REPORT

OF THE

ROYAL COMMISSION

ON

CHINESE AND JAPANESE IMMIGRATION

SESSION 1902

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PREFACE.

The Commissioners desired to examine separately the questions of Chinese and Japanese immigration, and this method was pursued as far as practicable. In many industries, however, both Chinese and Japanese are employed, and in most cases the witnesses treated them alike; so that while Part I has relation chiefly to Chinese immigration, much that is said there applies with equal force to the Japanese in Part II. There are certain questions, however, and certain industries peculiarly affected by Japanese labour that require special treatment. This applies especially to the fisheries and to the lumber industry.

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PART II.—CONTENTS.

TORONTO, February 18, 1902.

The Honourable RICHARD W. SCOTT,
Secretary of State,
Ottawa.

I have the honour to transmit herewith the Report of the Commission appointed to inquire into the question of Chinese and Japanese Immigration, in so far as it relates to the immigration of Chinese.

Every interest and industry has been considered, and with each chapter is quoted so much of the evidence relating thereto as was considered necessary to convey the purport of the whole.

In the head note and summary of each chapter will be found a concise statement of the facts and findings relating to each subject matter dealt with.

The evidence of course had to be all reviewed before reaching a decision in each case, and it was thought conducive to a full exposition of each subject matter, that a condensed statement of the evidence upon which the findings were based should be quoted.

In the last chapters will be found a resumé of the whole and the conclusion at which the Commissioners have arrived. The head note and summary of each chapter and the concluding chapter fully set forth the views of the Commissioners. In quoting the evidence especial care was taken to give the views of all parties who employ Chinese labour, or whose interests might possibly be affected by its exclusion.

I am pleased to say that the Commissioners were unanimous in the conclusion arrived at, as to the necessity of excluding further immigration of Chinese labourers.

That portion of the report relating to Japanese Immigration is well advanced, and will be completed at an early date.

R. C. CLUTE,
Chairman.

COMMISSIONS.

N. E. TASCHEREAU,
Deputy Governor General,
Canada.

VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland, QUEEN, Defender of the Faith, &c., &c., &c.

To all to whom these presents shall come, or whom the same may in anywise concern.

GREETING:

Whereas it appears from a report from Our Secretary of State that representations and statements have been made by the legislature and people of the province of British Columbia on the subject of Chinese and Japanese immigration into that province, as more fully set out in the Order of His Excellency the Governor General in Council, bearing date the twenty-first day of September, in the year of Our Lord one thousand nine hundred, a copy of which is hereunto annexed;

And whereas We deem it expedient that inquiry under oath should be made with respect to the said statements and representations referred to in the said Order in Council hereunto annexed.

Now know ye that We, by and with the advice of Our Privy Council for Canada, do by these presents nominate, constitute and appoint Roger Conger Clute, of the city of Toronto, in the province of Ontario, one of our counsel learned in the law for the province of Ontario, Ralph Smith, of the city of Vancouver, in the province of British Columbia, Esquire, and Daniel James Munn, of the city of New Westminster, in said

province of British Columbia, Esquire, to be Our Commissioners for the purpose of investigating the said statements and representations so made as indicated in the Order of Our Governor General in Council hereunto annexed.

And We do hereby, under the authority of the Revised Statutes of Canada, chapter 114, intituled: "An Act respecting Inquiries Concerning Public Matters," confer upon you, Our said Commissioners, the power of summoning before you any witnesses and of requiring them to give evidence on oath, orally or in writing or on solemn affirmation, if they are persons entitled to affim in civil matters, and to produce such documents and things as you, Our said Commissioners, shall deem requisite to the full investigation of the matters into which you are hereby appointed to examine, inquire into and investigate. To have, hold, exercise and enjoy the said office, place and trust unto you, the said Roger Conger Clute, you the said Ralph Smith and you the said Daniel James Munn, together with the rights, powers, privileges and emoluments unto the said office, place and trust of right and by law appertaining during pleasure.

And We do hereby require and direct you to report to Our Secretary of State the result of your investigation, together with the evidence taken before you and any opinion you may see fit to express thereon.

In testimony whereof We have caused these Our Letters to be made Patent and the Great Seal of Canada to be hereunto affixed.

Witness, the Honourable Henri Elzear Taschereau, Deputy of Our Right Trusty and Right Well-beloved Cousin The Right Honourable Sir Gilbert John Elliot, Earl of Minto and Viscount Melgund of Melgund, County of Forfar, in the Peerage of the United Kingdom, Baron Minto of Minto, County of Roxburgh, in the Peerage of Great Britain, Baronet of Nova Scotia, Knight Grand Cross of Our Most Distinguished Order of Saint Michael and Saint George, &c., &c., Governor General of Canada.

At Our Government House, in our City of Ottawa, this Twenty-first day of September, in the year of Our Lord one thousand nine hundred, and in the sixty-fourth year of Our Reign.

By Command,

JOSEPH POPE,
Under Secretary of State.

EXTRACT *from a report of the Committee of the Honourable the Privy Council, approved by His Excellency on September 21, 1900.*

On a memorandum dated September 3, 1900, from the Secretary of State, submitting that he has had under consideration the many representations made by the legislature and people of British Columbia on the subject of Chinese and Japanese immigration into that province to some of which he desires to call particular attention.

The minister observes that at a recent sitting of the Legislative Assembly of the province, a resolution was adopted declaring that the Chinese Immigration Act passed at the last session of the parliament of Canada, increasing the capitation tax from $50 to $100 is ineffective and inadequate to prevent Chinese immigration into Canada, and expressing the opinion that the only effective mode of dealing with the question of restricting Mongolian immigration into Canada would be by either increasing the amount of per capita tax to the sum of $500, or by the passing of an Act based on the lines of the Natal Act, known as the 'Immigration Restriction Act of 1897.'

That in the month of May last (1900) two numerously signed petitions from the residents of British Columbia, to His Excellency the Governor General in Council, were received, representing that between January 1 and April 1 of the present year (1900) 4,669 Japanese landed in Victoria and Vancouver, and that during the same period 1,325 Chinese landed in Victoria, making a total of nearly 6,000 within the short space of four months, and alleging that the result is 'that the province is

flooded with an undesirable class of people non-assimilative and most detrimental to the wage-earning classes of the people of the province, and that this extensive immigration of orientals is also a menace to the health of the community.'

That the petitioners assert that they are not unmindful of Imperial interests, and while expressing feelings of the greatest loyalty to those interests, they respectfully call attention to what they term a serious inroad upon the welfare of the people of the province and they ask that an Act may be passed inhibiting the immigration of the above mentioned classes of people to Canada.

That it has also been alleged in other communications on the subject that there was probability of a great disturbance to the economic conditions existing in the province and of grave injury being caused to the working classes by the large influx of labourers from China and Japan, as the standards of living of the masses of the people in those countries differ so widely from the standards prevailing in the province, thus enabling them to work for a much less wage.

That it is also urged that it is in the interest of the Empire that the Pacific Province of the Dominion should be occupied by a large and thoroughly British population rather than by one in which the number of aliens would form a large proportion.

The Minister also desires to call attention to the many acts passed by the Legislative Assembly of the Province declaring that Chinese or Japanese persons shall not be allowed to find employment on works, the construction of which has been authorized or made possible of accomplishment by certain privileges or franchises granted by the Legislature, which Acts have been disallowed by reason of the discrimination including Japanese.

The Minister submits that owing to these representations made by the Legislature and people of British Columbia, the Right Honourable the Premier during the last session of the Parliament of Canada, when introducing the Bill authorizing the increase in the capitation tax on Chinese coming into the Dominion from $50 to $100, announced that the government had come to the conclusion that it would be wise at the present time to follow the course adopted by the Government of Canada in the year 1884, and have the complaints and statements referred to, investigated, the inquiry to include the question as to whether the Japanese should be treated as the Chinese were, and whether or not they present the same objectionable characteristics as were alleged against the Chinese and that a royal commission would be appointed to investigate and examine into the whole question, making a full report so that the views of the people of British Columbia might be placed before the Imperial authorities.

The Minister therefore recommends that a thorough and full investigation be made, under a Royal Commission, into the foregoing statements and representations, and that Roger C. Clute, of Toronto, Ralph Smith, of Vancouver, and Daniel J. Munn, of New Westminster, be appointed Commissioners for the purpose of such investigation, and that pursuant to the provisions of Chapter 114, Revised Statutes of Canada, entitled "An act respecting inquiries concerning public matters," they as such Commissioners be given the full power of summoning witnesses and requiring them to give evidence on oath or on solemn affirmation, and to produce such documents and papers as they may deem requisite.

The Minister further recommends that reasonable advance be made to the Commissioners to cover living and travelling expenses, that F. J. Dean, of Kamloops, be appointed secretary to the Commission, and that for the purpose of taking such evidence they be authorized to employ a stenographer to take down the evidence, whose remuneration shall be fixed by the Commissioners.

The committee submit the foregoing for Your Excellency's approval.

JOHN J McGEE,
Clerk of the Privy Council.

MINTO.

CANADA.

VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland, QUEEN, Defender of the Faith, &c., &c., &c.

To all to whom these presents shall come, or whom the same may in anywise concern.

GREETING:

Whereas it appears from a report from Our Secretary of State that representations and statements have been made by the legislature and people of the Province of British Columbia on the subject of Chinese and Japanese immigration into that province, as more fully set out in the Order of His Excellency the Governor General in Council bearing date the twenty-first day of September, in the year of Our Lord one thousand nine hundred, a copy of which is hereunto annexed;

And whereas We deem it expedient that inquiry under oath should be made with respect to the said statements and representations referred to in the said Order in Council hereunto annexed; And whereas for the purpose of such inquiry, We duly appointed by Letters Patent under the Great Seal dated September 21, A.D., 1900, Roger Conger Clute, Ralph Smith and Daniel James Munn, to be our Commissioners, and the said Ralph Smith has since resigned his said office as such Commissoner, and it is expedient to appoint another Commissioner in his place;

Now know ye that We, by and with the advice of Our Privy Council for Canada, do by these presents nominate, constitute and appoint Christopher Foley, of Rossland, in the Province of British Columbia, Esquire, to be One of Our Commissioners for the purpose of investigating the said statements and representations so made, as indicated in the Order of Our Governor General in Council hereunto annexed, in the room, place and stead of Ralph Smith, Esquire, who hath resigned the said office;

And We do hereby, under the authority of The Revised Statutes of Canada, chapter 114, intituled 'An Act respecting Inquiries concerning Public Matters,' confer upon you, Our said Commissioner, the power of summoning before you any witnesses, and of requiring them to give evidence on oath, orally or in writing, or on solemn affirmation, if they are persons entitled to affirm in civil matters, and to produce such documents and things as you, Our said Commissioner, shall deem requisite to the full investigation of the matters into which you are hereby appointed to examine, inquire into and investigate. To have, hold exercise and enjoy the said office, place and trust unto you the said Christopher Foley, together with the rights, powers, privileges and emoluments unto the said office, place and trust of right and by law appertaining during pleasure;

And We do hereby require and direct you to report to Our Secretary of State the result of your investigation, together with the evidence taken before you and any opinion you may see fit to express thereon.

In testimony whereof, We have caused these Our Letters to be made Patent and the Great Seal of Canada to be hereunto affixed:

WITNESS; Our Right Trusty and Well-beloved Cousin The Right Honourable Sir Gilbert John Elliot, Earl of Minto and Viscount Melgund of Melgund, County of Forfar, in the Peerage of the United Kingdom; Baron Minto of Minto, County of Roxburgh, in the Peerage of Great Britain; Baron of Nova Scotia; Knight Grand Cross of Our Most Distinguished Order of Saint Michael and Saint George, &c., &c., Governor General of Canada.

At Our Government House, in the City of Ottawa, this Eighth day of January, in the year of Our Lord one thousand nine hundred and one, and in the Sixty-fourth year of Our Reign.

By Command.

JOSEPH POPE,

Under-Secretary of State.

PART I.

CHINESE IMMIGRATION

REPORT

[54]

OF THE

COMMISSIONERS APPOINTED TO INQUIRE

INTO THE

SUBJECT OF CHINESE AND JAPANESE IMMIGRATION

INTO THE

PROVINCE OF BRITISH COLUMBIA.

To the Honourable RICHARD W. SCOTT,
Secretary of State,
Ottawa.

We, the undersigned, having been duly appointed by a Royal Commission dated the twenty-first day of September, in the year of our Lord one thousand nine hundred, and by a further Royal Commission dated the eighth day of January, in the year of our Lord one thousand nine hundred and one (appointing the undersigned Christopher Foley as commissioner in the place and stead of Ralph Smith, resigned) to inquire into the subject of Chinese and Japanese immigration, have the honour to report as follows:—

CHAPTER I.—INTRODUCTORY.

REPRESENTATIONS BY BRITISH COLUMBIA.

Your commissioners are directed to investigate the statements and representations indicated in the Order of Council annexed to the Commission. It will be therefore necessary to shortly inquire precisely what representations and statements the people and Legislature of British Columbia have made on the subject of Chinese and Japanese immigration into that province.

In 1891 over 70 petitions were presented to the Dominion Parliament, representing nearly every trade and calling in British Columbia and from nearly every labour organization from Vancouver to Halifax, declaring that in the opinion of the petitioners 'the importation into Canada of Chinese labour is not in the best interests of the country and should be prohibited, and praying for such legislation as will have the effect of totally prohibiting the importation of Chinese labour into the Dominion.'

In 1892 a still larger number of petitions were presented, stating that the Chinese Immigration Act had been very beneficial, but not sufficiently restrictive, and declaring

that 'it would be in the interests of the people of Canada if Chinese immigration be prohibited by law, but if that cannot at present be accomplished, that the entrance duties on persons of Chinese origin entering Canada should be increased from $50 to $500 per head.'

Petitions of like purport have since been presented from time to time to parliament with increased urgency.

During the session of the Dominion Parliament of 1897 a petition signed by 1,934 electors of Vancouver District, and another signed by 600 citizens of Nanaimo, and another signed by 2,700 residents of British Columbia, and other petitions numerously signed from Port Haney and from the municipal council of the district of Burnaby, the municipal council of the city of Kaslo and the citizens of Vernon, and from other places, were presented, declaring that the tax of $50 has proven wholly inadequate to effect the purpose for which said tax was imposed; that the large influx of Chinese into Canada is a serious menace to the prosperity and general welfare of this country and British Columbia in particular, for the following amongst other reasons: 'that these Chinese are non-assimilative and have no intention of settled citizenship, are in moral, social and sanitary status below the most inferior standard of Western life, and being usually single (the most of them being imported as coolies by labour-contracting organizations) accept less than the lowest living wage of white labour, yet expend but little of their scanty earnings in the land of their temporary adoption.'

The petition further recites that the Government of the United States, recognizing the great harm wrought to the citizens of the United States by competition of cheap Chinese labour, enacted legislation to totally prohibit the immigration of Chinese labourers in the interests and for the welfare of the said United States of America, and that in other parts of the British Empire the same evil has existed, and that the imposition of a tax of $500 by the Australian colonies has been effectual in checking such Chinese immigration, and that the petitioners believe that the imposition of a per capita tax of $500 would be efficacious in restricting the said immigration of Chinese, and the petitioners pray parliament to grant relief for the existing evils.

Subsequent petitions of like purport were presented to parliament, and in the month of May, 1900, two numerously signed petitions from the residents of British Columbia to His Excellency the Governor General in Council were presented, representing that between the first day of January and the last day of April, 4,669 Japanese landed in Victoria and Vancouver, and that during the same period 1,325 Chinese landed in Victoria, making a total of nearly 6,000 within the short space of four months, and alleging that the result is 'that the province is flooded with an undesirable class of people, non-assimilative and most detrimental to the wage-earning people of the province, and that this extensive class of Chinese labourers is also a menace to the health of the community.'

The petitioners assert that they are not unmindful of Imperial interests, and while expressing feelings of the greatest loyalty to those interests, they respectfully call attention to what they call a serious inroad to the people of that province, and they ask that an Act may be passed prohibiting the immigration of the above-mentioned people to Canada. That it has also been alleged in other communications on the subject that there was a probability of great disturbance to the economic conditions existing in the province and of grave injury being caused to the working class by the large influx of labourers from China and Japan, as the standard of living of the masses of the people in those countries differs so widely from the standard prevailing in the province, thus enabling them to work for a much less wage. That it is also urged that it is in the interest of the Empire that the Pacific province of the Dominion should be occupied by a large and thoroughly British population rather than by one in which the number of aliens would form a larger proportion.

ACTION OF BRITISH COLUMBIA GOVERNMENT.

Since 1891 the Government of British Columbia have from time to time urged that the 'Chinese Immigration Act of Canada' be made more restrictive by increasing the

capitation tax and decreasing the number each vessel is permitted to carry, or that 'their importation be prohibited.'

These representations were made from year to year with increasing force, both by the Executive Council of the province and by resolution of the Legislative Assembly.

In a report of the Committee of the Honourable the Executive Council of March 2, 1899, it is pointed out that 'during the fiscal year ending June 30, 1898, as shown by the customs returns, no less a number than 2,263 Chinese immigrants paid the tax and entered Canada through the ports of this province alone, the average for the past three years being over 2,100 per annum, and declaring that this enormous influx, together with the present Chinese population of the province, has already driven workingmen of British race and blood out of many of the fields of labour, and threatens before long, if not stopped, to leave very little occupation remaining for the white labourer, and recommends that the capitation tax should be increased to at least $500.'

On August 1 1900, the Lieutenant Governor of British Columbia approved of a minute to the Privy Council submitting certain resolutions of the Legislative Assembly, declaring 'that in the opinion of this House the said Act is ineffective and inadequate to prevent Chinese immigration into Canada, and respectfully urging upon the Dominion Government that the effective mode of dealing with the question of restriction of Mongolian immigration into Canada would be by either increasing the amount of the per capita tax to the sum of $500, or by the passing of an Act based on the lines of the Natal Act known as the 'Immigration Restriction Act, 1897.'

Attention is also called to the many Acts passed by the Legislative Assembly of the province declaring that Chinese or Japanese persons shall not be allowed to find employment on works, the construction of which has been authorized or made possible of accomplishment by certain privileges and franchises granted by the legislature, which Acts have been disallowed by reason of the discrimination, including Japanese.

These are the statements and representations constituting the subject of inquiry by your commissioners.

VISIT TO WASHINGTON.

Desiring to obtain the fullest information upon which had been based the legislation and treaty rights regulating the question of Chinese immigration and exclusion from the United States, Mr. Clute, accompanied by Mr. Simpson, the stenographer of the Commission, left Toronto on October 11 for Washington, where they met Mr. Munn, and by the courtesy of various officials of the United States Government obtained copies of all state papers constituting the history of the Chinese immigration question in the United States, including the evidence taken and the reports made under the various commissions, and the subsequent negotiations, treaties and Acts of Congress affecting the same, and the report of the commissioner sent to Japan to inquire into Japanese immigration.

VISIT TO BRITISH COLUMBIA.

Owing to the resignation of Commissioner Smith your commissioners were not able to proceed at that time further with the work of the Commission. Mr. Christopher Foley having been appointed in the place of Mr. Ralph Smith, your commissioners met at Vancouver on March 6, 1901, where interviews were held with various persons representing the different interests affected, and the nature of the evidence to be brought before the Commission was fully considered. Your commissioners then proceeded to Victoria where they arrived on March 9.

Due notice was given in the newspapers of the sittings of the Commission, and an invitation was extended to all who desired to give evidence to do so. The sittings of the Commission at Victoria and elsewhere were held in the court-house by the courtesy of the Honourable Mr. Eberts, Attorney General for the province, and the public and the press were admitted.

Your commissioners were attended from the first by counsel: Mr. Charles Wilson, K.C., representing the Province of British Columbia; Mr. J. M. Bradburn representing the Chinese, and Mr. R. Cassidy, K.C., representing the Japanese.

Counsel representing the different interests were consulted from time to time with respect to the witnesses to be summoned, and were requested to suggest the names of any witnesses whom they might think capable of giving important evidence from their standpoint, and in every instance the attendance of witnesses so suggested was procured.

In order to solicit the fullest information and to indicate to witnesses the line of inquiry, the following announcement was made by publication in the newspapers and free distribution:—

The commissioners appointed to inquire into Chinese and Japanese immigration desire information upon the following points:—

It will be necessary to treat the various questions affecting Chinese and Japanese immigration separately.

The object of the commissioners in suggesting the following subjects, is to enable you to give them consideration before giving evidence touching such of them as may be within your knowledge.

The commissioners will greatly appreciate any information you may be able to give bearing upon the subject.

1. The number of Chinese and Japanese in British Columbia.
2. What has been the annual immigration since 1884?
3. From what class in China and Japan are they principally drawn, and what was their condition before coming here?
4. What is their character for honesty, obedience, diligence, thrift, sobriety and morality, and keeping of contracts?
5. How many are engaged in:—
   (a.) The fisheries.
   (b.) The mines.
   (c.) The lumber business.
   (d.) Manufactures.
   (e.) Farming and market gardening.
   (f.) Domestic service.
   (g.) Other callings.
6. What is the difference in wages paid to Chinese and Japanese, and to the wages of white men in the same trade or calling?
7. Has any industry been called into existence by reason of their presence; and, if so, what industry, and how?
8. Is there any industry dependent upon their labour for its continuance; and, if so, what industry, and why?
9. How do they come, and under what terms?
10. What proportion bring their wives, or marry here, or attend school or churches or become Christians?
11. What is their standard of living, compared with that of the white population, clothing, food, rent, &c.?
12. What is their moral and physical condition, their habits of cleanliness, and attention to sanitary regulations?
13. Do they live in different parts of the city or in aggregations?
14. What effect has their residence in any place on the price of property in that locality?
15. What proportion live in separate houses and have families?
16. How many Chinese and Japanese women are there in this province; and for what purpose and under what terms were they brought here?
17. Are men and women brought here under servile or other contracts? What is their form and effect?
18. How many Chinese companies or other associations are there; what is their object? How do they affect immigration? Have the 'six companies' branches in British Columbia?

19. Do Chinese or Japanese immigrants take any interest in our laws and institutions? What proportion build up homes and become permanent citizens or residents?

20. Do they learn our language, customs, habits of living, and show signs that they will eventually assimilate and become an integral part of our race and nation, as Europeans do?

21. How have workmen been affected by Chinese and Japanese immigrants respectively?

22. How has Chinese and Japanese immigration affected white immigration?

23. What proportion of Chinese and Japanese return to their own country, and what proportion of their earnings do they take with them? Do they enrich or impoverish this country?

24. Are the Chinese and Japanese 'a menace to health?' And, if so, in what way?

25. Has trade and commerce between Canada and China and Japan been affected by Chinese and Japanese immigration? And how would restrictive or prohibitive measures affect it?

26. The effect of unlimited Chinese and Japanese immigration upon the country?

27. As to the sufficiency of white labour to supply the demands of the country?

28. The criminal class amongst Chinese and Japanese as compared with the white population; the nature of the offences; the number of convictions, &c.?

29. The relative amount of taxes paid compared with their earning power?

30. With whom do the Chinese and Japanese trade; and to what extent does the country benefit thereby? What proportion of their earnings do they send or take out of this country?

31. What proportion speak English and read and write English?

32. Do you make any distinction between Chinese and Japanese immigrants?

33. Do you favour restriction or prohibition of this class of immigrants?

34. How do you propose to prohibit with the existing treaties in force?

AT VICTORIA.

The first sitting for the reception of evidence was held on Wednesday, March 13, at 10 a.m. The secretary read the commissions, and the chairman briefly reviewed the circumstances leading up to the appointment of the Commission. He referred to the Commission of 1884 and the Act of 1885 and the amendments thereto, the last of which increased the tax from $50 to $100. Repeated requests for an increase in the tax had been made both by petition from the Legislature of British Columbia, and by residents and labour unions in the province. These requests had been made since 1890, and finally in 1900 an Act was passed increasing the tax from $50 to $100; at the same time the Premier declared the intention of the Government to be to appoint a commission of inquiry into all matters affecting the subject of Oriental immigration. This, then, was the origin of the Commission, which was now convened, and the chairman stated that it was the desire of the government and of the commissioners that the fullest and freest inquiry should be made. The Commission expected the cordial assistance, not only of the provincial government, which had been in a manner responsible for the institution of the inquiry, but of all parties who could in any way facilitate them in their labours. It was the intention to treat the evidence as to the Chinese and Japanese separately, so as to give an opportunity, not only to present facts regarding each, but to give each nationality a separate hearing. To assist in the inquiry the Commission had prepared a number of questions indicating the scope of the inquiry, which would not, however, be thereby limited.

After reading the above announcement the chairman said anyone, whether an individual or representing particular interests, would be given the utmost liberty to submit evidence. Further, it was the desire of the commissioners to meet the convenience of those desiring to attend and give evidence, so that they would hold night sessions if necessary for those who were unable to attend in the daytime. He emphasized the necessity of eliminating hearsay evidence and said it was not opinions so much that

the commissioners desired to hear, but facts, on which the report of the Commission could be based.

The commissioners decided to sit from 10 to 12:30 and from 2:30 to 5:30, but these hours were almost invariably extended to 1 o'clock and 6 o'clock respectively.

At Victoria 114 witnesses were examined. The Legislature being in session, many prominent men were in attendance from various parts of the province and occasion was taken to obtain their evidence. More witnesses were offered than whose evidence could possibly be taken without unduly lengthening the sittings, and selection was made after consulting counsel representing the different interest Owing to the efficient services rendered by the secretary, the commissioners were not delayed at any time for lack of witnesses.

The evidence having been completed at Victoria on the evening of the 9th, your commissioners left for Nanaimo the following morning, where were examined 32 witnesses, and concluded there on Tuesday, April 16. Here the Commission were attended by the same counsel, with the addition of Mr. James H. Simpson, representing the Chinese.

We left Nanaimo the next morning, arriving at Union in the afternoon and opened the Commission at 4:45 o'clock, attended by counsel as before. Examined 14 witnesses and left for Vancouver Friday the 19th.

Arrived at Vancouver Saturday, April 20, attended by the following counsel: Mr. Charles Wilson, K.C., for the Province; Mr. J. G. Macdonell, representing the trades unions; Mr. R. Cassidy, K.C., representing the Japanese, and Mr. A. D. Taylor, representing the Chinese Board of Trade. At Vancouver 77 witnesses were examined.

We left Vancouver on May 13 for New Westminster, and were attended by counsel representing the province, the Chinese and Japanese, as before. Here 37 witnesses were examined.

On Monday, May 20, we visited some of the canneries on the Fraser River and examined two witnesses, returning the same evening to New Westminster. We sat for the further taking of evidence at New Westminster until 12 noon of May 21, leaving ing at 2 p.m. for Kamloops. Nineteen witnesses were examined at Kamloops on the 21st, 22nd and 23rd. Leaving Kamloops on the morning of the 24th, we visited Vernon the same day, examined 4 witnesses and arrived at Revelstoke on Saturday the 25th; examined 10 witnesses and left for Rossland on the morning of May 26; examined 11 witnesses at Rossland and left for Nelson on May 29; examined 7 witnesses at Nelson and left for Sandon *via* Kaslo on May 30, where we examined 4 witnesses on the 31st and returned to Kaslo by afternoon train. Examined 5 witnesses at Kaslo and closed the evidence at 10 p.m. of May 31. This concluded the taking of evidence in British Columbia.

From Kaslo we proceeded to Seattle on June 1, where we arrived on the 2nd (Sunday), and on the 3rd held interviews with the president and secretary of the Chamber of Commerce; visited three lumber mills and interviewed the managers; and also the secretary of the city labour bureau, and the secretary of the trades and labour council, and left the following morning for Fairhaven, where we arrived Tuesday, June 4. Here and at Whatcom we were engaged all day in visiting canneries and mills and taking the statements of the managers.

We left Fairhaven on Wednesday, June 5, and arrived at Vancouver on the same day, and on the following day, by request, heard argument of counsel representing the Chinese, the Japanese, and the Province of British Columbia. Our inquiry was continued at Portland and San Francisco, these two cities being the chief centres of Chinese population on the coast.

At San Francisco much valuable information was obtained in regard to the canneries on the Sound and in Alaska, and to what extent Chinese labour was there employed. The mayor of the city, the labour commissioner, and the Chinese immigration commissioner have very full information bearing upon the different phases of the Chinese question. This concluded the taking of evidence on the coast.

THE COMMISSION OF 1884.

A reference may be had to the report of the Commission of 1884 for a more extensive review of such questions as the worship of ancestors, system of education, sale of offices, &c., in China.

It has been the aim of the present Commission to gather all the facts obtainable as to the number of Chinese and Japanese in the country, the quality of the immigrant, the class to which he belongs, his habits and standard of living in his own country, the object he has in emigrating to this country, his manner of life here, how far, if at all, he is a menace to health, and his social and moral condition as a factor in the well-being of the commonwealth, to what extent he has taken part in and is essential to the development of the great natural resources of the province, the clearing and cultivation of the land, the fisheries, the mines and the lumber industries, and to other trades and callings in which he finds employment, and the nature and extent of such employment; and to consider the question having relation to these facts, and from a national standpoint.

It was thought expedient as far as possible to treat the questions of Chinese and Japanese immigration separately. The commissioners will, therefore, deal in the first place with the question of Chinese immigration.

CHAPTER II.—THE CHINESE IMMIGRANT.

EARLY IMMIGRATION.

The first immigration in any considerable numbers of Chinese into British Columbia occurred in the early sixties, at the time of the gold excitement in Cariboo, when many of them engaged in the placer mines in that district, and a few have continued there ever since.

By the census of 1880-81 the total population of Chinese in Canada is given as 4,383, of which 4,350 are credited to British Columbia, 22 to Ontario, 7 to Quebec and 4 to Manitoba.

THEIR INCREASE.

During the period from 1881 to 1884 the Canadian Pacific Railway was in course of construction and large numbers of Chinese were brought over by contract to work on the Onderdonk section of the railway. According to a Chinese compilation made in 1884 there were in the province of British Columbia 9,629 Chinese labourers; of these 3,510 were engaged on railway construction. Victoria is credited with 1,767, New Westminster 1,680, and Nanaimo 168.

The census of 1891 gives the total number of Chinese in Canada as 9,129; of these 8,910 were in British Columbia, 97 in Ontario, Quebec 36, Manitoba 31, New Brunswick 8, Nova Scotia 5, Prince Edward Island 1, and the Territories 41.

It will be seen from the above that the large influx of Chinese into British Columbia during the building of the Canadian Pacific Railway was pretty well absorbed; nearly all apparently remaining in the country, or others coming in to take their place.

In 1901 the total number of Chinese in Canada is given by the census as 16,792, distributed as follows:—

British Columbia	*14,376
Ontario	712
Quebec	1,044
Manitoba	206

* Incomplete.

New Brunswick	59
Nova Scotia	104
Prince Edward Island	4
The Territories	287

Of the above in British Columbia 2,715 reside at Victoria, 2,011 at Vancouver, 604 at Nanaimo, 505 at Union, 738 at New Westminster, 241 at Rossland, and 391 at Nelson.

NOTE.—These figures from the census do not agree with the figures obtained earlier from the Chinese Boards of Trade, and which have been used elsewhere in this report.

The relative increase in the population of British Columbia will be seen from the following table :—

	Whites and Indians.	Chinese.	Japanese.
1881	49,459	4,350	....
1891	89,263	8,910	....
1901	157,815	†14,376	4,578

WHERE THEY COME FROM.

Nearly all come from the six or eight counties in the province of Kwang-tung in the vicinity of Canton. This province contains an area variously estimated at from eighty to ninety thousand square miles, and a population of over twenty millions. Those who come to Canada are mostly of the coolie class, or farm labourers. The farms are small, usually from a half to ten acres.

COST OF LIVING IN CHINA.

According to the witness Mr. McLean, who had lived many years in China (and who assisted counsel for the Chinese and was present throughout the investigation, and entirely favourable to them), the houses are described as costing in our money from $5 to $15; the whole furniture would not exceed $5, and a man supports a family on $2 or $3 a month. 'Lots of these coolies, 40 or 50, live together, and are boarded for so much a month. Rice is the staple diet.'

Gordon W. Thomas, superintendent of mines for seven and a-half years, now gardener and rancher, and caretaker of the cemetery, who, though engaged at present in what might be called a humble employment, is a man of large experience and travel, and spoke from personal knowledge of the Chinese, such as come here, in China, and from a personal experience of 20 years in British Columbia, says: As far as my observations go I think they are a very undesirable race to be brought into this country. From my personal knowledge we get the largest majority from the lowest order of coolie labour from China, and I say that because I have been in China myself. I have seen them there and I have seen them here. I say from my personal knowledge that they come from the coolie class. There may be some from the small farmer class. I mean the lowest order of society or people in China from the cities. There is a class of farm labourers also, and those are the people who take hold of that class of work here. They live here just as they live there.

Lee Mon Kow, Chinese interpreter for the Dominion Government, and who has resided for 18 years in British Columbia, says: I figure there are about 14,000 or 15,000 Chinese in Canada; in British Columbia about 13,000. There are no Chinese brought out under contract now. There have been no slave girls brought out since 10 years ago when the Home was started (that is the Methodist Home for Chinese and Japanese girls). There were two or three cases of slave girls, but the Chinese don't call it slave. The woman agrees to come out. The man pays her, or perhaps pays her debt, and she sells herself until the debt is paid.

† Incomplete, estimated at 16,000.

WAGES IN CHINA.

Bearing upon the question of wages, the following quotation from 'The Real Chinaman' by Chester Holcombe, for many years interpreter, Secretary of Legation and Acting Minister of the United States at Pekin, will throw light upon this important question. "The word 'poverty' does not convey at all the same idea in the two countries. In America a man is called poor who has a family to support upon earnings of perhaps of $2 a day. In China such a man would be looked upon as living in the very lap of luxury. Here when the labouring man cannot afford meat twice daily he and those dependent upon him are supposed to be upon the verge of hardship and destitution. Meat is cheaper there than here. A labourer there receiving what he considers good wages cannot afford to eat a pound in a month. Poverty here means a narrow and limited supply of luxury. There it means actual hunger and nakedness, if not starvation within sight.

SKILLED LABOURERS.

'Skilled labourers in China earn from 10 to 30 cents in silver each day, the average coming below 20. Unskilled labourers or men who, in the expressive language of the country, sell their strength, earn from 5 to 10 cents each day, the average not rising above 7. This meagre sum in a country where bachelors and old maids are unknown, must furnish the entire support of the man himself and from one to four or five other persons. I have often hired a special messenger to travel a distance of 30 miles for 8 cents. Boatmen are regularly hired to track a native boat, pulling it against the stream from Tientsin to Tungcho, a distance of 125 miles, for 50 cents and their food one way. They make the return journey on foot, that is, they travel a greater distance than that separating Boston and New York for 50 cents in silver, and one-half of their food. To an immense number of the people failure of work for one day carries with it as an inevitable sequence failure of any sort of food for the same period. From the prices paid for labour, as given above, it is not a difficult matter to estimate the extremely narrow limits within which the daily expenditures of a majority of the four hundred millions of Chinese must be kept. The difficulty lies in discovering how they live at all.

THEIR FOOD.

'Their daily food consists of rice steamed, cabbage boiled in an unnecessarily large quantity of water, and for a relish a few bits of raw turnip pickled in a strong brine. When disposed to be very extravagant and reckless of expense they buy a cash worth of dried watermelon seeds and munch them as a dessert. In summer they eat raw cucumbers, skin, prickles and all, raw carrots or turnips, or perhaps a melon, not wasting the rind. In certain parts of the empire wheat, flour, oat or cornmeal take the place of rice. With this variation the description answers with entire accuracy for the food consumption of the great masses of the Chinese people, not for the beggars or the very poor, but for the common classes of industrious workingmen and their families, whether in the great cities, or in the rural districts.'

Rev. A. H. Smith, 21 years a missionary of the American Board in China, in 'Chinese Characteristics,' says: 'One of the first things which impress the traveller in China is the extremely simple diet of the people. The vast bulk of the population seems to depend upon a few articles, such as rice, beans in various preparations, millet, garden vegetables, and fish. These, with a few other things, form the staple of countless millions, supplemented it may be on the feast days, or other special occasions, with a bit of meat.

'Now that so much attention is given in Western lands to the contrivance of ways in which to furnish nourishing food to the very poor, at a minimum cost, it is not without interest to learn the undoubted fact that, in ordinary years, it is in China quite possible to furnish wholesome food in abundant quantity at a cost for each adult of not more than two cents a day.

'In the northern parts of China the horse, the mule, the ox, and the donkey are in universal use, and in large districts the camel is made to do full duty. Doubtless it will appear to some of our readers that economy is carried too far, when we mention that it is the general practice to eat all these animals as soon as they expire, no matter whether the cause of death be an accident, old age, or disease. This is done as a matter of course, and occasions no remark whatever, nor is the habit given up because the animal may chance to have died of some epidemic malady, such as the pleuro-pneumonia in cattle. Such meat is not considered so wholesome as that of animals which have died of other diseases, and this truth is recognized in the lower scale of prices asked for it, but it is all sold, and is all eaten. Certain disturbances of the human organizations into which such diseased meat has entered are well recognized by the people, but it is doubtless considered more economical to eat the meat at the reduced rates, and run the risk of the consequences, which, it should be said, are by no means constant. Dead dogs and cats are subject to the same processes of absorption as dead horses, mules and donkeys. We have been personally cognizant of several cases in which villagers cooked and ate dogs which had been purposely poisoned by strychnine to get rid of them. On one of these occasions some one was thoughtful enough to consult a foreign physician as to the probable results, but as the animal was 'already in the pot,' the survivors could not make up their minds to forego the luxury of a feast, and no harm appeared to come of their indulgence.

'The Chinese constantly carry their economy to the point of depriving themselves of food of which they are really in need. They see nothing irrational in this, but do it as a matter of course. A good example is given in Dr. B. C. Henry's 'The Cross and the Dragon,' He was carried by three coolies for five hours a distance of twenty-three miles, his bearers then returning to Canton to get the breakfast which was furnished them. Forty-six miles before breakfast, with a heavy load half the way, to save five cents.

'In another case two chair coolies had gone with a chair thirty-five miles, and were returning by boat, having had nothing to eat since 6 a.m., rather than pay three cents for two large bowls of rice. The boat ran aground, and did not reach Canton till 2 p.m., next day. Yet these men, having gone twenty-seven hours without food, carrying a load thirty-five miles, offered to take Dr. Henry fifteen miles more to Canton, and but for his baggage would have done so.'

So important is the question of how these people live in China, what in short it costs to produce a competitor of white labour here, and what he can live upon in this country, that a few quotations from the evidence may not be out of place :—

Ewen W. MacLean, born in Japan, lived ten years in China, Chinese interpreter, says: The Chinese labourers come from eight districts in the province of Kwang-tung, similar to what we call counties here. It is one of the most thickly-settled provinces in China, a good agricultural district. The principal product is rice. These counties are all adjacent to each other. There are different dialects in these eight counties. A farm would be from four to six or ten acres. That would supply two or three generations, grandfather and his sons and their sons and their wives and children, in a collection of houses under one control. The oldest male member is in control and the grandmother if the grandfather dies, and this would apply to the father and mother. The house is a one-storey brick structure, usually made of brick out of blueish clay, a durable brick of blueish colour, a little larger than our brick. The roof is brick tiles, and floor, &c., brick or clay, according to their ability to have it. I have never visited any of these eight counties. I don't know what the buildings there are like. They have no heating apparatus, no stoves. Their cooking is done in an outer building in small terra cotta stoves. There is no way of heating the houses. The furniture consists of tables, if a small place one table, if larger, two; stools without back, ancestral tablet and altar. This room would be 10 by 12 feet; sitting room and dining room; two or three sleeping apartments. The rooms are not large, four by eight or five by eight feet. That room would be occupied by farmer and his wife and small children. Board bed made out of planks and matting over it, like the matting you put on floors. The covering is a quilt made out of cotton batting. Generally a little window, a wardrobe like a cupboard

with door, planed, would cost $1 or $2, bed, $2, table, $2 or $3, stools, 30 or 40 cents apiece, washstand, 30 cents. That would fairly describe the house of the farmer class from whom these Chinese are drawn. These prices would represent Mexican money. I can't tell the kind of buildings occupied by those who come here. The common labourer gets $6 a month silver, that is $3 of our money. Wages here is enormously higher than there. You would live there for about $4 a month and live well. He would live with a number of men. Lots of these coolies, 40 or 50, live together, and are boarded for so much a month. Rice is the staple diet.

Alfred Dyer, an Englishman by birth, a journalist by profession, says: I have been a resident in China and pretty well all over the Orient and in Japan, from 1881 to 1895. I know how the people are engaged over there to come here, at Hong Kong and Singapore. There are certain houses that are known as barracoon houses. They are emigration agencies in a sense. There has been full legislation applicable to them. The keeper of the house is usually a servant of a Chinese Company. He from time to time procures by means of sub-agents sent into villages or cities where labour is congested, to get emigrants. These places are principally Swatow, Amoy, Fou Chow, Macoe, Canton and Hainan. These are the exporting places. These cities are in the south of China, along the Coast and the Delta land, very highly cultivated and very densely populated. There would be a surplus there naturally under such conditions. The men having been recruited are brought down to these houses and are locked up in them, and money is paid covering the expenses of recruiting, the head tax, if any, plus an advance to his family, which the emigrant invariably demands. It is more than doubtful if the emigrant really knows where he is going. He gets in the barracoon house and that is the end. All this is fully set forth in blue books on the subject by the Colonial Government. The Hong Kong books will show you, or the Straits Settlements. The English official called the protector of Chinese would give the information. Well, then, it is a matter which country wants them. Wherever they are wanted they go. Take the tobacco plantations in Sumatra. The coolie enters into a written contract for two years that he shall serve at a certain rate of wages, and that the advance of his employer, which in that case amounts to $40 or $50, shall be deducted. He is then free, if he is clear of debt, to enter into a fresh agreement. I know of no such contract with those coming into British Columbia, but when I was in Hong Kong, of their coming here in that way, I never heard it disputed. Moreover, the coolie has not got the money. The Emigrant Company get what they can. It is a mere matter of bargain. The man who completes the contract pays the company who has them. Say I want 100 coolies, I go to an agent and ask what he wants, expecting to pay anywhere between $4,000 and $5,000, and he in turn makes his bargain with the owner of the barracoon house. When I get the coolies I deduct his commission out of their earnings.

The compulsion is the urgency of his need. It was about 1895 the last I saw of it. It is impossible for the Chinese to pay his own passage. He could not do it. He comes because of the demand. I don't believe they or their fathers or brothers pay their way. I don't give it credit in the least. The term 'coolie' is used and applied to these various emigrants. It is not necessarily a term of reproach. The question of barracoon houses grew so large that they held a commission on them. To my certain knowledge the Emperor's decree is disregarded. I lived in the Chinese quarters in Swatow and Canton. The people who come here if they can get work home, their earnings would not be over $4 a month, Mexican, that is $2 of our money. The domestic servant is of a class above the average of the Chinese. A carpenter would get from 15 to 30 cents Mexican silver a day, that is from 7½ to 15 cents. Houses are all small, one story, and are built of varying material, mud, cement and oyster shells. Inside either an earthen floor or tiles most usually or boarded. There are always three rooms. First, one general room, one women's room, and a guest room for men. The furniture is the same as in Chinatown. You find adobe and half burnt brick. Such a house would cost $20 or $30 in Mexican silver. This room (the court room, about 30 by 50) would make four houses. The allowance in Canton jail to the jailor per head was 30 cash, equal to 3 cents a day Mexican silver, that is 1½ cents a day for each inmate. He does live upon 3 cents a day Mexican silver. The idea is communal. One sees a whole lot of planta-

t·ns and a village is communal. Living in the house would be the father and the sons and their wives. The custom and laws permit more than one wife when no son is born. The average holdings is from a half acre up, almost wholly rice lands. The rice would not be for their own consumption. They grow a better rice than other places. Their clothing is homespun and home-dyed, very very cheap indeed. A man and his wife and two children could live on four Mexican silver dollars, that is two dollars a month.

Gordon W. Thomas, above quoted, says: I have resided in British Columbia twenty years. From my personal knowledge we get the largest majority of Chinese from the lowest order of coolie labour, and I say that because I have been in China myself; have seen them there and have seen them here. This coolie labour coming from China,—there is a company sending them here. They pay their passage and head money coming into the country; then they have to serve them till this money is refunded. I know by what I was informed in Canton by Chinese merchants. That was in 1874. I only know what took place then; not now. I say from my personal knowledge of them that they come from the coolie class. There may be some from the small farmers' class. I mean the lowest order of society or people in China from the cities. There is a class of farm labourers also and those are the people who take hold of that class of work here. Their home life is just like it is here. They are the filthiest, dirtiest race I ever saw. They have little huts and some look like mud huts. I was never in a house outside the city.

The Rev. Lewis W. Hall, Chinese missionary at Union Mines, says: I can speak the Chinese language. I learned it in Canada. I was in China two years. I know from the district they come from. The coolie class border along Hong Kong. I asked them where they came from. I never was in a farmer's house in China.

At 2½ cents per day the cost of living for 365 days would be $9.12½. The labourer' income at 5 cents per day for 300 days would be $15; from which deduct the cost o living for 365 days at 2½ cents per day, or $9.12½, and we find that the labourer receives as a result of his yearly earnings $5.88. Is it advisable that the labourer of this country shall be brought into competition with such conditions?

Having seen the class from which the Chinese immigrant is chiefly drawn and his condition in China, let us examine his mode of life and occupations after he arrives in this country.

OCCUPATIONS.

The following statement was compiled by the Chinese Board of Trade of Victoria at the request of the commissioners:—

	No. of Chinese.
Merchants	288
Wives of merchants and labourers	92
Male native-born children	63
Female native-born children	82
Domestic cooks and servants employed by whites	530
Market gardeners	198
Sewing machine operators and tailors	84
Saw-mill hands	48
Cannery men	886
Laundrymen (employed in 40 wash houses)	197
Miscellaneous labourers employed	638
do do unemployed	173
Females, no occupation whatever	4
Total	3,263

Chinese householders of different classes in the city of Victoria, B.C.:—

Merchants' families	45
Labourers' families	28
Ministers' families	1
Interpreters' families	2
Total	76

The above households include:

Merchants' wives	61
Labourers' "	28
Ministers' "	1
Interpreters' "	2
Children, native born, males	63
Children, native born, females	82
Total	237

FEW FEMALES.

It thus appears that out of a population of 3,273 there are 3,132 adult males; of these 92 have wives in Canada, and of the 92, 61 are merchants, 1 a minister, 28 labourers and 2 interpreters. The disproportion of males to females is even greater in other places than in Victoria.

In Vancouver there are 2,053 males and 27 females, of whom 16 are wives of merchants, 8 of labourers, 1 of a minister, and 2 of interpreters.

In many towns and villages there are no Chinese women in a population of several hundred Chinamen. Of a total population of 16,000 (estimated) Chinese in British Columbia, there are 122 Chinese children attending the public schools, distributed as follows:—

CHILDREN ATTENDING PUBLIC SCHOOLS.

City or District.	Chinese population as given by Chinese	Chinese Children attending Public School.
Victoria	3,283	29
Vancouver	2,053	26
New Westminster	748	6
Nanaimo and District	1,169	5
New Westminster District	Estimated at 8,700	32
Comox		2
Yale		9
Cariboo		5
Lillooett		3
East Kootenay		3
West Kootenay		2
Total	15,942	122

The total population of British Columbia, exclusive of Chinese, is 161,272; of these 54,500 are adult males, and 30,000 adult females, and 23,615 attend Public School. (*Note*—These figures are estimated from partial census returns and statements obtained from Chinese.)

It will be seen from the above that for every adult male there are three inhabitants, and applying this ratio to the Chinese it should represent a Chinese population of about 48,000, of whom at least 5,500 should be children attending the Public School; or to put it in another way, supposing the places of 3,000 Chinese in Victoria were filled by white adult males, under normal conditions, this ought to represent approximately a population of from ten to twelve thousand, equal to half the present population of Victoria, attending our schools and churches, building up homes, and filling all the conditions of citizenship, and yielding that mutual support to all avocations and trades necessary to the healthy growth of the community. It is rather a startling fact to consider that what ought to be a mixed population of men, women and children of say ten or twelve thousand souls, is represented by some three thousand adult males, with no family life, no homes, no wife or children, taking no part in civic Government, nor interest in our laws and institutions. What applies to Victoria, as above indicated, applies with equal force to the Chinese throughout the Province of British Columbia.

The number of Chinese in British Columbia does not convey an accurate idea of the extent to which the white population is being replaced by Chinese. In a population exclusively white you would have not only their families as above indicated, but the increase occasioned by their presence to supply their wants.

CHAPTER III.—THEIR UNSANITARY CONDITION.

The sanitary inspector of Victoria, James Wilson, referring to Chinatown, stated that last year we burned down over 100 buildings—old wooden buildings. They (the Chinese) had a great habit of boring holes in the floor and allowing waste water to go through until the ground was saturated with filth. Would find half an inch of filth in the hall and stairway. The beds are clean. There is a continual disregard of sanitary regulations.

Robert Marrion, health officer for the city of Vancouver for the last six years, said that with the exception of the laundries and domestic servants, the Chinese in the city practically confine themselves to Chinatown. Their method of living was totally different to that of white people and they scarcely patronize any but their own stores. Their food consisted of rice, Chinese preserved ducks, eggs, vegetables, &c. The Chinaman can live on a few cents a day. They herded together and cooked in one room. He described some of the lodging houses:—The Armstrong lodging house was a two storey brick building with 27 rooms upstairs. The rooms were 20 feet long, 13 feet wide, and 10 feet high, and were capable of holding six persons in each, according to the by-law. This was one of the best lodging houses in the city. When visited the other night all the rooms with but two exceptions were occupied by more than six people. The furniture of a room would consist of a table, six bunks, and a stove; no more. As a rule the six occupants would rent that room from a keeper who leased the building from the owner. The amount paid was $3 per month per room, or fifty cents per month for each occupant, provided no more than the proper number were allowed to use it. This was a fair example of the manner of living among the working China men.

When one got among the poorer classes one would find conditions worse. The by-law had been created to prevent the over-crowding which had existed. Most difficulty was experienced in making the Chinese conform to the by-law. They appeared to be made for litigation, and preferred to pay a lawyer $10 than pay $1 tax.

On Carrall street there was a house of 19 rooms for 50 persons. With very few exceptions these rooms were filled to the by-law limit.

The rents there varied from $2.50 to $3 per month.

In 1896 the city had to destroy several rows of Chinese houses owing to their filthy condition, and for the last three years it has been compelled to burn some of their houses on account of their dirty condition.

In 1896 the sanitary conditions of the Chinese quarters were vile, and one could hardly pass through the quarter without holding one's nose. It was very difficult to get Chinese to adopt sanitary methods, even when every convenience was provided.

CHINATOWN.

In Victoria 'Chinatown' proper is located well within the city limits, having unusually favourable surroundings and occupying about four blocks, in which space are gathered 3,280 people, except in the summer season when many are engaged in the canneries.

Procuring the services of a guide, your Commissioners proceeded to investigate by actual observation to what extent the statements made by the press and the different witnesses examined were capable of verification.

It soon became evident that our coming had been anticipated; crowds of Orientals rapidly gathered on the streets, closely watching our every movement; partially dried floors, small pools of water standing in the alleyways being suggestive of a very recent general cleaning up.

Entering a large mercantile house, in the rear of which is located the largest opium factory in the Dominion, we were met at the door by the proprietor, who received our visit most cordially. A large stock of goods occupied the shelves on each side of the room. Accepting an invitation extended to us by the proprietor, we were admitted into that gentleman's private apartments, consisting of four rooms well furnished after the Oriental style. Here we were introduced to his family, consisting of wife and three small children. The surroundings here were sufficiently neat and orderly to satisfy even the most fastidious taste.

CHINESE BOARDING HOUSE OF THE BEST CLASS.

Our next visit was to a typical Chinese boarding house, occupied, we were told, by the better class of Chinese labourers, cooks and domestics. Ascending a narrow stairway we enter what had apparently once been a large room, some 18 x 30 feet, with a 10 foot ceiling, but which had an additional floor, occupying a position nearly midway between the floor and the ceiling, thus making two stories out of one. The lower floor was divided off into small rooms reached by a number of narrow hallways, each room containing three low bunks covered with a Chinese mat. In many cases a double tier of these bunks was observed. The covering, in a moderately clean condition, consists of a mat and one or two quilts. The second or upper floor was reached by a short stairway. Here no attempt seems to have been made at a division of space, at least by partitioning, but at intervals a small mat is spread out on the floor with some regularity, by which each individual is enabled to locate his own particular claim. In many cases even a third floor exists, reached usually by a narrow ricketty stairway, into which the occupant crawls upon his hands and knees. Here we found an almost entire absence of light and ventilation, the occupants using a small smoky, open lamp, to discover their respective locations, the fumes from which add to the discomfort of the surroundings.

The conditions as to style of dwellings described here conveys some idea of the close economy of these people in small things which enables them to live at but a fraction of the expense necessary for the maintenance of our people of the same class.

OF THE COMMON LABOURER.

We next visited the houses (if so they may be called) of the common coolie, or what would be the common labouring class with us, whose homes are invariably located in the centre of the block, surrounded by Chinese business houses. These dwellings are of the most primitive character, one storey high, usually containing one small window, and often but one small pane of glass. The material used in construction is the commonest rough lumber, with no attempt at architectural design or taste, simply thrown together as if intended for but temporary occupation, somewhat resembling a railroad or lumberman's camp, and certainly no improvement upon either.

Entering a long, dark, narrow alleyway, our guide leading the way by striking a match at intervals, stumbling along over a muddy, uneven walk, the faint glimmer of a

light appears in the distance, emanating from a small, dirty window, casting a yellow glow upon the smoky and soot-covered walls on the opposite side of the alley, revealing a net-work of small, partly covered passageways leading in all directions through this human beehive.

Approaching an entrance, our guide at length located the latch, and unannounced, rudely pushes open the door. We enter a small 10 x 10 foot room without a ceiling. A small table occupies the centre of the room, upon which stands a small, open, badly smoking oil lamp; at its side an opium bowl containing a thick, dark substance resembling coal tar, which is being stirred at intervals by one of the occupants of the room, with a small iron spoon.

Three low bunks surround the room (often a double tier of them), covered with the usual Chinese mat, no other covering being observable; which, with a stove used in common, a few dishes, a stool or two and some shelving constitute the furniture of the room. The walls are blackened with smoke that is constantly drifting around the room. The walls and floor, which are composed of rough lumber, are absolutely bare, and the starry heavens are observable at intervals through the roof. The bunks are all occupied, some of the occupants apparently sound asleep, others gazing vacantly, others again turn an idiotic gaze upon you, but each hugging his pipe with a smile of security and content. Here again we found an entire absence of any attempt at ventilation so characteristic of those people. The atmosphere of the room is fairly stifling, the smoke from the oil lamp intermingling with that of the opium, constitutes an atmospheric condition well calculated to prevent a prolonged visit

The opium habit among the Chinese seems nearly as common as the tobacco smoking habit with us.

The conditions above described are worse in Vancouver, but would be a fair average in most of the cities and towns visited, and will convey a fairly accurate idea of the habits and social conditions of the Chinese in the larger centres of population in British Columbia. What the condition of 'Chinatown' was before the general clearing out and burning of the old buildings as above described must be left to the imagination of the reader.

Of home life, except among the merchant class, there is none.

ARE THEY A MENACE TO HEALTH?

The doctors unanimously concur in the opinion that they are. Doctor O. Meredith Jones says: The sanitary conditions have improved in the last year. Before that the dwellings were overcrowded and dirty; the numerous alleyways were undermined with pools of water. I have been asked to see five cases of leprosy. No case of leprosy among the whites. I think it would be a good thing for the country to restrict; I would diminish the number coming in. The manures they use on their vegetables are very dangerous.

Dr. Roderick Fraser, Medical Health Officer of Victoria, says: 'Chinatown' is not as clean a part of the city as other parts, although it is much cleaner now than it was some years ago. The whole of 'Chinatown' is governed by by-laws the same as any other part of the city, but it takes more to enforce the sanitary regulations there than in a similar area in any other part of the city.

Q. Can you give instances?—A. I cannot give particular instances.

Q. Why are they less sanitary than others; do they not use water closets?—A. They use them in a way; but the closets are not attended to as they should be, and they soon get clogged up; if a closet in a house inhabited by white people gets clogged up, they will have it remedied at once; but the Chinese are very indifferent; if he can use the yard, or let the closet overflow, he is likely to do so.

Q. Have you known instances of their removing the closets?—A. No; I have not known them to remove them; but when they become blocked, I have known them to cut a hole in the corner of the room and use it as a urinal.

Q. Do you regard the presence of the Chinese as a menace to the health of the city?—A. I do.

Q. Why?—A. Well, the Chinese are generally dirtier than the whites. That is a general statement, but it is a correct one. One reason is this, if the Chinese had a case of smallpox in the house his first action would be to conceal it, and he would not take any precautions to prevent the spread of the disease.

Q. Do you know about any cases of leprosy?—A. Not in the city as far as I know; there are four lepers on Darcy Island.

Q. Any others?—A. Fourteen months ago one went from Sydney, and is there now.

Q. Is there much danger from leprosy here?—A. No, I do not think so; with the precautions taken at Williams Head, the quarantine station, the chances of leprosy spreading among white people or becoming general among the Chinese population of this province are very remote * * *

Q. Is it not a fact that although living in close proximity to each other, it does not appear to have any great effect on their general health?—A. I think it does; I think the Chinese are more unhealthy as a class than the same class of white people; I think the places they live in, with the vitiated atmosphere they breathe, the bad surroundings generally in which they live, have, and must necessarily have, a deleterious effect on their health.

Q. Would you go so far as to say that it produces disease of a more dangerous character?—A. It is a good field for consumption; it is very dangerous for the public at large to have people who live in such a vitiated atmosphere going around the city expectorating on the sidewalks, and the like; the Chinese are very careless as to this; the Chinese are good subjects for consumption; the streets of Chinatown are frequently slippery from expectoration.

Dr. Alfred T. Watt, the Superintendent of Quarantine for British Columbia, in describing the ordinary coolie, says: Their clothes are mostly composed of cotton goods, that is the lower class. They bring some little bedding, a piece of matting, a blanket, and perhaps two quilts. The whole outfit worth perhaps $5. Their age is usually from 15 to 40. Those who are older have generally been in the country before. I believe they generally remain here five or six years and then return to China and remain for the winter.

Q. In regard to sanitary conditions, what do you say; are they sanitary?—A. I would not consider them so. They have no knowledge what they should do. They have no sanitary knowlege. They simply follow their old habits in disposing of excreta and otherwise. They live principally on rice and fish. The rice comes from China. They deal generally with their own storekeepers.

Q. Do you think that the Chinese living as they do in their own quarter of the town are a menace to the health of the city or not?—A. Well, 'Chinatowns'—some of them I have seen in this province—certainly are a menace to health. Victoria's is probably in the most sanitary condition of any of them.

Q. Do you regard Chinamen as especially subject to tuberculosis?—A. I think they are.

Q. I have a statement here from Vancouver in which it is set forth that 19 out of 32 deaths of Chinamen were from tuberculosis. Do you regard that as a high proportion or not?—A. I do regard that as a high proportion. There are probably more than that among the Chinese, because when they get seriously ill the Chinese will try to get back to China. I know that. On every voyage of a vessel running to Hong Kong some Chinaman dies, and it is usually from tuberculosis.

Q. Do you not know there is an enormous percentage of deaths from tuberculosis in Great Britain?—A. I understand that probably one-seventh of the deaths are from tuberculosis.

Q. Take the Chinese coming from a dry country, hot country, and coming to a climate such as this of British Columbia, wouldn't tuberculosis be more ready to attack them than the residents, the white people here?—A. I think so; but I think it is probably more owing to the way they live; they have not the rugged constitution to resist the attack of disease.

Q. Is there any improvement you can suggest in the present regulations in dealing with these people coming into the country?—A. Well, the quarantine station is now fully equipped.

Q. Have you any suggestion to make on the subject?—A. It might be if those people were put into quarantine before they left the other side it would prevent disease in many cases; at least in some cases it would prevent disease developing on the way over.

Q. In other words, you suggest if more pains were taken before they left their own country?—A. Yes, in some cases in Japan the emigrants are held 15 days before they are allowed to go on board the steamer, and if such regulations were enforced in Hong Kong, it would be much easier to prevent cases breaking out on the way over.

Dr. Robert E. McKechnie, Health Officer of Nanaimo, said: I am in favour of prohibition. First, from a sanitary point of view they are an undesirable class. I am health officer and so have an opportunity of watching them. The dwellings are dirty. I cannot remember having seen a floor scrubbed. The sleeping apartments were overcrowded, unventilated, and often not even lighted. From a sanitary standpoint this overcrowding, with deficient ventilation, offers special inducements for the spread of disease, and on this account Chinese quarters in a city should always be looked upon as a danger point needing watching. The plague in San Francisco is among the Chinese. The Chinese population here consists very largely of adult males; a few are married and have children. In the unsanitary state or condition of a group of buildings such as 'Chinatown' consists of, I would expect to find a larger death rate, if the normal proportion of children and females were present, and where the population did not consist of adult males, the majority of them in their prime.

The doctor also stated that from personal observation he concluded that popular report was true, which charged the Chinese market gardeners with using in a way dangerous to health human excreta from the cities and towns. This practice was confirmed by many witnesses.

Dr. Walkem, of Nanaimo, a resident of 26 years in the province, coronor and colliery surgeon, said: I was health officer at Victoria. The Chinese were terribly dirty, and the officers were bribed by Chinese to keep quiet. I would prefer to see them excluded for a great many reasons. I have seen salads at hotels that smelt of urine. I saw a Chinese chew up parsley and spew it into the pot for soup. I saw a Chinese to save the floor spit in the cover of a dish. We have the lowest coolies here. They constitute a large percentage of the criminal class. In 1897 they constituted a large part of criminals in the penitentiary. I was inspector at that time. One of Victoria's smallpox epidemics was traced to 'Chinatown.' I traced it to them in Victoria. It spread to whites and Indians.

Clive Philips Wolley said: I was executive officer of the Sanitary Commission for the province.

Q. I suppose it then became part of your duty to inquire into the sanitary condition of that portion of any town or city that was inhabited by the Chinese?—A. Not specially, but in almost every case I found they were responsible for all the trouble.

Q. Did you ever have occasion to visit the Chinese district?—A. Yes. I did go into the Chinese quarters, and I found the Chinese quarter absolutely filthy—more filthy than a human being ought to be compelled to exist in.

Q. We would like to get any special instance that you have record or recollection of?—A. A special instance I can refer to is what is found in the city of Nanaimo. I had occasion to inspect a house in a thickly populated district. The house was in a quarter populated by the Chinese. There were about a thousand Chinese living in the place. In this house there was not sufficient cubic space of air for human beings.

Q. How many Chinese were living there?—A. That I could not ascertain. There were crowds of them living there. I do not really know how many, fifteen in a room. A Chinaman occupies three times as much room as you can stand up in, that is about the proportion.

Q. What is done with the refuse?—A. The refuse flowed up over the floor and ran over. The well from which a portion of the town—that portion of the town—was

supplied with water, was in the middle of the street, and the Chinese filth could not help but filter into the well, but the Chinese drank the water as it came from the well.

Q. Were there other Chinese occupying other houses at Nanaimo?—A. Yes; they occupied what they called the Chinese quarters. I have never yet seen a Chinese house sufficiently clean for a human being to live in.

Q. How would you describe their sleeping apartment?—A. A board and a blanket and enough room to turn around in. We had an epidemic of typhoid fever at Rossland that was distinctly traceable to the Chinese. I was health inspector. Columbia avenue was full of typhoid fever. To my knowledge wherever the Chinese were you would find lots of stagnant water. The typhoid fever was almost entirely in one street. In the Chinese quarter we found a deposit of filth underneath the flooring of every house in Columbia Avenue. It was easy to trace the typhoid to its source.

Q. Have you ever known of any serious epidemic of disease coming from the wash-houses?—A. Disease coming from the wash-house? I do not know.

Dr. McLean, who has been medical health officer for Vancouver for three years, says: Chinatown has greatly improved in sanitary conditions during the past year or two. Our health department is doing, I believe, all it can to make this part of the city sanitary and to keep it so, but constant vigilance is necessary. The Chinese merchants and employers of labour endeavour to assist the health officials, and are, as a rule, willing to co-operate and help in this matter, but the lower classes of Chinese emigrants give a great deal of trouble unless constantly watched. They become a dangerous element in the city's population, overcrowding; unventilated, dark, damp and noisome places of abode, dusty atmosphere, laden with foul odours and opium smoke; filthy habits, unsanitary surroundings, indoors and out; raw, half cooked and unwholesome or insufficient food, are all circumstances and conditions which predispose to infectious disease, and serve to spread it rapidly when once it is roused into activity.

PREVALENCE OF TUBERCULOSIS.

Out of 39 Chinese deaths within a certain period, 19 were due to tuberculosis, or 50 per cent; the corresponding death percentage among the Japanese was 6·5.

In the health report of Vancouver for the year 1900 is found the following statement:—

'The number of Chinese deaths within the city limits for the ten months of this year ending October 31 amounted to 32, or about one-ninth of the whole city's death roll for the same period, this list numbering 281. The certified causes of these 32 deaths were:—Tuberculosis 19, bronchitis 1, pneumonia 1, cancer 1, heart disease 3, rheumatism 1, Bright's disease 1, hernia 1, accident 1, typhoid 1, gangrene 1, heart failure 1. The total city death rate due to tuberculosis for the number of months stated was 39, the Chinese proportion of this being, therefore, according to above figures, 50 per cent. In 1899, from January 1 to October 31, there occurred in the city 25 Chinese deaths, and the deaths from phthisis amongst this race numbered 18 for the whole year, out of a total of 47, or 38 per cent. In 1898 there were 22 Chinese deaths, and in 1897, 15.'

AMERICAN OPINION.

James D. Phelan, mayor of San Francisco, says: I have made a study of the subject. They have preserved all their race characteristics. Their conditions are foul and noisome. They sleep in places where white men could not live. They do not bring wives here. They live on a very small sum. They accumulate all they can from their wages and return to China to die there, and the Chinese who die here their bones are sent home. There are very few Chinese women here. I do not believe there are more than 115 out of a population of 16,000. Very few have votes, and these of course are native-born Chinese.

Q. Have you difficulty in enforcing sanitary regulations?—A. Great difficulty. They positively won't keep their premises in a satisfactory condition. We have had

modern plumbing put in and they won't use it. We are now engaged in spending $6,000 of city funds in improving the condition of 'Chinatown.' We have spent over $25,000 in 'Chinatown' in cleaning it and putting it in a satisfactory state, so as to prevent the spread of bubonic plague. It is probably cleaner to-day than it has been in 30 years. We have taken hundreds of tons of dirt and filth out of 'Chinatown' in a very little while. It cost us $60 a day to cremate that.

SUMMARY.

From the evidence of the medical and other health officers it appears that the conditions in 'Chinatown' are such as to be favourable to the spread of epidemic diseases, but as a matter of fact in only two instances have epidemics said to be traced to that quarter, one in the case of smallpox at Victoria, and the other typhoid fever at Rossland. The Chinese, however, seem to be almost immune from typhoid fever. The menace to health emphasized by the doctors is the unsanitary conditions of their quarters and the manner in which human manures are used in market gardening. To quote Dr. McLean: 'Their filthy habits, unsanitary surroundings, indoors and out, raw, half-cooked unwholesome or insufficient food, are all circumstances and conditions which predispose to infectious disease and serve to spread it rapidly when once it is roused into activity.'

The unusual prevalence of tuberculosis among the Chinese, coupled with the fact that the greater number of domestic servants sleep in 'Chinatown' and return to work directly from these places above described, presents probably the greatest danger from the sanitary point of view.

All the conditions are favourable to spread the 'white plague' not only among the Chinese, but through them among the white population.

CHAPTER IV.—CRIME STATISTICS.

COMPARE FAVOURABLY WITH WHITES.

In Victoria for the year 1900 there were 596 whites convicted, 17 sent for trial, 97 discharged out of a total of 710. There were 116 convictions of Indians, 1 sent for trial and 9 discharged out of a total of 126, and there were only 37 Chinese convicted, 1 sent for trial on the charge of perjury, 14 discharged, out of a total of 52. Thirteen were for infraction of the city by-law, 8 for stealing, 7 for supplying intoxicants to Indians, 3 for being in possession of stolen property, 2 for vagrancy, 2 for drunkenness, 1 for fighting and 1 for cruelty to animals. A comparison of the returns of the other towns is equally favourable to the Chinese.

Out of a total number of 1,596 cases in the police court at Vancouver for the year 1900, there were 223 convictions of Chinese: of these 133 were for breach of the city by-law, 45 for gambling, 24 for theft, 7 for vagrancy, 2 for attempted murder, 4 for breach of the Sunday Observance Act, 2 for drunkenness, 2 for cruelty to animals, 4 for assault and 1 for breach of the Seaman's Act.

In Vancouver, out of a total number of 145 commitments by magistrates from 1894 until October, 1900, to the Superior Court of Assize, and speedy trial, 16 were Chinese, and of these there were convictions in 10 cases, including one for murder, 2 for burglary, 1 attempted shop-breaking, 1 for theft, &c.

A large proportion of the convictions are for breach of city by-laws, especially those having relation to sanitation, and although the returns for the penitentiary are not so favourable to the Chinese, yet your Commissioners think this may be accounted for by the fact that the larger number were sent up during the building of the Onderdonk section of the Canadian Pacific Railway, when there were large numbers in that section of the country.

From the return of the warden of the British Columbia penitentiary since 1878, it appears that out of a total number of 737 inmates, 151 were Chinese, or about 20½ per cent of the whole, as follows:—

Shooting with intent	1
Keeping a disorderly house	1
Receiving stolen goods	15
Rape	1
Larceny	30
Accessory before the fact of robbery	3
Wounding with intent	19
Kidnapping	2
Housebreaking	19
Assault	8
Assault with intent	3
Obtaining goods under false pretences	1
Stabbing	1
Unlawful wounding	4
Robbery with violence	2
Perjury	2
Assault with intent to carnally know	1
Murder	1
Indecent assault	1
Buggery	1
Maiming cattle	2
In possession of housebreaking tools	1
Stealing	15
Burglary	10
Manslaughter	4
Setting fire to dwelling	1
Aiding and abetting	2

Upon the whole, after careful consideration of all the evidence bearing upon this question, your Commissioners are of the opinion that the Chinese compare favourably with other portions of the population in respect to crime.

This judgment is formed partly from the returns of committals and convictions, and is probably rather too favourable than otherwise to the Chinese owing to the fact that where a Chinese is charged with an offence it is very difficult to procure a conviction. This arises from the almost utter disregard by the Chinese of the sanctity and obligation imposed by an oath. Their evidence is declared to be almost without exception unreliable, except in the case of merchants and business men. It was stated by the police magistrate at Victoria, that on more than one occasion, he was satisfied that an organized effort was made and succeeded in defeating the ends of justice.

Hezekiah George Hall, police magistrate for the city of Victoria, since November, 1898, says:

Q. Do you think that from our way of administering the oath, it is looked upon as a sacred thing by the Chinese?—A. In a great many cases it is not; in fact I have come to the conclusion that the oath has no binding effect on them whatever; there was one question I might perhaps be allowed to refer to here, in reading the reports of the evidence given here, I notice there was a reference made to Chinese having a court and having law administered among themselves. That has on more occasions been exemplified in the police court.

Q. To what extent?—A. There is one case that might be interesting if the Commission saw fit to get from the Clerk of the Peace a copy of the evidence taken in that —the case of the Queen vs. Gin Wing, on the 24th February, 1900. On that day Gin Wing was committed for trial on a charge of forgery. There is one feature in the case that possibly it might be worth while to refer to; it appeared in that case that the party was summoned or called before what they call the Chinese Board of Trade; and there

had practically been a trial before the Chinese Board of Trade; at that meeting there was a very full attendance of the members of the Chinese Board of Trade and Gin Wing was asked numerous questions referring to the case which was to be tried in the christian court; in other words, it was made very clear that they were endeavouring to manufacture evidence before the Chinese Board of Trade; almost immediately after the meeting of the Chinese Board of Trade, or about the date of that meeting, the information was laid against Gin Wing for perjury. After the evidence referring to the County Court case had been given, we found it was difficult to arrive at any conclusion; reference was made to admissions said to have been made by Gin Wing at this meeting of the Chinese Board of Trade; three witnesses were called to give evidence as to the admissions made at the same time; it was only by putting together a lot of circumstances surrounding the whole transaction, that I was enabled to arrive at any kind of conclusion as to what had actually occurred at that meeting of the Board of Trade; and particularly was it made difficult when five witnesses as to this were tendered on behalf of the prosecution; and after a time, after hearing their statements, I declined to hear any further evidence. The counsel for the defendants did not object to the evidence at all; but putting together the circumstances which I was enabled to gather together, after the evidence of the five, it was quiet clear to my mind that the evidence was absolutely inadmissible, because this man had practically been forced to attend that meeting of the Board of Trade, which was supposed to be attended by all the leading merchants in Chinatown, and the evidence disclosed that any merchant receiving a summons was bound to attend and adjudicate upon the matter.

Q. The defendant was under duress in fact?—A. He was; it was not until the evidence of the five witnesses was tendered and partly given, which I afterwards ruled out entirely, that we found out that there were threats of violence towards Gin Wing at the Board of Trade; that such threats were made; that an actual assault was only prevented by one of the members going to the rescue of Gin Wing; then immediately, or almost immediately, after forcing him to make statements at that meeting they tendered the evidence of those statements in the police court against him. I would have dismissed the case there and then had it not been that outside altogether of the admissions given at the Board of Trade there was a *prima facie* case against him, and no evidence was given for the defence; I therefore committed him for trial.

Q. Was he afterwards acquitted?—A. Yes.

Q. You committed him for trial, and he was afterwards acquitted?—A. Yes; that was to my mind such a clear case of trial, or attempted trial, by the Chinese Board of Trade that I thought it right to mention it.

CHAPTER V.—THE MORAL AND RELIGIOUS ASPECT OF THE CASE.

An interesting fact established beyond all doubt by the evidence is that missionary work among the Chinese on the coast has met with very little success, if one is to judge by the number of converts, and the ministers and clergy so far as we could ascertain, with very few exceptions, were opposed to further immigration of Chinese or Japanese labourers. Curiously enough where a witness was found in favour of further immigration it was put, not upon the ground of equality or of affording an opportunity for the Chinese to rise by reason of new conditions, but upon the ground that they were a servile class and a servile class was necessary for the higher development of the Anglo-Saxon race.

It is difficult to make a comparison between the morality of the Chinese and that of the white men. Their standards are different. They have their peculiar virtues and vices. They are sober but addicted to opium, thrifty but inveterate gamblers. It is a remarkable fact that there was only one case of assault with intent to commit rape and one of indecent assault.

In Victoria there are said to be four Chinese prostitutes and one hundred and fifty whites—and in Vancouver and other places the proportion was about the same.

The Commission were careful to invite a full expression of opinion upon this point, and believe that they obtained what may be regarded as a consensus of opinion upon this question, and it is overwhelmingly against any further immigration of this class.

The Rev. W. Leslie Clay, minister of the Presbyterian church at Victoria, says: I have resided here seven years. We have been carrying on mission work for ten years. There are three white and two Chinese missionaries in the province. The Rev. Mr. Winchester, the superintendent of Chinese missions, has resigned. He reported in 1899, thirty-six Chinese as members of the church. They are rather averse to christianity. This arises from their satisfaction with their own social life and a contempt of everything of western social life. The converts are principally of the labouring classes, domestics and laundrymen.

Q. Do you know how they are regarded by their fellow Chinese?

A. With a great deal of antipathy. I know of some who have been cast off by their friends and looked down upon by their neighbours, because of their having adopted christian modes of thought and living.

I don't know of any of the educated classes of Chinese accepting christianity. The presence of any large numbers is not desirable. I object to more Chinese. I think that Canada should have a strong robust nation. The vast resources ought to afford scope for our own people. They show no signs of assimilation with us. They can never be assimilated, and if they could it would not be desirable.

Q. Upon what ground would you exclude any part of God's creatures from any part of the world?

A. Well, I have not spoken of excluding them either by head tax or by prohibitory law, but self-preservation as we all know is said to be the first law of nature. I would not exclude the Chinese or any other nationality on any other ground than that of self-preservation. The wisest suggestion that I have seen yet, and one that commends itself to my mind, is suggested by Mr. Ellis in the *Colonist* this morning. Instead of passing any further restrictive legislation, that the Province and the Dominion Government should petition the Imperial authorities to enter into a treaty with China and Japan, by which the number of immigrants from either country passing into the other should be limited to say one hundred in a year.

Their presence here has a tendency to retard the incoming of our own people. I have had people tell me their places were taken by Chinese or Japanese. I am inclined to put them in the same category. Their competition is more intense and more general. There would be the tendency of forming a servile class. Morally they have a different standard. They are addicted to certain vices which they do not regard as vices. Of their virtues, they are plodding, patient, sober, thrifty people. Gambling and opium seem their great vices as we see it here. I don't know in regard to the social evil that they are any more immoral than whites. I am told they are not.

In the past the Chinese have brought into the city here in a state of slavery a great many women who were to be used by them for immoral purposes. I know that because it was brought to my attention by Mr. Winchester (the Reverend Mr. Winchester, superintendent of missions). Mr. Winchester was on more than one occasion required to go to the customs authorities here when such women were coming. He had intimation of such women being likely to come, and had to go to the Customs authorities on several occasions in an endeavour to have such women sent back to China. There have been charges of the kind made against Chinamen that they were bringing in Chinese women here in a state of slavery for immoral purposes. At one time there were three women brought in here whose landing Mr. Winchester sought to prevent. I think he was unsuccessful. I would not be sure though I think that they were unable to prove at that time that they were being brought here for immoral purposes. I had no personal connection with the matter at all. I am simply giving you what I learnt from Mr. Winchester. I do not know of any other case,

The worship of ancestors is a great part of their religion. I don't believe in giving them the franchise. If we naturalized them I think the franchise ought to be given them.

We should keep Canada for ourselves and such as will assimilate with ourselves in making Canada a great country. So far as I know the Christian converts are sincere. There are thirteen converts in Victoria. Last year forty-seven attended the week school. There are several missions in Victoria. I would not consider even Chinese Christians in large numbers desirable. The ground I take is that they seem impossible of assimilation with us. I have no doubt that vice abounds in all our large cities, but it is very apparent here.

Q. Would not the whole race be much better off if the Chinese were left alone and kept within their own walls in China?—A. I do not see how we could keep them within their own walls and seek to enter within those walls ourselves. I say their presence here in any large numbers is detrimental to the existence of our own people, and as a matter of self-preservation some steps ought to be taken immediately to limit their coming or to prohibit them altogether, but it is a question involving some other matters, but I see no reason why we should not be able to prevent any more coming here.

Q. Would they not be justified in asking us to leave them alone when we exclude them?—A. I think they would.

Q. Would it be desirable in the interests of the white race to have the Chinese remain within their own walls and have no intercourse with the white people in any shape or form?—A. No, I do not think that would be desirable. I do not think we would be working for the best interests of the world at large in adopting that course.

Q. I should like to know how you can reconcile the one thing with the other; that is how you can expect to go into China unless in justice you should allow them to come into your country.—A. Certainly. I say we cannot stop them coming in when we wish to go into their country. I have suggested that the whole matter might be arranged by a treaty between the two Empires; that the number of labourers passing from one country to the other should be limited to a certain number in each year.

Q. Taking all these things into account what do you think the Founder of the Christian religion would advise under the circumstances?—A. I do not know just what Christ would advise in the matter, but in what I have said here I have endeavoured to give an interpretation of Christ's mind in the matter. I do not say I am correct in this at all, but I have given you my conviction after careful study of the whole question. I have no doubt Christ would approve of self-protection.

The Reverend Elliot Sproule Rowe, Methodist Minister of Victoria, formerly of Toronto, has resided ten months in the Province.

Q. Have you been sufficiently long here to form an opinion in regard to the Chinese question and the necessity for further restriction or prohibition, or for the further admission of the Chinese?—A. Well, I have formed some opinion, but my opinions have a tendency to shift. The problem is a complicated one. I think their presence here has a detrimental effect. Perhaps the better way would be to say that the Chinese have an injurious effect upon white labour here and, of course, the Chinese have an injurious effect upon the markets here, because they are not purchasers to a large extent of manufactures, and they affect different lines of business in which they become actual competitors with the white people. Their presence here is a decided injury to economic conditions; and a large number of them coming here would be a decided disadvantage to the community; it will be far better for the community and for the province that employment in the different trades and callings should be given to white men who will come here and settle and raise families here than to give it to the Oriental, who by his competition, by his being able to work for low wages because of his mode of living, is gradually driving white men out of the country.

Q. In regard to the question of citizenship?—A. Of course any importation into a province or into a country should have reference to citizenship; we want people here who will take an interest in our laws and institutions and ultimately become citizens, an integral part of our community; such people as those who are in, not taking any interest in our laws and institutions become a menace to the community.

Q. Do you think the Chinese as a class take any interest in our institutions one way or another?—A. I do not think so.

Q. Do you think they are likely to do so?—A. I cannot answer that positively; but my opinion is they are not likely to; it seems to me the matters affecting the Chinese people and nation are in such a state of transition, that they will not be settled for some years; but I would judge that they have no interest whatever in our institutions.

Q. The strength of a people I suppose must largely lie in the class of people who occupy the various callings of life?—A. Yes, to have a progressive nation there must be an intelligent moral lower class, those who do what might be called manual or menial work; a class who, frugal in their habits and pure in their lives will build up a community rapidly and who will reside with us permanently, improving themselves as opportunity offers * * * I think it is very injurious to the country to have any class of people in the community who will not assimilate, who have no aspirations, who are not fit to live in social and political relations with our people; it is certainly a disadvantage to the country at large to have such a class of people filling up every avenue of labour as they are doing to-day. Their presence here has been very detrimental in the past, and I have no doubt will continue to be detrimental as long as we have Chinese here.

Q. What effect do you think must the continued encroachment in the various trades and callings have upon the strength of the country as a nation, or as Canadians?—A. In a very large measure I should think it would be very detrimental; the presence of five or six thousand Chinese in British Columbia has had a very detrimental effect; and it has had a detrimental effect but to a very slight extent on the Dominion of Canada as a whole. Spread over the Dominion, their numbers appeared small in comparison to the population, but when the majority of the Chinese are to be found in British Columbia, then the injurious effect is much more apparent here and becomes much more serious. Were the conditions, such as they exist here, better understood in the east, I have no doubt that action would be taken immediately to remove the unjust and unfair competition. I think that their presence here in large numbers has a tendency to degrade certain trades and callings, and white people do not care to engage even if it were possible for them to find employment in certain work, because it has been done by Chinese; white people think it degrades them to go into employments that have been commonly assigned to Chinese for some years. I think it is very injurious in any community to be driven to think that any work that is necessary and fair is beneath them.

Q. Your observations with regard to the Chinese question have, up until now, been confined to their effect on the various trades and callings. Now, looking at the question from a national standpoint, would you favour further restriction or exclusion of the lower or coolie labouring class of Chinese?—A. Well, it seems to me that restriction can only be temporary in its effects; I think that in the meantime there should be prohibition; speaking from a national standpoint, I think the general sentiment of the people of Canada would be in favour of the exclusion of the Chinese; I think Canada would be stronger by the exclusion of individuals of the Chinese race of the coolie class.

Q. Do you think having regard to the same amount of labour expended that you are any more likely to get converts here than in China?—A. Apparently they are closer in spite of Christianity. That is my candid opinion about it.

Q. That answer would indicate that you are likely to be as successful in China as here?—A. Yes. I think there is as much chance of converting the Chinese in China as there is for converting them in Victoria.

Q. Do you advocate their exclusion from the country; advocate that there should be no further immigration here?—A. Well, I cannot answer that in a word. I believe the reason they are a menace is that our economic system is wrong and you cannot hope to remedy that at short notice, and their presence here will be a menace all along. Until our methods are saner we cannot hope to have any change in the present conditions. I think it is humiliating to have to say that our system of civilization is such that we cannot stand the competition of an inferior race, but we have to take conditions as they exist and to work to ameliorate or improve those conditions.

Q. What would you suggest as a remedy?—A. I confess that is hard to do. For instance, I think that legislation should be had towards promoting production and

the development of the mineral and other wealth of the country; when we speak about developing the country we should have in view the developing of the humanity of the country as well as of the agricultural and mineral wealth. The wealth of a country is more largely composed of its people than most of us would think. We might develop our fields and mines, and the country could not be much the better, if the results of that development were not directed towards increasing human happiness. While there might be difficulty in enforcing it, it seems to me if there was a minimum wage; by a minimum wage law, and enforcing proper sanitary regulations, and regulations of the methods of living and regulations of the class of habitations, there would be a more effective method then in force than the exclusion of any one race; it seems to me that would be more effective than the passage of a law saying to those men, you cannot come in.

Q. There are different degrees of labour; one man can do much more work in a day than another—why should a man who does not labour well be paid as much as the man who does?—A. If there was a minimum wage, it is not necessary that all men should be compelled to accept that; but no employers should be allowed to pay less than the minimum wage, that would be the wage of the poorest class of labour; the poorest class would get that minimum wage, and in competition the better man would get more.

Q. You prefer not to have the Chinese get the benefit of that plan?—A. I do not put it forward as a plan; if I were competent to suggest a plan that would solve the present problem there would be no Commission. I have an objection to the idea of the exclusion of any class of people; perhaps it is not a well-grounded objection. I would suggest as well as a minimum wage, that there should be some regulation as to the sanitary conditions affecting the living of the persons concerned; and I would be perfectly willing to have all races of men put under these conditions.

I would say Canada would be strengthened by exclusion of the Chinese race. It has a tendency to deter white immigration. They depress wages, which tends to lower the standard of living. They reduce the ability of others to purchase. They ignore our religious services. They create a laxity of sentiment and feeling and the social evil is likely to increase. I think they are injurious in present numbers. If their place was taken by white people the country would be much benefitted by the change. I think legislation should have for its development men; development of fields and mines only will not do. It is dangerous to have a community within a community. If they conform to the conditions of citizenship I would admit them. They should be admitted, if at all, only in such numbers as would prevent them being a menace to the labouring class. Of course I could not object to mutuality. This refers to labourers only. Judging by majority of opinions they are good domestic servants. It is more important to develop a people than material resources. The more wealth an immoral community has the worse it is. High wages alone will not improve morals. Morality and wealth do not always go together. Low wages kill aspirations, destroy hope and ambition and lead to vice as relaxation from toil. Poverty produces drunkenness. I would say there is less poverty here than in other places I have been. The youth compares favourably with the youth of other places for intelligence and the making of good citizens. I have thought the neglect of Sabbath observance here was greater than in any other place I have been in.

Bishop Perrin (Anglican), of Victoria, says: I have only come into personal contact with two Chinese as domestics. I have found the two faithful and industrious to a degree. We have had a missionary from China. We try to show them that Christianity is a higher truth. We have not admitted one single member to baptism. Several have applied. The class is of the very poorest class from China. They come without a cent and are under obligation to those who bring them here. My opinion is that when the Chinese awaken they will be found all over the world. I don't think things ought to be allowed to go on as in the past. They are allowed to come in and arrive with nothing. I don't think China is advanced enough in civilization to admit them. I think we have a distinct mission to go to China because our religion is the universal religion. If they are here we have a duty to perform. The majority of white people are higher in morality than the Chinese. The Chinese have a good many virtues. Those who come here are very poor and the inference is, that is paid for by

others. If the higher and better class of Chinese come here, if they are, as I believe them to be, they would remain and become good citizens. My own thought would be, the Chinese ought not to interfere with the dignity of labour in the mind of a true ideal workman.

I think the present immigration is not a desirable one for the country, because they are not the best representatives of the race. The presence of a transient population is inimical to the best interests of the country. The encroachment of these people on the ordinary occupations of the people of the country is also a dangerous and objectionable condition. Hence labour should be respected and is always respectable. * * * I do not think it has a tendency to degrade the better class of white labour at all events. * * * They take the place of our people. If you can get white labour you should get white labour. * * *

I may state while in England I was unwilling to recommend labouring people to come to British Columbia. I am not willing now to recommend any of that class to come to British Columbia. As it is at present the English labourer here is in a very good position. I think the white labourer could still come here and hold his own against the Chinaman. There is not a large number under present conditions. If he got the wage here of a white man, he would be better off than he is in England. I think there is a great future for British Columbia when the population increases.

The Reverend Canon Beanlands of Victoria says: I have resided here for sixteen years. Am a clergyman of the Church of England. I have had Chinese domestic servants. They are honest, sober, industrious and cleanly in the house. They remain about three years. I had one young man who had sent $180 to his father by the time he was 18, simply as an act of filial duty. They are obedient to one master or one mistress. You can get Chinamen from $5 to $35,—fairly good about $15 a month. They have no wife here as a rule. We have had two Christian Chinamen. I think it it very doubtful if any considerable work has been done towards their conversion. I should think it very remote ground to expect to convert Chinese here. They might better try to convert them there. We had a clergyman here and his work was quite valueless. We then got a clergyman who knew Chinese and his work was more effective.

Q. How do you compare the standard of living of white people in the same calling as regards clothing and food?—A. That is an economic question. They have cases in England. I do not know whether my opinion is worth taking. The Chinese who come here do not compare with the white men in the shops or in the various trades and callings. The Chinese who come here are a servile class. They are a class far below the lowest mechanic or white labourer. I do not think that they compete with the white men at all. I think the white mechanic who comes here comes to occupy a different position. He does not come into competition with the Chinese. If you take the Chinaman into your domestic service he has to live on the same scale as the house, with a difference of temperament, but outside the house of his white employer the Chinese as a race are totally different from white men. The white man cannot compete with them at all.

Q. Could a white man bring up a family at all respectably under the conditions in which the Chinese live?—A. I do not think sufficient stress is laid upon their being a different class. The Chinese here are a servile class. The white man here does not live; he would not live; he could not live as a Chinaman does. They are a special class.

Q. Why do you say that?—A. For instance a professional man would not wish to live in the same way as a labouring man. The Chinese I have seen occupy a subordinate position, a position of servility, subordinate to white employees. For instance, you never see a Chinaman acting as a master carpenter or a master bricklayer. I have never seen a Chinaman employ a white man or come into competition with him. In bricklaying, bricklayers employ Chinese help and they would not employ white help. The white help would not do for that kind of work here.

Q. Why do you say that?—A. Because they prefer to get better paying work if they can get it. We have got bricklayers here and have not got bricklayers' assistants.

Q. Did the bricklayers ever have white assistants; was it not usual at one time?—A. Not in my time.

Q. Didn't some white contractors employ white labour exclusively in their buildings?—A. They might attempt to do so. The man who wants to come to British Columbia, the white man, does not usually look for the lowest kind of labour such as the Chinese do. He may be compelled to engage in that temporarily, but he wishes to get better.

Q. Labour, if wages are good?—A. I do not think a bricklayer would give wages enough to an assistant to compare with what white labour requires in British Columbia.

Q. What does a bricklayer get here?—A. I am told from $3 to $5 a day. Other countries have got dense populations and a certain element falls into the lowest class. Whether we have no lowest class here it is difficult to say. The Chinese who are here, as I say, are a servile class.

Q. Do you think building could not go on without the aid of the Chinese?—A. It would be according to what people could afford to pay. There is no doubt if labour is cheap that more building would go on. There would be more brick houses. You could make it cheap by importing labour from other countries, but it might not be politic to do that.

Q. Is there any deficiency in the supply of Chinese labour as here now?—A. I am afraid I must leave that to employers to answer. I cannot say whether there is a deficiency or not; I must leave that to the employers. I think the labour market here is very restrictive. It is almost a common remark that there is not very keen competition. That is the condition that exists where there is a sufficient amount of labour to supply the demand, but I cannot reasonably be expected to answer whether there is or is not sufficient labour here to supply the demand. I do not think there is an oversupply of labour in British Columbia.

Q. Do you think if the Chinese continue to come of that class, the servile class, that they will remain a servile class?—A. It will always remain a servile class.

Q. Do you think it is in the interests of a country to have a servile class; that the working class should be divided into two races?—A. Whether it is in the interests of a country it is difficult to say, but take the case of the individual employee.

Q. Is it in the interest of the country to have a servile class?—A. It has been found in the interest of every country nearly at some period or another to have a servile class employed in its development. It was chiefly servile owing to the prevalence of what might almost be called absolute slavery, and the nearest approach to slavery in our country is the servile Chinese—the coolie class of Chinese we have here.

Q. As compared with our civilization would you like to see slavery here now?—A. Well, I am not sure that I should not.

Q. Then you think the Chinese would occupy a position next to that, the position of a servile class?—A. I think the position of a free man is almost emphasized by the existence alongside of him of a servile class like the Chinese. I think white labour is more free by the existence of a servile class alongside of them.

Q. Do you think a servile class has a tendency to degrade?—A. No, I think it has a tendency to elevate those who are servile.

Q. Do you think the existence of slavery in the South had a tendency to raise the whites there?—A. Negro slavery is a question I would not like to discuss. I think all through Europe the existence of a servile class at one time in its life, had a strong tendency to elevate the non-servile. In Greece a very large proportion of the people were always slaves, who did all the menial work in Greece; and the free men, their position was emphasized by having their menial work done by slaves.

Q. Do you think that is Christian, that Christianity teaches that?—A. It is certain that it has been so. It has been natural in the development of all countries.

Q. Do you think we are in a condition now that although we cannot have slavery we may have the next best thing, servile class?—A. I think at the present time that the white man's position as a free man is certainly emphasized by the existence of a servile class, such as the Chinese.

Q. Do you think the Chinese take any part in our laws and institutions?—A. No, I do not think they do at all.

Q. Do you think they will ever assimilate with our people?—A. No, I do not think so. It would not be good for the country to have assimilation.

Q. Do you think it is good for the country to have a class which will not assimilate and become part of the foundation of the nation?—A. It would be very bad. I do not think the strength of a nation is in its lowest class.

Q. I mean the working man?—A. The working man is not the lowest class. It is a common thing for a working man to think he is not the lowest class; that he is a free man.

Q. Do you think it is in the interests of a country to have an immigration of her people here who will not assimilate?—A. I think in the present state of the country it is. I would not like to see them become dominant. I should always like to see them as a servile class.

Q. From which you could draw help?—A. Yes.

Q. No intention of elevating?—A. I do not see that it is our business in the least.

Q. Do you think they could go to heaven even if servile?—A. Oh, yes; we have no class distinctions there.

Q. Is there any position where you would draw the line between common white labourers and the Chinese whom you call servile?—A. I think the efforts of skilled labour will protect that. They can protect themselves by their unions. Outside of skilled labour you may not have unions so strong. If the labour is not sufficiently skilled to have any union among themselves I do not see how you can restrict men.

Q. Would you prefer to have Chinese in preference to English, Irish, Scotch?—A. I would prefer to have Chinese in preference to having the servile class of either of the other nations, England especially.

Q. Do you know of any servile class in England?—A. The ordinary agricultural labour at home is in much the same order as the Chinese here.

Q. Is there no advance for him?—A. There is advance for him.

Q. Would you prefer to have the English labourer here?—A. If all the Chinese could be put out of the country, and the country could be filled with white men, who would be put into a reasonable wage-earning capacity here, it would be a good thing for the country.

Q. Then in place of a servile class you would have what here?—A. You would have a class of free men.

Q. A servile class tends to elevate?—A. No. I say the presence of a number of white men has a tendency to improve the others. Suppose you put one million white men here and no Chinese, a great many would go far below what the Chinese are here at present and would bring down the wages terribly.

Q. Now, if you have a servile class here, the lowest class of labour in your opinion, do you think that will be used to crowd the low class labourer into the higher labouring class?—A. No. I think the unions should protect them in that way, and they are quite strong enough to do so if they are properly handled.

Q. There is a great objection to the union by employers in this province. In fact the employers think that the unions are all wrong?—A. I think all skilled labour should combine for its own protection just the same as professional men combine for their own protection.

Q. How is it that it seems to be an opinion prevalent among those giving evidence here, that more can be done in China in the way of spreading Christianity than can be done by Christian effort here?—A. Because we do not have their language; I do not think the missionaries learn their language sufficiently here to be able to give the Chinese a proper understanding of Christianity; I do not think the mere fact of mastering the language to a degree here would induce them to become Christians here; I have never known a Chinaman to master the English language enough to be able to talk to us intelligently, so as to enable us to impart to him the principles of Christianity. I have tried several times. The Chinese social life is much stricter and much better regulated than the social life of those in the same class here; the reverence of the children for their parents is very commendable, and conjugal infidelity is much more severely punished in China, than the same offence would be punished if committed here.

The Reverend Lewis W. Hall, a Missionary of the Presbyterian Church to the Chinese at Cumberland Union Mines where there are large numbers of Chinese employed

in and about the mines, says: I have resided here about seven years and have been a missionary all that time. I can speak the Chinese language. I was in China two years, at Hong Kong and Kam Tung in Southern China. We have a mission church and mission school here. There are only two or three Chinese children here. There are only two Chinese families; both are merchants. The Chinese here are not coolies, they are farmers' sons. I know by the districts they come from and know them by their surnames. The roll of the adults who attend school are twenty-seven, from the ages of 16 to 45. The study is the elements of English, to read and write. Few endeavour to write. There have been twelve here who have been baptized. Some are now in China. The progress made is satisfactory. If my work consisted of the number of men who come into the church I would regard it slow, but from its effects I do not regard it slow. A Chinese who becomes a Christian has the same difficulty as in China, and besides has to contend against the present antagonism. It is immeasurably hard in both places. He is ostracised and shut out from his family, cut off from all intercourse and in the widest sense you can say the word, an outcast. From his environment he becomes a marked man for all sorts of opprobium. From a selfish standpoint he has all to lose and nothing to gain. That is emphasized as he ascends in the social scale. None of the converts here are Chinese merchants. The fact of their being here is evidence of their need. I would not favour the formation of a coolie class.

The Reverend Edwin Scott, Methodist Minister at Vancouver, says: I have resided here two years. We have about eighty Chinese in connection with our night school. It is their object to acquire English, and with many their whole object. If they come they should be distributed over the whole province. I don't think it desirable to have them come. They do not assimilate. It would not be desirable if they did. I have no ill-will to those who are here, but I would see that no more came.

I do not think that the mere fact of a number of Chinese being here has much effect in the conversion of the Chinese nation as a whole to Christianity. Nations have been converted without the aid of bringing some of their people into Christian countries. I think their presence unnecessary here from that point of view. My view in regard to their conversion is that we do not require any of them here in order to reach the Chinese nation as a whole. We can reach the nation without their presence here. They have been brought to a Christian country and being here, I think they ought to be treated in the Christian way, and not subjected to the annoyance of boys and hoodlums. Such conduct should not be allowed. A great many have been converted without being brought to this country, and I have no doubt many of them benefitted by attendance at our mission here. I know the missions in China are rapidly advancing, but as to the rate of advance I can't state. I think we can reach them much better at home than through the Chinamen who are here.

My sister organized the first missionary work in Chicago and converts went from there to China as missionaries.

Q. Do you believe in the universal brotherhood of man?—A. I do, I believe in the common Fatherhood of God.

Q. Would you deny the right of one class of men to any portion of this earth?—A. The nations are here. We are not universal nations yet. Universal nationality and universal brotherhood are two different things. We would like to see universal Christianity, but that seems to be still in the distant future. There are distinct national lines and it may be those lines will exist until judgment. I do not expect to live to see a great approach towards the universal brotherhood of man, although poets have dreamed of it.

Q. What right have nations to take exceptions to the rights of men?—A. I suppose that no objection would be taken by any nation to the inhabitants of another country coming there in small numbers; then it will be perfectly right to care for them as Christians; but when it comes to an immigration by thousands, affecting the industrial work of the nation, then I think the national government have a right to protect their own people, and to send such a large number of aliens back to their own land.

Q. How would that affect the missionary work?—A. We must view it from a national standpoint. It would affect it very little from a national standpoint. It won't affect the missionary work.

It is a different thing when small numbers of a foreign nation come here from that of a flood of aliens overrunning a small part of our great Dominion. If we could flood the labour market in China with thousands from America there would be the same question on hand in China that you have here now, and it would not affect the religious question at all.

Q. Do you think the Chinese coming here has no influence in spreading Christianity when he returns ?—A. My impression is that the Chinese who return from here have very little influence in China as to Christianity.

I think as a nation they stand nearer to Christianity than some other nations. The labour market here is congested. I should prefer to see the white men doing the work of this province. We have to draw our support from the labouring people, and these are affected because labour can be obtained so cheaply. I am a British subject.

The Reverend Roderick George McBeth, Presbyterian Minister at Vancouver, says: An alien race which refuses to assimilate is more or less a menace. Icelanders and Swedes readily assimilate. I think we have all the Chinese we can digest. Looking at this question we must regard the future. Our children must have room for livelihood. I can't say I see much difference between Chinese and Japanese. I don't know the nature of the missionary work in this province. I do not consider restriction affects the question of missions. As to domestic servants, there are more avenues opened out than ever before. These foreigners have come in and taken up that work, and it has caused white servants to leave it and take up other employments. Domestic service is held in low esteem and will so continue until we get some schools of domestic science. I have resided in British Columbia a little over a year.

The Reverend John Reid, jr., Minister of the Independent Presbyterian Church, says: I have been in British Columbia over three years, and in Port Townsend (Wash.) for twenty years, and in California. My opinion is that it would be preferable to exclude for a season all Chinese immigration. There may come conditions when it would be well to relax, but we are not now assimilating this element. Personally I have no prejudice against any race or colour. I do not think it is good for many of them to come to this country. They congregate and the property in that locality deteriorates because of the difference in the standard of living. As a race, until their religious concepts are changed, I don't think they will assimilate.

I have not known here of youths being contaminated by Chinese, but it has occurred on the other side. The impression made upon the mind of Chinese on the West Coast has not been favourable. A missionary carries the life with him. Here the professing christian sometimes treats the Chinese outrageously. In conversation with missionaries I have been informed that the greater portion of those who come here are coolies and the lower agricultural class. I am pretty sure there are not sufficient servant girls here to meet the demand. I found the Chinese very efficient, honest and reliable as domestic servants.

The Reverend Dr. Roland D. Grant, Baptist Minister, says: I have been ten years on the coast, from here to Mexico. I was six years at Portland. Was previously pastor in Boston, where we had one hundred Chinese children. In Portland we had a Chinese membership of one hundred, two Chinese deacons, including a member of the six companies.

If the Chinese were to accumulate here numbers would have to count. Their assimilation is almost forbidden by their segregation. I have known a few of the brightest Chinese to marry white people. There is a want at least of real fitness.

In 1880 Portland had a population of 20,000, of which 6,000 were Chinese. Now there is a population of 100,000, and 5,000 Chinese. The Exclusion Act did not interfere with the friendship of China. I think a people have that moral right (i.e. to exclude). If they could intermarry that would be the settlement and the only settlement. I never could find but two Chinese women in Boston. The spirit of exclusiveness remains the same after conversion as before. I do not think an Exclusion Act here would produce any shock. It would be quiet and unobserved. It would be beneficial to the Chinese here. I don't think the Chinese government would find any fault. They have no more prostitution than whites. They compare favourably with whites as law-abiding citizens.

If you go down to the root of the matter it must centre itself in the question of the family. The Chinese coming here as they are coming, without families, must have a deteriorating tendency, and the conditions under which the Chinese live here do not favour the introduction of their families. Restriction has a tendency to develop the family more in the long run, but if the families in Portland have increased in the time I have known them, I think I would have detected it, the $100 will not keep them out. It might make some difference in quality.

The Exclusive Act did an excellent work. It helped to a friendly relation with China. It did not interfere with trade with China.

John Perry Bowell, Methodist Minister of New Westminster, says: I am a clergyman, a Methodist Minister. I am a native of Newfoundland, and have resided in British Columbia since 1883. I have been in the upper country four years and the balance of the time on the coast—at Cowichan, Saanich, Chilliwack, Surrey municipality and New Westminster. I consider the large immigration of Chinese and Japanese to be detrimental to the labour interests of the country, because certain avenues of industry that could be worked by white labour are largely controlled and in danger of being monopolized by Chinese and Japanese. I refer particularly to the milling industries and the fisheries. In regard to the milling industries I have knowledge of persons in my congregation who desired employment and were unable to secure remunerative employment. This refers to unskilled labour. While this is so, it is not so marked as in the case of the fisheries on the Fraser. I am personnally acquainted with a large number of fishermen who came to this province with the expectation of finding profitable employment in the fisheries on the Fraser and the deep sea fisheries too. Those who came several years ago succeeded to their own satisfaction; several of them secured plots of land and built for themselves houses; a fair proportion of these were not only fishermen but skilled mechanics, carpenters, ship builders, boat builders especially. Since the influx of the Japanese these same people are dissatisfied, are sometimes in straightened circumstances, have to run over the province seeking employment and fear that they will have to leave the country. Nearly all of these are men with families. Those who have come recently were led to do so by the reports of the comfort (not prosperity) of others, and have been bitterly disappointed. Some have speedily left. Many whom I am persuaded would have gladly left Newfoundland and made their homes in this province could not now be induced to come here if they knew the facts. They could only be induced to come by a garbled or untruthful statement, and it would be criminal to influence them. When I first came to the coast I saw the conditions that prevailed in regard to the fisheries of that time. I felt sure that it would be to the avantage of the province and of the Newfoundland fishermen if they could be induced in large numbers to settle here, and only my knowledge of the circumstances of the people lacking money in Newfoundland hindered me from urging them to come. While present conditions prevail, I have no desire to induce the Newfoundland fishermen to come to this country. One cause of this is the influx of the Japanese, partly Chinese—mainly the Japanese.

I think on account of the increased cost of living the condition of the unskilled labourer here is no better than that of the unskilled labourer in the east, that is in Newfoundland, and in some instances it is worse. A man out of employment in the east has not the irritation of seeing foreigners doing the work that would otherwise be open to him. I think the presence of Mongolians has the effect of practically stopping white immigration. With few exceptions the Chinese have not advanced to our mode of thought and living. I regard them as a menace to our future well-being as a nation. We would do without any more with advantage. I know with regard to boys who, during the busy fishing season, have their holidays and would willingly work in the canneries, they are debarred from doing so from the fact that the Chinese here have the preference. I have known this to affect my own boys as well as others. They employ them an hour or two a week. I have had two boys go down day after day and week after week and perhaps earn twenty-five or fifty cents a week. I don't know to what extent Chinamen are employed. It would not inconvenience those canneries near cities where there are enough boys attending school to do the work. Our vacation is from the last of June to the end of August. I think the main run is about the beginning of

July. From my experience in the east, if fishermen's families (as a rule they are large) were located near the canneries the population that would come to the province would meet the necessities of the case. I am not familiar with the cannery business, but am with the fishing business.

Q. If I were to tell you that in a large cannery the total work of the Chinamen only equalled nine men for 300 days, what would you say?—A. If the fishermen were on the river then this small work could be done by boys. It would help them. I have known boys work till 2 o'clock in the morning in a rush.

The river last year was practically occupied by Japanese. With the large number of Japanese on the river it would not be wise to advise fishermen to settle on the river. In Newfoundland the shore fisheries have become defunct, the fish do not come to the shore.

Under present conditions they have to pay a larger price for fish than they did pay before the influx of Orientals. I am not convinced the industry would suffer by a limitation of the fishermen. If it did injure it I might, if interested, kill the goose that lay the golden egg. I should say there would be 100,000 men, women and children engaged in the fisheries in Newfoundland I think cod can be cured here. I think the climatic conditions are more favourable here. The present system makes against the family. I think it ought to be treated as a national question. It is a legitimate matter for legislation. I make a distinction between Chinese and Japanese. The Japs' superiority makes them a greater menace to labour. The Chinese as a rule are industrious and sober. I have thought the fact that Chinese cultivated land that would not otherwise be cultivated, is beneficial from an economic point of view. I don't think there is enough labour at present to replace the Chinese on inside work. In isolated cases they may be sincere in adopting Christianity, but for the most part it is to learn our language to enable them to secure work. A farmer must have some employment away from the land to enable him to live, especially if he has a family. Lands are held by capitalists or locked up in some way. The normal condition would be for fishermen to occupy lands which would not fully support them, and they would gradually clear up the land and be enabled to support their families partly by fishing. It is where such conditions prevail in Newfoundland that the condition of fishermen is the best.

Tom Chue Thom, Chinese missionary of New Westminster, says: I came to Canada nineteen years ago like the rest of my fellow-countrymen; came quite young, with my uncle. I travelled through Eastern Canada and four or five States of America twice. I have visited a good many Chinatowns for the last fourteen years. I have a practical knowledge of our Chinese condition of life in many cities of the Pacific Coast. I was converted over sixteen years ago. I have been engaged as a missionary of British Columbia for the last nine years. Most all Chinamen in Canada to-day have come from Canton province. Many of us come directly from villages of different districts about a hundred miles from Canton City. Here we have four distinct dialects amongst the Chinese in the province, but generally use two dialects between four districts, or three districts' dialect. Yes, most of them came to this country quite young; they follow their elders and mothers or relatives and friends. Yes, most come here without profession. Most of us have a few years' school in China, more or less. If their parents are well to do, they give their son a liberal education, but the Chinese study cannot compare with English system. Most Chinamen here are farmers' sons. Regarding the cheap labour concern, the Chinese have been useful to every new country, especially to capitalists and landowners. They have reaped their benefit in the past. I think you Canadians ought to thank God to have the Chinamen here to do the manual work for you. Chinamen have been opening up many agricultural lands in the province. Some of them get pay for their labour; most cases not. If they do get pay for it, it won't be much, but the improvement is left here to you forever. Chinamen are born agriculturists. They are accustomed to make the very best of the soil. They are industrious people, honest, frugal and persevering. Whatever undertaking agreement of contracts always kept faithful in their promise. They keep up their reputation of the time of honesty. They are very filial to their parents. Many of them deny themselves pleasure

to enable them to send money home to support their family and aged parents. Yes, there are good qualities in Chinamen, but this is not perfect in us. The chief sin of our race in this country is to set up a monument of Chinatown wherever they go, bad example, gambling and opium smoking. Set up the different tongues to quarrelling and fighting amongst themselves. Import slave girls to sell for prostitution. Love their dead friends more than their live ones. They worship the graveyard three times a year, educated or uneducated, young or old, rich or poor, enlightened or not enlightened. Ride steam engines and locomotive cars every day in this country, but most of them believe mountain, winds and water gods, their dead friends preventing and opposing railways and steam locomotives in China. By observation they ought to know better. In God's view nothing good in us. I don't mean in New Westminster here at present. Chinamen here are much better people than in any other Chinatown, but I am speaking from experience during the last ten or fifteen years. By nature all Chinamen desire high wages, but in actual skilled labour they are not worth much in the market. It is true that the Chinese physically are not strong as Europeans, but just true as a Pole, Chinamen are able to bear the hardships and suffering more than the Europeans. Yes, there is good quality in them. They are always willing to work. They prefer light work, such as laundry and housework, because it suits their strength. The health of our race don't look as strong as they ought to be, because they eat too much pork and those old dry Chinese foods. Most indigestion foods are used that gives no colour in their face. Those who live on European food are much more healthy than the others. They do this through ignorance. In the matter of trade, they prefer their own people. My opinion is, if the Chinese, when they first come here, adopt the custom and laws of the country, living, dealing, socially like Europeans, there would be no more anti-Chinese question to-day. If my fellow-countrymen only knew what they are living in this earth for, the world would have nothing against us to-day. If they knew, the condition of life would be much better to-day. I am sorry to say we are not living up to the time of civilization. We are a hundred miles away from other nations. If they were less anti Christian and obeyed the laws and customs of the country, I am sure Chinamen would stand just as good as other nationalities to-day. The trouble is they are not. I wish they had thirty or forty years ago. The missionaries have done a great deal of good amongst the Chinese on the Pacific coast here. Not only chief sinner converted to God, but also broke down the lively tongs of Highbinderism, and stopped the importation of Chinese slave girls for immoral purposes. Missionaries have a good prospect of future work among Chinese on the Coast cities here. The Methodists have a Chinese mission church here. We have fifteen members; two of them are merchants. We also have about forty to fifty Chinamen attending our night schools through the winter. We have a pretty good attendance at Sunday services. There are about fifteen Chinese boys attending public school in the city here—sixteen Chinese families. The greatest influence amongst Chinese is the Middle Kingdom Association, supposed to belong to all classes of Chinamen in the province. This is mostly composed of merchants as a board of trustees and president. The headquarter is in Victoria. The second is Chee Kung Tong, known to the Europeans and called Chinese Secret Society. Their headquarters are in Victoria, too, but they have branches in every Chinatown. I think more than one-half of the Chinamen in Canada are members. Then the Chinese Empire Reform Society, their intention being to learn the western methods and laws of government, but all of them are idolatrous and ancestral worshippers, followers of Confucius. Most of the good standing members have no interest to inquire into Christianity. Now we have a handful of Chinese Christians here and there in the province, belonging to all denominations. Some have proved faithful to their new religion, but some have received little English education from Chinese mission school. They may have a false profession of Christianity to deceive the white. I believe the more converted Chinese we have, the better citizens you will have. I know the unconverted men, and the money-maker out of Chinatown, they don't want to see Chinamen get converted, because they are ashamed of themselves, or they can't cheat them as easily as the unconverted ones. I believe there are Chinese

enough to fill the demand of labour in the country at present. I favour restriction and regulation, but not taxation. I think it a great sin to any government to put a head tax on any nationality coming into the country. It is not righteous in the law. A Christian nation broke the treaty of a heathen nation. It is a disgrace for the British empire. It is all right for a government seeking power, but there was no righteousness. Oh, I wish the government say, you Chinamen cannot come to Canada, then stop the Chinese at once. If the government allow us to come under taxation, they ought to permit us to do the public work. I think it is very cruel the way the government treat the Chinamen, but after all on account the heathen Chinese they deserve it. They bear it well, but the Christian is not willing to bear it. This proves in one sense the converted Chinese are worse than those unconverted ones. Well, I wish the government would make some little change in method of collecting revenues from our Chinese. It will do the Chinaman good and benefit the country. That is, put a heavy tax on the Chinese food, instead of head tax. History shows that Chinamen are bound to live on Chinese food and use Chinese goods. The government will not lose any revenue from head tax, but in the long run will derive more tax from the Chinese. If our Chinamen were willing to abandon their habits and customs they would be good citizens to the country, but I do not think the Chinese will ever assimilate with the Canadians—cannot under present situation. I wish the government would allow those naturalized Chinese, having educational qualification, the privilege of the franchise—treat them as men, as British subjects. They ought not to issue naturalization papers to applicants, while the government do not consider them citizens. I hope the government will have more conscience to make righteous laws.

Reverend Alexander Brown Winchester, now residing in Toronto, pastor of Knox Presbyterian Church, formerly resided in British Columbia, from April, 1892, to December, 1900, said: I was superintendent of Chinese missions in British Columbia in connection with the Presbyterian Church, with headquarters at Victoria. Organized Chinese mission work in British Columbia and established three permanent stations, at Victoria, Vancouver and Union Mines; also three sub-stations, at Westminster, Rossland (for the Kootenay district), and at Extension Mines, Vancouver Island. In addition to these mission stations a number of schools were conducted by the church throughout the province, at which adult Chinese attended. These schools were in some instances night schools for secular instruction, and in others Sunday schools for religious instruction. Approximately the number of Chinese who joined the church during the period of my ministration was not less than thirty, and possibly as high as thirty-six. When I left Victoria there were fourteen Chinese adherents of the church and five or six more had returned to China. In Vancouver at this time the number of Chinese adherents was eleven or twelve. Mr. Clay was doubtless correct in stating that I had placed the number of Chinese converts in British Columbia in 1899 at thirty-six.

I was for two years a missionary in North China. Church work in China cannot be compared with the work in Canada. The difference of country, of people with centuries of different religion from our own ingrained in them, the difference of language, added to the difficulty of getting the common people interested, owing to the lack of a public press as we understand it, and of anything like public opinion, were chief among the hindrances to church work. At every point the differentiation was wide and bridgeless and made comparison impossible. From some points of view the conversion of Chinese at home was immeasurably more hopeful of accomplishment than in this country. A missionary in China was likely to gather around him as a result of his efforts tenfold more adherents than here. On the other hand, quality of materials conditions the work, and it may be that one convert in this country who had imbibed the spirit of our institutions would be worth more than the larger number in China. Such a convert who returns to his own country, and in ninety-nine cases out of one hundred, so far as Presbyterian Church converts are concerned, becomes a propagator of the truths of Christianity. Of course many more Chinese could have been accepted into the church in British Columbia during my ministration, but I would only consent to the baptism of those I was convinced were thoroughly sincere in their conversion.

Of those who became members of the Presbyterian Church in British Columbia two were of the merchant class; the others were principally domestic servants and laundrymen. From a moral standpoint it is difficult to draw a comparison between Chinese and white men. Their standard differs from ours. Much that we consider moral shocks them, and vice-versa. This difficulty is accentuated by the conditions under which the Chinese live in British Columbia, their isolation and social ostracism. Of those personally known to me, converts and attendants at the mission, I believe their moral fibre to be of as good quality as that of whites of the same class, allowing of course for the different standards.

In all that goes to make commercial honesty the Chinese, I know, were the equal of those of the same strata of society among ourselves. As to personal purity, I know of Chinese of clean lives, and also of another class, but they were not any more impure than men of certain sections of white society.

The presence of Chinese in British Columbia in some cases affects the white wage-earners favourably, in others, prejudicially. If Chinese were coming into the country in large numbers I would favour restriction. I would not favour restricion of Chinese alone, but would restrict a large influx of foreigners from any quarter. I would base terms of restriction upon character and education. A foreign emigrant should be able to read some European language; should come into the country for some stated purpose, and should show some reasonable prospect of becoming a permanent citizen. I do not approve of differentiation between one person and another in the matter of permancy of residence. I would like some form of declaration from all foreign immigrants. I would not consider a residence of five years a satisfactory term of settlement.

As a rule Chinese who have been in the country fifteen or twenty years remain all their lives. A few may return in their old age to be buried there.

As a missionary, I considered it my duty to deal with the fact of their presence in the country and did not question whether or not there was an advantage in having them here. The simple fact was, here are souls to be cared for. Neither missionaries nor the Church have moved a finger to bring Chinese into British Columbia. I have known of cases where converts have been made to suffer for their conversion. Whilst they have not been subjected to as severe treatment as in China, owing to the deterrent effects of our laws, their sufferings here have been of a vexatious, though petty nature, save in two instances where relatives at home implored friends here to secure their recantation, and as a result they were socially ostracized, their custom cut off, property stolen, and one of them threatened with assault, from which I was happily able to save him.

From inquiries made of Chinese I fancied not many came with the intention of remaining. Their idea was to make a competency and return to China. I have met Chinese who had expressed a desire to become citizens, but who claimed they could not do so and maintain their self-respect. In explanation they said they could not bring themselves to belong to a nation that treated another nation so unfairly, instancing the unwarrantable attacks made upon Chinese in the press. Some Chinese who had become naturalized, hoping to obtain relief from this treatment, had been disappointed. There is hope of Chinese becoming permanent settlers if treated the same as other nationalities. At present Chinese allege that they are afraid to bring their wives and children to this country.

I speak the Chinese language. I do not think fear of whites influences Chinese conduct here. They are naturally law-abiding and in China are even better behaved than here. The question of assimilation is wholly conjectural.

I have known of happy instances of intermarriage. The number of Chinese in this country who have intermarried with whites is greater than the number of Jews who have intermarried with Gentiles. It is possible that the coming here of Chinese in large numbers might result in bringing about conditions similar to those now prevalent in the Southern States. There are worse elements among sections of the European races who are admitted to this country than among any class of Chinese, who are always amenable to our laws and never foment trouble. I do not think Chinese would ever come to Canada in such numbers as to present a serious problem. In my opinion the feeling now prevalent against Chinese in British Columbia was due to a variety of

causes:—1. Clash of two civilizations; 2. Alleged unfair competition with white wage-earners; 3. Political. A certain class of politicians make use of the Chinese question to inflame the minds of ignorant voters, and thus influence their votes. I would not say that the white labouring classes have no grievance against Chinese. If it could be established that white workingmen were prevented from raising their families decently because of Chinese competition, there should be no further debate of the question. So far as my experience goes it is not true that the Chinese work under any form of contract. They are free to work as they wish. The statement that they come to this country as serfs is not correct, so far as I could learn. It is probable that if Chinese in British Columbia affected the earnings of the professional classes in the same manner and to the same extent as they affected the white wage-earners, the professional classes would be as hostile to them as are the wage-earners.

In the matter of restriction, I would prevent persons of any nationality coming into Canada under certain conditions. Immigrants should be able to present a clean bill from their own country and undergo a reasonable educational test. If persons of certain nationalities presented a greater or more serious objection as immigrants than others, that might justify special treatment. Where Chinese have come under healthful influences in Canada they have rendered good account of themselves. Was not the conclusion warranted therefore that under proper conditions Chinese might become good citizens.

Chinese who come to Canada are from the province of Kwang-tung. The term 'coolie' is of Indian derivation, and applies to a certain class of labourers, a certain class or caste, and in my interpretation of the word, there are no coolies in China. Most of the Chinese in Canada come from small crofter farms or farm villages. Many belong to farming villages without being farmers. Many of them are sons of farmers and farm labourers. This class is not indigent as a rule, the average of them belonging to the poor farm working class, not the lowest class generally speaking. The poorer houses of this class are built of adobe with thatched roofs, and the better houses of burnt brick with tile roofs. A poor Chinese labourer can live in China for $1 a month, Mexican. Clothing would not be included in this estimate. Students at Canton college were known to live at the rate of $1, Mexican, per month.

I have been in Japan. I do not wish to express personal views concerning the Japanese. I desire that Canada should be filled from shore to shore with our own kith and kin. At the same time I believe that the land should be free to all, irrespective of race, creed or colour, provided they became amenable to our laws and institutions.

I estimate there are about three hundred Chinese in Toronto, seven or eight hundred in Montreal, about one hundred in Ottawa, and smaller numbers scattered throughout other towns and villages of Eastern Canada. The Chinese in Toronto are chiefly engaged in laundry work. There are some few house servants. The average Chinaman in Toronto was superior to the average on the Pacific coast. I do not think this is due to the fact that only the brightest Chinese came east, as any Chinaman could get travelling expenses advanced if he could show reasonable prospect of repaying same and would give the necessary bond. I think the superiority of the Chinese in the east is due to better treatment.

I do not approve of the suggestion that Chinese should be admitted to the country to enable employers to cope with the alleged tyranny of labour. As a matter of fact I do not concede that there is such a thing as the tyranny of labour. Both sides, employers and employees, made mistakes; but to say that labour was tyrannical was wrong.

There was some call in Toronto for Chinese as domestic servants. The supply of female help is scarce. The reason for girls preferring employment in offices, stores and factories rather than in domestic service is due more to higher social aspirations than to any consideration of pay; possibly, too, the treatment many girls met with in domestic service influenced their choice. I have heard of the proposed importation of negresses from the Barbadoes for domestic servants. I believe it to be the duty of employers to give preference to white servants; but if the supply is not adequate, it is

justifiable to seek other sources. Chinese as servants are all right, but where there are children a female servant is best.

RESCUE FOR CHINESE GIRLS.

The commissioners desire to place special emphasis upon the work done by Miss Morgan and her assistants in rescuing Chinese and Japanese girls brought over really as slaves and held for purposes of prostitution. The law prohibits this traffic, but the difficulty is to enforce the law and rescue the victims. The officials have been greatly helped in this by Miss Morgan and her staff of workers. It is, we think, largely owing to her efforts that this infamous barter in humanity has been checked, if not almost stamped out. Her method of work is best described in her own language:

I am teacher and evangelist in the Chinese Girls' Home, Victoria. The home has existed about fourteen years. We rescue Chinese and Japanese girls from houses of ill-fame. There have been reached forty Chinese and eight Japanese from a life of shame. Of these Chinese rescued twenty-two have been married. There are now four in the home. Some have returned to China. Three have gone back to their former life. Their ages were as follows: 24, 23, 23, 22, 24, 19, 14, 13, 10, 26, 13, 13, 21, 9, 45, 19, 15, 10, 7, 14, 14, 7, 24, 20, 20, 24, 21, 16, 24, 5, 18, 15, 16, 20, 28, 16, 36, 19, 18, 13. Those all married Christians except two. I don't think any of them were wives in China before they came out. Three were sold as slave girls, being kidnapped in China, according to the girls' statement. I have no papers showing those sales. All have shown a desire to become Christians. They have been baptized. The only women who attend the meetings are those who have gone through the mission homes. The progress is very slow in christianizing the Chinese. When I first came here it is five years ago—I am well received now, when then I was hardly tolerated.

I don't think immigration unrestricted is advisable. It is not so to the Chinese, and I know it is bad for the country. From what I know of Oriental character, I think better Christian teachers can be made in China than here. A Chinaman will profess to become a Christian to get a wife.

Many or all who attend the night schools do so from self-interest.

Studying the question all around it may seem a harsh thing, but I think restriction the very best thing. Among the lower classes they look up to the wealthy classes; they are influenced by what they say, so that we have not much chance. Take any of the men who profess to be Christians, they are not brave enough to go opposite to their superiors.

I think there are more than four Chinese of ill-repute in town. A woman now in the home says 24, and this is the number I made out without reference to her.

The home has expended since I came, in Elsie's case $270.00 and in Dorothy's case $120.00 for law costs. I have had some terrible experience with the Japanese similar in kind to the Chinese. Only one case of sale I have heard of. Sometimes it takes some time to find them. One was helped from the window and ran away with her lover. Unless they want us to help them we can't help them. The home is supported by the Women's Missionary Society of the Methodist Church. I think the women of Japan are superior. There is no slavery in Japan.

I see no signs of the Chinese adopting our mode of life. I think they are a menace to the public from their way of living, the way they herd together. In Japan they have individual homes.

The Japanese practise polygamy; they call them concubines. The children of the concubines are thought as much of as the children of the wife. I had difficulty in rescuing the woman now here. She is now about 38. She was crying and I got a policeman to assist me. She seemed like a demented creature. We got her trunk and followed by Chinamen we got her into the Home. She was an opium smoker and used tobacco, and she was a prostitute. In case of the youngest one in home, she was 13 years old. She came to the home on June 30 last. We found she had run away. It was contested in the court and cost us $120.00 to get her.

I do not trust one of them for truthfulness.

Our married Christian girls are establishing a home life vastly superior to that of Chinatown. I would not trust a young brother or sister in the custody of a Chinese or Japanese. The Japanese license prostitution, and the quarter of the city set apart for that class of women is not looked at as we look at such places here. The girls of ten go voluntarily. It is not looked on as a disgrace.

The Chinese here treat me very courteously. I have never had an impolite word said to me. I have been in lanes and alleys night and day.

I believe there is some restriction in Japan now.

In this connection we would also quote the evidence of Lee Mon Kow, Chinese interpreter at the Customs house, Victoria, a resident in British Columbia since 1882 :—

Q. Speaking about the Chinese women coming here of their own free will, do you know it to be a fact that Chinese instead of coming of their own free will have come here under contract, in fact that they have come here as slaves?—A. Since about ten years ago several cases have been brought up as to Chinese women coming here who might be called slaves by the white people, but in China we do not call them slaves, because it is simply this, that women make arrangements with men to come to this country; the women cannot afford to pay the head tax or the passage money, and the men supply them with their expenses and the men pay the fare in China and make arrangements for them to come out to this country, and the women undertake to pay a certain sum at a certain time, to repay the passage money and the head tax and seven per cent interest.

Q. Is that a Certificate (See Exhibit 17) of a case of the kind, you see the name there, a well known name, and the photograph and the figures?—A. Well, that is simply a statement of a money transaction between two parties.

Q. That has relation to a girl, the name of the girl is on the right hand side, is the amount of money paid for the girl there?—A. There is a statement here from May 29, the balance, $309.06, there appears to be cash advanced on the property, a piece of property, $28.25 and money loaned, $20.00, also money loaned from Kang Shong $30.00, the total amount of money represented is $397.31. Paid for Woon Ho, $302.00, June 7 paid for clothing, $5.00, also paid for a leather trunk, $4.00. Woon Ho is the name of the girl.

Q. Do you make out that that was a case of sale of the girl?—A. Yes, the transaction was a sale; I was trying to describe that.

Q. And the amount paid for the girl?—A. The amount paid for the girl was $302.

Q. Can you make out from that how long she required to serve to get freed from that amount?—A. It does not state here at all.

Q. Can you tell what that implies?—A. It is a case like this, generally they pay back all this money; in this case it is one where she would have to pay back $373.50 with interest, and then she would be free.

Q. Until age did that, until she paid back that money with interest the contractor would consider he had a right to her body service; that is the business; prostitution?—A. That is the business.

Q. He practically buys her for the time until he is fully repaid?—A. Yes.

Q. To that extent she is his slave until the money is repaid?—A. Yes.

Q. How many cases of that character have you known of here?—A. Since I have been in the country here I have not heard of more than three cases.

Q. Do you recognize the name there as the name of a firm that is in business here?—A. I do not remember the name now; the statement is made out by Kum Kee in that case.

Q. Do you think that business is pretty well stopped now?—A. It was well stopped several years ago.

Q. There is a case being tried in court at Victoria now, isn't there?—A. That is the case of a woman who came out by herself of her own free will, Exhibit 17 is the contract. In the case of the woman being tried at Victoria, they stopped that woman under the new Act, that she was a prostitute and living as a prostitute, that is not for slavery.

Q. On the charge of being a prostitute, the proceedings were taken under the Act? —A. Yes.

SUMMARY.

The religious and moral aspect of the question was carefully inquired into, and evidence has been quoted here somewhat extensively in order to show clearly and unmistakably the trend of opinion on the subject of many leading ministers of various denominations in British Columbia.

The opinion is practically unanimous that the work of christianizing the Chinamen in this country is not attended with as satisfactory results as similiar work in their own country. The chief reason adduced for this state of affairs is that converts become marked men among their compatriots and are subjected to all manner of petty persecution. How effectively this penalty of ostracism hinders all efforts to Christianize Chinese in this country will be readily understood when the following well-established facts are taken into consideration.

The Chinese in this country are almost exclusively from one section of China, that of the six counties within the province of Kwang-tung. While there is no conclusive evidence of their having been brought here under any form of servile contract, it has been shown to our satisfaction that their resident merchant class exercise a strong influence over the immigrants of the labouring class, and largely control the numbers coming into the country. There are, too, Chinese Boards of Trade in the several cities of the province, whose objects are not confined solely to the advancement of trade, but enter very largely into all the affairs of the immigrant after his landing in this country.

Then there is the far-reaching influence of the Chinese Benevolent Association, the object of which is to care for the sick, indigent and aged, and it may be stated here that there are but few cases on record where Chinamen have been known to have to depend upon the bounty or charity of a white community. It follows, therefore, that with a Chinaman to adopt Christianity in this country means to cut himself off from any hope of participation in the advantages which these associations and conditions provide, in addition to incurring the enmity of his fellow countrymen and without gaining favour to any appreciable extent with the white population, for, from a social point of view, a converted Chinaman's position in a white community is no better than that of the unconverted. Although in one or two cases it was made clear by the witnesses that they did not wish to measure the success of missionary work by the numbers converted either in Canada or China, there was no dissenting voice as to the relative futility of attempting the conversion of the Chinese nation by permitting them to come into this country. Where individuals will adopt and profess the Christian Faith, here there was hope for whole communities in China, and less likelihood of indignities and persecution being inflicted upon them there. The standard of moral character of the Chinese, differing as it does from our standard, renders it impossible to draw any fair comparison between them. For instance, their laws and customs recognize plurality of wives, and four such cases were found among the Chinese in Victoria. Certain it is they have many noble virtues and characteristics. There are customs amongst us which they from a moral point condemn as much as we do many of theirs. Generally speaking, they compare favourably with others in their observance of law and order. There is little doubt but that to the frugality of their habits can be attributed the comparative absence of sensuality. The consensus of opinion is, that they will not assimilate with our people and it would not be desirable if they did. In one instance, it is true, a reverend gentleman declared that they were desirable in the country only as a servile class, and that such a class would tend to elevate the condition of the white people in the province; but the great majority of the witnesses were positively opposed to a servile class, or to their introduction in any way that would tend to degrade or effect the welfare of the white labouring class. Under this heading, therefore, your Commissiouers are bound to state that in no appreciable measure will the missionary work with the Chinese, as a nation be affected, and that the well-being of the poorer class of white people will be the better maintained, by an Exclusion Act.

Having regard to the efficient work and practical assistance in carrying out the law rendered by Miss Morgan and her assistants, and believing that the law has been made effective chiefly through this instrumentality, the Commissioners feel justified in recommending that some recognition of this work should be made from the revenue derived from the Chinese head tax, to assist in enforcing the law through this means as long as it may be found necessary.

CHAPTER VI.—PROPORTION OF TAXES PAID BY CHINESE.

It is difficult to ascertain the proportion of taxes paid by the Chinese and Japanese in British Columbia, nor did we fully succeed in doing so. We obtained, however, a large amount of information at different points, from which the plain inference seems to be that, except the merchant class, they do not pay anything like a fair proportion of taxation.

MUNICIPAL TAXATION.—VICTORIA.

W. P. Winsby, tax collector for the city of Victoria, said: I collect the revenue, road, and dog taxes. The revenue tax is the tax which principally affects the Chinese. They (the Chinese) try to evade the tax in every possible way. It is an utter impossibility to trace them. I don't get as fair a proportion of taxes from them as from the whites. At the present (March, 1901) I have collected from Chinese I suppose to the number of one thousand. That is for last year. That is about one-fourth of the number in Victoria. There are numerous difficulties in the way of collecting the tax from the Chinese. No one can understand the difficulty except those who have had a little experience in it. A great majority of the Chinese are in such straightened circumstances that they are unable to pay the tax, and another reason is that it is almost impossible to trace the Chinese with their mode of living and so forth. You cannot trace them. You cannot bring them to justice. I believe the law says they should call at the office. It has become the practice that we go after them. Very few people come to pay in the office. I have to r nd them up. They do all they can to evade the payment of taxes and succeed to a large extent. The Chinese come to town in the winter and as soon as weather permits they go to work on farms around the city, and then in the summer they go to work to the canneries. These men are very hard to trace and they often succeed in evading payme e the tax. When a Chinaman is working in the city I can generally trace him and get his tax, but you go into one of the hovels they live in, it is utterly impossible to find out who are living there or who the goods there belong to. It is no use asking them. I have never found a Chinaman truthful as to that. You can go through and ask the Chinaman there where they live and you cannot get an answer from one of them.

Q. Do I understand you to mean that they systematically deceive you to evade paying the tax?—A. Yes.

Q. Is that true of them as a class?—A. Yes.

Q. Is the difficulty with the Chinese because you do not understand them, or is it that they try to evade paying the tax?—A. They try to evade paying the tax, and their mode of living is a difficulty in the way. You come across a Chinaman and you want to get his tax. You have got to give him twenty-four hours notice. You have to have a summons served on him. When you come back to serve the summons you cannot find him. I have had policeman and others to assist me, but you cannot find the man.

Edwin Charles Smith, assistant treasurer and collector of taxes for Victoria, stated that the revenue received from Chinese in Victoria for the year 1900 was as follows:—

Trade licenses	$ 2,882 50
Pedlars	530 00
Market fees from market gardeners, at 5 cents a day each	900 00
Water rents from Chinese	4,460 00
Sewer rents	92 00
Assessed taxes of property in name of Chinese	3,414 86
Revenue tax at $3 a head	2,385 00
Road tax at $2 a head	832 00
Total	$15,496 36

NANAIMO.

According to the evidence of Edward B. Irving, assessor and collector of the city of Nanaimo, the amount of property assessed to the whites amounted to $1,385,925. Nothing was assessed to Japanese or Chinese. The Chinese own no realty in the town. It was said there was not a single Chinese taxpayer. For 1900 the taxes paid by whites amounted to $27,223. The assessed value of the property in 'Chinatown' owned by the New Vancouver Coal Company was $2,000. They are described as mere huts. Trade licenses of whites were $2,602, and Chinese $280. Revenue tax paid by whites $3,969, and by Chinese $624. Of the road tax $1,546 was paid by whites, and $416 by Chinese. The collector declared there was great difficulty in collecting the road and revenue tax.

In Vancouver the total assessment of real property amounts to $16,513,135. The total assessed value of real property in 'Chinatown' is $260,225; of this amount $192,950 is assessed to whites and $67,255 to Chinese.

The total licenses, including liquor licenses, in Vancouver is $32,055.85; of this amount $29,832.85 is paid by whites, and $1,310 by Chinese. Vancouver has a population of 26,133, of which 2,053 are Chinese.

In New Westminster, of a total assessment of $3,299,920, $36,950 was assessed to Chinese. The whites pay in taxes $49,234.01 and the Chinese $699.80 on the above assessment. The amount of property in 'Chinatown' assessed to whites amounts to $95,370; to Chinese $32,680, and upon this sum is paid by whites $1,907.40 and by Chinese $653.60, making a total of $2,561 paid directly and indirectly by Chinese on property in 'Chinatown.' The population of New Westminster is 6,499, of which 748 are Chinese.

CUMBERLAND AND UNION.

Lawrence W. Nunns, collector of taxes for the Town of Cumberland which adjoins the Union Coal Mines, stated: Cumberland has a population of about 1,000. There are about 800 miners employed at the Union Mines, of whom about 400 are Chinese and Japanese. Cumberland is incorporated; Union is not. Both Japanese and Chinese live outside of the town.

The assessed value of real property for 1900 was $175,000. The total revenue collected was $3,334. The tax on real property amounted to $1,054. Of the real estate tax there was $3.30 paid by one Chinaman. One Japanese resided within the town. The Chinese contributed absolutely nothing. They deal with their own Chinese merchants almost exclusively. They contribute nothing towards the support of schools, churches and general taxation, although they represent a large proportion of the adult male population—nearly one-half that work in the mines.

KAMLOOPS.

Kamloops has a population of 1,594, of which 195 are Chinese. The total assessed value of the town is $650,000, for land and improvements, of which $15,000 is owned by Chinese merchants.

	Land.	Improvements.
Total assessed value of Chinatown	$ 9,085	$ 29,200
Owned by Whites	5,410	15,225
Owned by Chinese	3,675	13,975

Trade licenses issued to whites, $815; to Chinese, including opium license of $100, $170. Road tax, whites, $224; Chinese, $54.

ROSSLAND.

According to a Chinese witness, there are about 350 Chinese in Rossland. According to the assessor it is 400. The census gives, 241.

William Harp, City Assessor of Rossland, says: The poll tax collected from Chinese at $2 per head amounted to $250. The assessed value of the city is $2,274,900, of which $6,600 is assessed to Chinese. The rate is two cents on a dollar.

Liquour licenses, whites	$ 20,535
Trade licenses, whites	2,193
Trade licenses, Chinese	125
Total poll tax, whites	3,868
Total poll tax, Chinese	250

The total taxes collected by the city for 1900 was $24,417, of which the Chinese paid $112.

Rossland has a population of 6,159.

It will be seen from the above that the proportion of adult Chinese males to adult white males is about one in four or five. The proportion of taxes paid by Chinese is less than one in a hundred.

REVELSTOKE.

John D. Graham, of Atlin, says: It is hard to get the tax out of them. I was government agent at Revelstoke. I refer to the miner's certificate and poll tax. I speak from my own experience. There would be fifteen or twenty of them working together and I never could catch hold of them to get their tax. I went up the river often enough, but found that most of them had flown when I got there. They were not on hand when I got there. They never come to my office.

SUMMARY.

The tax collector of Victoria declared that the Chinese tried to evade the tax in every possible way. 'It is impossible to trace them. I do not get as fair a proportion of taxes from them as from the whites.'

The other officials confirmed this statement and we find it to be the fact.

Victoria has a population of 20,816, of which 3,283 are Chinese. The total tax paid by Chinese, as appears by the evidence of the assistant treasurer and collector of taxes for Victoria, for the year 1900 was $15,496. The statement handed in by the Chinese Board of Trade, which includes revenue and road tax, is $17,257, and inclusive of the head tax on labourers may amount to $18,000; but this amount it must be borne in mind is chiefly paid by the Chinese merchants, who, according to their own statement,

number 288, representing 109 firms. Deducting this number from the total number of Chinese in Victoria, exclusive of women and children, leaves in round numbers 2,700 labourers and others who are not engaged in trade.

The total tax of Victoria, including land tax, water rates, licenses, &c., collected for the year 1900 amounted to about $400,000. This includes the school rate but not the Government grant. The collector stated that in March, 1901, he had collected the poll tax from about one thousand Chinese for the year 1900.

That is with a population of about one to eight they pay in the proportion of one to twenty-two, but if you eliminate the proportion of taxes paid by the Chinese merchants, the remaining 2,700 Chinese do not pay a municipal tax of more than $1 in $100, but in this comparison 2,700 adult males are compared with a total population of men, women and children. Eliminating the women and children, you would probably have a population of not more than 6,000 white adult males as against 3,000 Chinese adult males, including merchants. That is, approximately, 6,000 whites pay $382,000; 3,000 Chinese pay $18,000. If you exclude the merchant class, the tax paid by Chinese is insignificant. The above comparison is approximate only, but we believe the disproportion is even greater.

Assuming that 800 of the Chinese residing in Victoria, who work on the Fraser pay their taxes there, it does not seriously affect the relative disproportion.

Approximately the same disproportion obtains in other places.

In this connection it may be pointed out that if their mode of living was normal, occupying separate houses with their families, they should represent a population of three or four times as many as at present. They would require ten times the house room. Their taxes would be more, and if their habits of life were similar to the white population, it would require more to support their families, and the contribution to the Dominion revenue would also be very much greater.

It is certain, having regard to all the facts, that the Chinese bear no fair proportion of the burden of taxation.

CHAPTER VII.—LAND CLEARING AND AGRICULTURE.

The clearing of wood land in British Columbia is a very difficult problem, owing to the enormous growth of the timber. It is said to cost from $50 to $150 an acre, and in extreme cases as high as $300; probably the average would be from $70 to $80 per acre.

The Chinese have contributed to the clearing of land, and some take the view that they are necessary for that purpose, but the prevailing, and we think the better opinion, is, that if large areas of timber land are ever to be cleared rapidly for agricultural purposes it must be done by machinery and explosives, handled by white men. In small holdings the clearing will be done by degrees, the owner working, from time to time, at other employments to assist him in supporting his family. It will not at present pay even the large land holders to hire Chinamen to do the work of clearing, owing to the enormous cost, and although machinery has been applied to a limited extent, yet very few have attempted on a large scale to clear and cultivate timber lands. From the nature of the case, this must be done gradually, and how? Your Commissioners do not believe that increased numbers of Chinese will greatly facilitate this work; it will rather be accomplished by the adoption of a liberal policy, which will induce white men with their families to settle upon small holdings, and if a portion of the unskilled labour of the country is open to them they will in this way be enabled to keep their families during the long and slow process of clearing the land.

The competition with the North-west and Pacific Coast States has also a material bearing upon the question of the time when the timber lands of British Columbia will be largely cleared for agricultural purposes.

Farmers owning 160 acres and under were practically unanimous in their opposition to the Chinese, for any purposes whatever. Some of the large land holders favoured them as farm labourers and for clearing the land, and those who lease lands to Chinese for market gardens,—the lessee clearing the land as part consideration for its use,—also favour the presence of the Chinese. The smaller owners pointed out that conditions were such in British Columbia that the presence of the Chinese was a serious injury to their business, and to their making a living; that the avenues of unskilled labour were largely filled by Chinese, and that the farmer struggling to pay for his holding and to make a living, was greatly hindered by being prevented from taking advantage of those avenues of labour for a part of the year, which, but for the Chinese, would be open to him. Your Commissioners fully concur in this view.

Quotations from the evidence will perhaps more clearly set forth the views as presented from both sides:—

Alexander Philip says: I am secretary of the Richmond Farmers' Institute. It includes the whole of the Richmond riding, that is Richmond, Burnaby, South Vancouver, North Vancouver, and northwards on the coast. We have different sections, and each of these sections have meetings. I come with a resolution from Central Park section. The resolution is as follows:—

At a meeting of the Richmond Farmers' Institute held in Smith's Hall, Central Park, on Tuesday, May 14, 1901, Mr. John Green, Vice-President, in the chair. *Interalia.*

On motion of Mr. W. G. Alcock, seconded by Mr. John Connon, it was resolved,

That we hereby declare it to be a serious prejudice to the successful prosecution of farm work to have so many Chinamen engaged in the business. It is especially hard on the settlers in this district who have only small holdings and are dependent on them for a living. The mode of life among the Chinese makes it easy for them to undersell in the markets and yet have considerable sums of money as profit. We think there is no comparison between the best of the Chinese as rural settlers and the humblest of the white men who, with their families, are living on and cultivating their holdings. Besides, the uncleanly habits of the Chinese, as cultivators, have endangered the health of the consumers of the products of their lands, and as these products reach the market in so many different ways, the consumers do not always know when they are supplied to them.

We believe that, although the Japanese are not yet so largely engaged in farming, they will likely soon take it up, and become even keener competitors.

We believe that there should be a tax of not less than $500 on each person of either race on entry to the country, and also a rigid educational test.

Resolved further, that this expression of our views be laid before the Royal Commission now assembled to receive evidence in connection with the immigration of Chinese and Japanese.

Extracted by Alex. Philip, Secretary.

This is my second year as secretary of the institute. That resolution expresses the general view. There is a strong consensus of opinion among them regarding this matter. It expresses my own views as well. One man stated, there were twenty-two Chinese wagons with vegetables pass his door. The Chinese compete with all the farmers.

Henry Thomas Thrift, a farmer residing at Hazelmore, gave evidence which, from his position, we regard as very important. He says: I am secretary of the Settlers' Association of British Columbia to assist in re-settling vacant lands. It has branches as far east as Enderby. Seventeen branches, with a membership of seven or eight hundred, presumably all settlers on land. There was a general annual meeting this year on March 11. The majority of members are decidedly against Oriental immigration. The Japanese are more to be feared than the Chinese on account of their superior intelligence. First, the presence of Japs and Chinese hinder a better class of people coming in and settling up these lands. The evidence is this: We have here one of the best markets in America for agricultural produce. Our own lands are vacant and unproductive. We lack that class of immigration here that the presence of the Chinese

supply. They would develop our lands and make them productive. I know many people have been deterred from coming here through the presence of Chinese. At many of our meetings resolutions have been passed addressed to the Dominion and Provincial Governments asking to restrict this and promote the class which we most desire. Many of our members are Old Country people and from Eastern Canada,—not of a low class. We feel persuaded it would be immensely in the interest of the country to offer this desirable class inducements to come, either from Eastern Canada or from the Old Country. There is an immense amount of money sent out for agricultural products. A person going on some of our lands cannot make a living, and they find the outside callings filled with Oriental labour, and they cannot get work to help them out till they get started. Market gardening would be the first thing to be taken up, and the Chinese practically control that business.

Second, if we got this class here it would give a larger revenue.

Third, the Chinese don't become settlers and it would not be desirable if they did. Their system of living is altogether repugnant to people who desire to live as human beings ought to live. The Dominion lands, through the efforts of our society, are free to actual settlers. The Japs may come in and prevent the class coming in for whom we are so anxious. If all lands in British Columbia were like the delta you might employ Chinese and Japanese, but on wooded land the people have not got funds to pay them and these small holders themselves require wages to help to support themselves. In this I voice the view of our association. Their interests are adverse to any further immigration of that class of labour. I call small holding anything from ten to forty acres. The easily cleared lands are not available, because they are held by wealthy farmers. There is clearing after they are drained. There is not one-twentieth of these delta lands under cultivation. It could be brought under cultivation at from $10 to $20 an acre. In my own case the alder bottom lands would pay the first crop for clearing. Other parts I could not clear up for less than $250 an acre. I say there are $3,500,000 a year of imports of agricultural produce that we can raise here. If we raise that here anyone can see the advantage to the country. I made a careful estimate of the amount of stuff raised in Surrey. In that district, of a total acreage of 76,000 acres, there were 6,000 acres under cultivation; that included all lands. I estimated there were 18,000 acres of low flat land, principally delta land. The total product was less than $250.000. I think the interests of the country should be considered before these large industries. The North-west Territories compete with us in oats, hogs, butter, eggs, poultry, &c.

Those who have land here, of course, have to produce as cheaply as they can in order to compete with the North-west, where there is very little expense in bringing the land under cultivation; and those who have to pay too much for the land here cannot compete with the North-west. I may say I have charge of a number of quarter sections at the present time, both high lands and low lands, and as far as I am aware there is nothing against those lands, providing the cost of clearing was not so high to prevent competition with the North-west; but the competitor we fear just now is the Canadian Pacific Railway, our national railway—they have immense tracts of lands in the North-west that they are anxious to get settled, and they are more inclined to offer inducements to settlers to go on to lands belonging to the railway than they are to induce settlers to come to British Columbia; they are offering great inducements for settlers to the North West. The first question is that of a market; there is a good market in British Columbia, and that gives the Canadian Pacific Railway an immense advantage. They discriminate in rates against the agricultural interests of British Columbia; they are giving settlers great inducements as far west as Calgary. A settler coming to Calgary has every inducement held out to him; a settler coming to Calgary can get there for $35.00, whereas if he wants to come to British Columbia, he has to pay $54.00. There is a decided discrimination by the railway against settlers coming to British Columbia. Thus the railway is preventing people coming in here who would develop our lands.

The Chinese prevent people coming in. We want these settlers for social life,—for churches and schools, and not have to tramp several miles for one of our own kind.

The early settlers did sacrifice all advantages. I came here in 1879, settled at Hazelmore in 1884, two miles north of the boundary, thirteen or fourteen miles from New Westminster.

After the building of the Canadian Pacific Railway a great many men were looking for a home, and, as mentioned here this morning, a great many men were brought out as an experiment from Quebec, and went out in the wild land to settle. Practically the bulk of the lands south of the river (Fraser river) was taken up, and the land back of that these people went on to try and makes homes for themselves. They had to reside on the land for three years and there were other regulations which rendered it impossible for those people to make a living. Access to market was not so easy as now, and after a hard time endeavouring to clear land enough to support themselves, those people had to clear out. A great many of those people mortgaged their land and have since had to abandon the land to the mortgage company.

Q. Is the unimproved land held at such a figure as would prevent fishermen settling on it?—A. Well, as far as fishermen are concerned I know places surveyed in what they call the fishermen's lots; these lots are in big locations, and are from ten to fifteen acres in extent, and they are held at from $15 to $30 an acre.

Q. Is there any class of white people in this province who would be prepared to hire themselves out to clear land at such prices as a farmer could pay?—A. I do not say there are men here now, but there are openings for men to come here and start in building up homes for themselves.

The greater proportion of the farm lands in this province are heavily timbered, which require to be cleared to be productive, but you will find a great deal of land close to the river, good agricultural land, that can easily be cleared up.

Q. Who is going to do it now?—A. We have to do it ourselves.

Q. Then you require to have cheap labour?—A. The farmers are too poor to employ cheap labour.

Ten years ago I paid $1.50 to $1.75 a day for clearing land.

Q. Take the ordinary settler who has come in and gone on a farm, say twenty miles from town; how is he prejudicially affected by the presence of Orientals in the country?—A. If that man cannot make some little by working outside he will be in a bad position to have his land cleared, and his interests would be prejudicially affected.

Q. Where would such a man go for work?—A. There would be work for such men all over the country, but for the presence of the Japanese and Chinese.

Q. How is he prejudicially affected by their presence?—A. He is prejudicially affected if he wants to go to town for work.

Q. Do you mean to say that a farmer will go to town in that way?—A. The best settlers we have to-day are those who had in the past gone to town and earned money to help them along. It helps the small holder to get along. It helps him to live, and at the same time to devote his spare time in clearing the land and making a home for himself.

Q. You told my learned friend, these men are too poor to pay for the clearing of their land?—A. Yes.

Q. Is that the result of the unhealthy competition they have to engage in?—A. To some extent. I would not say it is due to that entirely. These people have to make a living somewhere. At first they cannot make it on their land and they have to take municipal work if they can get it. There is so much competition that the prices are so much reduced that a man cannot help himself much, and holders of small farms are obliged to come to town and get work, or go into the logging camps.

Q. What happens when he finds the avenue of employment filled by Chinese or Japanese?—A. Then he cannot get work, and he has either to starve or enter into an unhealthy competition with these people.

Q. You have spoken of little holdings being taken up and afterwards abandoned. Do you know whether the Orientals being in the province had anything to do with the abandonment of the land?—A. I do not think it had anything to do with the abandonment of that land.

Q. Is there any difficulty in getting the best land settled?—A. Yes, because there is no demand. I do not think it is because those lands are held too high.

Q. You spoke of Pitt Meadows. Do you know how many acres there are there?—A. I cannot say. It is a large tract of land, good land and capable of being cultivated.

Q. The presence of the Chinese does not prevent that land from being settled?—A. I don't know, but some of the land has been overflowed.

Q. Doesn't it strike you as a somewhat strange circumstance that we have a demand for such produce as the land you speak of could raise, and yet we send out $3,500,000 for produce?—A. Yes. These lands are not available except to parties who can pay for them. We cannot get money to come in here and invest in the high lands, that is, men of large means and men of small means would come in here if they could make a living here; but they cannot get the lands under the same favourable conditions as settlers can in the North-west.

Q. The Chinese would not prevent men of means coming in here?—A. I do not know that; but there would be a great inducement to white settlers to come in here if they could get work outside when they wanted it.

Q. The high land is heavily timbered?—A. Yes.

Q. What is it held at per acre?—A. From $1.50 to $50 an acre.

Q. The land that would be sold for $1.50 an acre would require a considerable expenditure to bring it under cultivation?—A. Yes.

Q. And it is because a person coming in cannot at once obtain a living or depend on getting a living out of the land, and finds the other avenues blocked that settlers do not come in here?—A. Yes, that is my view.

In some measure the Orientals keep a better class of citizens out. I have employed Japs but I would not employ them again to clear land because they don't understand it.

William, James Brandrith, Secretary of the Fruit Growers' Association for the Province, says: The association are in favour of total prohibition,—no further immigration to be allowed. It applies to both Chinese and Japanese. That expresses my own view also. We are not suffering as yet from this cause, but the thin edge of the wedge has entered. I know one Chinese with fifteen acres, who has strawberries, and another of ten acres of orchard. The property is leased. Another property of seventy acres leased to Chinamen; two and a half acres are orchard and a half acre strawberries; and other cases. I have a list of Chinese within my knowledge engaged in fruit growing and market gardening. There are twenty Chinese bosses I know of, and a total of 643 acres, a market garden and orchard. On ten acres there were twelve Chinamen. It is impossible for a white man to compete, because the Chinese live at a cost of about ten cents a day. I have this from three Chinese,—Lee Wan, Charles Hees, and another commonly known as the 'Pirate.' I have seen them selecting food from the swill barrel. The difference in the cost of living would be the profit or loss. They are a menace to health. The membership of our association is about eighty. There are two hundred and fifty on the roll. Eighty have paid their annual fees and are in good standing. There were twenty-three or four at the annual meeting. I think almost every one has expressed his views to me.

It has been suggested that Chinese labour was necessary in dyking and clearing the delta lands and lands along the Fraser. It was therefore opportune to obtain the evidence of a gentleman who has a large interest in this question and whose evidence commended itself as worthy of the most careful consideration.

Alexander Cruickshanks said: I have a contract to settle a large tract of land on the Fraser with whom I please, but I am getting it settled by white people at Matsqui Prairie. It is a good farming section. There are 10,600 acres already reclaimed with dyke, of which I have 6,000 acres, all reclaimed land. That was reclaimed with dyke seven miles long on the Fraser front. The dyke was made by white labour and machinery. No Chinese labour was used. The work is completed. There are several thousand acres more. The machinery managed by white men is the cheaper method. Pitt Meadows was reclaimed in the same way,—by machinery and white labour, containing about fifteen thousand acres, and there are about thirty thousand acres at Chilliwack, which is being reclaimed and ditched, by machinery and white labour in

the same way. The work is going on at present. There is another tract of land lying between Matsqui and Chilliwack, containing about thirty thousand acres, not yet reclaimed, but could be; and several large islands, containing many thousand acres of land that it is possible to reclaim, and this land is all of the very finest. There is no better dairy land in America than that. From the nature of the work Chinese labour could not be profitably employed. Part of it is open prairie; part is open scrub willow, crab apple, hazel, and such like. I don't think there would be any advantage to have Chinese for that part of the work. Chinese have been used in making smaller dykes towards the mouth of the Fraser. Some have been used last year. The Chinese are not required up the river, and I see no reason why they should he required for dyking land down the river.

My terms are as follows: The price at which I sell the land averages $20 an acre. I get $3 cash, or its equivalent, and the balance is distributed over a period of six years, in equal payments at six per cent. Six of the settlers are fishermen whose main business is fishing. I think it would be to the advantage of both fishing and farming to carry them on together. When they stop the fishing at the end of the week at close season on Sunday night the run of Saturday have got that far and the fishermen have a greater catch than the men at the mouth of the river, and on Monday and Monday night he catches also better, and the fishermen there lay off the rest of the week. One fisherman was most successful on the whole run, fishing only two nights and days, and the rest of the week he put up his hay, and he had a home of his own when the fishing season was over. The fishermen of the city and those in scow houses are looking for land at the present time. There is good land on the Fraser, capable of furnishing three thousand families in small allotments, being land not occupied at the present time, not Crown land, held by various parties who invested in them when it was thought to be a good speculation. I know many of the present holders who are anxious to sell those lands on reasonable terms within the means of working men. This would be a great source of supply for all industries—men with a stake in the country and families. I was in Manitoba, and until four years ago, in Minneapolis, and with a large logging company in Wisconsin. The capable men around our saw mills here were trained east. The proof is these men are selected as foremen. I came here twelve years ago. Have been out of the country six and a-half years. Am a British subject, born in Ontario. I would be in favour of any measure in the direction of exclusion. I have got men clearing land at Matsqui, of brush and scrub, and I am paying them in land and let them pay and work for land. They are white men. If Chinese offer to do the work for half the amount I would not accept the offer because I would not consider it good business to do so. If I did I would not get as good a price for the land which was left. It depreciates the price of the adjoining land to sell land on these terms to Chinamen. At the Court of Revision in this city, men appear to have their assessment lowered because Chinamen are on adjoining lots. In settling a tract of land, until I get a certain number of settlers in, I find it difficult to get people to go in a district where there are no neighbours. There is the question of schools and churches. Where I succeed in getting a white man with his family I have made it easier to sell the rest. It then becomes a more desirable place to live in. I look on the exclusion of the Chinese from the whole country as in the interest of the country, and on the same grounds I exclude them from my land; no matter how cheap I got their labour, it would be a bad business to employ them there. I think the country will be cleared by white men, and gradually,—a little at a time. If you got your Chinamen at twenty cents a day the cost of clearing timber land would be more than the price of good land that never had such growth of timber on it. I don't consider it a business proposition to clear heavy timbered land. Moody Square, in this city (New Westminster), cost over $300 an acre to clear it of stumps. I don't agree with the suggestion that Chinese labour is necessary to clear the land. Men are offering to come and work for me clearing lands as a cash payment on lots they are willing to buy from me. I draw no distinction with respect to Chinese and Japanese. All I have said applies equally to both. I own the lands I refer to. The land between this city and Vancouver has a peculiar value for small holdings, but not for farming. There are choice places in every district

and in Burnaby there are many low-lying lands. I think it was a mistake so many settlers were placed on these hill lands. They have had less pay for their work than any other class. Hill lands cannot compete with low land if labour was five cents a day. Dyking at Pitt Meadows was a first experiment in dyking and experiments cost money. There is a large block of land on Lulu Island. It is already dyked and could be made a garden. Ten acre lots would support a family; a good place for fishermen. They fish all around it. One real estate man sold eleven lots this week for this purpose. On Lulu Island ten years ago they asked $200 an acre. It went down again. This is a good country. It has got the soil and climate and resources to support a white population. It would be very unprofitable to build that dyke by hand labour. Boys are prevented from learning. How can mills expect to get an efficient staff if they employ Chinese? I have communications from England from workingmen, and when they do come here they are disappointed in seeing so many Chinese. Chinese would be worse than no neighbours. They would make the lands unsaleable. I want to get the country settled up. I can't see how this class is necessary. I know there are conditions brought about because this labour was here. Certain industries are dependent on cheap labour for their profit. I think if the country was settled up the white settlers would give them a substitute for this cheap labour that would be better every way. In dyking no kind of labour can compete with a machine that can draw up two thousand yards a day at a cost of $26 a day; that would be under favourable circumstances. There are lands where they use the tramway and railroad as the only practical way of dyking. Chinese would be impracticable there because they bring the material from a distance. Steam-made dykes are better than those built by hand labour. When the stuff is dumped ten feet the impact is very great. I worked in the business. The cost of reclaiming land on the Fraser would be less than in any place I know of. I think if a capitalist, he had better buy cleared land, and if a labouring man, he had better exclude the Chinese so that when he goes out to work he won't meet with competition. The most of the farmers I know have to go out and work and are met by the Chinese. When men come here from the United States and pay money out for land, I have had them call my attention over and over again to the number of orientals here, and this prevents the immigration of whites. The farmer does not go into market gardening, but the settler does at the outset and he has to work at anything he can do.

Q. Wouldn't you say it is a great advantage to the farmers to get a class of men who are ready to do that rough work (clearing timber lands) at a lower cost than could possibly be done by white men?—A. Men in that case would be making money out of the necessities of the Chinese, but they would find it a great disadvantage if the Chinese were working at something else. Farmers would get other work outside to help them if there was no Chinese labour in competition with them, in building roads, and dykes and ditches.

Q. We have had evidence that they find it a great advantage to have oriental labour in clearing land?—A. Chinese labour can be done without by using machinery run by white men, and the advantage gained by the country would far more than counterbalance this cheap labour of the Chinese.

Q. Take a farmer who is personally occupied in the cultivation of the land he has cleared and he wants to clear a little more land. He says, I cannot afford to pay $2 a day to men to do such rough work, and he says it is to his advantage to have orientals do the work?—A. I disagree with him. He would meet the competition of the Chinamen when he went to sell his produce, and therefore any advantage he would gain in the first place by employing the Chinamen to clear the land would be counterbalanced and more by the competition he would have from the Chinamen in the sale of his produce.

I have never seen one hundred acres of bush land cleared yet by a farmer. I have seen men gradually clearing land, but at a very slow rate. If he was asking my advice as to clearing heavily timbered land for farming, from a business standpoint I would advise him not to do it. . . . . At the present time it would be better to get on the low lands. There are over one hundred thousand acres of that kind of land that can be put in small holdings.

Q. These people seem to have been blind to their own interests. They have settled on heavily timbered farms and have started to clear them?

A. The most of them are forced now to go out and do work outside to get a little cash, and when they go out to do work they find themselves in competition with the Chinese and can get very little cash. If there was no competition from the Chinese cheap labour, these men would have a chance of making a little outside and helping themselves in developing their small holdings; but that is a case I have not come across, of farmers employing oriental labour to clear land in the way you put it.

Their presence here has certainly a deterrent effect on white people coming in and settling up the country. He finds that he will have to come into competition with the Chinese and he at once seeks other fields in which to employ his capital and his labour.

I was in Manitoba seven years and the workers on railroads and farm labourers became settlers. If you lower the wage class you reduce the standard. I think the canners are entitled to consideration, but I think they could get white labour. I think it is regrettable that white labour avoids coming here. The wages are as high, but there is a disadvantage. It is the last job I would look for. I would not like to be one in a gang of ten Chinamen. The white labourers are beginning to feel what they ought not to feel—that any job is beneath them. I think one of the nicest jobs there is, is piling lumber. Piling lumber is not low. It is a good decent job. I know lots of college students east that will be piling lumber. I have a contract to settle a lot of land and I sell how I please, so long as I get the net amount for the vendors. They are all speculators.

An exceptionally clear statement showing how the presence of Chinese and Japanese militates against the settlement and permanent development of the country was given by Mr. N. C. Schow. We commend this statement as coming from a witness unprejudiced and without pecuniary interest, and from his personal knowledge, close observation and keen vision, clearly indicates the permanent injury the province suffers from this class of labour.

N. C. Schow says: I reside in the city of Vancouver. Have been reeve of Burnaby for nine years, an out district partly residential, partly agricultural, and affording a limited amount of lumbering opportunities. I have a home in Burnaby. I am assistant editor of the *News-Advertiser*. Am an Englishman by birth. Have resided here ten years. We have a by-law in our municipality which prohibits the use of Japanese and Chinese labour on municipal work. We found that very beneficial in encouraging small holders; and by dividing contracts into small sections we dispense with a middle man. Two or three white workers will take up road improvement in partnership and compete so keenly, but good-humouredly, that we believe the municipality loses little by dispensing with Mongolian labour. The rates just now often bring them no more than $1.25 a day, but they take up our contracts between intervals of work on their own holdings, where they live cheaply and independently, raising their own vegetables, fowls, &c., so that they don't complain. The labour is free, not servile, and our contracts enable many of these men to improve their holdings and remain in the district, and bring up assessment values and improve the district generally. We have enforced the by-law in two instances—the only two in which any attempt was made to break it, by declining to allow the contractor for the Chinese labour employed. That was the punishment for breach. As a matter of fact the by-laws are willingly submitted to by all the people. We take care to include Japanese as well in the exclusion, because we consider the Japanese even more dangerous than the Chinese. Some of our residents before Japs came on the Fraser used to put in a month or six weeks in fishing, but this source of eking out their income is now practically at an end. At one time, too, there were many white workers engaged in the woods in Burnaby, in cutting shingle bolts, but these have nearly all been displaced by Japanese workers; as a result of which the white settlement has undoubtedly been prevented to a considerable extent in some parts of our municipality. We have a lumber mill at Barnet and there, as the owner says, of necessity, by reason of competing with other mills, a very large proportion of employees consist of Chinese and Japanese. We should have a good deal of market gardening in the district. It is well adapted for it, but for Chinese competition; but as things are,

we have only two or three specially skilled men engaged in that industry. Some of the settlers make fair livings to a large extent by small fruit growing. This industry for some reason, which I have not been able to discover, the Mongolians have not yet entered. If they should enter it those engaged in small fruit growing in Burnaby would not be able to compete and get a reasonably good living. They are in constant dread of an invasion of their occupation by the Japanese, as they are more inclined to go in for more skilled work. There are some cases of Japanese on hire for as low as $5 a month with the meagrest of board, and although they undoubtedly help to clear land cheaply, most of us feel that in the end the farmers will pay dearly for the temporary gain, both socially and economically.

As to Chinese, I would favour almost total exclusion. I believe, judging from my experience in England and here, that if there was an exclusion of the Chinese and Japanese a large amount of cheap white labour would flow in gradually, sufficient to meet all requirements. I believe the immigration of white labourers has been almost absolutely prevented from entering by the presence here of Japanese and Chinese. I have been trying for two days to get employment for an English labourer, temperate and willing to work, who has been in Canada for some years and knows the country and its ways, and I find it impossible to obtain him a position, either on farms near here or in the city itself. I have applied to leading farmers and I find Japanese working on farms and superceding white labour.

I correspond with some leading English papers on Canadian matters and I find it impossible to recommend ordinary British labourers to emigrate under existing circumstances. The only class I could conscientiously recommend as a rule is mining labour, as to which I have been able to say that there is a moderate opportunity for a limited number of really skilled and temperate men. In the absence of Chinese and Japanese, I am persuaded thay there are districts around here, and islands, and gulf islands, which will afford admirable opportunity for a hardy stock of British and other European settlers. I allude particularly to men who gain part of their living on homesteads by gardening and agriculture, and part of their living on the adjacent sea or river. There are many such men who, under ordinary conditions, would emigrate to the Province from seaboard districts in Scotland, in Ireland, the Isle of Man, and points on the north coast of England, and in some of these locations the population is congested—to a district like this where the climate is like the British Isles—and they would not have to change very greatly their mode of life.

I object to the Chinese. First, because they exclude white settlement, which we need in this country; and, secondly, they spend little, so that the wage fund is a drain, as it does not freely circulate like others. I have no prejudice as to colour or race, but socially and economically I look upon their presence as a detriment to a British Province. I think the Japanese will settle the Chinese question because they will drive out the Chinese. The Japanese are infinitely more adapted to cut out white labour. The limitation I would suggest would be based on our population—say three per thousand of our population, of Japanese. As to the Chinese, an increased poll tax to $500 and a treaty, if obtainable.

Q. Do you think oriental immigration amounts to anything in comparison with the interests underlying the different industries here? A. I think the country would have been better off with from twenty to twenty-five thousand white settlers here in place of the Chinese and Japanese. Undoubtedly they have developed a large number of subsidiary industries, but I say they are not desirable, and that the more desirable class would be settlers having little holdings of their own, and gaining a little help by the fishing. I think the larger industries have been a little handicapped here. They have not been sufficiently independent. They have been so largely in the hands of the financial corporations and depended on them for assistance that their operations have been cramped. That has had something to do with the cramping of the large industries. The resident capital of British Columbia is very small indeed. I doubt if we have three millionaires in the country. I take it that it is important that we should have resident capital here. Two-thirds of the capital is from the East or from Britain, and interest has to be paid on that.

Q. Are the conditions improving?—A. I do not think the general conditions are developing very steadily. Mining is developing, but the struggle for life is keener than it was in many places ten years ago.

Q. How many white men have been displaced in your municipality by Chinese or Japanese?—A. I think probably fifty or sixty.

Q. Are those Chinese or Japanese taxpayers?—A. Only one or two, if any.

Q. Has the presence of the Chinese a tendency to discourage them from clearing the land?—A. It certainly does discourage them, and it cripples them financially as well. . . . Several of them have to employ Chinese because of financial difficulties. . . . . You have to consider all the conditions. A labourer receiving $2 a day here is not in as good a position as a labourer who receives five shillings a day in England, but an English labourer could get along nicely here on $2 a day. . . .

Q. How long is it since those conditions were introduced as to small holdings?—A. Possibly four or five years.

Q. Was there some wild land tax to large holders?—A. Yes, we have an extra tax on wild lands. It approaches twenty mills on the dollar. The purpose of that is to break up the large holdings or to induce the owners to sell. We had large quantities of land allowed to remain unused for years, for which we were obtaining practically no revenue, land mainly owned by absentees, and we tax that now so as to induce the absentee owners to sell, so that small holdings can be had for all our people.

Q. Was that by municipal taxation or Government taxation?—A. Ours is municipal taxation. It has been in effect ever since we have been in the municipality, ten years. I think a difference was brought about by legislation some years before that; I think, speaking from memory, that one has been in force twelve years.

Q. That would interfere to a certain extent with those who have invested large sums of money in lands?—A. It might press hard on investors, but it is forced on us. There is no market for wild land now.

Q. You acted on the principle, if capital was not willing to open up any of the large holdings, then the capitalists would be willing to slump the land on the market?—A. After paying taxes for so many years they come to the conclusion that the growth of the country was not sufficient to make them a return for the money invested. The trouble is we have so few buyers; it is a difficult problem indeed to know what to do with the wild land around us.

Q. Those people who invested are not interested in inducing more capital to come in?—A. It is a very awkward position, and many outside investors no doubt suffer from such a state of things. In England, if land is vacant there is no tax; but when they found vacant land here and found that it was taxed they were willing to dispose of it at a reasonable figure, so that it might be divided up in small holdings.

A good deal has been said about unearned increment, but I think there is very little unearned increment outside of the city. I rather think it is the other way. Practically I think our system is a proper one, and leads to the development of the country and of the settlement of the country by good settlers on small holdings of from five to twenty acres. That I look forward to as the ultimate solution of this question, but it will take some time because the oriental will not help a great deal in that way.

Q. When you speak of the effect of taxation being that capital does not come in any more, what do you mean?—A. Well, I think Mr. Foley was asking whether capital would come in to develop wild lands.

Q. When capitalists purchase wild lands the capital was simply left there?—A. They had to leave it there. The only good effect of it was that the capital got into the hands of the people of the country. . . . . The revenue of the country was certainly less because of those large holdings. The interest of the country was practically a sacrifice in the giving away of such large tracts of land to large holders. . . . . .

Q. Do you think it would be a great advantage to have small holdings in the neighbourhood of the fisheries?—A. Yes, I think it would be a great advantage to have small holdings, especially in the neighborhood of the towns and cities.

Q. Would you restrict it to less than eighty acres?—A. The Government policy should be directed in every way to encourage the occupation of small holdings near

the cities. There are places where larger areas would be necessary, such as in the Okanagan Territory and others. Near the city I should say the holdings should vary in size from five to twenty acres. I know that in Burnaby holdings of two and a half acres do very well. The owner is near town and has work in town. Burnaby is better for truck raising and market gardening. At very little expense and with very little expenditure of labour at odd times the holder of two and a half acres in Burnaby who can secure labour in the city gets along very well. I think that you may fairly say that there are twenty-five piggeries in Burnaby, that there are twenty-five people engaged in that industry. These men are not market gardeners, but hog raisers and they do very well.

James Thomas Smith says: I am a farmer, six miles from Vancouver; farming all my life. Came from New Brunswick. Here fourteen years. Have 170 acres—Ninety cleared. We have cleared another farm—some heavy and some light. It cost from $5 to $100 an acre to clear. The Chinese are doing us out of our market. Their method differs from ours. They have started in the dairy business now. It has been getting worse every year. We can get white labour as cheap. It would be a long way cheaper by hiring white men because they can do more work. I am speaking from experience. The Chinese don't buy our produce. They live on rice from China, eggs from China rolled up in clay, China oil, etc. A beast died in the prairie, and they got her and ate her. I had a sick cow. The calf died and we killed the cow. A Chinaman wanted the cow to eat. I buried her. I considered the cow unfit for hogs or chickens. They live in small houses and overcrowd. I have counted 55 Chinamen in a small shanty, 15 by 30 feet, and the upstairs not high enough for them to stand up. They never have the doors or windows open. They use the house for a store, a gambling house, liquour and opium. This was within a few hundred yards of my own house.

We did some ditching, partly by Chinese and partly white men. Ditching is let at 10 cents a rod to Chinese. I would rather pay 15 cents to white men. We employ white men this year. Sometimes the white men are not around. A white man can do more than Chinese. He will do three times as much. I have been all over the country, and wherever I have been are Chinese gardeners, not many Chinese yet raising hay, but they are going into it. Our taxes amount to $200 a year. Other farmers' views are the same as my own. There is a Farmers' Institute. We build levees. Formerly we employed Chinese; now we find whites just as cheap. Chinese offered me $20 an acre for a year for sixty acres, but I would not let them have it. I would have to pay the taxes. I think the land was worth in the market $200 an acre. Except it is suitable for selling off in small lots it would not bring so much. If it is on the river in a good situation, near to Vancouver, it would sell well, but my land is not worth $200 an acre. I paid for the first seventy $70 an acre. The land adjoining that is not cleared yet. I was offered $45 an acre for it. The situation makes a great deal of difference. For instance, my brother-in-law bought 160 acres last fall from Judge Crease's land; it was not wild, but uncultivated. It was out in the centre of the island. Part of it runs into the bog; it is not good land. Land under cultivation runs all the way from $40. Good land is worth as much now as it was three years ago, but not unless suitable for selling off in small lots.

I bought my farm, 170 acres, three or four years ago. I paid about $75 for a piece of it, 120 acres, and the balance, with buildings on, $200 an acre.

I grow principally hay, oats, wheat and turnips. Last year I took off about one hundred tons of hay. Sold some for $10 a ton and some for $12 a ton, delivered in town. Sold about thirty-five tons. Sold about twenty tons of oats at $24 or $25 a ton, delivered in town. Sold no barley. Sold two tons of wheat at $30 a ton. Sold three thousand pounds of butter at 30 cents, and a little sold for 35 cents. Made about $50 out of eggs. In a fair year we have to sell at lower prices. We did not have enough to pay our debts in town. I know we would get better prices if the Chinese and Japanese were not here.

On an average they pay $8, $12, and $15 an acre for extra good land. They may pay $20 an acre. The Chinese took a lease for ninety-nine years. He is paying $10 an acre.

They encroach upon the farmer in wood cutting. About four years ago we had about twenty acres of heavy wood cut and we employed a white man to cut out the wood. We got it out at a very small figure. We always took out at least one hundred cords of wood in a year, and sometimes more; but now, owing to Chinese and Japanese supplying the market with wood, we have a lot of it on our hands yet, because we cannot sell it to clear ourselves. We cannot compete with them in selling wood, even when the wood is cut off our own lands.

The consensus of opinion among the farmers is against granting them the franchise.

Q. Do you think if those here secured the franchise it is likely to lead to trouble? —A. It is likely to lead to rebellion.

If we had white labour in the canneries they could help on the farm as well. None of the Chinese have their families except one on Lulu Island and one on the mainland. A Chinaman told me he had four hundred tons of potatoes.

William Daniels, a farmer, said: Have lived twenty-five years in South Vancouver. I own sixty-seven and a half acres. There were twenty acres cleared. I raised hay, potatoes, turnips, cabbage, and sold in Vancouver. I rent forty acres to a Chinaman now, and get $415 cash for it, annually. He raises everything in the shape of vegetables. I could not compete. Most of the land where I am has been cleared by the Chinese. I think they are very good to clear land. They have a good deal leased around there. It costs $150 an acre to clear land. I think I paid, in addition, $700 to ditch twenty-eight chains and put in flood-boxes; that is all on the main dyke. I don't know if it would cost more if no Chinamen were here. The number of Chinese farmers is increasing lately. There are more leases. Farms are now rented. This Chinaman lives in my house, 16 by 22 feet; sometimes he has six, twelve or fifteen Chinamen with him. They eat rice, potatoes, meat. The Chinese are good tenants. They cultivate the land well. They can get more off the lands than I do. I could get my son-in law to work the place if there were no Chinese. I cleared twenty acres and they cleared twenty acres. Japs are not as good as Chinese. I had them offer to work at $5 a month. I believe the Jap is more dangerous than the Chinese. There were no Chinamen here when I cleared my twenty acres. I could not afford to pay a white man to clear land. It is dirty work and you could not get a white man to do it unless you pay him an outrageous wage.

The last twenty-eight acres cost me about one-half the ranch to do the clearing of it. My wife and I did the clearing. I had to sell half the ranch to keep us going. According to the way Chinese live, they live better than I do. They have got plenty of everything in the way of living, as a Chinaman does.

The evidence of Edward Musgrave probably gives the clearest statement of the views of those who do not believe in restriction. A summary of his evidence as taken down by the chairman is therefore given at length. He says: I reside in the Cowichan district. I am farming at present, and have been for sixteen years, there and on Salt Spring Island. I employ Chinese the whole time; one domestic and one or two outside, and one white man. I pay the Chinese domestic $25 a month and the outside men $20 to $25, and by the day at $1 a day. They board themselves. I pay the white man from $30 to $40 a month and he boards himself. I find the Chinese good servants. The white man is physically stronger. It is not difficult to get white labour at that price. The Chinese are not largely employed by farmers. I don't think the numbers employed are increasing. They live as a distinct race. I should not think it desirable if they did assimilate. I should be sorry to see them settle here and bring their families here. I should much prefer to see our own people. The reason is very obvious. I have no desire to see them fill positions of unskilled labour. I am not making a living out of farming. If I had to make a living I could not pay white labour, and it is doubtful if I could pay Chinese. I should have to fall back on Japanese. The profits of farming are not sufficiently high to pay the ordinary rate of wages. The farmers who are doing well do the work themselves. I think it beneficial for further immigration of the coolie class. Wages are and have been abnormally high. Very many industries have been helped by coolie immigration. They don't compete with the mechanical class and they supply cheaper labour. Under present circumstances I would have no restrictions at all. If I did restrict I would do it in a different way. I consider the present restriction

is a bad and dishonest system. It does not reach the object aimed at. It merely makes the expense of Chinamen entering the country greater. It merely becomes a question of whether it will pay him. It keeps some out. The ordinary Chinese can not afford to pay. He borrows from some company and has to repay with exorbitant interest. I think it dishonest to tax a man to come in and tax him when here and then refuse to allow him to be employed on Government work. I think it quite wrong. If admissible it ought to be total exclusion. It would be a more honest system, I should say by treaty with China. In the present state of affairs it is entirely against our treaty obligations. I have very little experience with the Japanese. A large and growing number of Japanese are employed in our district. They have been of immense benefit to the province, I think. The common wage of a Japanese at present is small; $10 a month and a ration of rice and potatoes, but after they have been here they begin to increase their demand and will work very little under a Chinaman. I see no necessity for restriction, as far as we have gone. If many came then I would press the Home Government to limit the number. It is a very difficult question to decide upon. I may say that the Chinese are only employed in certain work. They are not good hands with animals, ploughing, etc. I have been eight years sheep farming on the Salt Springs Island. I think it necessary to have cheap labour to clear the lands.

In regulating the price of our products, the imports are of the greatest importance. Very little agricultural produce is raised in the province. The expense of clearing is enormous. It won't pay to do it. I doubt if a man could clear the land and support himself unless he got outside work. Very few can afford to employ even Japs. The average bush lands cost to clear, employing partly Chinese and white labour, from $100 to $200 an acre. The man who clears and sells never gets his money out of it. No doubt it could be cleared in a scientific way much cheaper, but those who go into the business cannot afford to employ up-to-date machinery and tools. I had knowledge of farming in Scotland, New Zealand, South Australia and South America. In New Zealand I was in sheep farming. I pay my white man by the year. No trouble to find white labour at that price. I consider $1.50 a day all the year round is a higher price than $2 for ordinary job. I should think about $2 is the ordinary wages. I don't think an increased white population here would increase land values; it might. Can't say how much. A larger population would increase the demand for my farm produce. I don't think farming will ever become a large industry on this Island. I doubt even if you can clear land with Japanese labour at a profit. It is a question whether you have labour at a reasonable rate, or at an abnormal rate. I think a municipality should get their labour done as cheaply as possible, without considering any of these labour questions. I think a government ought in every fair way to foster their own people. In my opinion this outcry about Chinese is a hollow mockery. I don't quarrel with white labour. I have had in my employment almost every European nationality. There is a certain amount of humbug. A white man will refuse to work with a Chinaman, but he will take a contract and hire Chinaman and work with them, the labourers doing what is quite natural. New Zealand has developed much more rapidly, but you cannot compare the two; the one was covered with forests; the other was open land; and a different climate as well. I don't think farmers could get on without Chinese.

I am sorry to say that the farms about here, most of them, are mortgaged, for the purpose of raising money to clear them, and the farmers literally cannot afford to pay for Chinese, Japanese, or white labour. I have had forty years' experience out of England. The Chinese compare favourably with certain classes of labour. Of all the different nationalities I have employed, I have always found our countrymen the most difficult to deal with, owing to their independence of character, and should not like to see them have less. The Chinese are docile, but they won't stand abuse and ill-treatment, and stay with you. You can trust them to work and they are very grateful for good treatment. I have found them very honest. We don't lock up against them. The Chinese seem very clean in their persons, but they have no idea of sanitary arrangement. My Chinese is as clean in his room as I am in my own, and so is the outside Chinaman, but they will throw everything outside. They are unsanitary. I don't want servile people to deal with. I don't think Chinese are servile.

Captain Edward Berkley says: I reside in Westholm on the E. & N. railroad, 46 miles from Victoria. I am a retired captain in the Royal Navy. Have a ranch; for several years past my business has been ranching and clearing land. Am postmaster and magistrate. I very seldom employ Chinese. Chinese are not employed on ranches. I have had Chinese for cooks several years ago. The average wages is $15 a month and food. Cheap labour, regardless of colour, I say. Anyone to help the farmer make money by. I have 225 acres and my son 200 acres. My son's property is nearly cleared. Dairy, grain and fruit farm. I commenced with the Japs. I chopped and he piled it. It is a grass run. Have fifteen cows and one hundred sheep. I have been seven years there. I gave $5,000 for 265 acres. Cheap labour is necessary. I should not like to see coolie labour except as an exigency. I have seen twelve Chinese in a house and they were all friendly; outside dirty. The average Jap will do as much as a white man except at chopping. I am extremely favourable to white labour but cannot afford to pay for it. There is only one white labourer in the whole district. There are none to be had. What we want is more people to cultivate the soil; to come in with a little capital. A Jap is more valuable about a farm than a white man because he will do all the small chores and not be offended.

We cannot raise produce just now. Every one of the farmers is trying to do the work of three men. It is not for the want of will that more is not produced; it is from the want of power. The small rancher can go out and get $2 per day and he can have a Chinaman to do all the chores around the place at fifty cents per day. I am not in favour of Chinese in this country; God forbid I should be in favour of anything of the kind; but he is required temporarily; he is far more decent than he is given credit.

Michael Finerty, farmer, lived four and a half miles from Victoria, says: I have a farm. I learned my trade as gardener and stone mason in Ireland. I came here in 1862. I don't follow my trade. I had to give up gardening. We used to sell our produce to green grocers. We would make $8, $9, $10, $20 a day. All were well satisfied. We had cheap labour in those days, Indians. They were good workers, and after a time the Chinamen came and brought the smallpox and 5,000 Indians died of it. The Chinese live cheaper. Take their stuff around upon a pole and basket; they sell much cheaper. I could not compete. I followed it five or six years. All white men went out of the business. They confine themselves to market gardening. They work for farmers. A good white man could do as much as two or three Chinese. I don't think the Chinese or Japs are necessary for the farmer. My farm is 160 acres. None of my neighbours are in favour of Chinese at all. They expect to live on the white race. I don't agree with the last witness. The race we want is a white race that will be permanent and help build up the country. All we made we invested in property and make a good home for ourselves.

Samuel M. Robins, of Nanaimo, superintendent of the New Vancouver Coal Company, says: At this moment we have a larger number of Chinese than usual clearing land, namely, fifty-seven. I am rushing the clearing to get the spring crops in. Then they will be dropped in large numbers. We have eight Chinese as farm hands proper. I think the immigration of Chinese into this province should be entirely stopped, either by prohibition or a prohibitive head tax. I have never engaged Japanese in clearing land. When I speak of one I refer to the other. The company has cleared about 700 acres by Chinese labour, whilst the leaseholders under the company have cleared mostly by Chinese labour, 600 or 700 acres more. I say mostly, because a good many have done their own clearing, or engaged whites to clear, even if it cost three times what it would cost with Chinese. Owing to the apparent superabundance of Chinese labourers, my opinion is that none of the existing industries in the province would suffer by prohibiting Chinese immigration. I don't think it would be wise to put off the time for excluding them. In fact, I think if it be an evil the sooner it is checked before it grows to unmanageable dimension the better.

The results of farming have varied so every few years that I can hardly say whether it is possible to clear land at wages paid to white labour and make a profit out of it as a farming proposition. I believe farming in the last few years carried on scientifically

would be quite possible by white men, but a few years back it would not have been possible.

Alfred L. Hunt, an Englishman, but who has lived some years in the States, says: I am a farmer. Resided in British Columbia a year and a half. I find no opening here in my line of business. The Chinese are in market gardening. A man would stand no chance for the Chinese peddling. A farmer could not do this.

Edmond Arthur Atkins, Reeve of Coquitlan, says: I have resided there off and on since 1860. Engaged in farming for twenty years. I worked my own farm of from thirty to forty acres. We want to have not so many Chinese and Japanese, but do not exclude them altogether, because if we do we are going to get left. I have a Japanese now at $15 a month. There are eighteen voters residing in the municipality. I was foreman in Moody & Company's sawmill. I think $100 ought to keep them out pretty nearly. A man cannot work for Jap's wages and keep a family.

I paid a man $45 a month and his board, and when Caledonia Day came along he left me with twenty tons of hay to draw in. I have been left that way several times. You cannot depend on them. It is just this way, if we go to work and get all the Chinese and Japanese out of the country it will raise the wages to such an extent that the farmers cannot possibly live. You see our ranches in this country have all to be cleared up. If we have to pay $2 a day, which is the wages for white labour to-day, we cannot possibly make enough off the land to pay any such wages. I do not do anything in market gardening. I am into mixed farming, supplying milk to the creamery and raising hogs and cattle. I have paid a white man $30 a month and his board. I only asked him to work from seven in the morning until six at night. He knew more than I did about the ranches, and we had a few words, and he left right away, so I had to go and hire a Japanese to do the work, and I had to do some of the work myself.

There are something over 3,200 acres in Pitt Meadows cleared.

My section of the country is not well settled. It is held mostly by speculators. They wont sell for a price that settlers can pay. I think the Lower Fraser is badly fixed with the same disease. The orientals have helped some of us. High labour has not had anything to do with it not being settled. It is the speculators.

John Armstrong, for twenty-two years a farmer in Surrey, several years councillor, and five years reeve, says: The general view is that heretofore they have not been a great detriment to the farmer, but in the future almost absolute restriction is advisable. When I look for a man they ask if there are Chinese and Japanese in the municipality. If my neighbour employs a Jap at $10 I can't compete at $25 or $30 a month. The sentiment is against any more coming in, and that applies as much to Japanese as to Chinese. That is my own view and what I know to be their view. The ambition of Chinese is to make money and send it away. There is probably a thousand of population in our municipality, and all are farmers with the exception of a logging camp that employs, say, a hundred men. We have farmers that grow from one hundred and fifty to two hundred tons of grain. The municipal vote is about two hundred, and mostly the heads of families; counting unregistered votes there are probably in the municipality, say, 275 heads of families. There are sixty or eighty Chinese and Japs in the municipality, two-thirds Chinese. They dig ditches and pile brush. The Chinese prevent the settlers coming in. I had a Jap for two or three months once. I employ white labour. I pay $25 a month, bed, board and washing. Years ago we paid from $30 to $35 a month; sometimes I give less. Eleven years ago I let a job to a Chinaman to clear twenty acres. Others get some slashing and ditching done, not heavy clearing. The heavy clearing is generally done by white men. Heretofore the Chinese have done a good deal of the slashing work, but for myself I got white men to do it the same as the Chinese do, by contract at so much an acre. I give the preference to white men. Ditching is a big item on a farm. Often a ditch costs more than to clear the land. Chinese have done a good deal of ditching in the delta lands, but in clay lands such as mine is, it is too hard for the Chinese. I think the farmers could have got along without the orientals to help them, and the final result would have been better than it is. I have turned away Chinese and Japanese who have offered to work for six months for $15, and some for less than that.

Q. Do you think if the orientals were not here you would get lots of white labour?—A. Well, it would be better even if we had to pay a little more for it. In our municipality there is a great deal of wild land and white labour would settle it. White settlers could work for six months on their land trying to clear it a little, and the other part of the year they would work out for those who were able to hire them. White settlers coming in here would be good workers and work more steady than the transient men we have here now, because they would have homes and little holdings of their own. A man wishing to settle down on a piece of land and make a little money on the side would have no difficulty in getting a job. A man of the kind offering his services, say at $25 a month and his board, would have no difficulty in getting a job if he were a likely looking man.

Q. The inducements to go farming appear to be rather strong; how do you account for it that settlement has been so tardy?—A. I account for it on account of the hard job to clear the land. It is hard for a poor man to start in.

Alder bottom lands are all taken up, but they are not worked. I account for it in this way: the land has got into the hands of Loan Companies, and they are holding them too high for people to go on and cultivate them.

Q. Do you think the presence of the orientals in the Province places any impediment in the way of those lands being settled?—A. I think they do hinder immigration to a certain extent, of white people. I think the orientals are an obstacle in the way of further immigration of white people, and the Loan Companies are an obstacle in the way of bringing land under cultivation.

Q. I should like to have your opinion as to one statement you made; that they have not been a great detriment to you, but that almost absolute restriction would be advisable. What do you mean?—A. Well, that they should not be allowed to come in more than fifty or one hundred in a year. I think that the facility for white labour coming in here is better than it was some years ago, and I believe if the Chinese and Japanese were stopped coming in here and white men were given to understand that there was an opening for them here, the number of white men coming here would largely increase, and we would have a good class of settlers here to develop the country, if the land now held by speculators were offered at reasonable rates to actual settlers with a little capital of their own.

Q. Well do you speak for the country and the industries in it in making that statement?—A. I am speaking from my observation, and as the result of my experience of some years' residence in the country, but I am speaking more for the farming community with whom I am more intimately associated, and I am certain a good many of them employ cheap labour, Chinese and Japanese labour now, because they cannot get other labour suitable.

Q. You hire men for six months. How would they find employment the other six months?—A. In some cases they settle on adjoining lands, and when I do not employ them they work on their own lands. It is an advantage in that way to have white men instead of Chinese.

Q. In your judgment do you think the country needs a class of men like that more than anything else in order that the lands of the country may be closely settled?—A. Yes, certainly, and then we would have better roads, and we would have schools and churches, and the nearer you are to schools and churches the quicker the development and settlement of the country will go on.

I think this question is important from a national and family point of view rather than from a business point of view. I think there is a danger of them becoming a menace from a moral and national point of view. If they are allowed to come in at $200 or $300, in five years there will be five times more than now. I don't think $50 or $100 cuts any great figure. I think they should not be allowed to come at all. If it were known that they were not coming in, many more whites would come in. If there is any change made to prevent Chinese and Japanese or any other nationality coming in here, very likely the farmers would be the last to feel it. A great many of them have sufficient land cleared and can do with less work.

Harry Nelson Rich, of Ladner's Landing on the Fraser River, says: I am managing Mr. McNeeley's large store and his farms. I am executor of the estate. His estate has 1,000 acres of land here, of which 700 are under cultivation. We raise hay, cattle and supply dairy produce for the market. The land is about an average of the land in the vicinity. Land here is rented on shares, the tenant paying one-third to the landlord.

The average crop of hay is two tons of timothy per acre; sometimes it will go four and five tons per acre, but that is exceptional. Oats from a ton to a ton and a-half an acre. Hay is worth $8 a ton. Oats are worth $32.50 to $35 a ton, of 2,000 pounds. Last year oats sold at $25 a ton. Last year we bought them out of the field at $22 to $23. In 1899 they were bought out of the field at $18 a ton. Understand, we all thrash in the field here. The arrangement is for delivery on the wharf, a man can sell it for $18 a ton. For the last four or five years we have done the buying for Brackman, Kerr & Co. We bought from seventy to eighty thousand sacks of oats and imported one hundred and twenty-five thousand sacks for our own use to sell to the ranchers. I do not know of an instance of first-class land being leased, except to Chinese, who pay about $20 an acre; that would be the best. I have known a white man to pay $15 an acre for one straight field, but a great part of the ranching here is done on shares, the landlord getting one-third of the crop.

I am president of the Creamery Company. Last year we sold $22,000 worth of butter at an average of 28½ cents a pound. Fruit does not form an industry here. There are small fruits raised, such as black and red currants and the like, but not many are sold.

On a big farm we employ four white men at from $20 to $30 a month and board. In harvest time of course we pay more. We have three Chinese there now. It will average about three the year round in connection with the farm. We have Chinese there doing all the ditching and clearing. We pay from $18 to $20 a month and they board themselves. They do ditching, milking and anything you want done. To-day (May 20th) a good many have left Ladner and gone to the canneries.

The proportion of white labour and Chinese labour on other big farms I should say is about the same; on the Patterson farm about the same, either Chinese or Japanese. The small farms the people work themselves. This farming section of Ladner is about eleven miles one way and seven and a half miles the other; that is south of the river, the delta municipality in fact. There are some lands here as good as any we have.

Q. What proportion of those lands may be considered as big farms?—A. There is the Pemberton, the Guichon and the Wellington farm, and the farm of William Ladner, and that of Thomas E. Ladner, the British Columbia Land and Investment Company, T. W. Patterson, McKee's farm, Christopher Brown, W. Coudy, H. D. Benson, the Kirtland estate and H. Trim. These all own from three hundred acres up and there may be one or two others. The rest of the land is divided into small holdings. The average holding of the small owners, most of them have 160 acres. They are bringing it under cultivation all the time more and more. I think the number of Chinese would average three on the big farms. There is a big lot of them.

Q. Do you find the Chinese as advantageous as white people on a farm?—A. Very few of them can plough. They are good for choring around. They do milking and other work around. If you want the Chinese to work you have to keep following them up, where if you set a white man at a job they go on with it without you being present, but I do not know what you can do without them. Some of the Chinese go fishing. I am trying to hold back the wages of the Chinese just now to keep them at work. There are very few white fishermen working on farms.

Q. What do they do after the fishing is over?—A. Lying around, a great many of them doing little, if anything. About fifteen men work here in the saw mill; I do not know how many Chinese are employed there. I have been here since 1880, and sixteen years in connection with the present business. I was in the cannery business before that. We never think of getting anyone else but a Chinaman for draining and ditching. It has been that way ever since I came here. We suppose if a Chinaman has taken a contract he is making $1 a day. I do not think I ever knew of a white man taking a

contract for digging or ditching in this municipality. Farmers do ditching and draining themselves to a very small extent.

The land here was reclaimed in the first instance by digging and ditching by Chinese since I came here. Wet weather generally commences in the fall, about October. It is very seldom we have a wet hay seeding, only one in twenty years; only one or two bad harvests. Our harvest is two weeks' earlier on account of the land being reclaimed. Some of the land has been bought for fishermen and men around the canneries. I suppose about eight fishermen and four other men have bought land about Pemberton. It is available at $90 an acre. The same land would rent for $5 or $6 an acre. I think a man could pay that and make a living off it. The land they pay $90 an acre for is dyked and drained. No roots to be cleared off. It is worth from $70 to $80 an acre. Pemberton is the only man who has cut the land up into small lots. Hay sometimes goes up to $10 a ton. Swedes were employed on the dykes in 1895. It was mostly done by a contractor, by Swedes.

Q. What do you consider you would be justified in paying the white man as a farm-hand compared with the Chinese?—A. I would not hire a Chinese to run the plough.

Q. Well, to do the work the Chinese work at?—A. I would pay a white man about one-third more than I would a Chinaman.

Q. Could ranching be done here by white labour at a profit at present prices?—A. I do not think so. It is not obtainable. If it could be obtained I would rather have white labour. In heavy work on land I do not think the Japanese would earn more than their grub.

Q. Has anyone ever made an attempt to break land into small holdings and to dispose of it to fishermen?—A. Only Mr. Pemberton.

Q. How has it succeeded?—A. Very well. I think such a system would be very successful. Of course it has to be land near the river, of holdings from two and a half to five acres.

Oats would average $25 a ton for the last five years. I have known oats to sell some years down to $15 a ton. Potatoes are very scarce to-day. They are worth $25 a ton. They average eight tons to the acre. I have known twenty-five tons off an acre. I could not say if we could supply the market here without importing, if the land on the river was brought under cultivation. A friend of mine brought down from Edmonton this year three thousand tons of oats; most of it went north. I do not know if Edmonton affects our market here. The United States does not now affect the oat market.

The hay from the Yukon comes east of the Cascade; some was bought in British Columbia this year and sent north. Our market is mostly local. There is no export market here. We have no need for an export market here yet.

A. S. Emory, of Victoria, carpenter and joiner, says: I work for wages, $3 for house work and $3.50 for shifts work. I came from Manchester, England. I resided on the west coast of Vancouver Island for a little time. I took up land there with the intention of farming. If I could have sold my products at a reasonable figure the chances are I would have remained on the farm. The field was too limited at that time, for one reason, and another reason was the Chinese competition.

I only took up five acres of land, about fifty miles from Victoria. I grew potatoes and some oats for cattle. The potatoes were what I had for sale. I could not get more than $7.50 a ton for them after paying freight and wharfage.

I think the proper way would be for the government to open up certain districts and clear the land, then they could get men to take up the land. They could give employment by this means to a great many white labourers who, with the aid of machinery, would clear the land to advantage. If the development of the country were encouraged this way a great many people would go out to farm, and there would be advantage all round. In this a government can do such work to better advantage than individuals can.

A man clearing land gets a lot of valuable timber. If properly handled it might pay for the clearing of the land. Men have not capital enough to handle it, and have it properly marketed. The government could manufacture it for so much and make a clear profit.

William John Taylor, barrister, who has a large stock farm near Victoria, says: The Chinese have cleared a good bit of land on the island. I think it would have been cleared by white men if the Chinese were not here. It costs more to clear heavy timber land than you can buy cleared land for. It must be cleared by machinery. It is not expensive; $150 would pay for machinery. Here it costs more to clear an acre of timber land than it costs to clear fifty acres in the North-west Territories. I think the agriculture resources of British Columbia are underestimated, though better wheat and oats are grown in the North-west. There are vast parts of British Columbia that require no clearing. If we had twenty thousand whites instead of Chinese it would be better for the country. I think their presence only affects the land indirectly. Everything that affects the commercial well-being of the province is a detriment, and I think the presence of Chinese and Japanese has that effect, and therefore indirectly it affects the value of land. I think whites could clear land as well as Japs and Chinese, and at about the same cost. Dyking could be done better by whites than by Japs and Chinese.

Five years ago we imported one million, nine hundred thousand dollars worth of farm products through Victoria, exclusive of what could not be grown in the province.

Joseph Hunter, General Superintendent of the Esquimalt and Nanaimo Railway, says: Chinese and Japansse have cleared a good deal of land along the line of the railway. I think I would prefer to have a white man at $2 a day, clearing land, as far as the simple question of being profitable is concerned. Land clearing ought to be done by white men, and better done by them; it depends on the class of work; the Chinaman as a general rule is a very poor axeman. You can get Chinese to do part of the clearing of the land cheaper than the white man, and they will do it as well too, but there are numbers of them who lose money on their contracts as well as white men. As far as taking up the company's land is concerned, the displacement of Chinese in our employ in favour of white men, would make no difference at all. Our white employees do not seem to care about taking up land; I think they rather like to stay in town.

AMERICAN OPINION.

Walter J. Honeyman, dealer in cannery and fishery supplies, of Portland, Oregon, says: The Exclusion Act caused great inconvenience. We would never have had half the land cleared without the Chinese. The Chinese work in canneries now. It is too expensive to clear land now.

There are large numbers of settlers coming in now and settling on the land in the State. They look around and then they clear up a little of the land. Most of them settle on cleared land, on prairie land. Life is too short to go in and cut a farm out of the forest. I never had any land cleared, and never went into the question at all. I have had no experience in that. Most of the clearing that is done has been done by the Chinese in past years.

A. A. Bailey, secretary of the Federated Trades, Portland, Oregon, says: The enforcement of the Exclusion Act did not cause any complaint. There was plenty of white labour. It cost a little more, but it was better work. The men who had gone on the lands in the States of Washington and Oregon, as a rule, to make a living, clear up the land themselves. They have no money to spend on hiring people to clear the land. They come here to settle and make homes for themselves, and they get along nicely without either the Chinese or Japanese. A very small percentage of the lands under cultivation in this State has been cleared by Chinese. If the Chinese have done any clearing it is principally along the line of the railways. That is not in the way of farms. Nearly all the settlements have been made by white men. The present condition of the farming industry in this State does not owe its progress to the presence and work of the Chinese. Very few Chinese have cleared any lands for settlement in Oregon.

F. V. Meyers, Commissioner of the State Bureau of Labour Statistics, San Francisco, California, says: The Chinese were never engaged enough in farming in California to make them a factor to be considered.

H. S. Rowe, Mayor of Portland, Oregon, says: I do not think the Chinese helped very much to develop our industries. Of course farming is an extensive industry, and in various ways the Chinese were employed to clear up land. They set to work to clear up land, but that land could have been cleared up by cheap white labour as well as it is cleared up now. There is an extensive territory fit for farming and very few people occupying it. We do not want Chinese or Japanese to occupy our farming lands. What we want is Europeans, white people, to settle up the country and develop our resources. The Chinese cannot do that. The Chinese are not used much in growing fruit. The fruit industry of California might not have been developed as far as it has been without the aid of the Chinese. They are not now employed to any considerable extent upon farms.

The area of land reclaimed by the dyking works along the Fraser River by the Government of British Columbia is as follows:—

Chilliwack	19,811·40 acres.
Matsqui	10,062·15 "
Maple Ridge	8,448·83 "
Coquitlan	3,290·96 "
Pitt Meadows	2,299·27 "
	43,912·61 "

The cost of the works is about $750,000.

SUMMARY.

The Chinese have in the past been employed in clearing land in and near cities and towns, and to a limited extent on farms.

The cost of clearing heavy timbered land is such that it cannot be done with profit, even by Chinese labour, for farming purposes. If large areas are to be cleared, explosives and machinery, with white labour, will be found the cheapest. Small holdings may be cleared up by actual settlers who desire to make a home for themselves, provided they can obtain assistance by working at other employments. The delta lands and lands along the Fraser will doubtless be the first to be brought under cultivation to any large extent.

The dyking on the delta lands in the early years was done largely by Chinese; of late years, by machinery. In the Ladner section, which is eleven miles by seven and a half miles in extent, are about fifteen large farms, of three hundred acres or more. The rest of the land is divided into small holdings, which average about one hundred and sixty acres.

On one farm of a thousand acres, four white men and three Chinese are employed. This would seem to be about the proportion on the large farms. On the small farms of one hundred and sixty acres, or less, they are not employed. The owners do the work themselves. The Chinese are not employed in ploughing on the large farms, but do ditching, milking, chores, &c. They are paid from $18 to $20 a month and board themselves. White men are paid $20 a month and board.

In one instance land has been divided up into small holdings of from two and a half to five acres, to sell to fishermen at $90 an acre.

A white man is regarded as worth one-third more than the Chinaman. It is said white labour is not obtainable; if it could be obtained it would be preferred.

The result of the evidence in regard to this all-important question shows a strong consensus of opinion opposed to further immigration of either Chinese or Japanese.

Their mode of life and small cost of living make it easy for them to undersell in the markets and leave a good profit.

They have no homes to build and keep up, no wife or children to support, and no contribution to churches to make. The cost of their clothes, board and lodging is

trifling. They live in small shanties and crowd together even worse in the country than in the cities, six to ten and fifteen in a room.

White men will not hire where other, or neighbouring, farm hands are Chinese or Japanese. On the other hand, settlement is promoted where farm labourers can take up land; work for six months on their own land, and the other part of the year work for those who are able to hire them on their farms. This is of mutual advantage to the new settlers and those better established.

Witnesses emphasized the fact that the more thickly settled a community is the more readily are established schools, churches and all the conditions of civilized life. The presence of the Chinese to the extent of their numbers retards settlement and promotes isolation, and so renders social life difficult or impossible, and the locality an undesirable place to live in; and a dread of the aggravation of this evil in the future still further discourages settlement.

The settler cannot depend solely on the land, but chiefly for some years on what he can earn outside. What then is his position?

He would first and naturally turn to market gardening as incidental to the farm, but here he is met by Chinese, who practically control this important branch of agriculture, first by their cheap labour, and then by the system of peddling their truck in baskets on poles. This has destroyed or prevented markets. (There are no markets in British Columbia, except at New Westminster, although large public market buildings were erected in the cities of Victoria and Vancouver.) Should a white man try to sell from house to house he is met by 'John' at the door. Vegetables required to-day? No; but when the basket comes the sale is made. The white farmer has been driven from this field.

If he has wood upon his land he cannot cut it into cordwood and sell it at a profit. The Chinese and Japanese undersell him; if he has timber suitable for shingle bolts he is met by the Japanese contractor, with whom it is impossible to compete, for the same reason. His only outlook then will be to get work if possible, and he applies at the sawmill; The Chinese and Japanese are both there, and the latter are increasing in numbers. At the shingle mill the Chinese are mostly employed under a boss Chinaman, who has the contract.

Will he send his children to the canneries during the fishing season? They can only get employment when work cannot be overtaken by the regularly employed Chinese staff. (It may be noted in this connection that this source of employment would necessarily be uncertain as to its duration having regard to the fluctuating demand for labour in this industry.)

If he turns to fishing in the summer season, there he finds the Japanese in such numbers that, except in great runs, the individual catch is so small that the profits have been cut down to a mere nothing.

Under these circumstances the settler often abandons his holdings, upon which he has spent more or less time and money, and is forced to quit and the mortgagee takes possession; and too often he crosses the line, where there is a Law of Exclusion against the Chinese, where they are not employed in the mills, nor shingle business, nor in the woods, and where, rightly or wrongly, he thinks he has a better chance.

This condition of things is becoming worse and worse from year to year, cause and effect act and react on each other, increasing the difficulty.

It delays settlement and keeps back the country in every aspect that goes to make a permanent self-supporting and prosperous people. It fills the avenues of labour and so prevents the settler from assisting himself to eke out a living until his lands are cleared.

The verdict of the great body of agriculturists is in favour of a high restriction or total exclusion.