

Communications.

REV. A. M. STEWART'S LETTERS—XXXII. MORMONS.

Ever since Cain went out from the presence of the Lord, the earth has been afflicted with revolts, rebellions, delusions, and fanaticisms. In modern times, Mormonism undoubtedly excels in credulity, fanaticism, and success. In its origin, not half a century since, it seemed contemptible, absurd, and even ludicrous. So opposed was it, also, to all the settled convictions of the human mind, with respect to things both in Church and State, that every thoughtful person was ready to say, "Let it alone; it is of men, and will soon come to naught." Such, no doubt, had been the result under the advised policy. Men, however, of hasty temper, unsettled judgment, and vindictive spirit, could not abide so slow an ordeal. Mormonism in its infancy was persecuted, and, as a consequence, swelled into importance, attracted and grew.

Like all other systems of error which have been successful in attracting adherents, Mormonism has embodied a large amount of truth. Pure error, naked falsehoods, unadulterated lies, do not take even with fallen humanity. The father of lies, when quoting Scripture, felt constrained to do it correctly. The Latter Day Saints accept, without change, our Protestant Bible, merely adding thereto some curious revelations to and through the "sainted" Joseph Smith.

THEIR PILGRIMAGE.

When driven from Ohio, Missouri, Illinois, and Iowa, the wretched, starving, half-naked fugitives started on a pilgrimage, which an army with banners dare not have attempted. Even Mahomet and his followers, on camels, would have undertaken it with much caution. How, under their condition, and without all perishing, they succeeded in traversing those fifteen hundred miles of reputed desert, seems even now a mystery. They settled, at length, upon a dry, and apparently barren soil, where they hoped never again to see or be troubled with Gentile intruders. At the time of their self-banishment, this hope seemed very probable, as neither explorer nor settler was likely, for ages, to spy into their safe retreat. The tide of westward human interests has gone with such accelerated motion, that, in their imagined retreat, and within a quarter of a century, they have been overtaken and surrounded by an immense foreign avalanche.

AGENTS FOR GOOD.

Whatever purposes the Almighty has to subserve with this strange mass of people hereafter, He has already effected purposes the most wise and beneficent, and for which no other agents seemed fitted. They have most successfully demonstrated, through necessity and thrift, the wonderful capacities and productiveness of immense portions of our almost boundless American desert, as it is still termed by ignorant travellers and stupid geographers. The territory they occupy was no more promising than countless other sections of Utah, Nevada, Wyoming, Idaho, Montana, and Colorado, and which would have been looked upon as hopelessly barren by explorers, miners, and emigrants save for the examples given by Mormon industry. By artificial watering they have turned a dry and parched land into fields, and orchards, and gardens, of more than ordinary beauty and fruitfulness. And this, also, in a climate of unsurpassed clearness, beauty, and healthfulness.

They have, moreover, been the instruments of saving much life. Had they not occupied that far interior and intermediate space, when, in a fever of excitement, from 1849 and onwards, caravans of men, horses, mules, and oxen left the Atlantic side for the California gold fields, multitudes would have perished. Each traveller across the continent; every wagon, stage-coach, horse, or footman; every soldier Uncle Sam sent to watch them, together with railroad surveyors, agents, and builders, have all paid ready, even thankful tribute, in money, for Mormon productions. By such processes, coupled with economy, industry, home manufacture, and consumption, that far interior community, numbering at present a hundred thousand, is fast becoming one of the wealthiest communities in the world. They are rich in horses, cattle, sheep, and poultry; in cereals, fruits, and vegetables; in manufactures and money.

SALT LAKE CITY.

It is the most quiet, orderly, and best governed city in the world. Among the Mormons, there is no disorder or outbreak; no profanity or intemperance. The city on the Sabbath is as quiet as a rural parish in Scotland or New England. Whatever disorder there may be, is created by Gentile intruders. The city proper numbers about twenty thousand. Its architectural beauty has certainly been overrated by tourists and writers; and this perhaps naturally enough, as such writers had travelled so long and so far without seeing a house, or scarce a human abode. The court-house and theatre are substantial structures. The great projected temple is as yet only even with the ground. The immense Tabernacle has no semblance of architectural beauty. The private establishment of Brigham Young is quite extensive, comprising several home-like mansions united together, surrounded with trees, and all enclosed by a high

wall, the enclosure being entered by a rather ponderous gate.

The city, in its winter costume, wears a pleasant and comfortable appearance, but in summer must be especially inviting. The original plan, which has generally been carried out, was for each family to have a lot of an acre and a quarter, thus affording space for shrubbery, fruit-trees, and a vegetable garden. By this arrangement the city covers a considerable space, combining city and country in a very agreeable manner. The streets are broad, cut each other at right angles, and along each side of every street there flows a stream of crystal water, led from the adjacent mountains. These constant streams nourish long rows of beautiful shade trees, which have been planted on each side of every street.

Concerning their domestic arrangements, but little was seen or heard. About such matters they are studiously reticent; when possible, silent. The evils of their system are carefully and quietly hidden away from Gentile intrusion. Of their future we need hardly speculate. In the amazingly rapid change and progress of events, some adjustment must, ere long, be forced upon them, more in consonance with the feelings and wishes of civilized nations. It seems a moral impossibility that an outrage so monstrous and repugnant as polygamy, can much longer exist in the midst of a great Christian community.

A. M. STEWART.

CHINA, FROM A CHRISTIAN STAND- POINT.—I.

Having twice visited China and lately returned from there, after a residence of four years in different parts of the empire, I propose to give some facts in regard to that most interesting country. I say, some facts—and mostly having a religious bearing, because the subject is too vast for the two articles which I have prepared.

To the friends of Christian missions, China has always been attractive; but only lately has this empire awakened universal interest among our own, and other western nations. It is one of the most remarkable facts of modern times, that the oldest and most populous empire of the world should seek the friendship and moral aid of the United States, the youngest and most powerful and promising of modern nations. No doubt, above any other people, God has selected our own country to be the Christianizer of China. The planting of new States on the Pacific slope in front of China and Japan, such as California, Washington, Oregon and Alaska; the completion of the Pacific railway, and the early construction of a ship canal across the Isthmus of Darien, all indicate the plan of God in bringing into closer relationship these two great nations. If our population continue to increase in the ratio of the last thirty years, one hundred millions of people will occupy our territory in the year 1900. At that time the whole Pacific slope, facing Asia, will team with this mighty restless American people, who, if true in using God's gifts of spiritual and political freedom, shall play the most conspicuous part in evangelizing the world.

At the present time, besides a large number of first class merchant vessels in the China trade, we have a monthly line of steamers from San Francisco to Shanghai and Hong Kong, touching on the route at the midway islands and at Kanagawa, Japan. Without exception, all things considered, these steamers are the finest in the world; and the voyage, embracing the calm Pacific and the inland sea of Japan, one of surpassing interest. The average time from San Francisco to Hong Kong by sailing vessels—the distance being about eight thousand five hundred miles,—is about fifty days, costing, for first-class passage, from \$125 to \$150. By steamer, the time is now about twenty-five days, and costs from \$250 to \$300 for a first-class passage. I desire to add here, that ministers and missionaries with their families, are taken from New York to China at three-fourths the above rates. Of course the Chinese come and go, by these steamers, at very low fares; there being special and excellent accommodations for them. At the present time there are about sixty thousand Chinese in California; some fifteen thousand being at work on the Central Pacific Railroad. The number of Chinese arriving on the Pacific coast is steadily increasing; and the time is not far distant when multitudes of them will be seen in our Western and Atlantic States, adding a new and difficult element in the problem of government. They offer, however, some compensations. They make the very best servants in the world; sober, skillful, industrious, cleanly, reliable, and willing to do all kinds of work. Any one who has resided in China will sustain me, I think, in this declaration. We need not be surprised, therefore, if in a few years, the question of domestic service in the United States shall be solved by the presence of large numbers of Chinese servants. Voluntary emigration (of men) is one of the great features of modern Chinese society. In California, the Sandwich and Philippine islands, in Java, Borneo, Singapore, Siam, Burmah, Australia, and elsewhere, this people are largely represented; and wherever they go, they better their condition by their order, sobriety, industry and economy. The influence which Americans have gained in China, and which ripened into fruit in the selection of an American to advocate and secure to China her position and rights among modern

nations, is just and legitimate. The record of American intercourse with China has been, for the most part, very honorable to our country. Our merchants have bartered, generally, in harmless and useful commodities; our consular and diplomatic representatives have been usually frank, considerate and just; while our missionaries have introduced a vast amount of material comfort and relief to the poor and afflicted; and scattered, far and wide, not only scientific and other secular knowledge, but the doctrines of a spiritual and better life.

I have often had the question asked me, What is the origin and real import of our recent treaty with China, and which is now being presented to European powers for acceptance? Believing that this treaty elevates the moral attitude of China, and places her more in sympathy with the highest Christian civilization, than with mere trade, I shall devote considerable space in answering the above question.

This treaty is not by any means, the expression of foreign mercantile circles in China, (for they generally oppose it;) but it had its origin in the conviction, forced upon the best minds of China, that a change was necessary in their foreign policy in order to save the empire from disintegration. Chinese statesmen are indebted a great deal to Christian missionaries for their enlightenment as to the dangers threatening China, and the means of preservation. It was the translation of Wheaton's International Law by Dr. Martin of the Presbyterian Board of Missions at Peking, and its study by the Prince of Kung and other eminent Chinese, that gave them to see how much would be gained every way, by abandoning their ancient pretensions, and by placing the Empire on an equal footing with other nations, under the jurisdiction and protection of international law. Heretofore, though China has been forced to make treaties with western nations, chiefly with reference to trade, yet she has refused to recognize the great family of nations as equals. She has claimed to be the Central Flowery Kingdom—at the head of mankind, whose ruler is the true and only representative of the Shangti or heavenly emperor. When we call to mind this old Chinese idea of government—an idea that pervades, and holds, and moulds the Chinese mind,—we see what an immense concession has been made by the rulers of that people to the spirit of Christian civilization, which recognizes the brotherhood and mutual obligations of man.

The Chinese theory of government, according to Dr. Williams, is this: that the whole human race have been under the authority of one head by superior powers. These powers, included under the comprehensive names of Tien and Ti, or Heaven and Earth, have delegated the direct control of mankind to the one man who was, and who at any time has been, the Emperor of China. It is this earthly Emperor alone, who makes, with heaven and earth, the Trinity of Powers, Tien, Ti, and Jin: or heaven, earth and man. The Emperor of China, therefore, has the position of Vice-gerent of heaven. And it seems impossible to the Chinese mind, to admit any other equal ruler on the earth. The inculcation and acceptance of this grand idea, more than armies and exacting civil rule, has held together for so many ages the vast Chinese empire. This claim to the title of *Ta Hwang-ti*, or August Emperor, has been acknowledged since the earliest times by nearly all other Asiatic sovereigns. All ambitious conquerors who have arisen in Asia have regarded their full title to be the Sovereign Monarch of the race as incomplete, until they had obtained the throne of China. For ages, kings and rulers in different parts of the East, have poured into the treasury of China their tribute, thereby acknowledging her claim to supreme honor. In the first place then, this treaty which is supplementary to that of 1858, recognizes China as an equal only among the nations. While on the one hand China yields the claim of superiority to outside barbarians, western nations, on the other hand, are to recognize and treat her as an equal, and not as fair game, to be fleeced, to be over-run, and to have forged upon her poisonous drugs and a domestic and foreign policy, under the pirate's plea that might makes right.

Again this treaty guarantees to the Chinese the control of China and the introduction of internal material changes. There has been a growing disposition among foreigners—the English and French especially,—since the last war with China, to dictate to her what should be her domestic and foreign policy—a dictation purely in the interest of trade and political power. In a vast empire like China, where civilization has crystallized, and which is based on moral ideas and not on material progress or physical force, internal changes should not be too sudden, so as to produce unrest, derangement and demoralization in the life of the people. In a vast empire like China, where population crowds upon population, the busy human hive must be kept at work, or famine quickly follows. And I would say here, that the recent outbreaks in different parts of China have had no political or religious connection at all with the great Taiping rebellion; but have been enormous riots produced by want, having no other object than mere plunder. The Taiping rebellion (terminating in 1864) was a religious and political movement, which aimed to snatch from the Tartar dynasty the Chinese throne, and re-establish it at Nankin, the ancient capital, under an emperor who claimed to be

the representative of the true God and of Jesus Christ his Son. At the outset (in 1850) and during its earlier development, the rebellion awakened intense interest on the part of Christian men; but when the cruelties of its leaders, and the wide spread ruin it was working were perceived, the whole movement was denounced. The Taiping leader (or Great Peace King, as the word means) like Mohammed, abolished idolatry by the sword and reigned in the name, and by the authority of God. On the fall of Nankin, the leader of the rebellion committed suicide, and the movement was abandoned; but it has produced untold suffering, though it has not materially prejudiced the Chinese against Christianity, except on the part of the high officials. What seems to be most wanting just now, is a better acquaintance on the part of China with Christian nations, and of these nations with China, appreciating each other's motives, plans and condition. The treaty, therefore, disclaims and discourages all practices of unnecessary dictation or intervention in the domestic administration of China, in regard to the penetration of the country by steamers, and construction of railroads, telegraphs or other material internal improvements; but binds foreign nations, in case such improvements are undertaken, to furnish suitable engineers, to whom China guarantees protection in person and property and a fair compensation.

Again, this treaty denies the peculiar "concession claims." When foreigners became somewhat numerous and commenced trade at treaty ports, the Chinese government appropriated, at each place, certain lands on which to construct dwellings, warehouses, and offices. After a while, when the population became numerous, the French and English especially organized municipal courts and a police, levied taxes, made laws, and claimed exclusive jurisdiction. The Chinese government was denied the right of eminent domain over her own territory. But this unjust assumption on the part of foreigners, the recent treaty denies, except so far as certain rights have been expressly relinquished by treaty.

Again, this treaty secures to China the neutrality of Chinese waters and territory in case of war between foreign nations; it opposes also the Coolie traffic, one of the most infamous institutions of the world. Macao, a Portuguese Roman Catholic port and colony, near Hong Kong, is the great seat of this trade. I have counted as high as eight baracoons for the lodgment of victims, and thirty first-class ships in the offing, waiting to receive on board these human cargoes. Of course, there are two sides to every question; and many believe that the Coolie trade, if properly conducted, would benefit China, the emigrants themselves and the countries to which they go. But the truth is, the business has always been in bad hands, and I suppose always will be, as there is something intrinsically degrading in it.

Again, this treaty guarantees to Christian missionaries and others, in every part of China all the rights which foreigners enjoy in the United States, and to China, the same rights here.

It is feared that under this clause the Chinese will introduce idolatry and heathen worship in the United States. In point of fact idol-worship (of the Chinese sort) has long ago been introduced into San Francisco; but there is no danger, whatever, that it will injure Christianity. To visit a heathen temple and witness the worship only makes us the more thankful to God that He has taught us the better way. According to the genius of our republican institutions, we cannot consistently refuse liberty of worship to any creed, however offensive that worship may be to the true God. In order to combat error and spread truth, the citizens of the United States may freely establish and maintain schools within the empire of China, and proclaim everywhere the Christian religion.

Finally, this treaty regards China in a just and Christian spirit; and places the United States as her best friend in selecting a representative American to advocate her claims before the bar of Christendom. There are two other Americans (besides Mr. Burlingame) whom I desire to mention in this connection, whose influence on the Chinese has been exceedingly great—I mean Drs. Bridgeman and Williams. Long years ago they entered China as members of the American Board of Foreign Missions. Among other great labors, they published the *Chinese Repository*, that fountain of all our correct knowledge of China. It is at present out of print; but it is worth more than all recent works put together—the epitome of it being Dr. Williams' *Middle Kingdom*. Among other contributions to Chinese literature, Bridgeman published in Chinese, a geography and history of the United States. That work has been extensively read in China and Japan. It reveals to the Chinese our origin as a nation; Washington, as the Father of his country; our religion and laws; our system of education; our national progress, and our political policy in reference to foreign nations. It taught the Chinese and Japanese that America desires no territory abroad; that her intercourse is purely commercial on a fair basis of exchange; and that her missionaries, and teachers, and physicians are actuated by heavenly motives, and not acting as the agents of government. Dr. Williams has contributed largely to our knowledge of China. His history of the Middle Kingdom; his English and Chinese vocabulary for mercantile pur-

poses; his contributions to the *Chinese Repository*, and his Lexicon of the language are all well known. He is now preparing his greatest work—on which his fame is to rest and increase with the centuries, a lexicon of the leading dialects of China. For many years he has resided at Peking as our Secretary of Legation or Acting Minister, and is a man of unsurpassed ability and intelligence on Chinese subjects. Dr. Williams has always had the ear of Chinese statesmen; and especially of the Prince of Kung; and I assert, without fear of contradiction, that Mr. Burlingame owes greatly to this thoughtful and Christian scholar, not only his success as Minister at Peking, but his present exalted position as a Chinese mandarin.

V. D. COLLINS.

THE CHICAGO SOROSIS.

A travelling correspondent in the West sends us the following notes:

On the day of my arrival, the Chicago Sorosis were holding a State Convention. As this was the prominent excitement during my stay, I looked in upon them several times. Instead of one, there were two conventions held, one at Library Hall, and the other at Crosby's Music Hall. The former, which was the largest and most popular, met for the purpose of considering the subject of female suffrage simply. The latter extended the invitation to "all, without regard to sex, color, position or creed . . . to attend and take part in the discussions, especially those interested in perfecting our government, by extending to all the people the right of suffrage, and securing to them equal rights." This convention was small in numbers, and ultimately coalesced with the other. Speeches were made by Mrs. Stanton, Miss Anthony, Rev. Edward Beecher, Rev. Robert Collyer, Rev. H. L. Hammond, and others. The discussions were not one-sided, as Rev. Mr. Hammond and Rev. Robert Laird Collier both spoke in opposition. It was remarked by several that the ladies made the best speeches. At the close of the convention in Library Hall, a spirited impromptu debate arose between Miss Anna E. Dickinson and the Rev. Robert Laird Collier. Miss Dickinson, having been persistently called for by the audience, took, as the basis of her remarks, an assertion that Mr. Collier had made, "that, during the meeting of the convention, not a single logical argument had been employed in behalf of female suffrage." For this declaration he was handled quite severely by the caustic tongue of the fair debater. The audience seemed to enjoy the controversy greatly. It ended by the chairwoman closing abruptly, as the hall was needed for the evening lecture. The earnestness and enthusiasm of the convention was unmistakable. In the faces of the active participants, a great amount of intellectuality was perceptible. There were no new arguments used. In favor, the necessity of opening new avenues for woman's employment, and the increased purity of politics through the introduction of a fresh element, were insisted upon. The opposition doubted whether suffrage would accomplish all that was anticipated by its sanguine advocates, and urged that a difference in physical constitution, and the peculiar relations of woman to the family would forever debar her from any extended interest in governmental affairs.

THE GROWTH OF CHICAGO.

The growth of this city is unprecedented. One of the newspapers a short time ago enumerated the increase in buildings during the past season as follows: Residences finished, 2,000; residences unfinished, 1,000; business stores and offices, 1,000; churches, 25; school-houses, &c., 20; various buildings in the outskirts of the city, 3,000; others that were to be finished before the close of last year, 1,000—total, 8,045 new structures, valued at \$25,000,000. Already are the most sanguine looking forward to the time when Chicago will number a million inhabitants, and are preparing by the extension of the city limits, the erection of palatial buildings, and the provision of magnificent parks to make it worthy to be called the metropolis of the West.

FARWELL HALL.

On Sabbath evening the writer visited Farwell Hall. The advertisement read that there was to be sacred music by the Hutchinson family, and Mr. D. F. Moody was to preach. Farwell Hall is an apartment of elliptical form, holding about 3,000 people. It is finely frescoed on the walls, and the ceiling is ornamented with numerous Scriptural scenes from Old and New Testament history. Mr. Moody's manner does not strike a stranger very favorably. It is brusque and unimpressive. But when he becomes interested in his theme, you are disposed to forget his felicitous manner in the earnest desire of the speaker to do his auditors good. Your correspondent was highly pleased at meeting among the audience our excellent District Secretary of Home Missions for the Pacific coast, Rev. A. M. Stewart.

After the principal service, the audience were invited to a prayer-meeting in the Lecture Room. Upon entering, the room was found well filled. Here a half-hour was spent in prayer and exhortation. On request, six young men arose for prayer. Mr. Moody desired these to remain for religious conversation. The two services were admirably managed to gather up all the results of spiritual impression. Fearing to tire your patience with the length of my letter I must conclude.

M. P. J.