

great religious interests, to forfeit commercial advantages, to adopt the short-sighted policy of selfishness rather than the far-sighted policy of justice. A heathen government, by its fidelity to treaty covenant, shames our so-called Christian government with its readiness to break its pledged word. As the Italian premier recently remarked in the Chamber of Deputies: "A ministry that violates international agreements is unworthy of the country, and should be placed under the ban of civilized governments."

The measures adopted last year not only repeated the exclusive restrictions of the previous ten years, but were still more stringent. They took effect not only upon Chinamen who were out of the country and eager to get in, but upon Chinamen already in the country. According to the Burlingame Treaty, as it is known, "Chinese subjects in the United States shall enjoy the same privileges, immunities, and exemptions with respect to travel or residence as may be enjoyed by subjects of the most favored nation." And yet at the demand of certain labor organizations, and lot orators, and demagogues, our national lawmakers have declared, in utter disregard for the pledged word of the nation, that discriminations shall be made against the Chinese alone of all the peoples of the world. The impossible is demanded of them—a registration, which if demanded of others would stir up a revolution in short order. The character of this registration proves most conclusively that the purpose of the measure is to get rid of the Chinamen who have settled among us, inoffensive though many of them—most, if not all of them—have shown themselves, and equally law abiding with the vast majority of those at whose demands this iniquitous measure has been adopted. According to this law of registration, all Chinese laborers must prove by white witnesses that they have a legal right here, showing beyond doubt that they were in this country prior to the enactment of the excluding act of 1882. No matter what

may have been the changes in residence during the ten years that have elapsed since the passage of that act, the registration must take place and the evidence be produced in the district where the laborer may at present be residing. Unfortunate for him if his witnesses have died or removed during the ten years! Unfortunate for him if he cannot induce them to make a trip of 1000 or 2000 miles to do him the favor of giving testimony in his behalf! Yet, however unfortunate, he must go.

It is hardly to be wondered at that the Chinese minister at Washington protested, though vainly, against the passage of this measure. It is hardly to be wondered at that at a notable gathering at Tremont Temple, in Boston, shortly after that passage, men representing all shades of political belief unsparingly condemned by name those who had been responsible for the same, not even excepting him whose signature was necessary to make it a law. It is not to be wondered at that at every ecclesiastical gathering held subsequently in different portions of the land protests were heard from those who represented millions of Christian men and women. The voice of the Church in the matter is one. We do not wonder that the ministers of Portland, Ore., have taken the action which we append. It is to be hoped that the ministry throughout the Church will not be slow to follow their lead in starting such an agitation as shall result in the repeal of the iniquitous measure, and the enactment of what will not subject us to the reproach which we are now forced to bear.

The Portland Ministerial Association, at its regular meeting on Monday, January 16th, unanimously adopted the following resolutions:

*Resolved*, That this association, composed of fifty-five ministers from all the evangelical churches of Portland, is of the opinion that the anti-Chinese legislation enacted by the last Congress, requiring Chinese laborers to register and furnish the government with their photographs, under penalty of impris-