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LECTURE

ON THE

CHINESE EMPIRE,

DELIVERED BEFORE THE

MECHANIC'S INSTITUTE,

On Thursday Evening, January 26th, 1854,

William Anderson
BY REV. DR. SCOTT.

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BY REV. DR. SCOTT.

Ladies and Gentlemen: "The powers that be" in this Hall have selected, out of several topics submitted to them, CHINA, as the subject for the present address. And not a little have I been perplexed to know why this subject was preferred. Was it because the Spirits, who, I am told, frequent this place, informed them that I knew very little about China, and that the best way to teach me something of it, was to set me lecturing about it? It is true, indeed, that I know but little Chinese—only two words, I believe, *tea* and *junk*; and the first is rather suggestive of cosy nerves at a *petite soirée*, and the other calls up much more vivid recollections of Missouri venison than anything pertaining to the "Flowery Kingdom." Or was this subject selected because these worthy gentlemen are "manifest destiny" men, and thought this platform might be a fitting oratory for the extension of the area of freedom? Or was this theme given me that it might become necessary for me to visit the "Celestials," according to the rule and practice applied to a distinguished author, of whom it is said, that he "wrote a book on Egypt, and then went to Egypt himself to see whether or not his book was true?" Whatever the motives were for assigning me this subject, rather than any of the others submitted, they were, doubtless, wise and good. Numerous considerations suggest points of interest in our theme.

FIRST, *It is one befitting our times.* The age of apathy is gone. The pall of superstition and prejudice is rolled up. Nations now are neighbors. A fearful energy and force are now operating everywhere. Revolutionary fires are smouldering

under every throne in the old world. Kingdoms are about to clash against kingdoms, like stars broken loose from their orbits. The great wave that rushed upon the shores of Europe, in 1848, seems to have receded only to gather fresh strength, in order to return with greatly augmented force. We are called upon, therefore, to lay aside all little narrow prejudices and views. And it is a palpable fact, that travel and commerce between nations is one of the best agencies by which the arts of peace and the kind offices of christianized civilization can be advanced among the great nations of the human family.

The *advancement* of human thought, far and wide extensions of the horizon of human fraternity, are the prominent characteristics of our day. Nothing more effectively removes prejudices, and local jealousies and narrow views among men, than intercourse with their fellow-men of other cities, countries and nations. Even the acquisition of a tongue, foreign to our native one, *liberalizes* the mind. Charles the V said, "that every new language a man acquired made him a new man." It introduces him to new thoughts, and into modes of thought peculiar to another nation. As a means of making us acquainted with distant countries, next to a personal acquaintance with them by trade and travel amongst them, the reading of books of travel and history, is the most important and agreeable. And this, of course, should always be done with the use of a globe or atlas, and geographical dictionary, so that distinct ideas may be impressed upon the mind as to the localities of mountain ranges, and rivers, and

their relative positions. It is possible in this way to be a universal traveler, and have accurate knowledge of all the chief nations of the world, without ever leaving one's own country. There are advantages, however, in personal observation, combined with this kind of careful study, that are of great importance.

Secondly.—Our subject is large enough to demand some consideration. Indeed, it is so large that I am sadly perplexed how to approach it, or on which side to try to climb it. The Chinese empire forms one of the most extensive dominions ever swayed by a single power in any age, or any part of the world. Within its limits is every variety of soil and climate. It is watered by numerous rivers, which drain and irrigate it, and furnish the means of unusual internal intercourse. It produces within its own borders everything necessary for the comfort, support and delight of its inhabitants. It is more independent of "the rest of mankind," than any other country on the globe. It has, within itself, sufficient for satisfying the wants of its vast population. Its civilization and its government have been developed under its own institutions and without reference to any other country. Its language, genius and literature are original. And its numerous population are noted for industry, docility, peaceable and peculiar habits. All the information that we can get of the personal, social, moral and political condition of so large a branch of the human family, must be both instructive and entertaining to the curious, inquiring and benevolent. And all the more so, because this vast empire for centuries has held a middle place between civilization and barbarism. It is the most civilized Pagan nation that has existed in modern times.

And yet, perhaps, no people on the globe have been more subjected to ridicule than the Chinese. They have been regarded as "the apes of Europeans," and their civilization such as it is, their arts, laws and government considered as the burlesque of ours. The names of their towns and rivers, their dress and fashions, their utensils, festivals, religion and usages, and even the physiognomy, the Creator has given them—everything Chinese has been made the subject of a pun, or the object of a laugh. The traveler, or lecturer about China, is expected to talk of an uninteresting, grotesque, and uncivilized "pig-eyed" people—"an umbrella race," "long-tailed celestials, at once conceited" to the eyebrows, dull, ignorant and almost unimprovable.

If, then, any of you have come hither to hear a long-faced, black-coat account of

"Mandarins with yellow buttons, handing you conserves of snails;
Smart young men about Canton in nankeen tights and peacock's tails,
With many rare and dreadful dainties, as kitten cutlets, puppy pies;
Bird-nest soup, which so convenient! every bush'round supplies—"

I am under the necessity of disappointing you. My taste does not run in the "soup" line.

Our information concerning the Chinese empire has but just commenced. And though it is but a few years since anything was known with tolerable accuracy concerning it, now it draws the gaze of Christendom.

The few Chinese seen in the seaports of Europe and America, are not a fair sample of the "Celestials." They should be seen as they are at home, if we would comprehend their nationality. We should see them walking in satin shoes, with white soles of paper, or floating through the streets in gowns of silk, with waving fans painted with extracts of poets two thousand years older than Chaucer, and from philosophers perhaps three thousand years prior to Lord Bacon. And when we see the Chinese gentlemen, we are told, we shall find them the "Yankees of the East."—that we shall be astonished at their refinement, intelligence and enterprise—that they are gentlemen in their address, shrewd in driving a bargain, acute as diplomats, and possessed of an extensive and polished literature. *Nous verrons.*

For many centuries, China was known to Europe only by vague traditions and antiquated descriptions. And the traditions concerning it only served to thicken the darkness in which the inquirer was wandering, and the descriptions given were vague and totally unworthy of confidence. Most of them were written for a penny a line, or to relieve a heated brain, or to excite national enterprise, and written by men who had never traveled through any of those eastern lands. Even Marco Polo never entered China, and if Oliver Goldsmith had ever crossed the great wall, he would never have written "The Citizen of the World." It was by means of the Portuguese navigators who succeeded Vasco de Gama, that Europe first received any certain information of the situation, extent and splendor of China. The sources of the information of our day concerning this vast portion of our globe, are from ambassadors, exploring expeditions, under the patronage of enlightened Governments, travelers, merchants, and, most of

all, from the personal explorations and labors of Christian missionaries.

By glancing at this map, which is the best one I have been able to procure, and for which we are indebted to American missionaries, you will see that China extends from within 18° at the Equator to 56° north latitude. Its breadth is 2100 miles, and its length 3350, or according to some, 4000 miles. That is, a length of 77 degrees of longitude by a breadth of 40 degrees of latitude. McCulloch estimates it at 5,300,000 square miles, others say seven millions.

The best authors agree in putting down the population at 400,000,000, or about half of the human family. The form of the empire approaches a rectangle, and it is difficult to trace its boundaries, especially on the western frontier. The circuit of the whole empire is 12,550 miles, or about half the circumference of the globe. It is about one-third of the continent, and one-tenth of the habitable globe; and next to Russia, is the largest empire that has ever existed on the earth. A moment's comparison may give us a more distinct idea of its size: Russia is nearly 6000 miles in length by an average breadth of only 1500 miles, and measures 7,725,000 square miles, or one-seventh of the land of the globe. As it regards large portions of Russia, of the British possessions in Africa, India and Australia, they are either absolutely uninhabitable, or incapable of supporting a very large population, while the greater part of China and of our own territory is susceptible of cultivation, and capable of subsisting a dense population. The Chinese territory is equal to all of the United States and Mexico, and in extent of culture and population, far beyond them. The boundaries of the United States are so migratory, like those of the British Empire in the East, that I cannot give the number of square miles belonging to either of them.

There are several great mountain ranges in the interior of China, and on its north and west boundaries, through which there are but few passes that would admit an army. The empire may be divided into the mountainous country, the hilly country, and the great plain. The coasts are rocky, and indented with numerous harbors and mouths of river. Its mountains and hills are in several large districts covered with immense forests of tall trees, and contain large beds of coal. The valleys and river banks are extremely fertile. Its numerous lakes, like its rivers, are filled with fish and

birds. It has, I believe, all the animals of Europe, with the addition of the camel, lion, tiger, and elephant. The Bactrian, or two-humped camel, wanders wild over the sandy deserts of Mongolia. There are also numerous wild asses and horses in some parts of the empire. All the usual domestic animals, and a numerous class of wild fur animals, are found there. The fowls are exceedingly numerous, specimens of which are to be seen in this city, and its pheasants are of world-wide celebrity. Their geese, ducks, and fowls, are the best-disciplined in the world. It is said, they all come home at night from the canals, rivers and lakes at a given signal. Reptiles, fishes, and insects, are in quantities immeasurable, but amply sufficient to feed and to punish the children of Sinim, as the genuine descendants of Adam. The flora of China is a field yet unexplored. You know that the *tea-plant* stands at the head of its botany. There are also three kinds of oranges, most delicious, which are said not to grow in any other country. Their fruit-trees are exceedingly numerous. They have cinnamon, nutmegs, and white cabbage; onions, beans, turnips, and indigo. They have yams, sugar-cane, and bamboo; sarsaparilla, cloves, and camphor. They have potatoes, rhubarb, cotton, rice, flax, and mulberry. Agriculture receives the highest honors of the Government. The Emperor himself annually confers upon it the highest dignity and encouragement.

Its minerals are scarcely known to geologists; but it is certain that China abounds in tin and silver mines, coal, lead and iron, copper, rock salt, topazes, jaspers, chalcedonies, and precious gems. Instruments and vessels of gold are found in their ancient tumuli. The art of mining is believed to have been in use among the Mongolians from a very remote age. The silver mines are believed to be abundant, but are not much worked. There are also gold mines in the country. Granite, porphyry and various kinds of marble abounds, and is easily obtained. Chinese granite is used extensively in building houses in San Francisco. As miners, they are believed to be the most persevering and skillful in the world. It is said that about thirty thousand Chinese, chiefly miners, are already in California, and that a number are on their way to the Tennessee iron-works. It is certain that as long ago as the days of Sir Stamford Raffles, the Chinese were celebrated for their skill and success in mining. And even when Alexander

the Great invaded Thibet and India, the rich products of this part of Asia greatly excited the Greeks. And one of the most curious documents I have ever seen, is the customhouse catalogue of articles of merchandise that had to pay duty at Alexandria when the Romans governed Egypt. Among these articles a number are recognized as the products of China. The revenues of this empire are variously stated, but it is believed they amount to upwards of three hundred millions of dollars, while our own is perhaps less than seventy millions.

THEIR ART AND INDUSTRY.

Their numerous canals are an astonishment to travelers, for their length and commodiousness. They are deep enough to carry large vessels at all seasons. The vessels are, however, dragged by men. Their banks are lined with stone quays. There is probably more miles of transit by canals in China than in all the rest of the world. Few works in any age or country can be mentioned in comparison with the *Imperial Canal*. The main trunk is 700 miles long, but by means of lakes and rivers connected with it, goods and passengers have an inland transit across the country from Peking to Canton, a distance of upwards of 1600 miles--or about the distance from New Orleans to the Pacific Ocean, on our railroad route. There is also a communication, by means of this canal and its branches, from the capital to nearly every large town in the empire.

A portion of this canal was built in the 7th century, and the rest of it in the 13th century, under a grandson of Genghis-Khan. At one time 300,000 men were at work on it. It was made not only for the purpose of internal navigation, but also for draining some parts of the interior, and irrigating others. Its artificial level is sometimes 20 feet above the surface of the country. Its flood-gates, bridges, villages, and the cultivated fields that line its banks, have excited the liveliest admiration of all travelers. The plain of this canal is the most populous spot of the earth. The population is more than two-thirds of all Europe. This plain extends from the great wall north of Peking to the confluence of the great rivers Yeang-tze-Keang and Kaie-Kiang, containing more than 200,000 square miles, and is seven times as large as the garden of Europe, Lombardy, with which it may, in many respects, be favorably compared.

THE GREAT WALL.

It was to protect their fertile and populous valley on the North,—the *Great Wall* was built about two thousand years ago, or two hundred years before Christ. This wall is carried over mountains, rivers and valleys, to a distance of about fifteen hundred miles, which will, probably be the length of the Opelousas railroad when it reaches San Diego. This wall was built of earth, brick and stone, with occasional terraces and towers. Its average height, according to Lord Macartney's embassy, is twenty feet. Dr. Bowring, of England, has made a curious calculation, which shows that if all the bricks, stones and masonry of Great Britain were gathered together, they would not be able to furnish materials enough for the wall of China, and that all the buildings in London put together, would not make the towers and turrets which adorn it. From these stupendous works of the Chinese, we should learn that canals and roads across the Isthmus, and from the Mississippi to the Pacific are possible and practicable, and are an imperious necessity.

The architecture of China, like many of their habits and customs, is unique, differing from that of the rest of Asia and from Europe. They have numerous royal palaces, temples, bridges, dwelling houses, triumphal arches and sepulchres, which are built of bricks, scented woods, alabaster, marble, granite, porphyry, bamboo and porcelain. And many of them are inlaid with ivory, copper, gold, silver and mother-of-pearl, as were the palaces of Solomon and of Babylon and Ninevah, of Peru and Anahuac. Within the city of Peking alone, there are said to be ten thousand temples, many of which are beautiful and magnificent. The great Porcelain tower is at Nankin. It is nine stories high. A Pagoda has been built at Kew, in England, by Sir William Chambers to represent it. Throughout the country many triumphal arches are seen. And although, Confucius strictly prohibited idols, or the worship of anything but the Supreme Being, yet there are more than one thousand five hundred and sixty temples in the Empire dedicated to him, and sixty-two thousand animals, pigs and rabbits annually sacrificed to his memory.

I cannot close even this brief notice of their industrial arts without reminding you that at least three of the most important inventions or discoveries of our race were known to the "Sons of Han" or of the "land of Sinim," long before

they were known to Europe. I mean the art of printing, the composition of gunpowder, and the magnetic compass. And to these must be added the two remarkable manufactories, of which they are the unquestioned inventors, the making of silk and of porcelain, the art of the latter remains to this day, a secret I believe, known only to the Chinese. It is now considered certain that the art of printing was practised by the Chinese in the tenth century. And though they did not apply powder to guns, yet it is doubtless true, that they made powder from sulphur, saltpetre, and willow charcoal, and used it in fire-works, fire-crackers and the like for centuries before it was applied to fire-arms in Europe. And as early as 121 of our era, the magnetic compass, or the attractive power of the loadstone, and its property of communicating polarity to iron is distinctly described in a Chinese dictionary finished in that year.

The literature and peculiar habits of the Chinese I have not time to consider. The religion of the Mongolians, Manchurians, and all the nations of Thibet is that of the Grand Llama, who is their Pope or Supreme Patriarch. The prevailing religion of China proper is that of Confucius. This is the State religion. The religion of Foh or Budha has also numerous followers. Buddhism was introduced into China from Hindostan about the beginning of our era. A very large portion of the people hold to a system of manifold superstitions called *Povism*. They are full of the terrible rites and superstitions of idolatry. They worship ghosts and animals, and believe in the transmigration of souls. Infanticide is common, and they are even charged with cannibalism. Their idols are everywhere. In their houses, in their streets, in the market places and theatres. The ignorant and the learned are idolaters. And the consequent moral degradation of the people is appalling. The great want of China for centuries has been a pure Christianity. The *Government* is despotic, and the Mandarins have ruled with "a red-hot rod of iron." All law proceedings are from written pleadings. Questions in court are put by torture. Among them however, are numerous public institutions. In Shanghai is the "Hall of Universal Benevolence," which takes care of strangers and buries poor people. They have also hospitals and free schools, in which the children are clothed as well as educated. Their school system is simple and well arranged. It is said that one of the

causes that has led to the present revolution was the sale of degrees in their schools to such as had more money than brains. This was particularly obnoxious, as Government offices are bestowed only on such as have passed by regular degrees through their schools. To resist this corruption and with the avowed purpose of making Christianity the religion of the empire, a secret society was formed among the young men, out of which has grown the present remarkable revolution of China. Time allows me to say but little of

THE ORIGIN OF THE CHINESE.

And even if this were the proper place, we have not the authorities at hand for such an investigation. Indeed, I regret to say, that, so far as I am acquainted with the libraries of the city, they do not furnish the scholar materials for such a discussion. I hope this city of bales and hogsheads, and ships and steamers, will not be many years without libraries worthy of its revenues. I may not, then, now go into any detail of the proofs which go to show, that the Noah of the Hebrews is the Fohi of the Chinese Chronicles. While Shem, Ham, and Japhet went forth to Asia, Africa, and Europe, Noah and the rest of his family went eastward, and finally rested in the plains of China. Man has ever been a migratory animal, and in the early ages pre-eminently so. The tombs of nations have almost always been as distant in space from their cradles as remote in time. The lingual roots and dialects, literature, policy, history, and traditions of China, as far as they prove anything reliable on the subject, go to prove the identity of Fohi with Noah. This is the opinion of the learned Calmet, and of the editor of his works, Dr. Taylor, and of Dr. Morrison, and in fact of almost every learned man with a reputation worthy of preservation, who has written on the origin and emigrations of the races of mankind. One of our own missionaries, (Rev. W. Speer,) formerly in China, but now laboring among the emigrant Chinese in San Francisco—a scholar, and a man of fine abilities, who has published some admirable lectures on China—says:

"The Chinese of our day are from an empire as ancient as that of Nineveh, as civilized as that of Egypt, as wealthy, and as controlling in the politics of the globe, as Great Britain—one that has stood from an early period after the deluge almost unknown to the fickle history of all the nations with which we have been acquainted, but ever augmenting, till it is now

the most populous that has ever existed, and covers an area greater by one-half than the whole continent of Europe."—*Chinese and California*, 1854, Page 4.

There is no doubt but the founding of the Chinese empire dates back near to the dispersion from Babel. I am aware that it has been said, that China was unknown to the writers of the Bible, and that the inference made from this statement is, that the Chinese are not descendants of Adam and Noah, but grew up on their own mountain slopes and river banks as their tea plants and frogs do; and a second inference from this learned assumption is against the Christian doctrine of the fall of man, and the completeness of the remedial scheme for his recovery through the mediation of the Son of God. I design not now to dwell on these points. It is sufficient to deny the truth of the assumed statement, and the correctness of the inferences even if the statement were true. The most learned men, for centuries past, as well as those of our own day, believe that China was known to the ancients under the various names of "Sera," "Serica," "Sena," "Jin," "Djenia," "Sinae," "Tzinistae," "Sin," "Tchin." It is a fact, susceptible of the clearest proof, that these names for China were used for hundreds of years before our era, and for centuries after by the Malays, Hindoos, Persians, Arabians, and other nations of Asia. Mahomedan travelers in the ninth century called China "Sin." This name "Sin" is the same word used in Isaiah, as learned men believe, for China. It is pronounced by the Persians and Arabians *Tchin*. Maltebrun says that the "'Sin' of the Bible was the ancient generic name for all the nations of Thibet, China, and India, east of the Ganges,"—(42d Book.) The inhabitants of India called the country east of them and south of Russia "Cathay" and "Chin;" and it was not till the seventeenth century, that it was ascertained that Cathay was China, and that the great city of Cambalu was identical with Peking. Several learned men have endeavored to prove that even the Greeks traded, through the Arabians, with China, under the name of "Sinim," and that the life of that trade was linen, cotton, and silk.

CHINA AND AMERICA.

It may be a more interesting point for you to consider the claims of the Chinese as the discoverers of this continent, and the present growing relationship between them and us. The Chinese, you are aware, dispute with the Jews, the Phenicians, the Welsh, the Irish, the North-

men, the Kamschatkans, and the Japanese the honor of having discovered and settled this new world. And when the consanguinity of oriental nations with its aborigines, and the teachings of their own legends, and the manners and institutions of the races found on this continent by the discoverers from Spain are well considered, it is believed there will remain but little doubt that the tribes existing on this continent, at the time of its discovery, were of Asiatic origin. The progenitors of our aborigines doubtless were adventurers and navigators of the rude maritime population of the Asiatic coasts, cast upon these shores by currents and winds; or borne hither, as Tartar traditions relate, upon cakes of ice. Abundant testimony could be given to prove that Orientals could have reached this continent thousands of years before any of the Western nations discovered it. "A knowledge," says Redfield, "of the winds and currents of the Pacific ocean, will, I am convinced, serve to remove all mystery and all doubt from the once vexed question of the first peopling of its islands from the Asiatic continent, and in spite of the long urged objection of the opposition of the trade winds." It is but a short time since a Japanese junk was drifted all the way to the Sandwich Islands, with its surviving crew. And near the equator, the north-west monsoon of the Indian and Pacific oceans, for a portion of the year, furnish an additional facility for drifting from the Indian ocean to the American coast. Repeated and very recent instances prove that Chinese and Japanese are drifted in safety to this continent from their own shores and seas. Many learned men agree in believing that the resemblances between the manners, laws, arts and institutions of the Chinese and of the Peruvians and Aztecs are too numerous, striking and peculiar to be the effect of chance. To this day the newly arrived Chinaman and the Indian of the forest are the same in complexion. Nor is there wanting a remarkable resemblance between their dialects. The Chinese and the Toltec or Aztec tongues are believed, by eminent linguists, to have strong affinities. [Here Dr. Scott introduced eloquent and pertinent quotations from Humboldt, Maltebrun, De Guignes, Scherer, Sir Charles Lyell, Saint Augustine, Bradford and Prescott, which we have not room to insert, to prove the extreme probability, if not absolute certainty that very old relations existed between Asia and America. He said that all the traditions of the aborigines

of this continent, the traditions of Tartary and the historians of China favored this opinion. He believed that the Fusang of Chinese historians of the Southern dynasty was North America. He expressed a hope that the analogies, resemblances and contrasts between China and Japan, on the one side, and of Peru and Mexico, on the other, would engage the attention of some gentleman fond of historical studies, and be presented before the Mechanics' Institute. He ventured the prediction, that if ever the *secret* of the origin, and time and the people by whom this continent was first discovered and populated, is brought to light by positive facts, it will be from historic records not yet discovered, or if known not read, among oriental nations, or from the ruins of Mexico, Central America and Peru. And here he recommended young gentlemen and ladies especially to study history. The works of our countrymen, Irving, Bancroft and Prescott are really more interesting and far more useful than any novel of the day. Truth is more entertaining than fiction. Dr. Scott also said, that in the present movement on this continent to the Pacific, and the growth of commercial and social relations with the "Flowery Orient," he saw nothing but a renewal of an acquaintance that was so old that its existence had been forgotten. And that this was perhaps an illustration of the saying of Holy Writ, that there is nothing new under the sun, for that which is, is what has been—or perhaps this is a proof of the doctrine of philosophers, about ever recurring circles and returning correspondent cycles. And that, therefore, the manifest destiny polarity, that draws us onward to the East, through the gateway of the furthest West, is the philosophical necessity that Providence has laid upon us, to work out the evolutions and events of our cycle.]

THE CHINESE REVOLUTION.

It is believed that Christianity was first introduced into China by Syrian converts in the beginning of the seventh century. Some, indeed, believe that the Gospel was preached in that country by some of the Apostles or by their immediate successors. In modern times, learned Frenchmen have had the honor of opening up the treasures of China to the literati of Europe. Klapproth published in 1832, a geography of Corea, Loochoo, and the Bonin Islands. Mission stations, and schools, and printing presses were established as near to China as they could be.

Able and pious men set themselves to the task of learning the ideographic language of this empire, and succeeded. Marshman, Medhurst, and Morrison prepared grammars and dictionaries, and translated tracts, and finally the Holy Scriptures at Malacca, Serampore, Singapore, and other ports where facilities were enjoyed for learning the language and having intercourse with the country. And it is truly astonishing how much has been done by a few men in a few years in acquiring the language of China, and the preparation of a Christian literature for it. And it is with some satisfaction that in this field we see American energy and intelligence in honorable rivalry with that of Great Britain. The profoundest essay, it is allowed, that has yet been written on Chinese philosophy was written by Dr. Peter Duponceau, President of the American Philosophical Society in Philadelphia; the ablest and soundest essays on the translation of religious terms into Chinese, have been written by Rev. Dr. Boone, American missionary at Shanghai; the clearest and by far the most complete and able work on China that has ever appeared, is the work of an American Printer, missionary at Canton—I mean the book called the "Middle Kingdom" by S. W. Williams. The best commentaries on the Bible and treatises on educational and religious subjects printed in Chinese, have been written by Americans, and about two-thirds of the entire number of printers, teachers and missionaries laboring for the diffusion of true religion in that empire are from this country. And the fastest steamer that now, or ever has been in Chinese waters, is from a New York ship yard. These facts are not now named in the tone of an extravagant eulogium. They are named to make us feel how great is our responsibility, and to excite our gratitude to Providence for calling us to put forth our exertions to introduce civilization, commerce and science with the Gospel to so many millions of our race.

In an age of extraordinary excitement, we see the finger of God visible in two great movements—of which Constantinople is the centre of one, and China of the other. Stupendous occurrences are actually taking place that startle us with the importance of the great moral crisis that seems to be at hand. Our globe is no longer the scene of commonplace, prosaic events, but has become the stage of marvels. The gates of China, hermetically sealed for thousands of years, are opened by no mere mortal hand; but

not before the same hand had peopled the solitudes of the great Southern Ocean, and cities and nations with the language and commerce, the literature, the religion and the institutions of liberty had arisen to meet the salutations of the celestial empire with responsive salaams. Suddenly a new nation, as it were, has sprung up on the opposite shore of the ocean that washes Chinese territory; and thither, as if drawn by a golden spell, or sent on some special mission by Providence, are gathered the surplus hosts of the world.

The revolution going on in China is attracting to itself the fixed and earnest gaze of the civilized world, and of no part of the world more than of the United States. And it would be surprising if it were otherwise. In the time of its occurrence, its antecedents, its accompaniments, and in its suddenness and yet maturity of preparation, in its exciting causes, and in extent, and in moral grandeur, and in its social and political and religious results, not merely upon that vast empire, but upon all the ancient despotisms and effete superstitions of the East, it has no historic parallel. It is astonishing that a nation so isolated, so stereotyped, so superstitious, so old fogyish, so petrified, should have burst its own cerements and effected its own resurrection. This is what philosophers have said never could take place. This is the moral miracle of the nineteenth century, and indeed, of our race. And in this fact we see proof of the infinite benevolence of a Supreme Providence. This fact should confirm our faith in the prophecies of the holy seers of the Bible, and of the martyred patriots of former ages, who died triumphing in the glorious hopes of the world's regeneration. After some inevitable convulsions, the overthrow of the Manchocs will open up a full trade for Europe and America, with about half the population of the globe, with which now they have but a fractional intercourse. The Chinese, we are told, are industrious. Their resources are immense, and among them trade is universal, and commercial reputation a proverb. If a merchant does not square up all his accounts on the last day of the year, it is said, he has no credit for the next year. There is scarcely an article of our machinery or manufacture, but will be immediately called for over the plains and hills, and along the river banks of China. With judicious energy, I doubt not but that in a few years, our exports to that country, instead of being as now, some five or eight millions an-

nually, may reach one hundred millions of dollars. And now at the very moment we are expecting Japan to open her doors to civilization, the death-blow is given to the greatest of Asiatic despotisms, and our institutions are invited in. The blindness of old fogyism itself, cannot help discerning the incalculable fruits which these events are destined to produce on the world. The wildest speculations on their extent will probably fall short of the truth.

Christianity, that has been germinating for many years in Sabbath Schools and printing offices, has at last burst forth into the light. It was but yesterday we read how the aged Roman rent his beard with grief when he saw the broken statues of Jupiter and Diana. What, then, do you imagine are the feelings of the proud Chinaman as he sees his idols, headless and disgraced, floating down the Yeang-tse-Keang? In the womb of this Chinese revolution are borne the overthrow of the reigning dynasty, of idolatry, and the introduction of Christianity, and with this freedom of conscience, morality, social liberty and commercial prosperity. The door is virtually open to all kinds of influences, political, scientific and religious. Free thought and free grace may now flow in a mighty current upon China. Accordingly the London Missionary Society have resolved to send one million of testaments to China as fast as they can be printed and shipped. A corresponding zeal, I hope, will be manifested in America. As the conversion of the Turks would destroy Mohammedanism, and as Mr. Layard tells us the American Missionaries have already done a great work in the Ottoman Empire, it may yet be true, as Lamartine once smartly said, that "Turkey would be destroyed for the want of Turks," and in that case, what will the great Czar do? So China is about to be overturned for the want of Chinamen.

China, as I have said, has been a great petrification—an old geological formation, in which we see the enlightenment of the world thousands of years since. For centuries she was like the self-taught hermit, who fancied himself possessed of all the knowledge and strength of the world. They called their country the centre of the universe, and all other people outside barbarians. She was cramped and fettered like the feet of her pretty women, living, but without growth—and yet within this huge statue of petrified exterior there throbbed, as we find to our astonishment, the heart of a great nation, and along its veins flowed the blood of four hundred millions, that

may yet be republican Christians. There may be, there will be blunders, failures and back sets in the present revolution. Casper Hauser did not walk when first removed from his dark cell. We cannot expect the Chinese to have a perfect government or a perfect Christianity at once. But the right beginning has been made; and the influence of this beginning on Asia is beyond calculation. Suppose the millions of China enlightened republicans, and what would be the effect on the Eastern Continent? There are already two great batteries playing upon the strong fortresses of ignorance, despotism and paganism. One is in Europe and the other America. Their shots are, however, necessarily long shots. Nevertheless, millions of millions of explosive shells have been already thrown amidst the enemies works. Our mounted batteries, that have the longest sweep, are our postal communications, by which letters, remittances, statistics of growth and prosperity, and cheering words are sent to those that sit in darkness and grind in the mills of tyranny. Our State papers, printing presses, secular and missionary, and our metallic wires and merchant ships, are batteries that throw effective shells into their arsenals which are daily exploding. How then will the thrones and palaces of efete superstitions and crushing tyrannies crumble and fall to pieces throughout Asia and Eastern Europe when a new battery, manned by an overwhelming force, shall be erected in China, and play upon them near at hand and upon their unguarded side!

The Chinese, as we have seen, are immensely superior to all the inhabitants of the Indian Archipelago, except the Japanese. The distant East, as far back as our traditions go, has always been regarded with a most covetous look. The Arabians, Persians, Greeks, Romans, English, Dutch, French, Portugese and Russians have all labored to establish a flourishing trade with Asia and China. And now that Providence has opened up a way to the "Celestial Empire," not across the Isthmus of Suez, nor by the Persian Gulf, nor around the terrible African Cape, but across our own Continent and from our own Pacific Tyre, a nearer, easier, cheaper, safer and far more advantageous than any that has ever been known to Europe, we must go forward and do our duty to ourselves and mankind. Were I so fortunate as to reach the ear of our Minister to China, or of our Government, I should plead most earnestly that our trade with the East should be encouraged liberally and promptly.

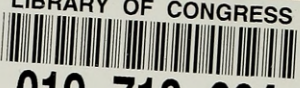
Our steamers and clippers should at once do the carrying of mails and passengers from Europe to Australia, Asia and China. Trade with the East from the days of the great Pharaohs has enriched the emporiums of Central and Western Asia, and of Europe. We must have a large share of this trade. Is it not for the want of it that Palmyra, Petra, Baalbeck and Tyre are in ruins, and many of the emporiums of fashion and power of a former age "have gone to jungle," and cities once civilized and powerful, are "like Carthage, mere nests of banditti." Is it not for the want of commerce, which calls forth the labors of the farmer, the trader and the mechanic, that Athens, Rome, Genoa and Venice have lost their glory? Any one who has visited the Chinese Museum of Paris needs not to be informed of the excellence of their arts. In my mind there is not a doubt but that our enterprising cities may now enrich themselves until they shall surpass the emporiums of the East and of Europe by trading with Asia and the islands of the Pacific. They have opportunities that have never been enjoyed before. The porcelain of Kiang-si may be wrought out of the quartz of the Alleghany, the Cordilleras and the Sierra Nevada. And as the silks of Persia and Turkey are now woven in Vienna, Paris and London, so will the raw material and skill of Canton be transferred to the factories of Georgia, Alabama, Lowell and Pittsburg. The Chinese are apt scholars and artisans. They soon learn our art of ship-building. Some of them in our ship yards, and in the service of our mail steamship companies, have already acquired the art of building vessels and of managing steamers. There is stationed at Canton a fine man-of-war, built for the Chinese Government by a native, who served his time as an apprentice to an American mechanic. There are a few things that we want in order to our true national independence and complete prosperity. We must learn to *think* for ourselves, and cut adrift from all European standards, formulas and precedents. There is no model for us in Europe. We must cease to be the echo of our mother country. We must have complete command of the Gulf at our door. We must have interoceanic communications between the great oceans on our West and East. Our trade (export and import) with the Mediterranean should be direct, and without *salvage* to Europeans, or even to Northern cities. and to perfect our commerce and complete the means of our national defence, we must have a railroad from the Mis-

Mississippi to the Pacific, and steamships from our possessions on that ocean to every part of South America, Asia, Oceanica, Australia, Japan and China. Upwards of four thousand years ago the two civilizations of the human race, like Abraham and Lot, separated on the plains of Asia, and they have traveled ever since in opposite directions around the world, until they are now meeting again on the coasts and islands of the Pacific Ocean. The re-discovery of this continent upwards of 350 years ago, and the organization here of a powerful nation with all the appliances of art and civilization, and the highest forms and institutions of liberty and religion, and the growth of an immense whale fishing marine in the Pacific, a marine that exceeds that of all other nations, and then the re-discovery of gold where the proud Castilian could not find it, and the consequent precipitation of thousands of chivalrous spirits upon the Pacific shore, and

the unparalleled growth of a nation whose vessels, combined with the trade already existing from the Atlantic cities to China, and with the whale fisheries, make at once the Pacific an American ocean. Thus has Providence,

"Ever working on the social plan,"

made events, revolutions, discoveries and inventions preliminary to the sublime result now so distinctly in view, that a prophet's ken is not required to see it, all take place in their time and after their kind, so as most effectually to work out, at last, the restoration of the *unity* of the human family, and establish the reign of the liberty, equality and fraternity, not of infidel Red Republicans and disorganizing Socialists, but of HIM "who spake as never did man;" of liberty, equality and fraternity, issuing, not from the dreaming poets and novelists of Paris as the echoing centre of Europe, but from Jerusalem, the real centre of the universe.

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