

Corvallis, March 7, 1879.

SENATOR BLAINE

ON THE Chinese Restriction Bill.

[By Telegraph to the Oregonian.]

New York, Feb. 24.—Senator J. G. Blaine, of Maine, prints in the Tribune a three column letter in reply to reflections by William Lloyd Garrison upon the senators who voted for the bill restricting Chinese immigration.

First—That although the Burlingame treaty specially reprobates any other than voluntary immigration, there has not been from the outset any immigration of Chinese to this country in the sense which immigration comes to us from Europe.

Second—That of the 125,000 Chinese in the Pacific coast States and Territories, fully nine tenths are male adults without families, and the Chinese women in this country are almost all of the base description.

Third—Chinese immigration to California began with American immigration in 1848. The two races have been side by side for more than thirty years—nearly an entire generation—and not one step toward assimilation has been taken.

Fourth—Blaine informs Garrison that the late Caleb Cushing, who had carefully studied the Chinese question ever since his mission to Peking in 1842, maintained that unless resisted by the United States, the first general famine in China would be followed by an emigration to California that would swamp the white race.

Fifth—After quoting the testimony of T. W. Jackson and others to show that if the Chinese felt that they were safe and had a firm footing in California, they would come in enormous numbers because the population of China is inexhaustible.

Blaine then describes the Chinese mode of life in California, and inquires: Is it not inevitable that a class of men, living in this degraded and filthy condition and on the poorest food, can work for less than the American laborer is entitled to receive for his daily toil? Put two classes of labor side by side and cheap servile labor pulls down more manly toil to its level.

Senator Blaine concludes his letter as follows: "This Chinese question connects itself intimately and inseparably with the labor question. Their immigration is encouraged by some openly and by many secretly, because their labor is cheap. The experiment is a most danderous one in a Republic where the man who works carries a ballot in his hands. It will not do for capitalized wealth to legislate for cheap labor; we do not want cheap labor; we do not want dear labor; we want labor at fair rates, at rates that shall give the laborer his fair share and the capitalist his fair share. If more is sought by capital, less will be in the end realized. There is not a laboring man from the Penobscot to the Sacramento who would not feel aggrieved, outraged, burdened, crushed, by being forced into competition with the labor and wages of the Chinese coolie. Years ago Mr. Carlyle said to an American

rested upon it and announced it coupled with a threat.

In the next place, Blaine remarks, a great deal has been said about danger to our trade if China should resort to some form of retaliation. The natural and pertinent mode of retaliation is to restrict American immigration to China.

The talk about China closing her ports to our trade is made only by those who do not understand the question. Last year the total amount of our exports to all China ports outside of Hongkong was but \$602,000. I have called Hongkong a Chinese port, but every child knows that it is under British control, and if we were at war with China to-day Hongkong would be as open to us as Liverpool.

Blaine shows that the enlightened religious sentiment of the Pacific coast views with profound alarm the tendency and effect of unrestricted Chinese immigration. After quoting the address of the California Congregational churches on this subject, he says that in regard to the process of converting and christianizing these people, a missionary who had been in the field since 1849, testifies that not one in a thousand have even nominally professed a change from heathenism, and of this small number nearly one-half had been taught in missionary schools in China.

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friend, 'you will have no trouble in your country as long as you have few people and much land, but when you have much people and little land your trials will begin.'

AN ANOMALOUS POSITION.

We have in this State a Governor, who was elected to that honorable position by the suffrages of the Democratic party; a life-long Democrat himself; he took into his councils, so far as possible, well known Democrats; but after five months' administration we find him unsupported by the organs of the party. The papers that were loudest in their professions of support before the election, are now swift to denounce, and why? It is not charged that he has proven a traitor to Democratic dogmas; it is not charged that he has been guilty of any high crimes or misdemeanors; it is not charged that he is conspiring against the best interests of the State or attempting to defraud the people in any particular.

For this Governor Thayer must go to the wall. It was not enough that he appointed two of Tilden's cipher dispatch agents to positions of honor; it is not enough that each faction of the party has been considered in the matter of making appointments. He has shocked the modesty of partisan chivalric friends by attempting to make his living by practicing his profession instead of stealing from the State.

It looks now very much as though the Governor would have to run in a crowd by himself and stand isolated and alone in the midst of a thronging multitude. Go back he cannot—go forward—well, we shall see.—Salmon Stateman.

To Get the Most Out of Life.

Rev. O. B. Frothingham has an article on this subject in the Herald of Health, from which we quote paragraphs of excellent counsel:

Length of days is still one of the criteria of a good life, for it implies temperance, frugality, continence, regard for the conditions of prosperity. Is one desirous of obtaining this blessing? Then must he practice moderation in pleasure, cultivate the virtues of prudence and obedience, cherish simplicity, abstain from enervating vices, avoid unseemly violence, repress anarchical and tempestuous dispositions. He must study peace and good will, and thus substitute economy of force for waste, encouraging the powers that build up. Reason reinforces, passion squanders, vice destroys. To escape wear and tear is wisdom; but to escape wear and tear lays a duty on conscience and soul which the foolish cannot understand. Longevity implies material ease and comfort, admitting reasonable contentment, easy social relations, circumstances that do not rasp or fret, and to create these it is necessary that impulse should be submitted to judgment, and that reflection should be strong enough to subordinate desire.

The next condition on which the most is to be extracted from the world is that our days on earth be not only long, but happy. Freedom from misery, from sickness, perplexity, heartache and corroding care, is a condition of successful life. A miserable life cannot by any stretch of interpretation be called well used life, for misery means waste, dissatisfaction, discord. How does one make himself happy? Not by putting himself out of tune with himself and his circumstances, not by running the risk of misfortune, jeopardizing his chances of felicity. The hero may do this; the philanthropist may do it; the reformer; but these do not seek happiness. They are exceptions to the rule. We must not pitch our doctrine on the heroic key. We may be simple, lowly, wise, and say frankly the aim is to make life happy. Hence it has become a trite saying, and that the people who wish to make the most of life, must practice the old childlike virtues of sincerity, veracity, consideration, kindness. They must not think of themselves first, but must be willing to believe that they can learn as well as teach, that the right to be served must be balanced by the zeal to serve.

Yet a third condition for getting the utmost out of life is, that life shall be harmless. I do not contend that it should be noble, great, magnanimous, or even conspicuously useful. But how not to harm the world; that is a simple thing. Do not cheat; do not lie; do not betray; do not injure the physical or moral health; do not make light of social advantages; do not fly in the face of immutable facts; do not impugn the established principles of rectitude; do not make war on institutions that will yield to the power of reason; throw no stumbling block in the way of your neighbor, but open paths as far as you can; multiply opportunities; increase privileges; make it worth while for people with whom you associate to say and think pleasant things of you.

A GOOD MOTHER.—We passed an old lady staggering under the burden of her baggage, who was too poor to ride or pay a porter. Before I knew it he had her load in his own hand, without a word said, and she carried it until he gave it to her at her destination. When he returned I asked him what she gave him in return. He answered: "She gave me the richest reward I ever received for so small a service, and she didn't even thank me; she said, 'God bless your good mother, for you have got one at home.'"—Foreign Letter.

The Dalles and Canyon City mail carrier lost all but his life and horses while fording Current Creek last Tuesday. Buckboard and mails were swept into the John Day's.

Alleged Cure for Drunkenness.

The Chicago Tribune of March 24, printed the following letter:

MINNEAPOLIS, March 9. In times past you have published numerous articles on the cure of drunkenness; but none of them, so far as I have been able to discover, have resulted in relieving the victim they were intended to benefit. With your permission I will now give to the world, through the Sun, a sure and speedy cure for intemperance—a cure that has been tried frequently, and always successfully.

Let the inebriate—it matters not whether he is just getting off, or is coming in, or on a "spree"—begin by taking every two hours one drachm (teaspoonful) of tincture of cinchona (Peruvian bark). This will make him feel good. He can increase the dose to six drachms (teaspoonful) without any danger, and take it in that proportion four to ten times a day. It will not destroy his appetite for food. In the course of a few days the anti periodic properties of the cinchona begin to tell, and he loses not only taste for the tincture, but also for everything in the way of alcohol.

Recently, in this city, a well-known gentleman—who has in times past been on his \$500 and \$1,000 spree—tried this remedy, telling the various druggists where he drank it that he was fighting, and would conquer, the greatest demon on earth; but they would hardly believe him. Yet he conquered, and the appetite for drink vanished. He was never nervous, never lost his appetite or sleep during the siege, and came out of the ordeal in perfect health. During the time the fever lasted I gave him two or three doses of simple medicine for his general health, but the tincture of cinchona did the business. This case can be verified by the proprietors of seven of our drug stores. So well satisfied am I of the value of the treatment, that I will guarantee a cure in all cases, using this remedy alone. R. D'UNGER, M. D.

In a subsequent letter, communicated to the Chicago Tribune, Dr. D'Unger says:

As all medical men and druggists are aware there is a large amount of adulteration in "Peruvian bark of commerce," many barks which are mixed with the genuine possessing the same bitter principle observed in quinine, but not the alternative and anti periodic properties which the genuine bark alone possesses. In speaking of tincture of cinchona, therefore, I should have mentioned that the bark out of which it is made must be pure, for it is the anti periodic property that cures inebriation.

The Tribune adds the following, editorially:

If Dr. D'Unger has really discovered a specific that will cure inebriates of the burning desire or appetite for strong drink, he will be one of the greatest benefactors to the human race the world has ever known. If this remedy proves successful and could be administered to every man and woman who has an appetite for liquor, it would advance the world toward the millennium. It would do away with crime almost altogether. It would bring sunshine into thousands of darkened homes. It would banish poverty. It would reunite disaffected families. It would make men industrious and women happy. Any man who can bring about such results as these has made a discovery by the side of which Mr. Edison's are unimportant. It may be that Dr. D'Unger's remedy will prove a failure; but it certainly deserves a fair trial, and there are plenty of men in this city who ought to test it at once. There is no secret about the medicine or the formula. It is easily procured and any one can prepare it. A very short time will test its merits.

From McGregor, Iowa, the Tribune has the following:

About two weeks ago I read in your paper about the cinchona cure for drunkenness, discovered by Dr. D'Unger, of Minneapolis, Minn., and I thought I would try it by sending to him for some of the medicine through a friend. My friend got the medicine, and after taking it three days I couldn't drink a glass of whiskey to save my neck. It acted wonderfully, but not disagreeably. Indeed, it made me feel splendid, and I have been more or less a drunkard for fifteen or sixteen years, and I am now like a new man in health and spirits. I thought I would write to you about it, so that it would reach the people of Chicago, where I first began my drinking, and where I know such a remedy is badly needed. I give you my name, but I don't wish you to publish that, though I do wish you to print just what I have said.

SUIT TO BE COMMENCED.—We understand that the charges of the Investigating Committee against ex-Secretary Chadwick, are to be tested in the courts at no distant day, as suit is to be brought in the name of the State against him for the delinquencies charged in the report. This matter to the satisfaction of the public, and if any vindication can come to Secretary Chadwick it must be gained in this way. If the courts exonerate him he will be above attack, and until they do, no vindication can avail. The public will await the issue of this trial with great interest, and the disclosures to be made will improve mankind physically, mentally and spiritually. Published monthly, in octavo form, at \$2.00 a year in advance, or 20 cents a number. New volumes January and July.

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THE WHEAT TRADE.

ED. GAZETTE: The cars and river steamers are rapidly carrying to Portland all the wheat and flour for sale, as far south of that city as Roseburg. A considerable amount of this wheat has remained over for two or three years past. Our people have held back their wheat for war prices. Diplomacy has done what the vast armies in Europe and Asia were expected to do. Now, demand and supply alone will regulate sales and prices. It is only the superiority of our wheat and flour that keeps up the prices of our wheat at present rates. In almost all cases it is good policy to sell our wheat, at the best figures obtainable, at threshing time. This is the course generally pursued by our California friends. In fact it is a good rule to sell anything which we have to dispose of, at the best price then offered. Many have held back their wheat here to their own loss. Long years of experience prove this to us. Perhaps in three weeks more our wheat, in all the warehouses, and most of our flour, will be converted into gold, which will greatly relieve the money pressure amongst us. If the farmers and others here, while they have the yellow boys in their purses, should happen to think of the poor, toiling printers, who are supposed to be able to live on air and water, and fork over their old, delinquent debts to them, and pay in advance for a year, would not the printers be in luck, and would not they go on their way rejoicing? DAVID NEWSOM.

Corvallis, Feb. 18, 1879.

Church Directory.

Catholic Church: Services on the 1st and 3rd Sabbath of each month. Mass commences at 10:30 a. m. Rev. VAS LEE, Pastor.

M. E. Church South: Preaching morning and evening, on the 1st, 3rd and 5th Sabbath of each month, at 11 a. m. and 7 p. m. respectively. Sabbath school at 9:30 every Sabbath. J. W. C. KATZNER, Pastor.

Evangelical Church: Services at 7 p. m. on the 1st and 3rd Sabbath and at 11 a. m. and 7 p. m. on the 4th Sabbath of each month. Sabbath school at 3:30 p. m. Prayer meeting Wednesday evening of each week, at 7 p. m. W. C. KATZNER, Pastor.

Presbyterian Church: There will be preaching morning and evening at 11 and 7 o'clock, respectively. Sabbath school immediately after the morning service. H. P. DENNISON, Pastor.

M. E. Church: Services the 2nd and 4th Sabbath of each month, at 11 a. m. and 7 p. m. Praying meeting, Thursday evening at 7. Services at the Grange Hall, four miles west of Corvallis, the 1st and 3rd Sabbath of each month, at 11 a. m. G. W. BENNETT, Pastor.

Episcopal Church: The services for the month of Oct. will be as follows: Oct. 6th and 20th at 7:30 p. m., Oct. 13th and 27th at 11 a. m., with Holy Communion.

Sunday School every Sunday, between the hours of 3 and 4 p. m. Rev. L. STREVEZ.

CORVALLIS LODGE No. 14, F. & A. M. holds stated Communications on Wednesday on or preceding each full moon. Brethren in good standing are cordially invited to attend. By order of W. M.

BARNUM LODGE No. 7, I. O. O. F., meets on Tuesday evening of each week in their Hall, in Fisher's Brick, second story. Members of the Order in good standing, are invited to attend. By order of N. G.

Crystal Lake Cemetery. Persons desiring to obtain Lots, can obtain all the necessary information, by applying to H. VOLGAST, Com.

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