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Sentiments of the Ministerial Union of Tacoma Respecting the Present Anti-Chinese Question, adopted at a regular meeting, Oct. 26. 1885.

This Union recognizes the fact that its members have to do with current moral issues. To be partisans we must not consecrate. As to the true function of the Gospel minister, we affirm the highest conception. Our commission is clear & definite - "Preach my Gospel." But this gospel is many sided. It touches life & society at innumerable points. We are to teach it in its fullness. But what ^{that} fullness includes as to theme, time, place, or circumstances, is the point of difficulty & divergence. How far, as Christian ministers, are we to go in the way of putting ourselves upon record as to current moral questions? John the Baptist made direct application of his doctrine, telling the Roman soldiers to do violence to no man, neither to accuse any falsely, or to be content with their wages. Jesus said, "Render unto Caesar the things that are Caesars." He taught obedience to law or rebuked the people for specific sins. Paul applied the law to specific cases. His teaching, by word or example, concerning honoring the King, subjection to authority, or regard for the rights or weaknesses of others, is explicit or suggestive.

With the New Testament before us, it is fair to say we must apply gospel principles to every private

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public relation. We are to set forth that teaching which will produce sober, man-loving, men: men who will take conscientious action in cases where the rights & welfare of their fellow-men are involved. Our congregations are members of society & citizens of the State: indeed, society is our congregation. Moral issues are continually arising, involving interests vital to the welfare of society. The light of God's truth must be turned on: gospel principles, pointing to right & duty, must be urged. We are God's watchmen, under oath to speak for God. If, for any cause, be it prejudice, self interest, or political ambition, the community fails to take sides against the wrong, we have not performed our last function under our divine commission, until we have brought the gospel to bear directly upon that issue. If the evil be imminent, the more urgent must be the teaching.

If we mistake not, there ^{is} present occasion for us, as ministers of religion, to let our voice be heard. We see our community under an intense excitement, & recognize, as the provoking cause of that excitement, the presence of certain Chinese among us. The end for which this excitement has been invoked, we recognize to be the expulsion of these Chinese from our city. Against the public agitation of the question as to the desirability of the presence of Chinese among us, nothing can be said. That their presence is, all

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things considered, undesirable, perhaps none will deny. If the community could rid itself of their presence by the enforcement of law, or by a refusal to avail itself of their services, no occasion for complaint would exist if it did so.

But the current demonstrations cause us to greatly fear other than peaceable means to rid our city of the Chinese.

There is a worse evil than the presence of the Chinese, that is their expulsion from among us by lawless force. No evil greater than that can exist, that is never needed. As to the Chinese, a reign of terrorism has held sway in different localities on the Pacific Slope for some time, or now holds sway in this city. Unoffending human beings have been shot down like brutes in some localities. In our own city, the worst passions by which men ever are influenced, have been invoked against this foreign people. The operation of law has been suspended — the law which guarantees to the subjects of the Chinese government, being in this country, a peaceable residence in the same. By reason of intimidation (impersonal violence), men have fled as for their lives from our city. Others, of the same class, remain, but over them hangs a threat in which there is implied, if not expressed violence, ~~coerced~~. Many who still remain,

"have considerable investments of capital, & outstanding credits, given to our own people. No word respecting indemnification has yet been heard. The cry is sounded, by day & by night, "The Chinese Must go!" The golden rule, "Whatsoever ye would that men should do ~~unto~~ you, do ye even so to them," is nothing; our treaty with China, whereby these very people were invited to come here & promised protection, is nothing: indeed, it seems to be a case in which neither the Chinese government nor that of the United States has any rights which the good people of Tacoma are bound to respect.

If the demonstrations made are only intended to intimidate; if it be simply a game of bugaboo that is being played, that is unworthy of this community, or, at the same time, unlawful. But if more than this is intended, then it is to overthrow institutions & laws, & that is the work of mobs. A community which persecutes, or which forcibly substitutes its own will for the law of the land, covers itself with disgrace, & gives occasion for fear & gloom in the hearts of all friends of freedom.

That there is an organized persecution of the Chinese in Tacoma, there can be no denial. In the face of the fact, that our laws guarantee them the same protection that the German & other nationalities have, they have been ordered to depart.

5 Stones are hurled against their houses, in many of which the windows are riddled as by a hail storm. Daily, by the time the sun has fairly set, they, with boarded windows & barred doors, sit in silence & fear in their houses. It is well understood that it would not be altogether safe for the Chinese to be upon our streets in the night time.

Over them all, the Christian merchant, the Christian teacher of the Gospel of Christ, the man of menial service, & the man who has been confiding enough to become the creditor of four own citizens, in the sum of hundreds of dollars, hangs the command "You Must go!"

Now, as ministers of Christ, we declare we have no representation in this Anti-Chinese movement. We can be against no man. To resort to intimidation of any class among us, & by so doing to cause them to forego their valuable rights under the law, is a crime against the law, & hence, contrary to good citizenship. The Chinese fear violence. So far as we are aware, no unequivocal declaration, that no violence will be used if the resort to intimidation does not prove wholly effective, has been made. When men are told they Must do a certain thing, & the limit is set in which it shall be done, the only fair construction to be placed upon such an order is that, if the thing

Commanded is not done voluntarily, as Commanded,
compelling force will be resorted to.

That our worthy Governor, in his insistence
upon special provisions for the preservation of order
among us, has acted wisely, we can not doubt: for,
although it is but just to presume, that the great
majority of those who are conspicuous in the demon-
strations made against the Chinese in Tacoma, have
no thought of resort to personal violence, yet we
believe there is room for reasonable fear, that
a spirit of animosity against the Chinese has
been aroused which its originators, may have
no power to control, however desirous they
might be to do so, if the "Must go" edict is
not indiscriminately obeyed. Therefore, as
pastors of churches, & ministers of the peaceable
religion of Christ, we entreat the good citizens
of Tacoma to seek redress for such evils as
may afflict them through the operation of law.
Liberty for ourselves, established upon despotism over

others, will be liberty, dearly bought. Indeed, liberty
is threatened with death, when any class of men are
stripped with impunity of their legal rights. And we
invite chains for ourselves when we suffer them to be
imposed upon any whom we are bound to protect.

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