THE CHINESE DEFENDED

"E. E." Replies to Her Critics of Saturday,

AND IS SUPPORTED BY A BROOKLYN DOCTOR.

Both Claim That Mongolians Are Entitled to Consideration at Canada's Hands.

To the Editor of the Star:

Sir,—Two letters referring to mine of the 19th appeared in your Star on Saturday. I wish to answer those communications at length, and if you will kindly give me space you will be giving the Chinese an opportunity to have a fair fight with those who will persist in slandering them. Up till now their enemies have had it all their own way, but "even a worm will turn."

Mr. Buchanan need not affect to pass over as a joke what I brought forward as the chief cause for the persecution of the Chinese. If he has been amongst them, as he asserts, he will know that whenever they are illused by the opium smoth in the street they are called such names as "Yellow face," "Pig-tail," "Slanty-eyes" and so forth. I myself have heard those epithets bestowed on handsome Chinamen by men who were themselves as hideous as man can be made.

He says that he has been Mr. Maxwell's personal friend for thirty years. No doubt about that "Birds of a feather flock together." He and Mr. Maxwell are like the bigots of olden time, who, in the name of religion, burnt and tortured poor innocent old women, the only excuse given for such cruelty being their belief that their victims were witches and liable to harm the community in which they lived.

"It would take too much time to follow E. E. in her long attack upon 'persecutors.' I only wish to assure the public that she is all wrong about the people who differ from her, and I desire briefly to show the other side of the argument without abusing the other side as E. E. does so consistently."

It is the party who begins the battle who "attacks." The party who stands up for the persecuted is a defender. And, after all, where is the "other side" Mr. Buchanan alludes to. There are a lot of men bowling like wolves after the Chinese on one side, but there is really no party to bay back. Sir Henry Joly and Mr. Fraser present the Chinese case in a fair light as just men, but they have not thought of fighting on the same lines as the saintly Mr. Maxwell, who, with grief at his heart and tears in his eyes, is forced by duty to expose so many "unpleasant truths" on the backs of the Chinese. Listen to Mr. Buchanan:

"I have lived four years in the very heart of the Chinese, at the canneries, on the Fraser River; have had them sleep in my house; have fed them; have protected them; have striven to give them the Gospel; have visited their boarding houses, gambling dens, opium joints, stores, etc.; have protested against their vices, and have been acquainted with scores of them in every relation of life, and my contention is that they are an unmitigated evil. So much do I believe this that I have helped in every way the F. M. C. of the Presbyterian Church to preside the only antidote to the Chinaman's vices, the Gospel of our Lord Jesus Christ."

The artfulness of that paragraph quite staggers me. The readers of the Star can see for themselves that Mr. Buchanan has advertised all his own virtues, especially that of benevolence, and to show them off to good advantage puts them alongside of the Chinaman's vices, and all this is done, you know, "without abusing the other side."

It makes me shudder to think of the Gospel being mixed up with a dose of "envy, malice and uncharitableness," and then rammed into the poor Chinese. I feel like praying, "Lord, save the poor heathen from the Gospel." I believe that it is infinitely better to be a heathen than a Christian such as Mr. Buchanan. God is just, and He will provide a heaven for the heathen whom He has made heathen.

I would like to ask from whom Mr. Buchanan protected the Chinese. From himself? Surely they have no worse enemy. I am positive that he didn't find that they worked "too cheap" for him. I wish I could see and talk with those Chinese whom Mr. Buchanan fed and housed and protected.

I am a little surprised that Mr. Buchanan, who has "helped in every way the F. M. C. of the Presbyterian Church to provide the only antidote for the Chinaman's vices—the Gospel of the Lord Jesus Christ," should want to keep the Chinaman away from that antidote. It is really unkind of him—unless, of course, he has not as much faith in that antidote as he pretends he has. I know if I were a Chinaman, and Mr. Buchanan came to me with his antidote, I'd dash it to the ground, declaring it was poison.

Mr. Buchanan echoes Mr. Maxwell when he says: "The white man is under the restraint of civilization, and endeavors to hide his wrong doing, even the Chinaman has no sense of wrong and no sense of shame."

Why, the Chinese are the oldest civilized people on the face of this earth—as all well educated people know, their's is a grand old civilization.

The Chinese who come to Canada are mostly grown boys; they have had a common school education, and from an early age have been trained to work—and the habit of working is well implied them. How, then, can they be good birds, dissipated characters and diseased? Such cannot work, we know that. The Chinaman by his labor here proves himself to be worth the claims he makes. It is impossible for a hard-working man to be an out and out bad fellow. Why, the poor things have no time to indulge in the vices they are charged with.

Then opium smoking comes up. Without going into the history of opium smoking by the Chinese, which, as we all know, would be too long a story, I would say that if, as Mr. Buchanan says, ninety-five per cent. of them smoke opium, then he must admit his statement that a Chinaman lives cheap, for opium smoking is expensive. The fashionable pipe costs each smoker one to five dollars per day. We, per certain knowledge about this, and feel justified in saying that those who smoke opium amongst the Chinese are in a very small minority.

Gambling is as much a white man's vice as a Chinaman's, and the white man has less excuse. We Chinese have few amusements, and I myself have often felt glad that they could while away an evening in a game of cards or dominoes. "All work and no play makes Jack a dull boy."

Regarding the cost of living—he declares no Chinaman in British Columbia spends more than five dollars per month—"how can this be true when he says his rice and tea cost $1. Will one dollar pay for all his other necessities such as pork, chickens, fish, vegetables and also lodging, to say nothing of board? A Chinese laborer lives as well as a white laborer in like condition, and is more expensive than bread as the staff of life in this country. We have tried it with a large family of children.

I can see nothing in collecting leanings of hotels and so forth—white people do the same all over America. I have known respectable English families in life city who have made very good meals out of the leavings of hotels.

"They huddle together and live in dens three feet high and six feet long."

Well, we always find the poor in masses. In New York the most crowded part is where the Italian congregate. I could live in the Chinatown of that city, but there are other places there through which I would not venture to walk, and the denizens of such places were all white people.

"Now as to the result of all this their physical health is always bad and they become the victims of disease, which we white people call vice and crime."

What! when men fall sick from being badly fed and badly housed, he calls them "vicious criminals!" On the top of a poor man's misfortunes he pours vials of wrath and denunciation. That's white. I call savage.

The majority of Montreal's five hundred have come from British Columbia, and that is how I know all about the British Columbians. I know, too, how the Chinese have made British Columbia. What is it to-day—is their industry which has made it fertile and a habitable place for white people. Yes, it is they who have made it fit for the white people to work in—those white people who are now trying to drive them out. Why, the Chinese are the pioneers of British Columbia; they are the true British Columbians, and it is they and not the whites who should be claiming privileges from the Government.

Finally, the white man ought to feel ashamed to complain about the Chinese—the latter labor under so many disadvantages. A Scotch gentleman who has lived both in China and British Columbia and whose word cannot be doubted has told me how the Chinamen are taxed in every possible way. First, a head tax, then a tax for being allowed to work, and innumerable other taxes which are being imposed upon them even while they are walking down the street, getting on to boats, cars, etc. All who own a little land or a shanty are taxed over and over again. A collector of taxes told him that a Chinaman always paid his taxes, even when they were illegally claimed, for he was afraid to kick against paying them, like the white man, who generally got off.

The Chinamen too contributes liberally to the collection plate in his Sunday school. How many white men, having men in B.C. give to like causes.

It is true outside of what is needed for the necessaries of life, all the taxes the Chinaman spends little, but there is usually a wife and sometimes a father and mother and children to assist to support. Chinamen marry very young, and there is not a Sunday School, or two hundred of the Chinamen who come to this country—and the Chinaman does not shirk his responsibilities, but yet does he carry his heart on his sleeve. He has affections, but he betrays them in actions, not words. He suffers from other lands talk liberally and weep copiously about those they have left behind, but the Chinaman unknown to himself, in sturdy silence he works and sends home every month a cheerful letter, and if possible, some of his earnings.

There is no danger of "the teeming population of China overflowing this fair country." The Chinaman likes his own land too well—he is an exile here—he has no wish to be permanent. It seems Chinamen are coming in all the time—others are going out.

I must quote Mr. Buchanan yet again. His letter is but an echo of dozens of others which have been written from time to time concerning the Chinese. Very foolish prejudiced effusions, yet at the same time calculated to strike up the ignorant. Mr. Buchanan says.

"In conclusion, Mr. Editor, let me say that letters like that of E. E. show that they are intended to help the Chinese, are only calculated to do them an injustice and a great wrong.

If Mr. Buchanan honestly believed in his conclusions, he would never have written the letter which was published in Saturday's "Star," which can plainly be seen was written by someone who believed I had succeeded improving Mr. Maxwell's charges false and unfounded, and because being "personally interested" in Mr. Maxwell, and holding the same opinions which I had said reflected just as much against myself as against his dear friend.

I would like to make a few remarks on what E. S. has written, but have taken up too much space already. Besides I can see that E. S. is straight and downright hater of the Chinese and does not pose as a "giver of the Gospel." Therefore, he or she is doing less—violent speeches only affect us for a minute. It is the enemy who pretends to be a friend who really has to guard against. I should judge, however, that E. S. has had no personal acquaintance with the Chinese people—he perhaps been reading some dime novels in which Six Companies and Assassins play a conspicuous part. I believe the Houdlums have got up some such stories.

EDITH EATON.

A CHINESE REJOINDER.

To the Editor of the Star:

Sir,—The long letter of one James Buchanan, of Toronto, in reply to an argument set up by E. E. in defence of the Chinese, in your issue of the 21st, is an old "chestnut" which everybody knows. The sum and substance of Mr. Buchanan's letter is that the Chinaman is objectionable because he "lives cheap" white man in wages every time"; because he can live more frugally, while the white man must maintain himself in a white man's manner. He admits, however, "that white men have vices, as well as Chinamen; "but the white man can hide his wrong doing under the restraint of civilization," he declares that "the Chinaman has no sense of wrong and no sense of shame," that he avoids "paying taxes, supporting his chief church nor school, helping the community in no sense," etc.

I, the Chinese owe E. E. an everlasting debt of gratitude for the bold stand she has taken in their defence, and she should know "the subject upon which she writes," despite the fact that Mr. Buchanan would have the Canadian public believe the contrary.

Mr. Buchanan imagines that he knows all about the Chinese because he has been earning his living by trading in the Gospel of his Lord Jesus Christ among them for four years. His understanding must have been a dead failure, for so blind are his eyes, that in his letter that he don't seem to be able to "hide his wrath" under the restraint of civilization.

Now, Mr. Editor, let me state in the first place that I am a Chinaman, so that there can be no mistake as to my being thoroughly alive to the question at issue.

The old and oft-repeated charge that the Chinaman outbids the white man in wages has never been proved to be a fact upon investigation. The Chinaman because he is a linguist of ability, is compelled to perform the kind of work which the white man refuses. Let me illustrate.

The different industries which my unfortunate countrymen are chiefly employed in upon this side of the above are farming, salmon catching, fruit canning, laundry, domestic services, etc. One can readily understand at a glance that these pursuits are more or less menial, and as everybody knows, they never pay high wages to workmen any where for that kind of work. Do to-day any of the newest rich, pay high wages for an ordinary farm hand, a laundress, a house servant, or a fruit picker? Not yet, I ought know a house servant, a farm help, or a fruit picker in a reasonable time, in this city. The Chinaman accepts this form of employment, not because he aspires to nothing better, but because he is at a disadvantage as I have already stated. On the other hand, the white man would not consecrated to perform the kind of labor, and yet the cry is continually being raised from Pacific to Atlantic, that the Chinaman outbids the white man in wages. The territories of British Columbia and elsewhere on the Pacific would remain undeveloped and unproductive to-day but for my industrious compatriots. Let me give an example: The Chinaman would approach the owner of an untilt farm and offers to cultivate it for him under certain stipulated condition; namely, that he should have the lease of the land for a term of some years at a small rental. The owner seeing his farm lies idle, would readily accept this proposition. The Chinaman labors incessantly the the first two years almost for nothing, for he has the patience and perseverance which I rather incline to believe the white man lacks. By and by the soil commences to be productive, and he begins to find the fruit of his labor. This he creates wealth for himself, at the same time raises the value of the farm.

But the white man would not take hold of any work which does not yield an immediate return, because it is too much like hard work. Yet our Government permitted to decay in orchards because labor could not be secured to gather them in, and because the owners could not afford to pay the wages demanded by white men with any profit to themselves.

The fact is observed every where, that when a man does an inferior work, he is entitled only to an inferior pay. But I contend that the Chinese get good wages as laborers. As a private family and or laundryman would not work for less than $6.00 per week with board and lodging thrown in. Do the majority Montreal workingmen get as much?

In reference to the Chinaman's vices, Mr. Buchanan unreservedly admits that the white man has as many, but the Chinaman has less excuse, as the latter's inability to "hide them like the white man" under the restraint of civilization—hence his is the bigger sinner. Lord, how philosophical How logical!

Mr. Buchanan you are Dicken's ideal "artful dodger."

The charge that "the Chinese has no sense of wrong and no sense of shame" I deny absolutely. Mr. Buchanan evidently has an idea that the British public is ignorant of the wrongs the Chinese for itself. The Canadian public has yet witness the first Chinaman "long and guilty of highway robbery, or lying beastly drunk in the gutter or insulting women on the streets, or anything else that human society condemns. It is a matter of record that the Chinese merchants and Six Companies have actually helped the police authorities in their respective cities to suppress, and cooperate with them to suppress the gambling dens, opium dens and the houses of prostitution. They refused them aid because of private reason—a private revenue would be at stake. In other words the Chinaman may sin provided he allow the white to enjoy the wages of his sin, for the white can "hide" under the restraint of civilization.

The charge that the Chinese do not pay taxes, supporting neither church nor school, etc., I declare is false. Every student of political economy knows the hypothesis that when a man pays rent or helps to consume the product of the country in which he dwells, he contributes toward the support of the Government. The Chinaman does that much. The Chinaman has raised an undeveloped piece of ground to a productive condition is just as much a taxpayer as the land owner himself, for one developes the resources for the Government, the latter carries money to its treasury. More than this. The Chinese do pay taxes, do support churches. Look at the statistics in Victoria and elsewhere, and you will see how much the Chinese are paying every year. That 95 per cent. of the Chinese gamble and smoke opium I again declare it is false. I challenge any man to produce twenty-five Chinamen in Montreal who are addicted to the opium habit.

I would advise Mr. Buchanan to be a little more careful in future when he attempts to compare the morality of the two races. Remember even the wise Shakespeare said that "comparison is odious."

I have been living in America for nearly 22 years, and during that time I have had frequent interviews with the British speaking people, and I am not insensible to their condition, society, disposition, sentiment and morality, and I maintain that my compatriots compare favorably with them in all these points. Let me give you a few parting hints in conclusion:

We have no divorce in China or among the Chinese in this country; our newspapers are not teeming with scandals every day; we have no villains who seek to destroy the happiness of our homes or corrupt the virtue of our daughters, for the laws which govern our society make it impossible for such a class to exist. We have no Parkhurst who fill our street gutters.

J. C. THOMS, M.D.

Brooklyn, N.Y.

A WORTHY INSTITUTION.

The Annual Report of the Point St. Charles Institute.

The third annual report of the Point St. Charles Institute has just been issued, and forms an exceedingly interesting little volume. As outlined in the opening pages, the institute exists "to develop a clean, healthy, robust, Christian manhood, and encourage the higest type of muscular Christianity, to provide intellectual and social advantages for young people, and help them to help themselves, to advance the interests of the working classes, and to make all labor honorable." Already the work has produced some great extent, and gives brighter promise for the future. In April last a series of evangelistic services was held conducted by the Rev. E. Payson Hammond, during the course of which over 250 children professed conversion. In the Physical Department, classes have been held on Tuesday, Thursday and Saturday evenings with gratifying results. The grounds have also been greatly improved. The institute has now a library of 650 volumes, embracing books varying from "Babyhood" to encyclopaedias and logic. The savings bank department has been maintained, and now has a total number of depositors of about 1,000, averaging about $2.00 each. Junior and Senior Christian Endeavor Societies have been formed, and are fast outlasting the sympathies of the young.

THAT GOLDEN WEDDING.

The Ottawa Journal: Sir Charles and Lady Tupper have sent out cards for a tea on Thursday, October 8, from 4 to 7 in celebration of their golden wedding. A large number of invitations have been issued, and as Sir Charles and Lady Tupper are both personally extremely popular in Ottawa, this tea is certain to be one of the events of the season.

Miss Mary Tupper, the eldest daughter of Mr. Stewart Tupper, of Winnipeg, Sir Charles' eldest son and the future baronet, is visiting Sir Charles and Lady Tupper. Miss Tupper will assist in receiving the guests at the golden wedding celebration.

THE CHINESE ON TRIAL.

WHITE PIGEON LOTTERY STILL GOING ON IN THIS CITY.

That Statement Made in Court Yesterday—One of the Witnesses Says Overtures Were Made to Let the Accused off Easy.

The time of the Court of Queen's Bench presided over by Mr. Justice Wurtele yesterday afternoon, was taken up with the hearing of evidence in the Chinese gambling case of Chin Wing, alias Hum Lung, Fong-man King and Yick, alias Ham Li Tye, and when the Court rose it had not been concluded.

John W. Hillard, a private detective, was put in the box and detailed how he had gone several times to the house, 631 Lagauchetiere street, kept by one of the accused in February, March and April last, and had purchased White Pigeon lottery tickets produced in Court, but he had never won anything. Witness had visited other places where pigeon game is operation among the Chinese in New York. The chances were greatly in favor of the runners of this lottery. He described the way the lottery was run, the tickets sold being marks which corresponded with the marks in the hands of the owner of the lottery.

Mr. Hillard was submitted to a severe cross-examination by Mr. Hibkard as to his antecedents in New York and elsewhere. He had worked up many cases in New York for Anthony Comstock. A number of witnesses were put on the witness regarding a certain saloon in Montreal, but he denied that he had ever been arrested. Counsel then put the question to the witness if he had ever been arrested for attempted robbery.

To Mr. Davidson, witness said that towards the close of the enquete he had been approached by a friend of the accused who asked him to let them off easy. This had been suggested by him at Sang Kee's home in Chinatown now in New York, but no money had been offered. He had warned the counsel for the defence of the actions of his clients.

Rev. Dr. J. C. Thompson, Presbyterian Chinese missionary, was asked to interpret the marks on the tickets, but as they were in script he could not do so without the aid of a dictionary, though he was satisfied that one of the marks connected them with a lottery. The tickets produced came from Canton and were similar to those found in all such lotteries. Such lotteries were still going on in the Celestial Empire only a few hours before he had seen such tickets in a laundry. Witness had repeatedly begged some of his parishioners to have nothing to do with the lottery. It was well known that the chances in such lotteries were greatly in favor of the runner of the play.

In cross-examination, Dr. Thompson said that the Chinese in China had a literary game connected with the schools, for which tickets were issued, but they were not similar to the ones produced. Counsel for the accused had tried to get to have the evidence of a Chinaman heard before the magistrate, but now absent, recd. In the course of that application objected and Judge Wurtele decided to hear the argument in the point this morning.

THE GUY STREET LINE.

The Construction of the Track Proceeding Rapidly.

The Street Railway Company is pushing forward the construction of its new line up Guy street with all despatch. At the suggestion of the City Surveyor, the track will be laid down the centre on Guy street from St. James to Dorchester, and as soon as this is completed the tracks will be laid down by transfer rails, the rails being a Star of the city surveyor's pattern, which is the best in the world. The Ocean Accident Guarantee Corporation referred to in