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# CHINA

AND

# CALIFORNIA;

THEIR RELATIONS,

PAST AND PRESENT.

A LECTURE,

IN CONCLUSION OF A SERIES IN RELATION TO THE CHINESE PEOPLE.

DELIVERED IN THE

STOCKTON STREET PRESBYTERIAN CHURCH,

SAN FRANCISCO, JUNE 28, 1853.

BY THE

REV. WILLIAM SPEER,

MISSIONARY TO THE CHINESE IN CALIFORNIA.

SAN FRANCISCO:

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### NOTICE.

This Lecture is printed in consequence of numerous requests to that effect from highly respected friends, and gentlemen interested in the Missionary cause, who have desired thus to have a means of aiding to awaken a still warmer and wider concern for the temporal and spiritual welfare of that Chinese population, by the wonderful providence of God, thrown into our midst. It should be added, that the materials for it were obtained, in a large degree, from an article I had published, with the same end, in the "Princeton Review," for January, 1853; and also, that the entire Lecture, for the satisfaction of readers, has been written out in more detail than was attempted in its delivery, and some new matter added in conclusion.

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# CHINA AND CALIFORNIA.

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THE honor of having discovered and populated this New World has been as much disputed as the birth-place of Homer. The Jews, the Phenicians, the Northmen, the Welsh, the Kamschatkans, the Japanese, the Chinese, have all found able advocates to assert their consanguinity with its inhabitants, either from the evidence of their own legends, or from the manners and institutions of the races disclosed here on the arrival of the explorers from Spain. Perhaps, all those nations, and more too, assisted in peopling the various coasts of this vast continent. And yet the mass of these numerous tribes must have been, it is generally admitted, of Asiatic origin. Whence were they probably derived?

When the discoverers of America landed on its Eastern coast, in the fifteenth century, they were astonished and enraptured to behold a land like paradise to their eyes, of boundless wealth in the precious metals and in its agricultural productions, inhabited, as they describe, by a people of gentle, poetic and luxurious manners, though empurpled and enervated by the tropical sun under which they lived. Not unlike their emotions are ours, the pioneers of future power and wealth on the Pacific shores, as we traverse these valleys of unexampled beauty and fertility, and these mountains filled with gold, and meet here the unexpected descendants of the same division of the human family, that is, the emigrant Chinese. Between them and the Indian race of North and South America there exists even now some resemblance, but the contrast is still greater. The progenitors of our aborigines doubtless consisted of portions of the rude maritime population of the Asiatic coasts, cast hither by the currents and winds of the ocean; some, perhaps, as we are told in the traditions of the Tartars, even upon cakes of ice. The Chinese in this country, are chiefly, it is true, members of the laboring class—not *caste*; there is no caste there; the founder of the last dynasty was a shepherd. But their national superiority is manifest when we see some of a higher order, more worthy to be entitled "Celestials," who step ashore in satin shoes, with white soles of paper, and float through our streets in gowns of silk, waving fans paint-

ed with extracts from poets two thousand years prior to Chaucer, and philosophers perhaps as much earlier than Pelagius; many of them merchants of wealth, erect with the aspect of intelligence, refinement and enterprise. As our intercourse with that wonderful empire becomes more intimate and free, there will be brought to our country many that are gentlemen in their address, scholars in their own polished and extensive literature, as shrewd traders, and as acute diplomatists, as the Yankees themselves. The Chinese well merit the soubriquet of the "*Yankees of the East.*"

The question is asked with wonder, whence came these men? We reply, 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 ever existed, and covers an area greater by one half than the whole continent of Europe.

The first topic we propose to consider is that of the origin of the former and now fast fading populations of America—a question of, to us, great historical interest; and one, too, the examination of which will aid us to understand better the social and religious characteristics of both the empire existing on our opposite shore, and of that whose desolate monuments alone remain, on the soil of the republics of the West, to tell us how great, and civilized, and interesting, its subjects were.

Western nations claim to have discovered America some three hundred and sixty years ago. But there is reason at once to presume that it was subjects of the Chinese Empire, either Tartars or Chinese, that at first disturbed its vast solitudes with the sounds of the human voice, and who planted on its soil imperishable monuments of human industry. Place the newly arrived Chinaman and the Indian side by side, and you observe the same complexion. Listen to the tongue of the latter, and while most of the dialects have partaken more of the Tartar original, a Chinese element also may be traced. For instance, the Otomi language, which covered a wider territory than any other but the Aztec among the nations of the Western part of our continent, is said to exhibit a remarkable affinity to the Chinese, both in its monosyllabic structure and in its general vocabulary.

If it be asked, how the Orientals could have first reached this country, a high American authority [Redfield] says: "A knowledge 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. A case is still recent where the wreck of a Japanese junk was drifted the entire distance to the Sandwich Islands, with its surviving crew; thus completing nearly half of the great circuit of the winds and currents in the North Pacific. But we shall find an additional means of transport near the Equator, which is afforded in the north-west monsoon of the Indian and Pacific Oceans, and which is found, according to my inquiries, to extend at one portion of the year as far eastward as the Society Islands, or more than half the distance from the Indian Ocean to the coast of South America." Within a few weeks past, we have seen in this city a Japanese merchant, who had recently been rescued from the wreck of a native junk, in which, after nine months, he had been carried to a considerable distance northward of the Sandwich Islands. When we consider the countless fleets of vessels, of every description, that checker the Chinese seas, it would be wonderful if some of them, by the frequent storms and the great current which precipitates the Northern Pacific upon the American coast, were not landed here; and equally wonderful if some, by the great counter current and trade-winds of the tropical zone, did not bear back tidings of the new world.

That the Chinese had propagated their race and their characteristics on this shore of the separating ocean, is the opinion of many men of research. Dr. J. Pye Smith quotes with approbation the opinion expressed in the *Encyclopedia Britannica*, that "there are traits of resemblance in the manners, laws, arts and institutions of the Chinese and Peruvians, which, in our opinion, are too numerous, striking and peculiar, to be the effect of chance."

The period when this continent was peopled may forever remain a secret. If solved, it must be from the historic records of the Oriental nations, probably from those of China, which, besides its comparative propinquity, possesses the most ancient and perfect of uninspired traditions. When we examine Chinese history, we discover descriptions of a great land far to the eastward, across the "Great Ocean," which the Jesuits and other interpreters of that difficult literature believe afford proof that California was known to that people for at least a thousand years before its discovery by the Spanish.\* The following, a short chapter from

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\* This interesting subject for the investigation of future scholars, was first suggested to me in reading the *Lettres Edifiantes et Curieuses*. (4 vols. 8vo, Paris, 1843). Though new to many, doubtless it is not a rash conjecture. Humboldt, in the *Political Essay on the Kingdom of New Spain*, (vol. 1, p. 101, Am. ed. 1811,) says "De Guignes attempted to prove by the Chinese annals, that they visited America posterior to 458 : and Horn, in his ingenious work *De Originibus Americanis*, M. Scherer, in his historical researches respecting the new world, and more recent writers, have made it appear *extremely probable that old relations existed between Asia and America*. I have elsewhere advanced (*Tableaux de la Nature*, vol. 1, p. 53) that the *Toutecs* or *Aztecs* might be a part of those *Hiongnoux*, who, according to the Chinese historians, emigrated under their leader, *Puon*, and were lost in the north parts of *Siberia*."



the Yuen-kien-lui-han, a Chinese Encyclopedia, is a specimen of the accounts supposed to refer to America. It is contained on the 44th and 45th pages of the 231st volume, or book:

“FUSANG. The historians of the Southern dynasty mention the country of Fusang. They state, that in the first year of *Wing-yuen* of the *Tsi* dynasty, (about A. D., 499, according to the tables of M. Pauthier,) several of its learned Shaman priests arrived at Hing-chau. These men reported that Fusang lies east of Ta-moh, at the distance of twenty thousand *li*. (Ta-moh is described as a nation twelve thousand *li* eastward from Japan.) Their land is east from the Middle Kingdom (China.) Its territory is great. The name is derived from the *fusang* wood. The leaves of the *fusang* are like those of the *tung*; when first produced they resemble sprouts of bamboo. The inhabitants eat the fruit like pears, and weave its bark into cloth for clothing, and for articles of embroidery. They have no extensive cities (or ‘cities with suburbs,’ as Medhurst elsewhere translates the same phrase.) They have books, which are written upon the bark of the *fusang*. They possess no armed soldiery, and do not dare to make battle.

“According to the laws of the country there is instituted a northern and a southern prison. Persons guilty of light offences are committed to that at the south: those guilty of the more weighty ones, to that of the north. There may be pardon and release from the southern prison, but none from the other. The males and females in it are, however, allowed to intermarry; though their male children are sold into slavery at eight years of age, and their females at nine. The corpses of prisoners are not permitted exit. When a person of rank is guilty of a crime, the men of the nation hold a great council. The offender eats and drinks before them. When condemned, they bid him farewell, like a dying man, and retire. Then a circle is drawn around him with ashes. Thus, if the crime be of a low grade, he alone is cut off from intercourse with society: if greater, he and his children and grand-children: if of the highest degree of heinousness, his descendants are included to the seventh generation. The name of the king is *Yih-ki*. The nobility are entitled, first, the Tui-lu; second, the inferior Tui-lu; third, the Na-tuh-sha. When the king travels, he is attended by drums and horns, preceding and following. The royal apparel is changed according to the year. In every ten, during the first two it is green; during the next two, red; in the third two, yellow; in the fourth two, white; and in the last two it is black. Carriages are used, with horses, oxen and deer. The people of the country raise deer to ferment spirits out of their milk [as do the Tartars]. Red pears grow there, which keep sound the year through.

Reeds, or water-grass, are abundant; they have peaches also. There is no iron; but they possess copper. They do not esteem gold and silver. When marriage is contemplated, the lover goes to the residence of the lady, erects a cottage near it, and waits, [or, in the Chinese, "sprinkles and sweeps"] for a year. If she be not pleased in that time she dismisses him; but if mutually satisfied, the ceremonies are concluded. At an early era Buddhism did not exist in that country; but in the second year of Ta-ming, of the Sung dynasty [about A. D. 459] five pi-keu, or mendicant priests, from Kipin [in Tartary], went there and distributed Buddhist tracts and images among the inhabitants. Their customs have in consequence been changed."

The name Fusang is not of Chinese origin. It was probably obtained from the natives of the country, or was given to it by the Japanese, a people, says Bradford, in his valuable work on American Antiquities, whose commerce once extended from the Indian Archipelago to the shores of North America, "with which they were acquainted under the name of *Fousang*."

A critical examination of the whole of this remarkable passage reveals but few points of difference between the people of Fusang and what the Toltecs and Aztecs were, or might have been, three and a half centuries ago. The Chinese historian depicts a peaceful people, it is true, with few arms; but such were the Toltecs before the rise of the Aztec power. The principal discrepancy is in the assertion that there were wheeled vehicles used with horses, oxen, or deer, since the use of these domestic animals was probably unknown on this continent. Yet, on the other hand, the Tartar nations to the north of China cannot be intended, as carriages of any kind were equally unused by them.

The reasons for applying this narrative to the people of ancient Mexico are numerous and weighty. It purports to have been derived from several Shaman priests, who came to China in the year 499 of the Christian era. The astonishing analogies between the Aztec religion and the Buddhist might justify those who have pronounced them the same. They resembled each other in their primary ideas of the Divine Being, of good and evil spirits, of the depravity of matter, and of the transmigration of the soul; in their general use of monastic forms and discipline; in their penances, ablutions, almsgivings, and public festivals; in the worship of their household gods; in the devotion of the priests to the studies of astrology and astronomy; in the admission of virgin females to the vows and rites of the cloister; in some of the titles and functions of different prominent deities; in the incense, liturgies, and chants of their worship; in their use of charms and amulets; in some of their forms of burial, or burning the dead, and the preservation of the ashes in urns; and in



the assumption of the right to educate the youth. So the Chinese might justly have classed the Aztec priesthood with the Buddhist, that before the fifth century had extended their idolatrous toils over all Eastern Asia.

Fusang is described in the Chinese narrative as an extensive country, eastward of Japan, at the distance of about nine thousand miles. Only the Aleutian and Sandwich islands lie in that direction short of our own continent, which is not far from that number of thousand miles distant; a remarkable approximation to the truth, when we remember the imperfection of the art of navigation in China. The use by the Aztecs of the bark of various trees for cloth and for paper; their possession of a hieroglyphic system of writing, and of a great number of written volumes, so that the Spaniards have testified that "mountains of them" were heaped up and burnt after the conquest; their skill in embroidery, and the severity of their punishments, are noticed alike by the European and Chinese authors.

There are several additional points which deserve particular observation. First; the abundance of the peach and pear, which do not flourish northward of China on that continent, whose seeds were probably transported hither from China; in the ballads of whose poets they are introduced eleven hundred years before the commencement of our era. Second; there is no feature of our California scenery more noticed by the tourist, than the vast marshes of the *tule*, or reeds, which line the shores of the Sacramento and Joaquin rivers, and the bays by which they debouch into the ocean. The *tule* seems to nearly correspond with the Chinese *po*, which is probably the reed or water-grass, of the species *typha*, commonly called reed-mace, or cat-tail. Third; it is specified in the Chinese account, that the criminal on trial eats and drinks in the presence of his judges. Of the Aztecs, the historian, Prescott, says: "The judges wore an appropriate dress, and attended to business both parts of the day—dining always, for the sake of despatch, in an apartment of the same building where they held their session: a method of proceeding much commended by the Spanish chroniclers, to whom despatch was not very familiar in their own tribunals." Fourth; the abundance of copper, and the want of iron, is mentioned; while it is said, "they did not esteem silver and gold." Here again we notice a strange coincidence. "The use of iron, with which their soil is impregnated, was unknown to them. They found a substitute in an alloy of copper and tin; and with tools made of this bronze could cut the hardest metals" and stones. The extraordinary assertion that they "did not esteem silver and gold," meets its parallel in the enumeration of the revenue of the Aztec emperor, where the American historian says: "In this curious

medley of the most homely commodities and the elegant superfluities of luxury, it is singular that no mention should be made of silver, the great staple of the country in later times, the use of which was certainly known to the Aztecs."

A final and more complete argument might be presented, if time permitted, from a general survey of the Aztec civilization, and a comparison of it with that of the Chinese. The Spanish priest or soldier who crossed the Pacific from the ancient empire of the East to its counterpart in the West, when he walked its fields, might have beheld the same respect paid to agriculture as a profession, the same dependence of government on the products of the soil chiefly for its revenue, and the payment of taxes in kind; also, similar modes of irrigation to increase the yield of the earth, and large public granaries in which the excess of the luxuriant harvest was deposited for years of drought and famine. In the place of trade he would have seen the same association of merchants and mechanics into powerful guilds for the protection of their privileges and their prices. In the street the coolies bore the burthen that belongs to the horse or the ass; and there were no wheeled carriages. The soldier strutted by him in armour of quilted cotton, holding the bow and arrows. In the workshop he would have been delighted by the same dazzling exhibition of fine porcelain, of lacquer work in wood, of cotton cloth, of a species of silk spun from a worm, of precious stones skilfully cut and polished, and of different metals splendidly enchased. About the abodes of wealth he would have wandered in brilliant gardens, containing collections of plants never excelled by any in Europe, adorned by sparkling pools, and airy pavillions, whose graceful pillars were inscribed with poetic or fanciful quotations. Within those abodes he would have witnessed the same regulation of marriage—one proper wife, with an unlimited number of inferiors in concubinage; the same jealous separation of males and females at their meals; and the same frivolous employment of high-born females in the arts of embroidery, music, gambling, and the toilet. Did he mingle in the social life of the Aztecs, the abundance of sweetmeats at their feasts and the succeeding exhibitions of plays and juggling, the ceremonious gifts, the use of snuff, and the peculiar mode in which the smoke of tobacco was inhaled into the lungs, might have cheated him into the belief that he enjoyed the hospitality of some mandarin of Kwang-tung. Should he converse with a company of students, their attention to astrology, their use of a hieroglyphic and ideographic system of characters in writing, the amazing resemblance of the calendar, and the principle of the annotation of time, which has been so much remarked by the learned of Europe, nay, even as minute a circumstance as the mode of preserving their books, not in scrolls, but in alternate

fanlike folds, would have confirmed his delusion. And how would he have accounted for some things still more confounding, such as that remarkable usage, common to the Chinese and Aztec emperors, of appointing stated days for the public assemblage of their courts to hear something like a hortatory moral discourse addressed to them; or such an institution as the establishment of public literary examinations of prose and poetical compositions, and the bestowment of prizes and rewards to successful candidates?

How can we interpret coincidences so universal, so minute, and so remarkable, save by the presumption of a common origin to the customs, the arts, and the religious institutions, of the Chinese and Aztec nations? \* And further, is it not probable from this extraordinary retention of the filial form and feelings, that subsequent to the original colonization there were occasional intercommunications between the separate families? And still again, why should it then be thought incredible that the Chinese Fusang is indeed the American California, and that the Oriental discoverers have higher rights and honors, by ten centuries, vested in this soil, than any European nation?—that the people of the East were acquainted with this antipodal continent in the days of the emperor Justinian, before the overthrow of the Roman Empire, a thousand years before the flag of Spain or England was lifted upon it by Christopher Columbus or Sebastian Cabot?

Our attention has been directed to the question of the first peopling and occupation of the American continent, as one of considerable interest; since both the Welsh claims in behalf of their prince Madoc, and the more reliable traditions of the voyages of the Northmen in the eleventh century, may both have to yield the point of honor to that people who long anticipated us in the discoveries of printing, the mariner's compass and gunpowder, the primary instrumentalities of modern literature, commerce and war.

Let us turn now, in the second place, to the more practical inquiry, what are *the advantages we may expect to accrue from the influx of this remarkable people?* The tide of emigration across the Pacific is becoming so enormous as to arrest universal attention. In the year 1848, two men and one woman arrived from China. In the months of June and July of the last year, there were landed, 11,025 men, and 15 women. There are now,

\* Those who are disposed to investigate this alleged analogy in these and other particulars, or who doubt the high civilization of the ancient inhabitants of our Pacific shores, can find fuller illustrations of these points in the original Letters and Despatches of Cortes to the Emperor Charles V, Amer. trans., Let. II, chaps. IV, V; in the various Spanish narratives of Peter Martyr, Clavigero, &c.; Prescott's History of the Conquest of Mexico, Vol. I., Book I.; and Humboldt's Political Essay on New Spain, Vol. I., Book II., chap. 6. An intelligent Chinese gentleman, at present resident in California, gives it as his opinion that the Fusang of his native historians is probably America, since it is spoken of as a land far to the eastward of Japan, and that "over which the sun first rises."

according to their own computation, about 25,000 residing in this State.

There are many that will not welcome the Chinese. It is a serious question how we shall receive this new element in our republicanism; we are brought so near to empires so ancient and vast, to populations so immense, long civilized, and willing to emigrate; a commerce so valuable; industry so "cunning" and persistent; and politics and religious sentiments so opposite to ours. It is a question of sublime importance. Mr. Seward's words on this subject are: "Even the discovery of this continent and its islands, and the organization of society and government upon them, grand and important as these events have been, were but conditional, preliminary, and ancillary to the more sublime result, now in the act of consummation—the reunion of the two civilizations, which, parting on the plains of Asia four thousand years ago, and travelling ever afterward in opposite directions around the world, now meet again on the coasts and islands of the Pacific Ocean. Certainly, no mere human event of equal dignity and importance has ever occurred upon the earth. It will be followed by the equalization of the condition of society, and the restoration of the unity of the human family."

In touching at the ports of the populous countries between India and China, and the beautiful islands of the Indian Archipelago, there is nothing the voyager is more impressed with than the superiority of the Chinese to all other races there, save only the Anglo-Saxon. Were the question of encouraging their emigration put to men of intelligence and enlarged views, such as Sir James Brooke, or Sir Henry Pottinger, or the late esteemed American consul at Singapore, Mr. Ballestier, or should we consult the testimony of such men as Sir Stamford Raffles, or Mr. J. Hunt, it would not long remain without an affirmative. Every one that has marked the course of European colonization in the East, must have noticed the eagerness to secure and increase the influx of Chinese settlers and traffic. The English, especially, have learned the sympathy between a flourishing commerce with China and the prosperity of their various possessions. Mr. Hunt, for instance, says, "when the Portuguese first visited Borneo, in 1520, the whole island was in a most flourishing state. The number of Chinese that had settled on her shores was immense. The products of their industry, and an extensive commerce with China in junks, gave her land and cities a far different aspect from her dreary appearance at this day; and their princes and courts exhibited a splendor and displayed a magnificence which has long since vanished," This is attributed to "the loss of their direct intercourse with China."

Now that the course of events has brought the American people into nearer, easier, cheaper, and more advantageous connection with the Celestial Empire, than England, Holland, Portugal, Spain, or even Russia, can ever hope to enjoy, *shall we despise that for which they have made wars, maintained expensive monopolies, and poured out millions of treasure?*

First, we need hardly say, *let us encourage Chinese trade.* The possession of the commerce of China and India has enriched the emporiums of Central and Western Asia and Egypt from the days of the Pharaohs. Near a hundred millions of dollars' worth of teas, silks, opium, and other articles of traffic, are now annually carried, in European bottoms alone, along the China Sea; and an immense trade is carried on, not only by the enterprising Chinese, but by the people of Tung-king, Annam, Siam, Corea, Loo-choo, Japan, and other nations. By the Parsee, Arab, and Jewish merchants that resort to Canton and Shanghai, the cloths and toys of China are carried to the very southern extreme of Africa. We may import their manufactures of silk and cotton, their teas, drugs, sugar, spices and sweetmeats; their porcelain, lacquer, and cabinet wares; many curious, ingenious and beautiful works of art; and articles of food and merchandize used by the people of that country among us. They may obtain from us minerals, particularly silver, lead, iron, quicksilver and gold; our muslins and other cotton fabrics, broad-cloths, camlets and other woolens, costly furs, and above all, our inventions, some of which they have already introduced and value highly, such as watches, spy-glasses, military weapons, and various kinds of machinery. And the United States is now, it is worth noticing, in a situation more favorable than her European rivals to realize the advantages of the trade with the Chinese, inasmuch as they themselves are awakened to its importance, and have become the industrious and peaceful agents in its prosecution. The vast results of this commerce, now commencing only, with the East, are utterly beyond all computation or imagination. Mr. Seward, in his recent great speech before the Senate of the United States, inquires: "Who does not see that every year hereafter, European commerce, European politics, European thoughts and European activity, although actually gaining greater force—and European connections, although actually becoming more intimate—will nevertheless ultimately sink in importance; while the Pacific Ocean, its shores, its islands, and the vast regions beyond, will become the chief theatre of events in the world's great hereafter."

But the question of main social interest is that of the *emigration of the people* of China to our soil. Shall we welcome the ancient sons of Han?

It is to be remembered that the "toiling millions of Europe" that have found their way across the Atlantic to the Eastern States, built our rail-roads, dug our canals, tunneled our mountains, macadamized our turnpikes, reared our houses, churches and prisons, carried our burdens and manned our ships, are barred by mountains and seas from those of this remote West. An equivalent provision for the necessities of our vast, rich, important, but wholly unimproved Pacific shore has been made, however, by Providence, if we read it right, in the mission of these Asiatic multitudes. Our own Atlantic States cannot spare a large continued emigration to California. But by the supervision of foreign labor, American knowledge and energy will in time advance California to an equality with the proudest portions of our land.

The first necessity of California is for *agriculturists*. We believe few foreigners can be found superior to the Chinese. With cheap and rude implements at home, they obtain, by assiduous toil, an incredible return from their gardenlike fields. The small annual amount of rain in California will bring into operation their ingenious modes of irrigation. They will enrich any country where they settle by the introduction of many of their own valuable vegetables and delicious fruits. Perhaps the efforts to make ours a tea and silk producing country may then be realized. The English are now using Chinese skill and industry with great success in the cultivation of tea in their province of Assam: And the cheapness of Chinese laborers is an important consideration. In their own country it is sometimes not above three cents a day; among the emigrants on farms in Malacca it is \$2.75 to \$3 a month. The Spanish are importing thousands of coolies from Amoy to Havana at \$4 per month, for the cultivation of cotton. An American traveller among the wild Padang mountains of Borneo, writes, "This valley is inhabited by Chinese, who are wholly devoted to agriculture, and seem contented to receive the treasures of the soil without tearing up the bowels of the earth in search of golden ore. Their gardens afford a rich supply of vegetables of the most luxurious growth, and their beautifully arranged and well-tilled fields of rice, present a pleasing contrast to the utter wildness of nature all round."

We need the Chinese as *mechanics*. Sir James Brooke writes, concerning those who had emigrated to his colony of Sarawak, "Wherever the Chinese are, the sound of the axe and the saw is to be heard in the woods as you approach, and all are industriously employed. They have their carpenters, sawyers, blacksmiths, and house builders; while the mass work the antimony ore, or are busy constructing the trench where they find and wash gold. *With such inhabitants a country must get on well if*



*they are allowed fair play.*" \*Why may we not be enriched by the splendid products of Chinese art? Why may not the costly porcelain of Kiang-si, or Fuh-kien, be manufactured from the Nevada quartz? Or the rich silks of Canton be woven in the factories of Lowell and Pittsburgh? Or the beautiful gold and silver plate of the Chinese goldsmith, be wrought by them in our own shops? There is a boundless field for the employment of their exquisite and patient handiwork, which has been renowned in Europe ever since the return from Thibet and India of the Greeks under Alexander the Great. And besides, they are quick to learn new arts the advantage of which is demonstrated to them. Even that of ship-building has not proved beyond their capacity. There is stationed at Canton, a fine man-of-war, built for his own government by a native who had been apprenticed to an American mechanic. And ship-building and repairing are largely carried on by Amun, the architect, among foreigners. You may see lying in the Pearl River a small steamboat constructed by a native, after the model of those on the Ohio and Mississippi, though the enterprising builder had not quite enough knowledge of the scientific principles necessary to make the engine go! In future times we may expect the Chinese and other Eastern people to resort to our schools of art. Our Mail Steamship Company has, not long since, generously given suitable employment and means of instruction to a young Chinaman, who considers himself authorized, from conversation with the native admiral commanding near Canton, to expect that he will receive orders for steam vessels from his own government as soon as he is capable of building them. This man has completed in this city, a small model steamer, which works successfully.

The important *fisheries* on our Pacific coast would give employment to a numerous class, whose fleets now sweep the Chinese seas, depositing their spoils for immediate use, or to be salted for the supply of their home market. Salt fish has sometimes afforded a handsome remuneration to American merchantmen, but cannot be carried to China in large quantities from the Atlantic ports, on account of its rapid deterioration while passing through the tropics by the route of the Cape of Good Hope. Mr. Hunt, speaking of the inhabitants of Borneo, says: "The tillage of the ground and the edible fisheries are often left to the more indefatigable industry of the Chinese. For the exercise of every other useful occupation, also—the mechanic and scientific arts, and the labor of the mines—these indolent savages are indebted solely to the superior industry and cultivation of the Chinamen."

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\* Keppel's Expedition to Borneo (Harper's, New York), p. 144.

And then new and unanticipated stores of submarine wealth will be developed by those who minister to the luxurious appetites of the Oriental world. An illustration of this point is afforded in the eagerness with which hundreds of Chinamen have commenced to fish along the coast for the animal called by us California shell, or Sea-ear, the *haliotis* of naturalists, which commands in China, for the prepared flesh (which distantly resembles the oyster), 40 to 50 cents per pound, while the shell can be applied to all the common uses of mother-of-pearl in Chinese and American manufactures.

We need the Chinese as *servants*. For patience, docility, willingness to receive instruction, and economy, we have not seen the equals of the Chinese. As yet without Christian principles, they are not always reliable for honesty; but they have still a native sense of honor which makes them trusty in many things. We believe the day is coming when millions of them, as free hired servants, will have superseded, throughout our country, the use of both Europeans and negroes. It is a grand idea to conceive, that Providence may thus christianize them, as the negro race has been christianized amongst us, to go back to the families of China triumphing in the freedom of the sons of God, and joyful possessors and almoners of "the riches of the knowledge of the glory of God in the face of Jesus Christ."

There are many in the Southern States of our Union now looking to the influx of this remarkable people with intense interest, as a possible means of relieving themselves from the intolerable burthens of African slavery. We look upon it, in its relation to African colonization, as a providential compensation. Prosperous, indeed, would be the day for the South, when the nerveless "sons of Ham" shall be supplanted in the labors of the field, the factory, and the fire-side, by the subtle and diligent descendants of the old and world-renowned dynasty of the "Han." The South may then, with more hope of success, attempt to cope with the North in agricultural productiveness, in the manufacture of her cotton, and in general wealth.

Finally, we need the Chinese as *miners*. Their difficulties in California have arisen from their diligence in accumulating treasures of the coveted precious metal. We trust, and believe, that they will be settled satisfactorily to all parties. Firstly, this people will occupy the poorer diggings, where Americans would not consider their labor remunerated. Like the Chinese miners in the Indian Archipelago, they will long continue to work sites abandoned by others. Thus they will put into currency gold that would have lain otherwise to be trodden by the feet of beasts in untamed wilds. But, further, they will be employed in large numbers as sub-workers, the laborious reapers, under

American supervision, of the golden harvest gathered by our own citizens. And another consideration is, that the great mass of the slow earnings of these people must be expended here. It is but a small proportion they send away. In the days of Sir Stamford Raffles the average remittance of these miners amounted to probably scarce more than two hundred dollars a year. They obtained about five millions per annum from Borneo alone; of which one-sixth only reached China in treasure. About one million was returned in merchandize, and the same amount found its way to the European markets in India, Java, and other colonies, for piece goods, coarse cloths, tobacco, salt, and other articles. So these economical workers, and this class of consumers and traders, we need in California, as well as the rest of their countrymen.

The Chinese are a heathen, and a peculiar people, as yet to us the objects of ignorant wonder and misapprehension. They will soon be better understood and appreciated. Some of their practices have excited great distrust. They are prone to form troublesome guilds, and unite in a species of masonic fraternization. But this is a natural result of their residence under the tyrannical governments, and among the overwhelming masses of population, which they have quitted. The representation, made by ignorant or interested persons here, of their employment in companies as *coolies*, by great capitalists at home, is incorrect. This can be sustained by statements from the best authorities in China. But they are wise enough to soon understand their danger and their advantages in this country; and the very opposition to them will assist their fusion into the mass of American civilization and progress. We believe they will keep the promise made in one of the letters published here last year. "If the privileges of your laws are open to us, some of us will doubtless acquire your habits, your language, your ideas, your feelings, your morals, your forms, and become citizens of your country. Many have already adopted your religion in their own, and we will be good citizens. There are very good Chinamen now in the country; and a better class will, if allowed, come hereafter—men of learning and wealth, bringing their families with them." We believe the intellectual countrymen of the famous Ke-ying and Hwang Antung will, in time, be christianized, and add wisdom and dignity even to our halls of legislature.

Let, then, the United States, every considerate man will say, encourage the influx of this people. The wisest of the European colonists in the East, from the days of Miguel de Legazpi, who was despatched from Mexico, in 1564, to conquer the Philippine Islands, and was the first to send vessels across the Great Ocean from Asia to America, until the present time, have everywhere

warmly invited and favored a Chinese immigration. Ever since their subjugation to the Tartar yoke, two centuries ago, they have been ready to leave their country in large numbers. Wherever their foot has rested, like the fabulous dragon painted on their imperial standard, they have been the symbol of prosperity. It were unwise to repel or injure those from whose auspices it requires little skill to augur great blessings. They are a proud, a timid, a peace-loving race, and we may scare them away. California, wonderful as has been her advance, may learn a lesson of wisdom from the desolations of once rich and prosperous nations and colonies of the East. "The causes which have eclipsed the prosperity of Borneo, and other former great emporiums of Eastern trade," have been traced justly to "the decay of their commerce," which has chiefly resulted from a barbarous commercial despotism, that put a stop to their direct intercourse with China. This, says an intelligent writer, ended in "first, the destruction of extensive branches of home industry," and to the fatal effect of preventing the annual immigration of large bodies of Chinese, who settled on their shores, and exercised their mechanic arts and productive industry; thus keeping up the prosperity of the country by the tillage of the ground, as well as in the commerce of their ports." For the want of this commerce, many of these lands, once wealthy and prosperous, "have run to jungle," while their cities have sunk down, "like Carthage, to be mere nests of banditti."

But the *scholar*, as well as those who regard only our temporal welfare as a people, has a deep interest in the emigration of the Chinese. The language of the Chinese is to a large degree ideographic—representing ideas independent of speech. Many of its symbolical characters are highly beautiful—as, for instance, that for "leisure, rest," which represents a door, through which the moon is shining. It is, as has been truly said, "a study, which when commenced begets an enthusiasm which is difficult to moderate." It is a mine of boundless riches for our future Pickering, Websters, and Anthons. In a philological view, the study of this language is important. "The revolution within the last thirty years in the science of philology, is one which for magnitude and rapidity has not been surpassed in the history of the human mind. When the scholars of Europe directed their intellectual vision to that newly-discovered star in the East, the Sanscrit—now so brightly illumining the horizon of philology—they began to anticipate a discovery of no less importance than the means of demonstrating the correctness of those views of the fundamental connection existing between all languages which had long pressed themselves on the attention of critical minds."—Nor were they disappointed; "on the classic soil of the ancient

Hindu, to their astonishment they recognized the scenery of their own familiar homes, and heard the accents of their native tongues.”\* The correct ethnologist wishes to see this still new and remoter language analyzed, and its affinity proved with those of the rest of mankind; that thus may be more effectually confuted various wild theories, such as that which asserts that the human race originated from three, or five, or fifty, first fathers; each, we may presume, produced from the diverse-tinted clay of his own continent or island, the qualities of his intellect varied by the degrees of chrySTALLIZATION or stratification existing in its ingredients, and his temper somewhat, we may imagine, modified by his volcanic or his alluvial mold. The Chinese, as a living tongue, may, in the hands of American scholars, be a key that shall assist to open the historical treasures of the yet extant Mexican manuscripts, somewhat as the modern Coptic has helped to open up the ancient Egyptian; and acquaintance with its principles may aid in further decyphering those inccriptions on tombs, and temples, and palaces, in ruins, all over Asia, Africa and America, which preserve locked-up authentic records of by-gone races and events, of such a nature as will illustrate God’s providence and God’s word, and throw a flood of light, like a new revelation over the prior history of mankind. To Chinese writings on the arts we shall be indebted for future essays, like those on the cultivation of silk, and hemp, and other topics, that have been published in France, by the gentlemen attached to the embassy of M. Lagrene; which will afford practical hints of importance to our agriculturists and manufacturers. The students of literature, in general, wish for access into the vast chambers in which the learning of China has been hitherto entombed. We hope yet to see in this country large Chinese collections of books, perused by our own authors, like that of the Royal Library of Paris—where, to quote the words of a distinguished literary character, there are “five thousand volumes,”—containing the best productions of the Chinese, in history, antiquities, philology, geography, mythology, philosophy, natural history, politics, legislation, statistics, poetry, romances, and the drama. This mine, so precious, and yet almost untouched amid so many others that have been exhausted, would itself employ for fifty years the labors of twenty scholars. It has been thought by many that a life-time scarce sufficed to acquire the rudiments of the Chinese; but really two or three years of study will open, to one who is zealous and persevering, a free access to these diverse riches, the value of which only ignorance will disavow, and which a negligence unworthy of philosophers has permitted so long to lie un-

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\*No (Theiner’s Heb Grammar, vol 1 p 1

regarded.”\* Again, many of our diplomatists and politicians will in time come here to acquire the Chinese language. This holds in Asia a position similar to the French in Europe. It is the court language—the means of communication between the polite, the learned, and the officials of government, among all the populous nations of the Eastern portion of the continent. Where they cannot speak it, they still communicate through it by writing : and it excites the astonishment and contempt of a Corean, or Loochoan, or a Japanese, to meet with people so barbarous and ignorant, from lands so exceeding remote, as to be unacquainted with the Chinese written character. Finally, the day is coming when the presence of the Chinese and inhabitants of other heathen countries in the East will enable our missionary boards and societies to here instruct their laborers in the languages necessary for the important fields they are to occupy.

Now it may be objected that for the realization of such benefits to the learned world we are too far removed from the continent of Asia ; that but few of the better educated natives of those countries have yet visited us ; and that books are difficult to procure. These are difficulties which time will diminish. And even at this period how much greater are our opportunities than those of the several learned Frenchmen, who, living in France, without ever having heard a Chinese speak, or possessing any one to interpret unusual idioms, and correct misprinted characters, yet have enriched literature with their translations and other contributions to our stock of information. The geography of Corea, Loochoo, and the Bonin Islands, published by Klaproth, in 1832, was translated out of the Japanese, amidst the rigors and wants of a stay at the Siberian city of Irkutsk, by the meagre assistance of a native of Japan, who had been wrecked on that inhospitable coast, and wandered thus far into the equally inhospitable interior. The translations of the Scriptures by Marshman and Medhurst, and many of our tracts, have been made at Serampore, Malacca, Singapore, and other ports distant from China, where facilities were not certainly greater than those we possess. And farther, it may be said, how much have we to hope from the practical, energetic, intelligence of the American character. The profoundest essay on Chinese philology, in the opinion of some capable judges, was written by Dr. Peter Duponceau, president of the American Philosophical Society, living in Philadelphia ; the ablest and soundest essay on certain leading religious terms in the Bible requiring translation into the Chinese, is by the Rev. Dr. Boone, an American Episcopalian, at Shanghai ; by far the clearest and completest description of the Chinese nation, including in the count all the Jesuit works in two hundred years,

\* REMUSAT ; *Elemens de la Grammaire Chinoise* ; pref., pp. xxxi.-xxxii.



is that entitled the "Middle Kingdom," by S. W. Williams, L. L. D., an American missionary at Canton; the best commentaries on Scripture are by American missionaries; and, indeed, when I left China, near two-thirds of the devoted laborers for the diffusion of the Gospel in that empire were from the United States of America.

Thus far, my friends, I have employed a tone of eulogium which to some of you will appear extravagant. You regard the Chinese with whom you have now come in contact with somewhat of the repugnance and scorn which the proud Roman felt towards the effeminate, superstitious, and swarthy Egyptian, from whom yet he derived his letters, his civilization, his theology, and, perhaps, even his national origin; a member of a despised race, whose opinions have nevertheless been as much more widely diffused and influential in the religious systems of Asia and the world as the monuments of its monarchs have been grander and more enduring than those of any other people. I have not dwelt upon the weaker and darker traits of Chinese character and literature. Those you see or know. But I have sought to present a substantial plea, in their behalf, for your respect, forbearance, sympathy, counsel, and assistance, in the various relations they occupy to ourselves in this land, such as may truthfully be urged, in the spirit of fairness and liberality, by any one well acquainted with the character and the capabilities of their country and themselves. I have preferred to advance, for my boldest claims, names you must respect. I might have spoken even more strongly without quitting the cover of their authority.

And yet the poor Chinaman comes here spiritually and intellectually a degraded being. Notwithstanding his native intelligence, and the arts and learning of his country, he trembles with a thousand horrible or absurd fears and superstitions. As he bends over the toilsome spade, he fancies that demons haunt those hills, and watch their treasures, at whose anger, as expressed in the thunder, he is terrified, and would fain appease them with incense and cakes. Not a whisper of the wind, nor the gurgle of a rill, nor the bark of a dog, but has some dark significance to the mind trained up in idolatry. The miners in Borneo piteously besought him who approached them in the burning sun, though it were to give them the word of life, not to raise his umbrella, lest the gold should be all dissolved and wash away in the stream. The torture of the soul thus under the influence of Satan is beyond the conception of those who have never observed its horrible evidences in a heathen country. And these men come here wholly ignorant of the true God, and judgment, and eternity. They will bring here the gods of hills and streams, of storms and fire, of paradise and hell; and deluded by the enemy of souls, they

will here bow down and worship them, instead of Him who is "God over all, blessed forever."

But why has the "Most High, who divideth the nations their inheritance," and "sets their bounds," brought these people of China to our shores? Let the last topic for our consideration be *the benefits they may be expected to derive, and the duties we owe them*. It need scarce be shown that, in the first place, this quick and imitative people will seek to become acquainted with our arts and sciences. How boundless the field which the energy of recent discovery and invention opens up before them. Steam vessels will, in the course of time, link the United States with the leading ports of China, and will bear their cargoes to the heart of the empire, on the bosom of the Yang-tzi-kiang, the Yellow, the Pearl, the Min, and other great rivers; railroads will connect the countless cities on all those beautiful plains; our modern improvements and manufactures will be scattered all over every province, and thence over the neighboring countries. We will thus do for China what England is doing for India. And as England will, ere long, possess a line of telegraphs connecting Calcutta with London, and, as there is reason to expect, also with New York; so we in turn will stretch the electric circle round the world, waking up to life, and sending streams of glorious light and energy into its long-slumbering nations. No heathen people will start in the career of knowledge and enterprise with such activity as the Chinese. In the winter of the year 1846, three boys were sent from a missionary school in Hongkong to pursue a collegiate course in the west. One returned from ill-health. The other two have so distinguished themselves, amidst many competitors, as to secure leading prizes; the first in the University of Glasgow, Scotland, the other in Yale College, Connecticut.

The Chinese who emigrate here will, on the opposite side of the earth, imitate our social institutions, will adopt our manners to some degree, and be elevated by examples of Christian virtue; and the female sex will obtain through them a respect, and be allowed intellectual and social privileges they have never before known.

By far the most independent and ungovernable of the inhabitants of that despotic country, it has often been remarked, are those who have been thrown into intercourse with foreigners in the Province of Canton. The most desperate and successful pirates who, during two hundred years, have ravaged the coast, commanding fleets occasionally rising to many thousands, a terror to the whole nation, have been men into whom the energy of foreigners had been infused. And we may expect that the men who are now working in our streets, shops, families, and mines, will exert a mighty influence in moulding the future political in-

stitutions of their country. A Chinese statesman, by the assistance of missionaries, recently compiled a work of several volumes on foreign geography and history. The character above all others that seems most to have arrested his attention, and called forth the warmest eulogies, was that of the Father of our country. Yes! that undying example shall yet mould Lafayettes for Asia as it has for Europe, and the name of our Washington be the sanction of principles of liberty around the whole world.

In the course of years California will have her seminaries of learning. Perhaps first among them may stand the realization of the great desire of the venerable Dr. Morrison, which was urged by him before the people of England, during a visit made to his native country in 1824. He wished to see established there a "Language Institution," where there should be libraries of the literature of all the nations of the world, where natives and scholars of all countries should meet for mutual instruction and information. In a religious point of view, said this eminent scholar, and father of the missionary enterprise in China, it would possess the following advantages :

1. Amongst the reading population of mankind, a supply of suitable Christian books can be prepared without the risk and expense of the writers taking long voyages, and residing in climates to them insalubrious.

2. Missionaries may be prepared for actual service, and enter on their work as soon as they arrive in pagan countries, and so escape that tedious, and often injurious labor, which they must undergo, where, in hot climates, the helps of acquiring languages are not supplied.

3. Candidates for missionary labors, who cannot acquire pagan languages, will be prevented going abroad, and so the expense of their long voyages, and their useless services, be saved.

The teachers and students of the various living languages of mankind would, in this country, form a central body of efficient co-operators, in matters spiritual and intellectual, to whom, from every quarter of the world, missionaries could send information, and from whom that information could again radiate forth in every direction."\*

Morrison's enterprise failed. The missionary work was too much in its infancy, and the heathen world too far removed from the proposed centre. Shall it never be attempted here? The pagan empires are stretched beneath our vision, and will soon be brought near our feet. We shall look upon them as the worshipper in the temple at Jerusalem could see spread out within

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\* Morrison's Sermons and Discourses, pp. 359-60.

a stone's cast the tombs where generations of kings and nobles were buried, and the valley whose soil was gray with bones and ashes of infants burned as sacrifices to Moloch.

We shall here have schools like those established among the Chinese colonists at Singapore and Malacca, whence we will furnish able interpreters like Shaouth, who is known at Peking from his connection with the Russian embassy, and is the author of an English vocabulary; or like Tsin Shen, who translated and published at London, in two volumes, "The Travels of the Emperor Chingth in Keangnan." There are two of those pupils now preaching the gospel at Canton and Hongkong. Shall we not have our seminaries where the theology which two thousand years has systematized and perfected shall be taught, and whence evangelists be furnished to meet the calls of churches looking to us for spiritual aid from the opposite side of the ocean?

Printing presses shall be established here, to diffuse useful information, general news and missionary intelligence in their own language, to the vast numbers that shall be settled, or new arriving, or starting back again to their own distant cities, in our steamers and fleets of ships. A project has been on hand for several months, which meets with much favor from Chinese merchants, to obtain a fount of metal type from Hongkong, and commence a weekly or daily journal in the Chinese character. Tracts, books, and especially the Scriptures, shall be printed and illustrated here, as they cannot be in China, in the beautiful styles of modern art, to adorn the abodes of the noble and learned there.

The angelic art of ministering and restoring health to the sick and the wounded, shall be learned in our universities and hospitals. Many an eye that is now dark shall see; many an ear now deaf shall be unstopped; many a form now helpless, broken, deformed, by maladies and hurts incurable by their present skill, shall leap as an hart.

Christian churches, for the benefit of the Chinese portion of our great population, like those for people speaking the different European tongues, already existing in our country, shall invite, on that sacred day which China for so many thousands of years blotted with the worship of Jehovah from her calendar, multitudes to hear the gospel of eternal life. Numbers of converts shall hearken to the story of the cross, melt with the love of Jesus, sit at the board which commemorates His pity to our lost race, join with us in our social meetings for prayer, sympathise with us in the spirit of Christian affection, and leave us on their dying beds, not the awful blank or the despair for their eternal ruin that now attend the last hours of the idolator, but the bright, joyful hope, uttered with the beaming eye of a soul already looking within the vail, and beholding, like Stephen, "the heavens opened and the

Son of man standing on the right hand of God," to welcome them to the realms of everlasting bliss.

It is a delightful thing to look forward thus, as we may, rationally and soberly, to the elevation of the Chinese people here through our instrumentality, to a rank as scholars, as artisans, and as merchants, far above what they now occupy, and to the dignity of Christians. How pleasant to the philanthropist! How still more joyful a thought to the Christian! The result may be a matter of doubt to some. It is not so to the eye of faith. Already we begin to see the seeds of truth and knowledge germinate. I have kneeled with little companies of Christians here, some of whom did not yet know a sentence of the English language; and heard prayers even more fervent than those we listen to in our own religious meetings. I have been gratified with observing in several cases, how superstition has yielded to simple truth, ignorance melted before the light, prejudices changed to sincere and cordially-expressed love and respect. It is a happy work. Better, far better, as the seed of future good, is it, to teach a poor unlettered heathen his alphabet, than to proclaim the gospel to crowds that have long heard, and too often despised it, in the proudest temples our wealth can rear. The christian knows not but that the Saul, who now scorns and scoffs at his doctrine, may one day be the Paul, who shall be honored of God as his noblest and most successful apostle, and plant churches that shall continue and increase while the world stands, in distant provinces and kingdoms where the foot of European has never trod.

Fellow-Christians! how interesting the reflections which these topics—though of necessity most summarily presented here—awaken. The *period* in which we live is one of sublime importance.

Three great eras include the history of man—Creation, Redemption, Restitution. The Son of God is thus glorified, as Prophet, in the long chain of inspired witnesses to His future coming and dominion, and the types he instituted in the preparatory dispensation; as Priest, in suffering, and in working out the great problems of redemption through the sufferings of His people; as King, when he shall reign, with the honors and joys of millennial promise, over our entire regenerated world. The days of the Saviour's humiliation are passing away. He will soon bring many sons into glory. He shall be crowned "King of kings, and Lord of lords." The earth is full of his tokens. Behold the awakening of nations to life, from the stupor of many centuries. Behold the increase of knowledge! Behold the running to and fro. Listen to the rumors of wars; in Europe four millions of men in arms. See the Jews in every land rising to power, obtaining freedom, casting off their unbelief, returning to Palestine, and now for the first time since the Babylonish cap-

tivity is the pure Hebrew spoken in the city of Jerusalem. Behold forty millions of Bibles scattered through every important nation under heaven, and their pure doctrines proclaimed, as by the trump of the angel flying in the midst of heaven, by near fifteen thousand missionary preachers and their assistants, to a million and a half of hearers, on every Sabbath day. In Africa, we hear of a city whose people rise up in mass and give up their idols—"such a number of idols as no one suspected the place to have contained. The people paraded the streets in crowds, carrying the heathen deities in procession, to deliver them up to the magistrates and missionaries." Read the spontaneous appeal recently made by the chiefs of the cannibal Marquesas Islands to send them missionaries, that the same wonderful power they had heard had been exercised elsewhere in checking exterminating wars and vice, might be brought to subdue their own subjects and thus prevent their utter extinction. Above all see China, long-locked with bars of steel, long spurning and spitting upon the proffered gospel of Christ, now seizing and clasping it to her bosom. Nothing since the apostolic age equals this Revolution in its extraordinary origin and progress. The way had been gradually prepared in the disaffection of a whole people towards a foreign, feeble, and ill-regulated governing dynasty. The people were weary of their burthensome and foolish forms of superstition. The gospel, introduced along the coast, and especially at Canton, then leavens the mass. A leader, fresh from the pupillage of American missionaries, is raised up; is persecuted; is protected by the people; fights; advances; conquers; idols are broken to pieces; "the rivers are floating full of them, as if the figure-heads of wrecked ships;" their temples are leveled with the ground; their priests slaughtered; the Bible and Christian tracts scattered through the empire; the soldiery found studying them in their tents; the Ten Commandments of Moses are placarded as Imperial documents on the walls of Chinese cities; the people hail the new ruler with joy; and now a new capital is established at the seat of the ancient native dynasties, not like them supporting idolatry, but planted in the name of **JEHOVAH**, with the inscription "The party of the **TRUE GOD**" written on its advancing banners. "China is opened!!" The sick disheartened preachers of the gospel who stood upon its borders exclaiming "O, rock, when wilt thou open?" now see the rock smitten, streams of living waters gush out, and flow to far-off provinces and kingdoms, cleansing away the old standing filth; a tide of life, and joy, to perishing millions. I am aware that there are those who in the narratives of this wonderful work read nothing but the excesses of rebels and thieves. They are like the philosophers of France, who gazed bewildered and confounded upon the hieroglyphic inscriptions which completely cover the temples, columns, and



pyramids, that crowd the historic sands of Egypt, until they were led to observe within distinct circumscribed lines the name of the King by whom each was built. These characters formed a key to the whole. And soon every monument became instinct with life; every rock and stone opened its mouth to tell some marvellous legend; and voices silent for untold centuries thundered forth the verifications of Divine writ.

We live in a *country* established of God to be a fountain of blessings to all the kingdoms of the earth.

Two great nations stand forth before the world now as the defenders of the great principles of freedom and of spiritual religion. Be it the mission of Britain from her island heights to pour light into the dark dungeons of Europe. To America is committed a still nobler and grander office. The God of creation has granted us a new and boundless continent, of immeasurable capabilities. He has said, There upon your own sunny fields, from your own luxuriant harvests, mid your own happy and free institutions, provide food for famishing nations, plant peaceful homes for the persecuted for conscience sake, give knowledge and self-respect to the ignorant and down-trodden, bestow the gospel of life and joy to the miserable, despairing slave of priestly despotism. God has conferred on us a still higher privilege. He has selected us to be the agents of the regeneration of the two dark continents of heathenism. He sends three millions of the ignorant sable sons and daughters of the one to be schooled here, and in due time to be returned to their torrid clime—a Christian host to subdue populous nations, whose seething swamps and scorching sands soon lay the pale face low, and even the names of which our geographical inquisitiveness has been unable to ascertain. As this race approaches the completion of its education, the opposite door is opened. Another, but ancient, wealthy, and intelligent, in comparison, is brought to seek of us the same boon. When God would enlighten the gentile world in the Mosaic period, He sent His people to captivity in Egypt, in Syria, in Babylon. But He has given to us a possession containing many and greater Jordans, more fertile Sharons, and grander Carmels. He does not cast us forth, but in love brings the heathen to our doors. He sets them at our firesides, makes them kneel by our family altars, puts them under the care and tuition of ourselves, our wives, our children; that they may be taught gently, and patiently, and in love. It is just as God's angels often are sent down to minister to those He loves on earth, but those whom God loves better He carries to the homes of angels themselves, on high. How much comparatively more easy, pleasant, inexpensive, safe, potent, and complete, the missionary work thus accomplished, than when performed by the pale and lonely laborer in the hot and often pestilential strongholds of pride, hatred, vice and superstition. Blessed the nation thus honored to be witnesses for God!

We live in a *portion of our country* seemingly appointed by God as the spot from which the chief influences tending to the civilization and christianization of Eastern Asia shall flow.

Four cities will in time be the great commercial centres of the world—London, New York, San Francisco, Shanghai—the eastern and western gates of the two respective continents. We may declare of this magnificent harbor, with its internal connections, and its advantages incomparable elsewhere on this shore of the continent, as the far-reaching mind of Humboldt observed in respect to the Isthmus of Panama—it is “a point of the globe destined by nature to change the face of the commercial system of nations.”

Here, in our streets, hospitals, and churches, we may see, on almost any day, the representatives of more than thirty nations. You sit down in a ward at the hospital with islanders from the Phillipine, Society and Sandwich groups, with natives of China and India, with subjects of almost every kingdom in Europe, or republic in America, prostrate upon the beds on which the common hand of sickness and pain has laid them, and accessible to the same sympathy, needing the same Saviour, going to the same judgment-bar, with ourselves.

Fellow Citizens of San Francisco and of California! It becomes us to reflect upon the responsibility to God and to the human race imposed upon us by our position and relations. In becoming a citizen of this community each individual assumes his share. Each, voluntarily or involuntarily, sensibly or insensibly, but daily and unceasingly, is adding his impress to the destinies of remote races. Each ray of influence, whether beneficent or malignant, can no more pause than starlight can pause, ere it impinges on some distant sphere. Let us be earnest, faithful, prudent, forbearing, sincere, honest, patient, generous, in the discharge of our several obligations to that Empire, that like a majestic, but long-sick, and almost-dying queen, reaches her enfeebled arms, lifts her plaintive voice, and turns her longing eyes to us, for sympathy, for counsel, for salvation.

Fellow Christians! Do you recognise the providence which has brought you here, and the object of your mission? Let me say to you in the words of an able writer in the East, “The free American emigrant goes to the golden land because he has work there, the beginning of which is seen, but of which few have perceived the end; incited by the discovery of gold, the love of enterprise, the opening of a passage to the Indies, he regards not yet, perhaps, the moral results of his mission; he knows not now the true reason of his journey, or why it is, that in such hot haste he has been urged across the continent. The regeneration of Asia is, we think, the great moral end to be accomplished; for *this*, Ophir has been hidden until the time had come and the men were ready; for *this*, the Anglo-Saxon has been driven westward by

irresistible influences until the *West* looks into the *East*—until the Star of Christianity and civilization, in its westward course, shines into the old places of wealth, population and commerce.”

In the effort to accomplish the great designs of Providence, in my own particular calling, the preaching of the gospel to the Chinese, in their native language; the instruction of them in Christian knowledge and our sciences and literature; in attending to, comforting, and alleviating the sufferings of their sick; in furnishing them with a library of our best illustrated books, and inciting them to read our newspapers, and acquaint themselves with our institutions; in impressing upon them, by the aid of scientific apparatus, the folly of many of their own superstitions; in counseling them in their troubles and difficulties, and ignorance of our institutions and customs; in scattering among them Christian tracts, and the Word of the only living and true God; in all these, I shall hope for and expect your cordial and free assistance. It is needed pecuniarily, to erect a chapel, school and library room, and parsonage. It is needed in counsel and sympathy, beneath the burthen of a more than herculean enterprise. It is needed in your personal co-operation in various ways that reflection will suggest. It is needed far more in your ardent prayers to the Almighty Sanctifier and Saviour. My duty is appointed, and for it I am responsible: you have yours.

Gold has brought us here. See the finger of God: “Each of the great revolutions of the world has been marked by a sudden influx of gold.” Remember your privilege: “Gold,” says Columbus, “is an excellent thing. With gold one forms treasures. With gold, one does whatever one wishes in this world. *Even souls can be got into Paradise by it.*”

May the Church of Christ on this shore of the Pacific Ocean be pure and glorious, in the eyes of the whole earth, shining like the treasures of gold that God has laid in our lap. May it be, in all respects, like that temple of which the Jewish historian writes, “its appearance had everything that could strike the mind, or astonish the sight; for it was covered with plates of gold, so that when the eye rose upon it, it reflected so strong and dazzling an effulgence, that the eye of the spectator was obliged to turn away, being no more able to sustain its radiance than the splendor of the sun. On the top it had sharp-pointed spikes of gold, to prevent any bird from resting upon it, and polluting it. To strangers who were approaching, it appeared at a distance like a mountain covered with snow, for where it was not decorated with plates of gold it was exceeding white and glistening.”

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NOTE TO PAGE 5.—Since writing the above, L. W. SLOAT, Esq., of this city, has presented me with a coin inscribed, in *Chinese characters*, with the name of an Emperor, “KWAN-YUNG—CURRENT MONEY.” It was obtained north of the Columbia River from Indians, whose ancestors, they said, got it from people wrecked there before white men came into the country.

