

THE CHINESE QUESTION AND ITS IMPORTANCE

BY A WORKINGMAN

(Continued from last week.)

Another argument upon which our opponents rely as showing that our Federal Government has no moral or ethical right to exclude the Chinese and other Orientals is that the assertion of such right runs counter to the doctrine of "The Universal Brotherhood of Man."

Now, I propose no assault whatever upon this ennobling doctrine, in so far at least as within rational bounds it encourages the cultivation of a fraternal spirit or persuades to a humane treatment of our fellow men. With this declaration respecting the frame of mind in which I approach this argument, I venture the following observations:

First—Those who make most frequent use of this argument are given too strongly to the habit of satisfying themselves with "glittering generalities."

It is, therefore, somewhat difficult to tell what their position is when it comes to specific rules for the government of individuals or of nations in given cases. The doctrine as they proclaim it resolves itself, in the main, to a few broad, loosely constructed and sweeping propositions, badly wanting in certainty and definiteness.

Second—As best I have been able to inform myself, the fundamental principles of that doctrine and the practical rules deducible from them may be stated thus:

First—The human race, taken as a whole, make up one great big fraternal brotherhood, so to speak.

Second—Every man, woman and child on the face of the earth is a member thereof and should be recognized as such.

Third—Each and every member thereof should be treated with as much kindness and consideration in every way as any other member and that too by each and every member thereof.

Fourth—One fact and one fact only should always be kept in mind and never forgotten, namely, that each and every one of them is a human being and by reason thereof, entitled to the treatment above specified.

Fifth—In dealing out such equal and exact kindness and consideration of treatment, all differences by whatsoever language they may be described, founded in social standing, creed, religion, politics, color, race, nationality and birthplace should be overlooked and held for naught, and that all other differences of every kind and nature should be totally ignored and lost sight of.

Sixth—And finally, that these principles and rules are as binding upon governments and nations as upon individuals, families and smaller societies.

These, I say, are the principles and practical rules, intended for our guidance ethically and otherwise, so far as I have been able to infer and formulate them from the doctrines of universal brotherhood, as most usually put forth by the exponents of these doctrines.

To rules 3, 4 and the last clause of rule 5, insisting "that all other differences of every kind and nature should be totally ignored and lost sight of," I can not assent, and I decline to do so for these reasons:

First—When applied to our body politic they ignore the rightful claims of our own citizens upon our own government for a more careful and a higher consideration than is due to the people of foreign countries.

Let me illustrate. These rules, in effect, say that our own citizens who have paid its taxes for more than a hundred years, who have fought its

battles, who have risked health and limb and life in its defense and in every way given it whatever of greatness and prestige it enjoys—these rules in effect say that our own people who have done all these things for it, have no stronger claims upon its favorable consideration than the Chinese yet in their native land who may choose to come here and who never did any thing for it.

Second—These rules in like manner ignore the special claims which some individuals have upon the favorable consideration of other individuals.

Ignoring the claims or marital obligation they, in effect, say that a husband should treat every other woman as well as he treats his own life-long companion, no matter how excellent a wife she may be in every respect. Paying no attention to parental obligation, rendered doubly imperative by the helplessness of children during their infancy, they teach that a father need treat his own off-spring with no more care and kindness than are due from him to the off-spring of other men.

Disregarding the sacredness of filial obligation, they insist that the son should treat the harlot who roams the street with as much esteem and devotion as he shows towards his own mother, even though she may have been and still is one of the best and most loving mothers in all the world. They spurn with contempt the claims of friendship and urge that those who have stood by you and given you help in times of need, should receive at your hands no better treatment than a bitter and relentless enemy who without cause or justification therefor, has sought to annoy and injure you in every way he could.

Blind to the differences between vice and virtue, they make it a duty to treat the bad man as well as the good man, to deal with traitor with as much favor as with the patriot, to give the man no higher place in your esteem who, finding you penniless and in distress and hands you a few dollars to relieve your wants, than the brutal thug who an hour or two later knocks you down and takes them away from you by force, theft and robbery. In short, they totally ignore the claims of friendship, patriotism, justice, humanity, charity, mercy, and affirm that those who practice these ennobling virtues are to be treated with no more consideration than those who employ their time and their talents in the perpetration of all sorts of villainies.

I can and will not accept the rules which lead to such monstrous results. I not only dissent from them; but I also abhor and detest them. And they should as it seems to me, be held in eternal execration by all right thinking people.

But let me not be misunderstood. I am not opposed to the doctrine of universal brotherhood when held within reasonable limits; but only in cases where it is run into such unconscionable extremes as those above instanced—extremes so infamous and so shocking, a fiend would be ashamed to profess belief in them, much less to practice them. It is only when the doctrine is forced to these frightful lengths that it can be said to stand opposed to the right of exclusion for which I contend. No, it won't do. We must hold virtue in higher esteem than we do vice. We must look upon those conspicuous for the observance of truth, justice, humanity, mercy, charity and the like as having stronger claims upon our sympathy, good will and friendly assistance than those who give themselves over to falsehood, fraud, double-dealing, mistreatment of widows and orphans and to all sorts

of wrong-doing. We must show some feeling of gratitude toward those who have befriended us when sick and afflicted, or when in misfortune and distress.

What e'er the highest virtue be,
Whose praise is sung in rhymes,
Ingratitude, we'll ever see,
Among the blackest crimes.

J. T. MORGAN.

(To be continued)

A STANDARD OIL TRICK.

A firm of Long Island known as Marring Bros., received an offer from the Columbia Company, to furnish them with kerosene at a lower figure than they were paying, as the Standard Oil declined to sell at a lower rate, says the Labor Advocate. Marring Bros. bought 150 barrels of kerosene from the Columbia Company; the next day the Standard Oil Company selected certain large grocery stores in the town and placed kerosene on sale at 10 cents a gallon, or 8½ cents by the barrel, the market price being 14 cents.

The Columbia Company met the cut when the Standard Oil Company refused to sell gasoline to Marring Bros., of course the Marrings had to give in, and seek terms as best they could.

The Standard Oil Company is the greatest criminal company of the age. There is no reason why kerosene should be so high as it costs next to nothing to produce it, and the Standard Oil Company, in keeping control of the product has been guilty of nearly every crime on the calendar. Through its enormous control of our money system it is almost impossible to secure the punishment of its officials. Several years ago it tried to enter into an agreement with the Russian Oil Company to divide the kerosene trade of the world between them, but the Russian government recognized the danger of permitting such vast power to rest in private hands, and blocked the scheme by assuming control of the oil industry of Russia, and today the price of oil in Russia is only a few cents a gallon.

The Postmaster-General has recently concluded parcel post arrangements with four more foreign countries, whereby packages weighing eleven pounds can be sent through the ordinary mails—as they can in every European country. After a while the people here will find out how much cheaper and better government service is, and the express trust will go under.

THE ENGLISH LANGUAGE.

We'll begin with a box, and the plural is boxes.
But the plural of ox should be oxen, not oxes;
Then one fowl is goose, but two are called geese,
Yet the plural of mouse should never be meese;
You may find a lone mouse, or a whole nest of mice,
But the plural of house is houses, not hie.
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?
The cow in the plural may be cows or kine,
But the plural of vow is vows, never vine.
And if I speak of a foot and you show me your feet,
And I gave you a boot, would a pair be called beet?
If one is tooth, and a whole set are teeth,
Why shouldn't the plural of booth be called beeth?
If the singular's this, and the plural is these,
Should the plural of kiss be nicknamed keese?
Then one may be that and three would be those,
Yet hat in the plural would never be hose,
We speak of a brother and also of brethren,
But, though we say nother, we never say methren.
So the English, I think, you all will agree,
Is the dod rottest language you ever did see.

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