THE

# CHINESE PROBLEM.

BY

L. T. TOWNSEND, D. D.,

AUTHOR OF "LOST FOREVER," "CREDO," "GOD-MAN," ETC.

BOSTON:
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# PREFACE.

DURING the summer of 1875, while on the Pacific coast, and while enjoying rare opportunities for gaining information, we made the matters involved in this pamphlet objects of as critical inquiry and study as the case would then allow.

The recent hostile demonstrations against the Chinese in California induced us to prepare for the religious press a few articles bearing the foregoing title. At the solicitation of persons interested in these matters, also in view of the more recent efforts in the United States Senate to in-

duce the government to modify the existing treaty with China, likewise on the grounds of philanthropy and Christianity, we have been led to this pamphlet-form of publication.

L. T. TOWNSEND.

BOSTON UNIVERSITY, May, 1876.

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The fevered state of the public mind upon the Pacific coast, induced by Chinese immigration, and by their alleged monopoly of the various avocations, is such as to engage somewhat our attention upon the Atlantic coast, though our financial and commercial turmoils are of a character to prevent us, at present, from catching, in anything like a violent form, this California epidemic. At a later day, however, we may be led to listen to the urgent appeals of a sister state, and may therefore now study the case calmly, that we can then act intelligently and advisedly. That the question may be looked at in detail, we subdivide it into five topics.

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## I.

## The Chinese and International Politics.

It is not our purpose to enter upon the general question whether or not the policy of unlimited immigration, and of a well-nigh unrestricted franchise, are best for a national government like ours; these are matters which time must now be left to pass its decisions upon.* The position we are com-

* On political grounds, the attitude of Alexander Hamilton, while defending Washington's proclamation of neutrality, might have been better, perhaps, than the course the nation has been pursuing; but upon the broad ground of Christian philanthropy Mr. Hamilton's views need modification. The following is the statement referred to: —

"Instances of conferring benefits from kind and benevolent dispositions of feelings towards the person benefited, without any other interest on the part of the person who renders the service than the pleasure of doing a good action, occur every day among individuals. But among nations they perhaps never occur. It may

pelled to take, however, is this: unless there shall be such a radical reconstruction of the entire genius of our American republican institutions as to make our national policy, if not our entire body politic, essentially and fundamentally different from what it has been during the past century, then it is simply impossible for our government to say to any foreign people, You are interdicted,

be affirmed as a general principle that the predominant motive of good offices from one nation to another is the interest or advantage of the nation which performs them.

"Indeed, the rule of morality in this respect is not precisely the same between nations as between individuals. The duty of making its own welfare the guide of its actions is much stronger upon the former than upon the latter, in proportion to the greater magnitude and importance of national, compared with individual happiness, and to the greater permanency of the effects of national than of individual conduct. Existing millions, and for the most part future generations, are concerned in the present measures of a government; while the consequences of the private actions of an individual ordinarily terminate with himself, or are circumscribed within a narrow compass.

"Whence it follows that an individual may, on numerous occasions, meritoriously indulge the emotions of generosity and benevolence, not only without an eye to, but even at the expense of, his own interest. But a

and cannot dwell within our borders. Should such a mandate be issued by the general government, and should such prohibitory attempts be made and become successful during the present year, American republicanism, with her boasted free institutions, would be just one hundred years old at its death.

The United States, as now constituted, with our historic announcements and prece-

government can rarely, if at all, be justifiable in pursuing a similar course; and, if it does so, ought to confine itself within much stricter bounds. Good offices which are indifferent to the interest of a nation performing them, or which are compensated by the existence or expectation of some reasonable equivalent, or which produce an essential good to the nation to which they are rendered, without real detriment to the affairs of the benefactors, prescribe, perhaps, the limits of national generosity or benevolence.

"It is not here meant to recommend a policy absolutely selfish or interested in nations; but to show that a policy regulated by their own interest, as far as justice and good faith permit, is and ought to be their prevailing one. This conclusion derives confirmation from the reflection that under every form of government rulers are only trustees for the happiness and interest of their nation, and cannot, consistently with their trust, follow the suggestions of kindness or humanity towards others to the prejudice of their constituents."

dents, will not therefore, we trust, make the grave political blunder of saying to the nations as a whole, You are forbidden; still more, if we mistake not, will the government hesitate to say to any nation in particular, You are forbidden a home upon this soil. If we are in peril, as perhaps we are, we are to escape by other means than through international interdiction, especially when such prohibition is in the least discriminating. To admit Englishmen and exclude Chinamen from our country without a definite or adequate provocation, — which certainly does not now exist, — would be a violation of international rights sufficient to bring upon us the just condemnation of all people on earth.

But applying this principle more directly to the case in hand, it will be found that discrimination against the Chinese would be wrongful in the extreme. They were a home-loving and exclusive people. They had no desire to overrun either Europe or America; nor did they wish to be overrun by us. Such was the condition of affairs up to within about twenty years.

At this point certain facts may be stated briefly. The East India Company had a trading-post at Canton, China, the most profitable article of sale being opium. The Chinese government, seeing the damage to the morals and health of her subjects resulting from the use of that tempting and pernicious drug, wisely sought to put a stop to the trade. Finding that all other efforts were ineffectual, they destroyed a large amount stored in Canton. Then followed one of the most unprovoked and iniquitous wars on record. The East India Company, for the purposes of hoarding money, backed by the British government, seeking to increase her revenues, was the prime mover, compelling China, at length, to make a treaty such as would open that country to all English subjects. France and Russia joined England. But that those governments might have no advantage over us, we, through Mr. Burlingame, were included under the same treaty, the terms of which, bearing especially upon the subject before us, are found in the following articles: —

"ARTICLE V.

"The United States of America and the Emperor of China cordially recognize the inherent and inalienable rights of man to change his home and allegiance, and also the mutual advantage of free migration and emigration of their citizens and subjects respectively from the one country to the other, for purposes of curiosity, of trade, or as permanent residents. The high contracting parties therefore join in reprobating any other than an entirely voluntary emigration for these purposes. They consequently agree to pass laws making it a penal offence for a citizen of the United States or Chinese subjects to take Chinese subjects either to the United States or to any foreign country, or for a Chinese subject or citizen of the United States to take citizens of the United States to China, or to any other foreign country, without their free and voluntary consent, respectively.

"ARTICLE VI.

"Citizens of the United States visiting or residing in China shall enjoy the same privileges, immunities, and exemptions, in respect to travel or residence, as may there be enjoyed by the citizens or subjects of the most favored nation: and, reciprocally, Chinese subjects visiting or residing in the United States shall enjoy the same privileges, immunities, and exemptions, in respect to travel or residence, as may there be enjoyed by the citizens or subjects of the most favored nation. But nothing herein contained shall be held to confer naturalization upon citizens of the United States in China, nor upon the subjects of China in the United States."

We may add that the treaty in general also stipulates that "any person, either citizen of the country with which the treaty is made, or Chinese convert to the faith of the Protestant or Roman Catholic churches, who, according to the tenets of said churches, peaceably teaches and preaches the principles of Christianity, shall in no case be interfered with nor molested."

No one denies that the involved obligations have been kept as sacredly by China as by America; nay, it has been safer for Americans to travel through China than for Chinamen to travel the Pacific coast.

Our treaty with the Chinese government, therefore, was an arrangement not sought by the Chinese; it is a table not of their setting, but of our own. Though repugnant to them, they have faithfully complied. Their dominant instincts, however, remain. Their desires are still to be let alone. It is already a standing reply of intelligent Chinese to complaints made against them, "We will leave your country, if you will leave ours. The United States joined in breaking down our walls and opening our ports and cities for commerce. You cannot complain

if we pass out through the breaches which you have made."

They have been trying, with not a little success, to make the best of measures they were compelled to adopt. And now that these people are seeming to reap substantial benefits from those national contracts and compacts, which we expected would chiefly subserve our own interests, is it very becoming and manly in us to sicken of the trade and attempt to throw up the bargain? Such conduct may be overlooked among unfledged boys, but not among men, and especially not among nations whose people are numbered by millions.

When, therefore, a United States senator pleads for the prohibition of Chinese immigration upon the ground, for instance, that adjoining pieces of real estate are unfavorably affected by Chinese ownership, he will hardly help the cause he is attempting to maintain, especially in the minds of thinking people. All reasonable men will ask, What if real estate is thus damaged? What if it is worth literally nothing after a Chinaman receives his deed therefor? Is the national

government to interfere when real estate owners and brokers become sick of their transactions? and is it to demand the abrogation of a treaty, or stop immigration, because Washington Street, San Francisco, is no longer a promenade for aristocratic ladies? Apply the reasoning for a moment. Our American people quickly retire from localities which are densely populated by the lower class of Germans; they also abandon streets where negroes are numerous. The pleasanter parts of Boston — the northern and western slopes of Beacon Hill — are thus affected. Likewise Irish settlements are as exclusive, and the sections as much under bane by their presence, as is any street in San Francisco by reason of the Chinese. Therefore, Germans, Africans, Irishmen, and indeed the down-trodden of every nation on the globe, are to be excluded from American soil! We sincerely hope that our government has other interests to engage its legislation, and will leave these matters where they belong.

If, however, Californians ask us what is to be done to prevent San Francisco from

becoming an "Asiatic city," we reply that there is no difficulty in the way. They are to do there as people sometimes do in New England — simply not sell their property to undesirable neighbors. The government of the United States cannot, and should not attempt to prevent San Francisco from becoming completely Asiatic, if the people of San Francisco are so thirsty for money and so eager for speculation as to dispose of their property to Asiatic immigrants.

Looking upon this subject from almost any point of view, especially when considering it in the light of a cultivated and ennobled manhood, there remains nothing for the general government to do, politically, but to lawfully enforce the provisions of the treaty, if not already complied with, and await the issues. At all events, upon the broad grounds of international rights and integrity, we are fast held; our political blundering and shortsightedness, if we are guilty, are not to be corrected in the way proposed by Californians. International questions, in which Great Britain, France, and Russia are deeply interested, are involved. There-

fore, when there comes up this, which we regard as an exaggerated alarm-cry from California, with the request to abrogate the Burlingame treaty and forbid Chinese immigration, we are forced to answer that the American people as a body — and, as we hope, the nations of the earth — will not for a moment countenance such a manifest act of injustice and such an unwarranted breach of international obligations, though the whole Pacific coast has to be abandoned to Chinese immigration. Our national honor is worth immensely more than all the gold and wealth of California.

## II.

## The Chinese and Political Economy.

It is upon the grounds of political economy that opposition to the Chinaman has taken its deepest popular, though perhaps not its only root. They are not charged with engaging in political issues. Of the nearly one hundred and fifty thousand on the Pacific coast, but one has as yet asked the rights of franchise; and upon him those rights were conferred because they could not be refused. They do not meddle with our religious nor with our educational methods; they neither ask to have the Bible removed from our schools, nor do they attempt to propagate any of their peculiar views or vices. They are simply aggressive in the menial employments and in the purchasing of real estate. The chief iniquities that are charged upon the Chinese by the people of California and Oregon are, that they have

come to us in greater numbers than we like; that they are crowding from certain localities American citizens; that they have reduced the price of labor; that they are sharp competitors in the various industrial occupations; and that they ship some part of their earnings, and, at last, their bones to their native country. Upon repeated inquiries on the route from San Francisco to Portland, Oregon, these were the principal charges maintained or attempted against this people.

We are free to admit that their ways may be annoying. That they enter the shop and underbid the mechanic, that they then enter the market and underbid the manufacturer and jobber, may give offence to both capital and labor. But we are to bear in mind that such procedures are neither treason nor any other form of crime. The entire case, when reduced to its simplest terms, on the ground of political economy, is merely a matter of successful competition in industrial pursuits. Californians, of all people in this country, ought, therefore, to know better than to attempt the impeachment of these industrious

Mongolians upon the ground of such frivolous complaints.

But this phase of the subject will bear still more critical examination. It is admitted by all parties that no people on this continent are more patient, economical, and industrious than Chinamen. Laded with their large market-baskets and vegetables, they may be seen in the early gray of morning, under the hot sun of midday, and late in the evening, trotting through the streets of towns and cities with the quiet and humility of pack-loaded mules. There is scarcely a house in San Francisco or Sacramento which has not its Chinaman domestic. They do not, however, herd themselves exclusively in cities, though this is the tendency of all foreigners. The Chinaman is met in the more quiet rural districts, as well as in crowded city marts; in ravines, in swamps, and on mountain-sides, from the coast to the summits of the Rocky Mountains, — wherever there is anything for him to do, there he is found. In the deserted *placer* diggings of Mariposa, in the streams flowing down from the melting snows of Mount

Shasta, in the sands at the Dalles on the Columbia River, we have seen these Chinamen digging for gold, at a season when, for lack of water and owing to excessive heat, all the other miners were seeking rest and shelter. Among diggings worked twice or thrice and abandoned by white men, this olive-colored face is now finding an average of between two and three dollars per day.

In several sections of California they have taken up swamp lands, digging in water, through mud and slime where no white man would be tempted to go, and by ditching and leveeing have made those lands among the most productive in the state. At first, they reclaimed swamps on shares, but of late they have made extensive purchases; nor will it surprise us if the day comes when, by labor and irrigation, the alkali plains of the great American desert along the lines of the Union and Central Pacific Railways shall be made, under the thrift and skill of these Chinamen, to bud and blossom as a garden.

In the building of roads in difficult and dangerous places they have been found willing, and well-nigh indispensable. No one

can tell what would have been the result in the building of the Central Pacific Railroad but for Chinese labor; and now some of the difficult sections of that road, both on the Sierra Nevadas and in the alkali plains, are under the care of Chinamen, whose faithfulness to their employers is proverbial.

In Oregon they do nearly all the work in the salmon fisheries, which constitute one of the most productive industries of that state. Three thousand Chinamen are employed between Portland and the mouth of the Columbia River. They work for one dollar per day and board, the average cost of which is but twenty cents per day. Their diet is for the most part the simplest. They less frequently cause their employers trouble than any other class of laborers. There are with them no strikers nor demands for higher wages than those at first agreed upon; though when the terms of a given contract are complied with, they, like other people, if possible, make more advantageous terms. They work patiently, expeditiously, and skilfully from daylight until dark. They accomplish more for a day's work than either

a negro, Irishman, or than the average American laborer. They have to be told or shown but once, and the details in almost any employment are mastered. They are rarely sick; and when sick, use chiefly for remedies salt and water. No class of people in California indulge less in wine and whiskey than Chinamen. Not one of the three thousand employed in the Columbia fisheries is allowed to use either liquor or opium in any form during the hours of work, nor when the day's work is done; if an opium-user is found, he is immediately reshipped to San Francisco.

Such are the facts, as gleaned during several days spent among the fisheries of the lower Columbia, and during a week or more passed overland on the road between central California and northern Oregon. Now, therefore, the true state of the case appears to be this: by their industry and economy, by their ability to master the details of any occupation, and by their willingness to engage in any form of employment, these Chinamen have succeeded; in their success they have reduced the price of labor. But can

this be looked upon as a just ground of objection against any class of immigrants? or are these sufficient reasons why foreigners should be forbidden a home in this country? Greater economy in living, greater industry in productive employments, and reduction in the price of labor, on entirely different grounds from those existing in California, are already necessitated in Europe and in our eastern states. Do the Pacific states, in these times, reasonably count on exemption? These results must come in some way; and we suspect the present New England method is no easier to bear than is the Californian; and, besides, as the price of day labor is the basis of all values, the laborer gains nothing by the advance of wages beyond a given figure, and in the long run suffers nothing by reduction in the price of labor.

When wages decline, after undue inflation, the laborer is not the only sufferer; for when he is unable to make his purchase, the manufacturer and the merchant lose not only their profits, but, as at the present time, their entire capital also.

The way from hard to good times lies in the conversion of the non-producers of society into producers; in this matter the Chinese stand less in the way of general prosperity than multitudes whom we could mention.

Let the indolent crowds who throng the streets and shops of Boston, New York, and San Francisco scatter over our unoccupied territories, and become wheat or stock raisers, and good times will knock at all our doors.

The county of San Bernardino, California, has a population of eleven thousand, and an area which would allow every man, woman, and child one thousand acres of land. Here is ample territory for the idle, unskilled laborers of San Francisco.*

* Senator Sargent, in his recent speech, thus alludes to the employment of Chinese in North Adams, in this state: —

"The Chinaman is a constant threat to the unskilled laborer, and is gradually becoming a threat even to the skilled laborer. He is very imitative, and soon acquires sufficient art to compete with the best workmen and to supplant them. The operation of these principles has been seen on a limited scale in Massachusetts. The only protest thus far devised by labor against supposed

Decided service would be rendered California if measures could be adopted to

wrongs by capital — perhaps not a wise one — is the 'strike,' where the employés combine and refuse to work except on conditions proposed by themselves. Such a strike occurred at North Adams, upon which a large manufacturer imported enough Chinamen to carry on his establishment, refused thereafter, and still refuses, to employ white men, and the latter were compelled to go elsewhere for work. The effect of this movement was to overawe the labor leagues. What had been done in one case could be done in many, until there would be no employment for white men in Massachusetts."

Now the truth is that the "strike" was scarcely known in New England until the majority of the employés came to be foreigners. And we protest against the insinuation that, in this controversy between capital and labor, capital is altogether in the wrong. The remarks of Gladden in "Working-People and their Employers" are worthy of consideration.

"I have known cases in which workmen have resisted a reduction of wages when that was the only condition on which the business could be carried on without disaster. As a mere matter of policy, this is suicidal. For workmen to exact a rate of pay that shall destroy the business by which they get their living, is simply to kill the goose that lays the golden egg every day, because she does not lay two every day. . . . Grave wrongs are often in this way inflicted upon employers; their business is paralyzed, their credit is impaired, their property is swept away, and, in the destruction of the enterprises which they are carrying on, their

thus rid her cities of the "hoodlums" instead of the Chinese. Says Mr. Sargent: "The term 'hoodlum' has a terrible meaning with us in San Francisco. It means the wildest kind of boys, made such by absence of employment, as testified to by this policeman. We do not know what to do with them. We do not know what to do with our own boys, and cannot control them. They get vicious from the mere fact that they have no employment." A few

power to help and serve their fellow-men is crippled. For nothing is plainer than that a man who organizes and carries on any honest business, in which he gives employment and fair remuneration to laborers, ought to be considered a public benefactor. . . . This is a free country. You have a right to refuse to work for less than a certain rate, and you have a right to *influence* others to join with you in this refusal; but you have no right to use force or intimidation to keep any man from working for less. Nobody has any right to force you to work; you have no right to compel anybody to be idle who is satisfied with less wages than you demand. He may be a poor workman; but that is his employer's concern, not yours. If you can persuade him to join you, very good; but you have no right to lay a straw in his way if he refuses to join you. We believe in free labor in this country, do we not? And that belief implies that no laborer ought to be enslaved or coerced by his employer or by his fellow-laborers."

such like confessions, and the senator will have completely strangled his pet congressional measure.

At this point we may add, that one of the greatest drawbacks to the prosperity of California the senator passes in silence: it is the land monopoly, by which certain persons, to the helpless exclusion of all poor men, are each in possession of agricultural territory almost sufficient to form a state.

We cannot help the conviction, therefore, that our California friends are entirely wrong in their views as to the causes of their present prostration and demoralization, and that they are utterly at fault while inveighing against the Chinese people on the ground of political economy. The only permanent relief for California is to be found in greater industry, in less drinking, in less stock and other forms of gambling, and in vital competition through our own native American superiority. If the Chinaman can teach the people of California, and for that matter the whole country, that we must be less speculative and extravagant, and more industrious and provident, he will be a God-send and not a curse.

As to the objection that the Chinese send their wages and their bones back to China, only a word need be said. Any man ought to have the right to say what disposition shall be made of his bones, provided they are not left where they will be nuisances or frights. We must not forget that Joseph, when he died, gave commandment to the children of Israel concerning his bones (Gen. l. 25), and his request was complied with (Ex. xiii. 19). It seems laughable that the wealthy state of California, on the ground of political economy, should huckster for the *bones* of the Chinaman, especially after he consents to have the flesh scraped off and left behind. It would be wise not to mention this Oriental peculiarity, for we of New England have too great respect for the custom of the patriarchs, and also are not sufficiently economic, even in our straitened circumstances, to appreciate the point raised.

The additional objection, that the Chinese make money returns to their native country, seems, at first thought, to have greater weight; but, politically, any man who comes to this country has that right, be he

Chinaman or Englishman. Nor is this all; for it must be borne in mind that when a Chinaman works from daylight until dark, and receives one dollar, even if that one dollar, with no deductions, — which is not the case, — goes out of this country, there is still left, for the one dollar sent, an equivalent, and more than an equivalent, judging from the present California trouble and discussion.

Indeed, the very fact that a Chinaman is regarded a profitable laborer, also the fact that he is complained of because he has reduced the price of labor, and that he renders more service for a given compensation than other employés, are overwhelming evidences that the real wealth of the country is increased by his presence. No one can fail to see that the construction of the Central Pacific Railway, that the swamp lands made arable, that the gold dug, washed, and presented at the United States mint, and that during the present year four hundred thousand cases of salmon, forty-eight pounds to the case, caught, cut, canned, cooked, boxed, and shipped by Chinamen, besides thousands of barrels

salted, — are standing and incontrovertible evidences that when a Chinaman takes one dollar from this country, he leaves two or more in place of it.

We sincerely believe that the equivalents in labor received for the money sent home by Chinamen, dollar for dollar, add more substantial wealth to the United States, tenfold over, than the money we send to any other country on the globe for merchandise received in exchange. In the light of political economy, therefore, but one answer is returned, — an answer which should silence completely this piteous wail which comes up from the golden state. We insist that the state of California is far too vigorous and enterprising, rich and marvellous in its resources, to wince in these times of universal depression. Especially should the people of the Pacific slope hesitate in dealing with this their peculiar problem, to dim the lustre of our universal welcome to the peoples of the earth to make their home with us, or to ask us to deny the grand principles upon which rest all our theories of national resources, and of true political economy.

## III.

## THE CHINESE AND EDUCATION.

THE face of a Chinaman is matter-of-fact and stolid. There is no flash of fancy nor gleam of imagination. But there is intelligence; curiosity and ingenuity are seen in every feature. They are slow to depart from ancient customs. As a rule, innovations are met by constitutional or hereditary aversions. But it is found that whatever their stolidness, and however intense their antipathies, they do not apply to our American educational methods and measures. It is also above dispute that the Chinese are eminently a literary, in the sense of being a reading people; their system of making competitive examinations the only royal road to posts of honor and emolument, and the law which throws these open to everybody who chooses to compete, have caused

a wider diffusion of book-information among the Chinese, probably, than is to be found among any other people.

But what applies to Chinamen in their native country applies to them also when they make America their home.

To put this statement in an exact form, we unhesitatingly state that no one can be found who questions the ability and the enthusiasm of the Chinese in acquiring the English tongue, and especially in learning religious hymns and songs. The *Vallejo Chronicle*, in a recent article, says that the Chinese in the schools of that place manifest *a perfect mania* in the pursuit of knowledge.

Owing to a scarcity of funds, Rev. Mr. Pond has been obliged to diminish the number of schools in certain places, but says: "I do not have very good success in trying to cut down the work. Even Antioch school did not close at my bidding, but reported itself alive, and more flourishing than ever." That is, so eager are these people in their school work, that even without teachers or pecuniary aid, schools once

opened are not suffered to be closed, but the pupils continue the organization and their studies as best they are able.

This enthusiasm is far from being local or sectional; it is national. The same intense application and marked success are witnessed in San Francisco, Los Angelos, San Jose, Stockton, Sacramento, and in the towns and cities of Oregon. In and about San Francisco alone there are twenty flourishing schools taught in the English tongue. During the month of November last, four hundred and eighty-three Chinese attended the schools under the exclusive patronage of the American Missionary Society. They showed great interest, mastered their tasks easily, and were unexceptionable in their deportment. Of the Presbyterian mission school of San Francisco, which does its teaching in the Cantonese dialect, a recent visitor says: "The house was densely packed. I should say there were eight hundred Chinese, mostly young men, who invariably expressed interest in the services, which were conducted without sensational effort to excite wonder at the cost of solem-

nity. Printed hymns, part in English and part in Chinese, hung on the walls. My eyes beheld with astonishment the earnestness displayed by these naturally *un*demonstrative Chinese as they applied themselves to their books."

An American-Chinese school-room is uniformly found to be a veritable hive of industry and activity. The rooms we visited in August last were comfortable, but far from pretentious. The teacher passed busily from one pupil to another, giving ten or fifteen minutes to each. Often voluntary assistance is rendered by Christian gentlemen and ladies. Those pupils who have made considerable progress, especially if converted, are at length placed in charge of small classes of beginners.

The method of instruction is almost exclusively that of our public primary schools, in which the alphabet of the written language is placed in the hands of the beginner, instead of teaching him to translate from one language to another. The Chinese display wonderful aptitude in acquiring correct pronunciation; and it is gen-

erally understood that an educated Chinaman, owing to certain similarities of English and Chinese sounds, will pronounce English, after an equal amount of instruction, more perfectly than any other foreigner. The home methods of education are such that those who have been in the schools of China become easily proficient in those English studies in which the verbal or technical memory is called into special requisition. Two or three lessons of an hour each are ample to enable such scholars to master completely the "a, b, c's," and "a, b, abs."

In the matter of singing, it is worthy of note that the Chinese learn by ear; with but little practice, they sing the more common tunes and words with commendable accuracy, and take such pleasure in the exercise, that the denominational schools which have the more singing will win the larger number of scholars. While not much has been attempted besides teaching them to read the Bible and to sing religious songs, though limited instruction has been given in geography and arithmetic, still the

report from every quarter is that the Chinamen are thoroughly awakened by what they have learned, and are knocking at the doors of all sorts of information. As Mr. Pond has recently said, "the spirit of general inquiry is permeating the whole Chinese population." Such are the facts and the basis upon which those interested in the education of the Chinese have to build.

Now it must follow that this desire to come into possession of knowledge will become more and more intensified. It is safe to say that the time is not far distant when no Chinaman of average ability will be long in this country without at least mastering the rudiments of an English education; others will enter our higher schools and universities. Thus, when general information is added to their native intelligence and instinctive shrewdness, they certainly will not return to China to make their homes in that over-crowded country; rather they will return to America, or never leave it, and will make here their homes and their investments. Precisely as the Irish masses, immigrating to this country, at first living

in squalor beneath that in which the average Chinaman is found, have passed from slab and mud huts to respectable homesteads, so the Chinese, as they the better comprehend their advantages, and as their wealth accumulates, will abandon their crowded city quarters for such separate and comfortable homes as bespeak industrious and thrifty populations.

Nor is this all. With an increase of information, and with their desires for wealth, also upon grounds of personal defence and safety, if for no other or higher reasons, they will ask the privileges and rights of naturalization. We, therefore, predict, in view of all these considerations, also upon the ground of their instinctive patriotism when awakened, that the day will come when these Mongolian voters will stand among the stanchest friends of our republican institutions, and will be an invaluable corrective at the polls in settling some of the conflicting and impending issues which are shortly to involve the American people.

Therefore, in view of existing facts and

manifest probabilities, namely, the probable, nay, the inevitable enlightenment of the Chinese, with these political results that are sure to follow, it must be perfectly apparent to one who gives the matter a candid hearing, that in their civil capacity there is but one course for the Pacific states to adopt in the settlement of this problem: it is not to close their doors against the Chinaman, for that is manifestly impolitic and in violation of a solemn compact; it is not to lay upon them the burdens of excessive and discriminating taxation as has been proposed, for that is unjust and a violation of our Constitution; it is neither to burn, nor in any way to damage the buildings in which their schools are taught, as in some instances has been the case, for that is a blind and reckless lawlessness which every respectable citizen must condemn; not in any of these ways; — but those states must rid themselves of these heathen, and, in fact, of all ignorant and illiterate foreigners, by infusing them with intelligence, and this is to be done by instituting the most vigorous and generous educational measures and provisions possible.

It will make no difference what other methods are attempted or adopted; it makes no difference how many remonstrances are sent from the Pacific to the Atlantic coast; it makes no difference how many public meetings are held, nor how many "anti-Cooly secret societies" are organized, nor howsoever savage their threats, nor barbarous or brutal their abuses, nothing else will succeed permanently except the lifting of these Chinese emigrants on to the plane of an intelligent and thoroughly enlightened American citizenship.

## IV.

### The Chinese and Morals.

The positions taken in the United States Senate are not those in every instance ordinarily occupied by the enemies of Chinese immigration; for instance, the moral aspects are not so often set forth on the Pacific coast, but are at the present time of sufficient importance, judging from the turn the debate has taken to demand attention. The argument is, that the Chinese are debasingly filthy and corrupt, grossly demoralized and demoralizing, and should therefore be prevented from coming to this country.

The subject of cleanliness belongs more properly under the head of sanitary measures rather than within the realm of morals; but, in order to avoid the multiplication of topics, and as cleanliness, in the minds of

many people, is a kind of morality, and is said to be next to godliness, we are led to consider in this connection the charge of uncleanliness made against the Chinese.

We admit, for argument's sake, that the filth and squalor of these people is tenfold greater than is represented. But what of it? It must be clear to every one, that while such conditions may make such people exceedingly disagreeable neighbors, they are not thereby deprived of the rights of citizenship. These matters doubtless require attention, but not the attention of the national government. It is clearly the duty of every city, or of every state, to employ health commissioners; it is manifestly their duty to enforce sanitary measures for protection against disease and epidemic. But evidently these are municipal rather than congressional matters. If, therefore, what is said respecting the filth of the Chinese is true, California and San Francisco ought first of all to be self-condemned that they have recklessly allowed the health and lives of their people to be thus imperilled; still more ought they to blush that they have

permitted or encouraged their representative to parade these facts in the national senate. While it is true that the popular and Christian sentiments of this country will not justify the abuses which have been lately heaped upon Chinamen in San Francisco, they will justify even extreme sanitary measures whenever enforced in the Chinese, as well as in every other quarter of the city.

But, on the other hand, these charges which have been made require not a little qualification. "Dickens's genius described very graphically," says Mr. Sargent, "a scene of squalor in Tom All-alone's Alley in London. Even his pen would fail to do justice to the Chinese alleys in San Francisco, where these people are packed into rooms and improvised hovels reeking with the slime of nastiness, breathing a tainted atmosphere, — their clothing infected with unwholesome odors and the germs of disease and death. It is almost a miracle that a pestilence has not ere this raged in the city." This closing sentence is a remarkable admission if Chinamen are the filthiest people

in Christendom. Such statements and other considerations lead us to say, that Mr. Sargent in his zeal has extravagantly exaggerated the facts he represents.

After having explored, midday and midnight, under the protection and guidance of experienced policemen, every place spoken of in Mr. Sargent's appeal, — the underground opium and gambling dens, and other dens; the narrow passages and the rickety stairways; the "joss houses" and the "chop houses," — we unhesitatingly affirm that they are not so unexceptionably slimy and filthy as represented. The odor of burning opium is unpleasant; the air of closed apartments is likewise disagreeable; but has Mr. Sargent forgotten the smoking-car of the eastern states whose atmosphere is dense with tobacco fumes, and whose floor is intolerable to every one save a tobacco user? The fact is also, that the stench of some of our foreign quarters in eastern cities, and the offensive impurity of some of our crowded and unventilated halls and churches, will not fall far below the average of the corresponding places found in the Chinese quarters of San

Francisco. The important admission that the average health of Chinamen on the Pacific coast is higher than that of any other class, affords grounds for an inference; as also does the fact that during the prevalence of small-pox and other epidemics in certain parts of San Francisco, the Chinese quarters have, in some instances, been entirely exempt. It is not that a miracle has been wrought, as Mr. Sargent suggests, but because much of the dirt spoken of has no actual existence, but is the invention of prejudiced politicians, and of persons having violent national animosities.

We venture a step further, and say that if there is anything as to her people which arrests the attention of strangers visiting San Francisco, it is the almost unexceptionably neat and cleanly appearance of the Chinese met upon the streets; the face smooth shaven, the hair never dishevelled, the frock smooth as if just from under the iron, and the unsoiled white stockings, is the picture of the Chinaman, nine cases in ten, which the visitor encounters in his strolls about town. If one would see per-

sonal degradation in these respects, let him go, not among the Chinese, but among the "hoodlums." Persons who have travelled extensively in China, likewise those who for a long time have been acquainted with the Chinese on the Pacific coast, speak unqualifiedly as to their general sanitary habits. In the matter of bathing, we were repeatedly told that none, as a class, are more frequent and systematic.

The conclusions as to this subject are therefore very brief: First, the Chinese are not the filthy people represented; second, if they were, and if they were tenfold more so than is represented, that would be none of the general government's business, nor any ground whatever for either interdicting or ostracizing them. To exclude a man from American soil because his face and hands need washing is, to say the least, carrying our national fastidiousness to extreme limits.

Passing more directly to the question of Chinese immorality, we have to confess that we are not prepared to deny many charges made against them. In the speech already

referred to we are told of certain Chinese practices in their native country, and of the rigorousness of their home laws. There are given us quotations from Wermuth, L'Abbé, Huck, Berncastle, and Barrow, showing the extreme cruelty of the Chinese modes of punishment, which are said to be so unmerciful "that the knife severing the head is waited for with anxiety." But we are compelled to ask again, What of all this? Granting everything said to be true, we have to reply, that no issue is brought thereby before the American people. Nay, we say more: it is possible that we can learn a profitable lesson from the stern execution of law in China. If the Chinese were as lax in the matter of inflicting penalties as we have been in America, China would be a universal slaughter-house. Whereas the facts are, that, in proportion to the number of people, there are fewer civil crimes in Canton than in San Francisco — in China than in California. But, aside from this, though their methods of punishment are far more abusive than they need be; though worse than those of any

other nation now existing, which is not the case; though more cruel than those of any historic nation, which also is not the fact, — we say, though all these charges are true, still they have no bearing whatever upon the question of Chinese immigration; other than this, that if their home government is thus cruel and brutal towards its subjects, we as Americans ought, in the name of humanity, to give those poor creatures a home and protection. Our Lord tells us of a traveller who was struck down and robbed, and left half dead. He tells us without comment, but with terrible significance, of a priest and Levite who passed by neglecting the abused and wounded sufferer. The senator from California would better urge his people not to fall under like condemnation, but rather persuade them to embody the spirit of the good Samaritan, if they would gain the commendation and praise of all ages.

There is another fact which is employed to prejudice our government against the Chinese, but the use of which, as it seems to us, only betrays the weakness of the case seeking defence. We refer to the horrors

of coolie traffic. The account, as given in Mr. Sargent's speech, is the following: —

"The cooly (all laborers are called coolies) goes to the rulers or elders of his town or village, and, with the consent of those interested, gives security on the persons of his family for such a sum as will secure his passage to the United States. The elders go to the mandarin, and give him their united bond for the amount. The mandarin, in turn, gives his note to the ticket-brokers, who furnish the cooly with his ticket. The bond, by which all the persons are bound, given to secure the cooly's note held by the brokers, stipulates that in case the cooly fails to pay the sum charged for his ticket, including the fees of brokers, mandarin, and elders, within the specified time, then the indorsers will pay the same without question. The sum charged to the cooly for the ticket, which costs the brokers but forty dollars, is often as high as three or four hundred dollars. In five instances out of ten he will fail to meet his obligation. If he fails to pay, the brokers here demand payment of the mandarin at once. The mandarin pays the note, charging a heavy fee for so doing. The elders pay the mandarin, charge another fee, and demand the amount from the cooly's family. They being unable to pay, are sold off, one after another, beginning with the youngest girl, until enough is realized to cancel the debt. In this way, whole families are often reduced to slavery to pay for a forty-dollar ticket.

"Two families were sold here in Canton last week to satisfy such a debt. One of the notes was for three

hundred and fifty dollars. Two unmarried girls, each thirteen years old, were purchased by an Italian profligate at seventy-five dollars apiece. One boy was sold for fifty dollars. Six persons, in all, were sold, before the requisite amount was raised. Girls, however, often bring higher prices, and sometimes the sale of a handsome daughter will be sufficient. It is not unfrequent for different members of a family to urge that they may be sold, instead of some loved one that is offered. The heads of families sell themselves into servitude to save their families. It has sometimes happened that after the sale of a family, the cooly returning finds a portion of the claim still unsatisfied, and he himself is sold for it."

Now, the barbarism of these transactions is not a subject of debate. Let Californians use the strongest condemnatory terms possible, and we will add one still stronger, if the English tongue commands it. But the fact is, that all these matters are side issues, and are utterly irrelevant. That the privileges growing out of a treaty between two great nations may be abused by certain individuals is doubtless true; that such individual abuse of privilege is a reason why the government should immediately seek to correct an abuse which has not yet, in the case before us, been attempted, is also true; but

that such wrongs are a proper reason for abrogating a treaty until all other efforts have been tried, is manifestly absurd.

But aside from this, a nice sense of propriety would lead us to use somewhat tempered speech, when charging these crimes upon Chinamen, inasmuch as our own skirts are not perfectly clean. We have not to go back far in the ages to find that the brutal horrors of American slavery in some instances could not, in the nature of things, be more than equalled in the cooly traffic of China, or of any other part of the world. And the senator from California knows there are those sitting upon the floor with him who are thirsting to have those days and scenes of barbarism reinaugurated. Our Lord commands first to cast out the beams, then can we the better see how to aid these heathen slaves.

Chinese prostitution is likewise a subject much insisted on by opponents of Chinese immigration. The story is no doubt a sad and revolting one. American boys are said to enter Chinese brothels and come out diseased — boys from eight to ten years of

age, according to the testimony of Dr. Toland before the commission. But then the effect is found to be precisely the same in Boston and New York, where the houses of ill repute are not Chinese, but American. Were it worth our while, we could give facts respecting our cities of the North and of the South, which would lead the California senator to parade this consideration far less prominently. The remedy there, as well as here, is not the prohibition of foreign immigration, but rather for boys to be taught, by precept and example, to give distance to such places, and also for municipal authorities to instantly close every disreputable house within their jurisdiction.

We shall be pardoned for adding that if what we have heard is true, the enforcement of such measures in San Francisco would extend considerably beyond the limits of *China-town*.

The final charge of this class is, that the Chinese are "dangerous infractors of the peace, and violators of the law." Says Mr. Sargent: "I have seen a hundred or two Chinese lining each side of a narrow street

violently gesticulating at each other, and apparently casting insults, as if each party sought to provoke the other to the first blow, when like a flash came the clashing of swords and knives, and half a dozen men were in the dust with mortal stabs. These feuds among the Chinese are frequent and notorious." That these cases occur *sometimes*, no one denies; but that Chinamen are thereby proved to be unexceptionable "violators of law," is not a correct nor fair representation. They have feuds; what people do not? Words, gestures, blows, deadly weapons, more than once have been used in New England at political elections, and blood has been shed. That the Chinese are worse than all other people in this respect, we deny; but that they are not so bad as some other people, we assert. In a recent conversation with a returned missionary, who has spent most of his time in China since 1862, we were told that riots are rare, and that most encounters between parties at variance go no further than words and gestures; wordy, but bloodless, is a correct representation of their conflicts.

Such are the facts. But for the moment, allowing that all this published irregularity, and much worse, stands charged upon the Chinese, we still have to insist that the uses to which such statements are put by the opponents of Chinese immigration are utterly fallacious. The reasoning proves altogether too much. For instance, Irish Catholics and Irish Orangemen cherish towards one another hostile feuds; they have met in deadly encounter; *therefore* the general government should interfere, and immigration from Ireland henceforth should cease.* These feuds and all others, those between the whites and blacks of the Southern states, the great feud between North and South, whose magnitude made it rebellion and war, spring from the same source as the feuds between Chinamen, and are to be managed in precisely the same way; they spring,

* There are other cases of lawlessness mentioned by Mr. Sargent, which involve no new principle. He may multiply such instances, and we will match them all by the attitude and conduct of the *Molly Maguires*, who take upon themselves oaths binding them to murder any person who is obnoxious to them or to their organization, or by the *Ku Klux*, whose defiance almost needs national correction on the scaffold.

usually, from an unsanctified and selfish human nature; and when the peace of a given state is disturbed thereby, there should be the exercise of state authority; and when the safety of the general government is imperilled, then the nation is to interfere and subdue the lawless. But to return to the definite thought before us.

We speak in all kindness, but we can hardly expect that the Chinese will be free from intemperance, licentiousness, and all forms of corruption, when such vices and crimes are popularized by those regarded as respectable. If the state of California does not improve the morals and religion of its native citizens, it can hardly expect its foreign populations to be very high-toned. If these Chinamen, for instance, meet nothing but sharp practice, they cannot be expected to learn anything higher; especially since, in these matters, they seem able already to match most men with whom they deal.

On these grounds, we cannot feel otherwise than that it is unfortunate for the Chinese that California seems destined to be

their American centre. We shall be glad to be corrected, if overstating the case, when saying that there is probably no other city in the Union where known immorality and impurity go unrebuked as in San Francisco. Though the politician is known to practise the gravest forms of domestic infidelities, he is none the less eligible to office. The present state government is irreligious to an extent that must be astounding to all Christian people. The governor, in his Thanksgiving proclamation, could not have ignored the name of God more completely had he been an avowed atheist. The state senate not only refused to elect a chaplain, but sent a committee of senators to San Francisco to spend the Lord's day in investigating the tide and salt-marsh land grants; the committee held, during the day, an open session at the City Hall for the purpose of hearing claims and complaints. Such defiance to the moral and religious sentiments of the rest of the country is more dangerous to the public weal than would be the arrival of a hundred thousand additional Chinamen.

## V.

## The Chinese and their Conversion to Christianity.

Judging from the present bitter complaints against the Chinaman, it would seem that our friends of the Pacific States are able to see under that "rat-and-tan complexion" merely an animal of "sly" and "peculiar ways." The estimates thus far made by those offering complaints appear something like the following: — There are already nearly one hundred and fifty thousand of these debased heathen Chinese on the Pacific coast; there are one thousand five hundred additional arrivals monthly; and these are only the vanguard of an army whose reserves amount to nearly five hundred millions. We confess that upon grounds purely prudential and political, these figures are at first sight somewhat appalling. There is,

by way of relief, however, the working of the great law of demand and supply, though there may be some local crowding before the day of perfect adjustment and equilibrium shall come.

We likewise admit, looking upon the condition of the Chinese at their arrival, unimproved by our civilization, education, and Christianity, that they are far from being the most desirable companions. As they touch these shores they are, as a race, cool and cynical, corrupt and corrupting heathen. More than once we have started back from that sort of deceptive physiognomy whose smile, with its set teeth and parted lips, seemed to go through us like a blade of steel.

But, on the other hand, we are led to reason thus: if they are human beings, they can be Christianized; and when they are Christianized, they will become valuable and desirable citizens in any State or country. Hence the most vital thought connected with this Chinese question is the one which relates to their conversion to the Protestant Christian faith. This, indeed, is a matter

of paramount importance, not only to California, but equally to every State in the Union; not only with reference to Chinamen, but equally is it true of all other nationalities. There are, for instance, fewer Chinamen in California than there are Irishmen in either Massachusetts, New York, or Pennsylvania. An Irish Catholic, who is pledged to his faith as he appears to us, is a more dangerous foe to Republicanism than is a Chinese heathen; his loyalty is ecclesiastical rather than civil. A temperate and industrious Mongolian is scarcely more objectionable to a New Englander than is an atheistic, intemperate, and Sabbath-breaking German. Now, can we successfully and correctly develop these and other immigrants intellectually, morally, and religiously? If so, all minor considerations and difficulties vanish. As this question presents itself to the case in hand, we are at once met by a previous inquiry, What has as yet been accomplished? We reply, that if great multitudes have not been converted since missionary work commenced among the

Chinamen of San Francisco, it should be neither surprising nor discouraging.

While making these investigations we are not to lose sight of the fact that ages of heathenism stand between this people and their conversion to Christianity. If we are correct in our information, the first English missionary to China labored fourteen years before he could confidently say he had gained a single convert. In every great enterprise there are preliminary efforts which are apparently fruitless, but which are none the less needful. God himself hurries not, and was ages in fitting the earth for human abode. Hence, when told that efforts to Christianize the Chinese have not been very successful, we reply, Yes. When told that Chinese are superstitious idolaters, we also reply, Yes; but add, So were our own ancestors. The Romans, with far better reason for it, looked upon Britons with something of the contempt and aversion felt by some of our people towards the Chinese; nevertheless, in the processes of history, and perhaps under a subtle law

of nations, the Roman is not, and the Englishman is.

We are also aware that the State Commissioners of California have made decidedly unfavorable reports; but we have grounds for the statement that the most we have thus far heard is *ex parte*. Says Rev. Mr. Pond, in a recent note to his friends east: — "A committee of the senate of this State is just now engaged in taking testimony in this city in relation to the Chinese question. They seem to regard it as within their province to inquire into the results of missionary labor. And so, when they have the right sort of witness on the stand, — a sea-captain, perhaps, who boasts of administering discipline among his Chinese passengers with red-hot pokers; or a policeman who, for a consideration, has known how to shut his eyes or to be somewhere else when Chinese gambling and prostitution came too clearly into view upon his beat; or the heathen presidents of the 'Six Companies' (Chinese), or others like-minded, — then they inquire if there are any Christian Chinese, and if so, what sort of

men they are, and whether missionary labor amounts to anything or not. And by-and-by you will have an elaborate report, proving that the Chinese cannot be elevated by missionary effort, and that immigration is attended with no hope of benefit even to the Chinese themselves."

We should likewise bear in mind, while prosecuting these inquiries, that many needless obstacles have been thrown in the way of rendering the highest moral and Christian service to the Chinese. Aside from pernicious examples, they have received treatment such as can give them but slight respect for a people professedly Christian. The reports that come to us from reliable sources are such, as has been recently said, "as would make Americans blush for shame if the long training under the caste-hate engendered by slavery had not rendered the mass of the white people indifferent to such outrages when practised upon despised races."

We are informed by the superintendent already quoted, that "the tempest of abuse," very little of which is reported in the

secular press, and none of it by politicians, is such as to greatly diminish for the past month school attendance. "Our pupils," says Mr. Pond, "have been stoned and struck and kicked as they have returned from school. Their hats have been snatched from their heads, and some of our hoodlum crews exhibit their trophies of stolen Chinese hats much as the Sioux or the Pawnees do the scalps of their foes. Connected with the Methodist mission are about twenty Chinese girls, who have been rescued from the prostitution to which they had been doomed, and are taught to read and to work, and in about every case have been brought to believe in Jesus. Under the protection of American ladies they went out, one afternoon, to walk. When at some distance from home, they were set upon by a gang of men and boys, pelted, and then struck, their clothes rent, their ear-rings torn from their ears; and when an Irish woman (God bless her!) gave them refuge, her house was stoned. It is no pleasant thing to record such facts, to the reproach of a city where one has made his home. But it is fair

that you, and our other friends in the East, should know our difficulties, and should judge our work accordingly." *

Nor is this all. Within three days after those lawless acts of violence, at Antioch, California, which have been fully reported in the secular press, and which resulted in the entire destruction of the Chinese quarters and homes, the South San Francisco Anti-

* Other statements of Mr. Pond, which will appear in the next issue of the *American Missionary*, will throw needed light upon certain matters involved in this controversy. The following, for instance: —

"The resolutions adopted at the monster meeting at Union Hall were adjusted for meridians on the Atlantic slope, and are comparatively moderate in tone. The talk at the numerous 'Anti-Coolie' clubs organized in various parts of the city is less guarded. And the conduct to which our 'hoodlum' element now feels itself set free is more shameless and disgraceful still. Some parade has been made of the fact that on the evening of that great meeting, notwithstanding the intense excitement of the people, no Chinaman suffered violence. This is not true, as one, at least, of our teachers could feelingly testify; but that it is so nearly true, is due in part to the fact that the Chinese kept closed doors and themselves within the doors. They have felt the need of doing this, more or less, ever since."

Cooly Club and the Young Men's Universal Reform Society passed resolutions indorsing the destruction of the Chinese quarters in Antioch, and advocating a similar course in San Francisco, unless the federal government take immediate steps to abate Chinese immigration.

Bitter, insane, almost murderous must be the intent when a limited part of this country threatens death or ruin to human beings unless the general government complies with certain sectional demands. Considering these matters merely in a political light, such behavior and expressions are enough, it would seem, to fever the blood of any republican; while, looking upon them from a Christian point of view, there can be no ground for division of sentiment. We cannot be Christians, and go on our way to our temple service or merchandise indifferent to these claims for defence and help. Blindness and indifference are sins. Can any one doubt what would be Christ's course respecting this unfortunate people, struck down in our very path, moaning and bleeding? The Christian is a Christ-man; he is to speak as

Christ would speak, and do by those unfortunates as He would do. Recall, therefore, his words to the lawyer, and draw the inference. "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Thus far nothing is found standing in the way of attempting the conversion of the Chinese, while our Christian obligations are found to be unquestionable and imperative. But did we pause at this point, an incorrect impression would be left, for, in spite of all the difficulties and hinderances recounted, something worthy of note has been accomplished in the way of the conversion of these slandered foreigners. In San Francisco alone, Christian Chinese are now numbered by hundreds; and what is especially encouraging is, that the progressive increase, as to the lapse of time, has been with more than geometric ratios.

During the year ending December, 1875, there were more conversions than during the whole twenty years preceding. We

have before us a report of a church in San Francisco, which for two years, ending August, 1874, received thirty-one Chinese converts, but for the six months ending August, 1875, thirty-nine were received; a larger number during six months than during the preceding two years.

A few words at this point as to the methods of missionary labor among the Chinese will pave the way for certain deductions we desire to make. As early as 1852 or 1853, Rev. S. V. Blakeslee proposed to introduce the Chinese of California to the truths of the Scriptures by teaching them English, instead of teaching their teachers Chinese. The times not being ripe for such a move, efforts were abandoned, in the main, until 1870, when General C. H. Howard visited California under the direction of the American Missionary Association, and established several schools upon essentially the same plan as that originated by Mr. Blakeslee. If we are not mistaken, this method is the one also employed in both the Baptist and Methodist mission schools. A late number of the *American Missionary*, in an article

by their California superintendent, states the ground for adopting this method: "The Scriptures in Chinese are not as useful among the common people of China as we had at first supposed. The number who can read in their own tongue is comparatively small; and even of those who can pronounce the characters, very few comprehend the ideas which they represent. Reading, as taught in the primary schools of China, is mechanical and almost meaningless. Among those of our converts who can read in Chinese, the majority would turn from their Chinese translation to our English version, to learn what they had been reading about."

When these American-speaking evening mission schools were opened, the Chinese were invited to attend for the purpose of learning the English language. They entered the schools on the ground of such inducements, in order especially the better to qualify themselves to engage in traffic; yet it was with the known fact that the Bible was to be the text and reading-book, while the chief purpose on the part of the Chris-

tian teachers was to give religious instruction.

It often happened that there sprang up a warm personal friendship between the pupils and the teacher; they listened with sincere respect to every testimony concerning Christianity. Two evenings of the week, without objection on the part of the Chinese, were devoted to special devotional exercises. Such have been, in the main, the methods adopted in the mission schools.

Chinese performing domestic service likewise, in many instances, have received religious instruction at the hands of the members of the families in which the service is rendered; so that we at present have this result: The Chinese enrolled in mission schools, and consequently under religious training, and those who are receiving religious instruction in private families, are already numbered by thousands. Those who have faith in the power of Christianity are not, therefore, surprised when told that there are at the present time hundreds of as earnest and devoted souls among the Chinamen as can be found among any other peo-

ple who bear the Christian name. These darkened souls are thus finding "something better than they sought, even the eternal riches of righteousness."

It may be of interest to our Christian readers to have a few practical illustrations of the kind of converts that are developed from these Chinese while under mission-school instruction and influence. We clip the following from a California daily: —

"A Chinaman had set down his basket to rest himself near the corner of Mason Street. Three well-dressed boys, aged from twelve to fifteen years, came along on their way to school. Unable to resist the temptation to commit a crime, they each stole what vegetables they could take conveniently in their hands, — principally tomatoes, — ran off a short distance, and pelted the Chinaman. A gentleman who gave us the incident went up to the Chinaman and said, 'Why do you stand still and permit such a thing? Why did you not throw one of those rocks, and punish the young rascals?' He replied, 'Me no punishee him now. Byme by we alee go up here (pointing heavenward); God punishee him for me alee same.' Astonished at the reply, the gentleman asked 'John' where he learned that. 'O, me go Sunday school and mission school. Good teacherman show me how I makee good man.'"

What better illustration of the spirit en-

joined upon the Gentiles by Paul could be desired — "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord" (Romans xii. 18, 19).

We quote the following from the *Oakland* (California) *Transcript*: —

"There was a very remarkable incident on Christmas night, which ought not to escape local record. It was humble in conception, but grand and impressive in its association of ideas; and we shall not presently forget the strange sensations produced. A number of religious and other well-disposed persons had collected under the awning on the corner of Ninth Street and Broadway, where they raised a revival hymn, which was succeeded by prayer and brief exhortations by various persons. It was dark and rainy, and the faces of the worshippers were hardly recognizable, there being no street lamp on that corner, and the stores being closed. The voices of the extempore preachers resounded far up and down the street, and the rich melody of the 'Missionary Hymn' rolled through the oaken groves.

"Presently a strange voice was heard, harsh, discordant, with a distinctive foreign accent, yet pronouncing the English words with tolerable fluency and correctness. A little boy ran and lit the stump of a candle,

and stuck it up on an awning-post for the man to preach by; and when the feeble rays were shed abroad, lo! it was a *Chinaman!* a common laborer in his blue blouse, and with his long queue twisted round his shaven head, in short, precisely such a Chinaman as good little Christian boys throw stones at. He stood upon a store-box, and spoke forth the words of truth and soberness with wonderful vehemence and power, gesticulating vigorously and rapidly, after the manner of his people when they are in great earnest, and with his swarthy face all aglow with the inspiration of his emancipated soul. He quoted passage after passage from the Scriptures accurately and with appositeness to the subject of his discourse, referred to the great occasion which was that day being celebrated by his American countrymen; told how his own heart was lighted up and overflowing with joy and love of Christ, of whom he had heard only a few years ago; and earnestly pleaded with the unconverted to come and drink of the waters of salvation. He related that he had been a house-servant up on Puget Sound, in Washington Territory; that the lady had taught him to read, and had told him the story of redemption, and that he and his mistress had long and earnestly debated the relative wisdom and goodness of Confucius and Jesus Christ. At length the good evangelist prevailed over heathen darkness, and a blessed light was kindled and shed abroad around the poor Chinaman, who would after a while return to his heathen countrymen, laden, not with gold, but the more precious burden of salvation.

"At the conclusion of this brief but most eloquent sermon, another Chinaman stood upon the box,

held his hand over his face, — like Moses before the burning bush, — and made an earnest and impressive prayer; so concluding such a street scene as we had never before beheld. So, indeed, the echoes of the gospel trumpet have at length returned to us."

Surely these heathen, too, are included in the final invitation of Revelation: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. xxii. 17).

A Chinese convert, by the name of Gee Gam, in a letter to Rev. Mr. Pond, gives the experience of one of his companions thus: —

"Another has been believing in Jesus for some months, and has given up everything to serve Christ except one thing, and that was the worship of ancestors, for he said that he was the only child of his mother, and it would surely break her heart if she knew that he had forsaken the worship of his forefathers; and he also said that it would be very dishonorable to give it up. But this stumbling-block was finally removed by the Holy Spirit of God, and he is now a sincere Christian."

It thus appears that the Lord's method with the Chinese is much the same as with all other Gentiles. As He saith, "Think

not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me" (Matt. x. 34-37).

Says Wong Sam, in a published letter: —

"When I first came to this country, I did not think Jesus was a benefit to our souls. But now I know He is the true God, because it was said, 'Whosoever believeth in Him should not perish, but have eternal life.' I hope that all our countrymen will try to learn it. But in China those who live in the villages don't know Jesus, and never heard of Him. I am sorry I cannot go home. If I could fly, I would go home immediately, and tell how good and how kind Jesus is."

Here is the same spirit that thrilled and inspired the poor woman of Samaria, of whom we read: "And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest

thou? or, Why talkest thou with her? The woman then left her water-pot, and went her way into the city, and saith to the men, Come, see a man which told me all things that ever I did: is not this the Christ?" (John iv. 27–29.)

A Chinese lad, Lee Gim, connected with the Harvard Presbyterian Mission Sunday School, was converted, and shortly after sickened and died. His mind was clear to the last, and he died singing religious hymns and urging his companions to become Christians. Eight of his friends were so affected by the beauty and strength of his devotion, and by the glory of his death, that they gave their hearts to Jesus, and are hopeful and devoted converts.

These are representative of testimonies and experiences which are now numbered by hundreds. Can any person who has been regenerated, and has come into possession of a Christian consciousness, fail to quickly interpret these countersigns and pass-words of our religious faith?

Now we are to bear in mind that these converts were but lately completely shroud-

ed in their heathen superstitions. In the words spoken recently at the anniversary of a Chinese Sunday school in San Francisco, by Fung Affoo, a convert: —

"All these who have been converted were the haters of Christianity. Many of them had threatened their Christian countrymen with death on account of forsaking idolatry and the worship of their ancestors; but God's Holy Spirit came upon them and changed their mind and heart entirely. They turned away from idolatry, and came to Jesus, and now they 'love the things which once they hated, and hate the things which once they loved.' This is a wonderful work of God, accomplished through Christian teachers. The propagation of Christianity has a bright prospect in the future, though it may seem dark to some persons. With God there is nothing impossible. He knows how to accomplish his great and wise purposes. Therefore, kind teachers, work on! in due season you will see the results of your labors upon us. We do sincerely thank you for the good you have done to us. We hope you will continue to teach us the Word of God. When your mission is done on earth, God in heaven will have a place prepared for you."

We may add that what we personally have seen and heard, the earnest shake of the hand, the glistening eye, the expressions, "Me a Christian," "Jesus take all my sin,"

and the like, lead us to indorse without qualcation the statement of one of the teachrs and preachers to this people: "I do not hesitate to say that, in the light of my observation thus far, I have less reason to be doubtful in these cases than in a like number reported as converts among my own countrymen."

After their conversion, the Chinese of Congregationalist missions join the Association of Christian Chinese, whose constitution is much like that of our eastern Christian associations.* They remain there on

* The following are the Regulations of the Congregational Association of Christian Chinese. They were originally written in the Chinese language, and in that form adopted unanimously, framed, and hung on the wall in the room of the association, so as to be read and understood by every one proposing to join the association. They were translated by Fung Affoo.

"1st. The organization of this society is to encourage morals and Christianity among its members. Each member is bound to respect the honor of the association, and live, as far as possible, so as not to bring reproach upon its good name. The members are pledged to love one another, and to watch over, care for, and help one another.

"2d. Any one who desires to become a member of this association must forsake idolatry and all bad habits,

trial for six months, and then if, after a careful examination before a church committee, they are found worthy, they are baptized and received into the different American Congregationalist churches. Such are the efforts and methods employed to Christianize the Chinese, and such the results.

It is in view of these facts and possibilities, also in view of much additional data, to which reference could be made, that we seem prepared for certain important and comprehensive deductions. The first is, that God's purpose in giving this American con-

and prove himself to be a follower of Christ. He must bring references from one or more of the members. His name must be brought before the society a week before he can be admitted; and he is received upon a vote of two thirds of the members. He must himself sign his name, and pay the sum of two dollars as entrance fee, and twenty-five cents every three months, his money being used to defray the expenses of the association. He is expected to do all he can to bring in new members, and to lead his countrymen to Christ.

"3d. The members are expected to take part in the meetings for worship, giving counsel and encouragement to one another. If any member does wrong, he is to be kindly entreated, and led back to the right.

"6th. If any member continue in the violation of the

tinent to the English-speaking people was not that they should monopolize it; it was not that they might have opportunities merely to engage in land speculations or traffic and become rich, nor to be rocked in cradles or sent to bed, but that they might have the grandest opportunities ever given to any people to instruct the nations of the earth in those sublime methods that "make for righteousness" and peace.

Consider for a moment the marvellous natural superiorities of our land in its position, physical features, and extent, over

regulations of the association, after three successive remonstrances, he must be expelled from the association. If he afterwards repent and desire to come back, he is admitted without an entrance fee, his admittance depending upon the sincerity of his repentance, as judged by the members of the association.

"7th. If any member become engaged in serious quarrel with an outsider, and injure him, the offender shall be sent to court by the members of the association.

"8th. If any member desires to go back to China, he must give notice to the association one month beforehand. He must not go until he has paid all his debts here; if he is really obliged to go before he can pay his debts, he must find some one who will be security for him."

those of the old world.* America, on the one hand, is a narrow continent, and hence is better watered by the ocean winds than the old world, which, on the other hand, is wider, and contains in many places rainless interiors. The mountains on our east are low, while the eastern ranges of the old world are high, and thus make possible a Sahara. We have in each year one hundred and fifteen inches of rain, the eastern world has but seventy-seven.

Our western continent has greater river systems, and its flat plains lie neither under the northern snows nor in the tropics. The mountain ranges of America run north and south, giving us the sun on both sides of the mountains; those of the old world, east and west. Our great ocean inlets are in the tropics, and our arable soil in the temperate zone; thus our land is narrow where the sun is most scorching, while the old world is wide on the equator; yet the little land that we have at this place is high, where, in the

* We are largely indebted to Rev. Joseph Cook for the accompanying statements respecting our territory.

old world, it is low. Surely we are a chosen people, having a chosen inheritance.

The extent of the arable soil in the United States transcends conception. It is more than that of Europe, Asia, and Africa combined. It is so immense that, should China empty her five hundred millions of people upon our shores (of which there is no danger), we could still find room for more; according to the estimates of those who have given attention to these matters, our country has ample capacity for thirty-six hundred million human beings, — a number five times greater than the present population of the globe. Who are we, therefore, that we should block our ports, put down fence-posts, and interdict immigration to these favorite and vast domains?

But again, as it appears to us, we as a nation stand in a somewhat similar relation to the rest of the world as that in which Jerusalem stood on the day of Pentecost to the Roman empire. At that time, God by a wonderful providence had united in one mind, under one authority, almost in one language, Italy, the two Gauls, Great Brit-

ain, Sicily, Greece, Africa, and Asia; He had thus also prepared those great military roads over which Christianity could travel to "the ends of the earth;" He then waited until the popular heart was ripe. Then it was that Christ came; He taught the multitudes at every great feast during His ministry; He was crucified during one of the feast occasions; and on another feast-day, when multitudes were gathered in the city, "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," was the Spirit poured out upon the multitudes; and every man returned to his own people proclaiming the wonderful things of God. Such was the divine method at the first Pentecost, and at the great religious conquests that followed.

The United States, with a most liberal form of government, which has given a welcome to all nations, have not sprung into being by accident, any more than did

the Roman empire. From the earliest stages of our civil and political development can be seen the shaping and interference of divine Providence. The Infinite One, in all these years, if we mistake not, has been preparing events for a second Pentecost in harmony with the prayers that have been offered since the first; He is waiting until the ripe moment; then, when men think night has come, the morning of a world's redemption will dawn, and nations will be born in a day; not, if we rightly judge, through the agency of distinctively foreign missionary efforts and methods, but by the method and with the results of the day of Pentecost.

It is in the light of such a view that the Chinese in this country are to be regarded by the Christian world. They are not here by accident, nor merely by human policies and contrivances. The treaties of 1858, brought about by the East India Company, resulted, it is true, in sending to our shores these multitudes of Chinese, but there were also divine methods; the same year that the treaty was formed witnessed the death of the

East India Company. The Pacific Mail Company, purely for the purposes of pecuniary profits, has brought the Chinamen to California; there are reasonable grounds for the supposition that when this kind of transportation stops, the Pacific Mail Company will likewise find its grave. The Chinese were at first welcomed, simply because their labor was needed; but they will remain long after their labor is not needed by the parties who first gave them employment. God meanwhile has been maturing His plans; to thwart which, or to check Him, is impossible. King Canute placed his royal chair in the way of the rising tide; but the tide rose notwithstanding. The great military roads of the Roman empire were no more necessary for divine purposes, nor inevitable, than is the ocean line of steamers between San Francisco and Hong Kong. "Man proposes, God disposes."

As it appears to us, therefore, of all the grand movements going forward in this world, nay, the grandest to be found on any page of history, is the one which is now

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transpiring upon our shores, and if the Pacific states attempt to arrest these majestic developments of Providence, they will find that their remonstrances are of but trifling account in the councils of Heaven, and that they will be smitten or crushed if they offer persistent and violent resistance.

Let our entire country arise from its immoral and unchristian practices; let California adopt liberal educational measures, and infuse intelligence into her heathen masses; let her instruct them by example and precept in the simple yet eternal truths of Protestant Christianity, — then we shall have heard the last bitter complaint and curse against this donation of one of the oldest civilizations of the world to our own populations, and the peculiar and perplexing Chinese problem will be solved in harmony with the principles of our Christian faith, and, if we mistake not, in accordance also with the sublime purposes of Him who is now preparing to give the light of the Gospel to all nations of the earth.

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