

THE CHINESE QUESTION AND ITS IMPORTANCE

BY A WORKINGMAN

(Continued from last week.)

In seeking to maintain the doctrine that our government has no moral or ethical right to exclude the Chinese, our opponents say that all exclusion laws are contrary to Christian teachings—that is to say, in conflict with the teachings of Christ. This I deny for the following reasons:

1. Christ never dealt with any such question practically.

He never decided any such question and was never called upon to do so. He never said any thing and never made any avowal one way or the other upon any such question. How, then, can he be claimed as an authority for our opponents?

2. He never laid down any specific rule for deciding any such question.

He never did so expressly. He never did so by necessary implication or otherwise. But few of the rules he enunciated, can be cited as bearing upon the question, with such a degree of directness as to warrant an inference one way or the other upon it. In what manner, therefore, can it be contended that he stands with our opponents?

But changing somewhat the mode in which they urge this argument, they tell us that while Christ never actually decided any such question or formulated any specific rule for doing so, he did, however, give to the world a number of ethical principles, clearly applicable to all such questions and therefore pointing the way to their easy solution.

To this I answer:

1. That some of these so-called principles upon which our opponents rely, do not sustain them, when closely scanned.

Let us take for example the Golden Rule—one with which we are all familiar. "Do unto others as you would have them do unto you," gives it to us in the shortest form.

This rule, it will be admitted, is intended for the guidance of everybody, the world over and hence for the Chinese as well as for the Americans. Suppose, therefore, the working men of our country were desirous of going to China and making their permanent homes there. Suppose they were accustomed to much lower wages than those prevailing there. Suppose the Chinese laborers should believe our working men going there and entering into competition with them, would force their wages down to one half what they now receive and entail upon them much of hardship, privation and suffering they would otherwise avoid. And suppose that so believing, they should protest against our working men going there. In such a case what would the Chinese laborers have our working men do? Stay at home, keep out of their country and let them alone, would they not? Can anybody doubt this? We claim to have a similar case against them—in fact a much stronger one—and we are protesting. If then they would have us keep out of their country in the case above stated, just let them apply the Golden Rule to themselves and keep out of our country. If they will in this way, avail themselves of the benefit of that rule, we shall find much pleasure in showering upon them our benedictions and rest content.

2. Christ gives utterance to some other principles not much referred to by our opponents in this particular connection, which seem to be with us rather than with them.

Let us notice one or two of them. "No man can serve two masters; for either he will hate the one or love the other; or else he will hold to the one and despise the other." This language, it will be observed, is not a command, but a principle—a principle, too, designed to be made practical and acted upon. Under our political theories our people as a whole are master and our government is our their servant. Un-

der our political theories the people of China taken as a whole ought to be master and their government, their servant. Now, our government can't serve both these masters. Such is Christ's principle, applied to the facts of the case. It must choose between them. There is no escape from this. If then it must make a choice, which of the two peoples ought it to choose to serve, the people in China or the people of the United States? There may be those who think it ought to take sides with the people in China who never did any thing for it. But I believe it ought to stand with our own people right here in these United States, who have done everything for it—who have paid its taxes ever since it had an existence, who have fought all its battles, shed their blood and offered up their lives in its defense—and who in every way have given it the respect it has at home, the consideration it commands abroad and made it what it is today, the mightiest power in all the earth.

Again, Christ says: "Let your light so shine among men that they may see your good works. * * * Do not put it under a bushel." This he commanded in order that those to whom he addressed himself, might thereby become "the light of the world—a city, set upon a hill that could not be hid."

Now, if our country viewed as a nation can boast a light at all, it is due for the most part to what has been done for it by our millions of working men, animated and filled with a spirit of good cheer, for a century or more as they have been, by the comparatively liberal rate of wages they have been receiving.

If, then, the Chinese and others of the same or other races, equally objectionable, be allowed to pour in upon us in countless hordes and by a most merciless and degrading competition force the wages of our workmen down to one-half what they now are or to a much lower level and subject them to the awful fate that would be involved in such a catastrophe—if, let it be repeated, such a state of affairs is to be encouraged and allowed, we may expect our "light" to be "put under a bushel"—Nay even worse, for the time will surely come when it will be absolutely extinguished and from thence onward the blackness of night will settle down upon us, a melancholy and eternal pall.

But if on the other hand, they be spared the sorrowful plight, the bitter humiliation which appears, at times, to threaten them; if for them the star of hope be kept forever in the heavens; if for them there be always in store a just compensation for all their toil and care, then and in that case we shall be "as a city set upon a hill"—then and in that case we shall be, and continue to be what we ought to be, namely, the best, the brightest and the most glorious "light in all the world." (To be continued.)

J. T. MORGAN.

SOME MORE PROSPERITY.

Here's another evidence of our "unprecedented prosperity." Under date of January 1, the Associated Press sent out the following dispatch, dated at Youngstown, O.:

"Notices of a reduction in wages that will affect about 4000 men, were posted today at all the blast furnaces in the Mahoning and Shenango Valleys. What is known as the base price is \$1.90 per lay to bottom fillers and helpers and the notice states that after February 1, the best price will be \$1.65. The reduction will place the wages of the furnace men on the same basis as in March, 1900. The employees refuse to say now whether they will accept the reduction."—The Toiler.

Don't forget the union label.

RESOLUTIONS ADOPTED

Thanking Those Who Contributed To the Success of the Smoker.

Whereas, the open meeting, held on last Friday evening, in the A. O. U. W. hall, was, in size of the assemblage and in many other respects, much beyond our most sanguine expectations:

And, whereas, the programme of exercises gotten up for the occasion was well adapted thereto and proved a source of instruction and rare entertainment to the vast audience there brought together, numbering not less, and probably more than a thousand persons;

And, whereas, the elaborate and varied preparations made therefor involved and must have required much persevering and painstaking work on the part of the several gentlemen charged therewith, therefore, be it resolved as the sense of this assembly:

1. That the thanks of this assembly are due, and hereby most cheerfully tendered to Brother W. H. Barry, chairman, and Brothers Harry Gurr, Grant McDonald, L. C. Frisby and Lewis Wise, associate members with him upon the committee who were entrusted with the arrangements for said meeting and whose management thereof made it a signal and a triumphant success.

2. That our thanks are due and hereby most heartily extended to The Musicians' Union of this city for their contribution to the exercises of the evening in the grand overture with which they opened the same, and also to the several other singers and performers who so kindly favored us with their assistance.

3. That our thanks are furthermore due and hereby tendered to Brother Charles E. York, manager, and H. B. Metcalf, editor of the Portland Labor Press, for the judicious manner in which that paper heralded the coming of that meeting before it took place and for the very complimentary manner in which it has reported the same since it occurred.

SELF-PRESERVATION.

Refusal of union men to work with non-union men is the source of much criticism, and this, too, strange to say, from many doctors and lawyers. Now, doctors and lawyers have unions, and in the matter of choice of working associates doctors absolutely refuse to consult with doctors who are of a different school, even though death stands ready to claim a patient who might be benefited by such consultation, says the Rock Island Unionist. To become a physician one must attend some medical college, generally for a term of three years. He then receives a diploma which entitles him to practice. For self-preservation doctors have had laws enacted making it a criminal offense to practice without a diploma. When a lawyer graduates he also receives a diploma, or certificate—a guarantee of his ability. When a mechanic serves his apprenticeship or time, which in some trades is three years and others more, he receives his certificate and is admitted to the union of his craft. A lawyer who enters upon the practice of his profession with the avowed intention of ignoring the rules of his profession is soon brought to a realization of the futility of a single-handed fight against the power of his associates, and his life as an attorney, in that vicinity at least is short. In view of the punishment summarily meted out to offenders of the rules of doctors' and lawyers' associations, it ill befits members of other associations to criticize labor unions for action taken for self-preservation.

Have you had a kindness shown?

Pass it on.

'Twas not given for you alone—

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on.

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The co-operative movement in Great Britain is a notably expanding one and represents a development which industrial America is a comparative stranger to. From 1862, when the movement began, to 1897, the number of co-operative societies engaged in the retail trade had increased from 400 to 2,230, having a membership of 1,627,135, and a share capital of nearly \$100,000,000. The sales of these societies in 1897 amounted to \$325,000,000, upon which there was a net profit, divided among the members, of \$32,679,000, or about 10 per cent.

No wonder Fellows, 309 Washington street, sells more groceries than any other man in town. His prices are the lowest and his goods the best.