

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

VOL. X.

MONMOUTH, OREGON; FRIDAY, OCTOBER 1, 1880.

NO. 39.

Pacific CHRISTIAN MESSENGER.

Devoted to the cause of Primitive Christianity, and the diffusion of general information.

Price Per Year, in Advance, \$2.50

All business letters should be addressed to T. F. Campbell, Editor, or Mary Stump, Publisher, Monmouth, Oregon.

Advertisers will find this one of the best mediums on the Pacific Coast for making their business known.

RATES OF ADVERTISING:

Space	1 W	1 M	3 M	6 M	1 Yr
1 Inch.....	\$1.00	\$2.50	\$4.00	\$7.00	\$12.00
1/2 Col.....	2.50	4.00	7.00	12.00	20.00
1/4 Col.....	4.00	7.00	12.00	20.00	35.00
1/8 Col.....	7.00	12.00	20.00	35.00	65.00
1 Col.....	12.00	20.00	35.00	65.00	120.00

Notices in local columns 10 cents per line for each insertion.

Yearly advertisements on liberal terms.

Professional Cards (1 square) \$12 per annum.

Mr. I. G. Davidson is our Advertising Agent in Portland.

Entered at the Post Office at Monmouth as second class matter.

The Chinese in California.

BY THE REV. A. S. FISKE.

If one asks, with another meaning, how they came to be here, it is to be answered that, there being no law to prevent their coming and they finding means of locomotion, they came as every other people does and has come, by just as good a right. Further, that, these people, being very much wanted and our people very much wanting to get into China, we got a treaty with the empire, which I do not suppose the empire could very well have

avoided making, on some terms, sooner or later, by which just this mutual coming and tarrying was very specially provided for; very much contrary to the ancient tradition and pre-ference of China, but very much to our liking. Moreover, it is wholly our American tradition to invite the poor and oppressed and crowded of all nations to the hospitalities of our soil; to invite, and not to repel them. Our hospitable invitation has been accepted by a good many millions from across the Atlantic, while scarce 90,000 have been slowly filtering in for thirty years from across the Pacific. These millions from across the Atlantic have taken the ballot, incontinently, on their arrival, and govern us; have put our schools and our Sabbaths in peril, have brought in the contagions of terrible unbeliefs and false faiths, have brought with them their communisms and trades-unions, have reduced American wages and taken the places of American laborers, and have disturbed us with endless perplexities and perils of a hundred kinds; while these quiet men of Asia have attended simply to their own affairs; interfered with us in nothing; and asked to control only their own honest wages. Indeed, a very striking feature of this outcry against the Chinese is the peculiar brogue in which it rises; "Imiriky for the Imirikins, bejabbers!" "Dennis," and "Villum," and the man from "Faderland" are the men who start it. That is, the man who came from abroad yesterday, and pulled down the wages and ousted from his place the laborer of the day before, cries out in fury upon the man who does his work cheaper to-day. That is all. That will always be.

Seeing, then, in what numbers John of China is here, how he came and what he is doing and what he is, the question is natural: What are the objections to him? Why do people vituperate him? In answer, remember the fact of 'craze,' the fact that there is cant in other things than re-

ligion and in quarters other than the church; the fact of demagoguery; and the fact that there is a wide desire to get large wages for small work. Holding in mind these preliminary considerations, we will go over some of the objections to him.

"He is a pagan and brings here his pagan worship." Two classes of people might be supposed to make this objection—those interested in a pure and vital Christianity and those not interested in it. As matter of fact, the former class—a long way from the majority in these regions—are in no alarm on this score. The paganism of the Chinese doesn't propagate itself among Americans. Christian people believe that these pagans (a few thousands among nearly 50,000,000) furnish a good field for Christian propaganda, and that their intended return to China may be made our opportunity for the leavening of the Empire with Christian forces. The difficulty of christianizing them lies mainly in the outrage they suffer at so-called Christian hands. They are only slowly able to distinguish between a Christian and the Devil's man who stones and curses them. Nevertheless, in spite of it all, we have 1000 members of the Christian church gathered from among them, and we have hundreds now living in their villages in China who stand firm as living witnesses there of the power of the Gospel. We who know them know by every token that these converts are as staunch and true as the average American churchmember. We have won from among these pagans on this coast more converts than from all classes of the infidel and Papal incomers from the nations of Europe, though these outnumber the Chinese a good many to one.

This objection is urged wholly by classes who have no concern whatever about vital Protestant Christianity. The Sand Lots, with their Sunday blasphemy and obscenity, reiterate it; the demagogue of the mayoralty and Metropolitan Temple rings the changes on it; our daily papers, which let slip no opportunity to vent their hostility to the Gospel, use it for a noise; demagogues in politics, whose faces never darken a church-door and whose care for religion is only to violate its every law, roar it; it is a mere sham and cant of the baldest type. "Is this of ours to be a Mongolian or Christian civilization?" is a question we have heard uttered and seen printed to nausea. If 90,000 Mongols to 50,000,000 Americans can make this a Mongol civilization, then, in Heaven's name, let it be so! If it be so much stronger, then it is better. The race which can win one against 550, let it win and hold. It is the better race and ought to inherit.

"The leprous Chinese" has become a cant epithet. It is doubtful whether a case of real leprosy has ever been found on the coast. A score or so, perhaps, of victims of some cutaneous disease, which may be a form of leprosy, have been found and shipped to China. Nobody pretends that any contagion of it has ever touched any white man; nor has any contagious disease of any sort, spreading in this city, been traced to the Chinese quarter in all the years of their inhabitation of it, so far as I can find. Yet the health office is a virulent anti-Chinese engine.

"The filthy Chinese" is another cant phrase. Let any man with eyes use them upon any group of workmen going to, engage at, or coming from

their daily labor in the city. He will find no group of any nationality to compare in neatness of apparel and personal habit with the Chinese. The Chinese scavenger is the only exception I have observed to this rule. I have taken pains to inquire of coroners and their employes concerning the bodies of Chinese and other nationalities in this matter; and am told that, with the rare exception of the body of an old man thrown into an alley to die in utter neglect, the bodies of Chinese coming under their quest are scrupulously and absolutely clean—no vermin or filth ever in any part—a physical condition contrasting strangely with the state of the bodies of any other nationality coming under coroners' view.

"But their crowded and filthy quarters." Crowded-together? Yes. It would be impossible for them to live in safety among our hoodlums in isolation. So they crowd. They are wise to be in the center of the city. They are safer from mobs and from fire. Their rents are, therefore, high. That fact crowds them. They are used to living close. They are men living so—not in families—and can crowd. It is not found that their crowding injures them in physical health and endurance. So much for the crowding. Filth? It is openly charged from the Chinese consulate that certain buildings and sections are kept by the authorities in filth, as show-places, for effect. It is certain that most of the Chinese quarter is owned by whites, whose business it is to see that the sewerage of their premises is kept in order, but who will not do it until compelled by law. Many of the flavors and savors of these Chinese parts are simply grievous to us because unwonted and foreign; as onions and cabbage would be to some Celestial visitant who had never caught those exquisite odors before visiting an Italian or German lodging. It is possible for one to be taken through places in any great city which will offend every physical and moral sense more grievously than any worst section of Chinatown, though it is to be admitted that Chinatown is bad enough.

"Chinese prostitution." Alas! It does exist, as among what people the world over, does it not? There are 20,000 Chinese men in this city, and some hundreds of lewd women probably. But no white man touches Chinese vice who is not unutterably gone to the Devil already. It does not matter how quickly these are rotted out of the world. The sooner the better for them and all concerned. The moment a Chinese house of prostitution is opened to white men, Chinamen avoid it as they would the gallows.

"They smoke opium." True. But they go themselves, hide themselves out of sight, and sleep off in seclusion the effects. The opium-smoker, in the delirium of his narcotic, raises no brawl, does no outrage or murder. Nor does he parade the facilities of his vice upon the public streets. Our whisky-saloon does more to corrupt American morals and imperil society than all the opium dens in this city. Five minutes in one of these opium dens sickens any American. He is in no danger from them. If our whisky-drinking were as secret and if the results of it were always slept off in such utter stupor, it would be better. The Chinamen smoke opium—at least, a good many of them do; but he drinks no whisky, nor beer, nor

absinthe. His vice, at any rate, is not hurtful to us.

"He carries off vast sums of money to China." Well, money is nothing—only a representative of values. John of China leaves behind him for his money more value than any other manual laborer whatever on this continent. That is the very gravamen of the curse against him. He spends among us what he needs to while he stays. He thriftily takes back what he can save. That is none of our business. With it there he sets on Chinese industries and helps the empire forward into the commerce of the world; and the fruits of it we are yet to share. One Irish miner or two have taken out of the state more money and locked more up in United States bonds than all the Chinamen send to China in ten years. It is not the money, but the money's worth we want and get from John.

"He don't assimilate with us and become a constituent element of American society." Well, then, do these gentlemen want him to? One would suppose this would seem to them his prime quality of virtue. Would they have him bring his wife and family, and turn every one Chinaman into ten growing Chinese, and so multiply through the generations? Do they want him to vote, and take citizenship, and be permanent part of us? When he tries to assimilate here he finds a very lively time indeed. Let a Chinese boy come to one of our public schools, for the support of which his father pays heavy taxes. He would not get home alive, unless a squad of policemen should attend him. Let a Chinaman appear to assimilate on the Sand Lots. They would make him a constituent part of the native soil stamping him into it almost instantly. Consistency, thou art a jewel, in every truth; but not worn in these snouts. "But these men reduce rates of wages and aid by their incoming the oppressions of capital, and so curse us." True. So does every other incomer, from any quarter. Every man coming to California from the East or from Europe with work to sell does it. Every facility of travel and transportation which brings us into neighborhood with the world does it. Every labor-saving machine does it. The problem of labor and its wages, of capital and its power, is vast and hot, and no human wisdom can forecast the results of the discussions and conflicts already open. But in this problem John of China does not begin to compare in magnitude with Patrick of Ireland or Hans of Germany. He is but one to a hundred. Who has ousted from the factories and kitchens of the East the American girl or boy of forty years ago, reducing the wage and taking the place? Not John of China. These European incomers have done that pulling the wage far down toward the European standards. They have come over here and helped pull our wages down toward the Eastern standards. John has done something; but Dennis has done more. Why curse John? Why, then, of all men, should Dennis curse John? This Chinese outcry is but part of the huge question of Labor versus Capital, and the Chinese are the least significant and least oppressive of all the elements which enter it, and California is the spot of all the world where wages are highest and the problem least pressing. How that wide question is to be settled the all-knowing God alone can tell. For our own country and for the present

I, for one, believe we shall have to settle it by wise restriction of immigration from every quarter of the globe; by citizenship on terms of competition open and equal to all comers; by politics protective of American lands, American industries, and American laborers against the tidal incoming which now threatens—not from across the Pacific, but the Atlantic.—Independent.

Letter from Waitsburg.

WAITSBURG, W. T.

Sept. 16, 1880.

Bro. Campbell:

On the 13th inst., near midnight, a fire broke out in the Pearl House in our quiet town. In a few minutes the whole building was wrapped in flames. The flames were driven by a fierce wind from the S. W., which forced the fire along the whole of Main street, sweeping over the business part of the town, leaving nothing behind except a smoking ruin. The only remnant of business in our once neat and thriving town consists of one saloon, two drug stores, and a hotel. Waitsburg was wholly built of pine lumber, and it burned as if it was wet down with coal oil. Much of the property burned was partly covered by insurance; but the private residences were almost an entire loss, their being no insurance on them, which makes it quite hard on some.

I think there were about thirty buildings destroyed; in that number there were fourteen business houses. Comparatively little was saved out of the stores and residences. There being no fire company nor engine the people had to depend wholly on the wells and pumps, and from some of the wells they were wholly cut off by the fire.

A Chinese cook was burned to death in the Pearl House, and others narrowly escaped with their lives. Never before did I feel so fully the helplessness of man. Our part of the town was in but little danger.

God bless all who love our Lord Jesus in sincerity and truth.

Affectionately yours,

G. W. RICHARDSON.

The Woman's National Christian Temperance Union will hold its seventh annual meeting in Clarendon Street Church, Boston, Mass., commencing Wednesday, Oct. 27, 1880. Our local auxiliaries are requested to observe Saturday, Oct. 23rd, as a day for special prayer for God's blessing and guidance upon this National Convention, which will be called upon to consider a new plan of representation and other subjects of vital interest to our great and growing work "for God, and Home, and Native land." Frances E. Willard, President, Mary A. Woodbridge, Rec. Secretary W. N. C. T. U.

By far the greater part of the world—as many as eight hundred millions, out of the twelve hundred millions of the world's population—is wholly uninfluenced by the Gospel. Say what you will about the needs of home, and the claims of home, the fact is undeniable, that there are comparatively few at home who have not the opportunity in some way of knowing as much about Christ as may suffice for their salvation: while three-fourths of the whole people of the world are as ignorant of Christ and of the one way of life, as they were that day when the Lord declared his mind so commandingly to Paul, saying: "Depart; for I will send thee far hence unto the heathen."—J. H. Wilson.