

business perfidy. For all business interests, the more complete the exposure of this packing house filthiness the better; complete exposure would the more likely necessitate complete purification.

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Restriction of Immigration.

When one reads the Federal Statutes in restriction of immigration, the memory of historical reading of old British poor laws is stimulated. It would seem as if these statutes might have been suggested by those barbarous laws for keeping every unfortunate in his own parish. Our immigration statutes are framed so as to keep every unfortunate in his own country—or, any rate, out of ours. And what makes our anti-immigration statutes so pathetically comic is the fact that if they had been enacted half a century ago most of the sentiment that demands them now would have been expressing itself in some less despotic way in some more despotic land.

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Nor are the agitators for restriction ever satisfied. With all the restrictive measures thus far enacted, they are still playing in the role of Oliver Twist and asking for more. There is now pending in Congress a bill for what some of its advocates serenely describe as “a finer sifting of immigrants.” It is not easy without a careful comparison to distinguish this “finer sifting” from the coarser sifting which the law already requires. One advance, however, seems to be the exclusion of such immigrants as are mentally or physically defective in such manner as possibly to affect their ability to earn a living. All this is on the old English parish-burden pretense. But we made no such pretense fifty years ago. It wasn't necessary. No matter how defective an immigrant we welcomed him then. Yet these very people and their descendants now want to keep immigrants out of the country.

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This is not because the immigrants are defective. It is not because they cannot work. It is because they might work. If those who advocate these restrictive laws were candid about it, they would not propose to exclude the incapable but the capable. The nearer they can get to excluding the capable under pretense of excluding the incapable, the nearer they are to being satisfied. For it is the working classes, in fear of losing jobs or of having wages forced down, that make these barbarous laws possible. What a commentary on the good will and good sense of the American working classes! Opportunities for work in this country

are as great as ever they were. They are greater. But they have been monopolized, taken out of the market, put out of the reach of labor. The enemy of steady jobs and high wages is the monopolists of the country, not the disinherited workingmen from other countries who seek a home in this once vaunted “home of the oppressed.” Why do workingmen insist upon foolishly fighting one another instead of intelligently fighting their common enemy?

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Race Inferiority.

When one race is so situated with reference to another as to need a reason for excluding, suppressing or exterminating it, there seems to be no difficulty in finding reasons, but much difficulty in finding sensible ones. And there is such uniform absurdity in the reasons usually advanced, no matter how dissimilar the race to be victimized, that one stops to wonder whether reasons for such purposes are not in the market somewhere in job lots. A comical example is a series of resolutions of the San Francisco league for the exclusion of Japanese and Koreans. These resolutions begin with the profoundly “scientific” declaration that “two unassimilable races can not exist perpetually in the same territory.” Observe the characteristic quality. Substitute the more candid term “on an equality” for “perpetually,” and the statement would be in shape for a Negro lynching league. With this “scientific” statement for a basis, the California exclusion league proceeds to argue that contact between two such races results in the extermination of that one “whose physical or mental characteristics are least adapted to the conditions of life prevailing in the given territory;” that these conditions are determined by the conditions of labor; that the surviving race therefore will be the one that most nearly conforms to the conditions of labor; that labor in the United States is a machine process; that therefore the race best adapted to the machine process is in that environment the superior race; that as the Japanese and Koreans answer better than the Americans to this demand, they are in that respect superior; and consequently that immigration of Japanese and the Koreans must be prevented in order to save Americans from extermination by those superior Asiatics. This is a pitiable plea. See what it involves. Either machine processes of production are superior, in which case the Japanese and the Koreans are in very truth our superiors; or those processes are inferior, in which case the