

# CHINESE DISCOVERY OF AMERICA.

Pekin's Startling Revelation of Oriental Exploration Unexpectedly Corroborated by Evidence Found in Mexico.

WAS the real Columbus a Chinaman? This astounding question is raised by a statement that has just come from Peking, reinforced by recent remarkable discoveries in Mexico, says the New York Herald. In the loot of one of the palaces in the Forbidden City there was found an authentic historical document telling of the discovery of this continent in the fifth century of our era by five Buddhist monks, who voyaged from China to a distant land now deemed certain to have been Mexico.

The document is from the pen of a historian named Li Yen Shan, who lived in the beginning of the seventh century, and it tells the story as it was related by one of those monks, who, more fortunate than his companions, returned from the New World in safety, in the year 499 A. D. He described the newly discovered country, which he called Fu-Sang, as situated some seven thousand miles to the east of China. The distance is stated in li, three of which are about equal to one of our miles.

The wonderful discoveries of the capitol of the ancient Montezumas by workmen who were making an excavation for a sewer in Escalilleras street, immediately back of the great cathedral in the modern City of Mexico, a few days ago, corroborate to an amazing degree the statements in the historical document of Li Yen Shan.

In the first place, no less than a thousand genuine jade beads were unearthed. Now, these beads were known as "Aztec diamonds," the most prized of all their possessions. The possession of these jade objects by the Aztecs is regarded by archaeologists as the strongest link in the chain of evidence indicating the presence of Chinese in Mexico hundreds of years ago. No jade in its natural state has ever been found in Mexico. China is



MEXICAN CARGO CARRIERS WEARING RAIN COATS LIKE THOSE CHINESE USE.

the only place where it is found, or ever has been found, so far as is known. The very fact so well known to all historians that jade was so highly prized by the ancient Aztecs—prized far above gold and silver and all precious stones—further indicates that it was not a native product, but a rarity from some foreign country.

Second—The ancient Chinese were as fearless seamen as the Norsemen. It is a well known fact that the mariner's compass is of Chinese origin. Time and again Chinese junks have been found stranded on the shores of Alaska, British Columbia and as far south as Oregon. This proves the seaworthiness of their craft.

Third—The great oceanic current which flows northward up the eastern coast of China passes along the southern edge of the Aleutian Islands chain and then sweeps down to the south again, past the shores of Alaska, British Columbia and California. Everything set adrift or dropped overboard on the coast of China comes to America by this route.

Fourth—Pictures of old thatched roofed shelters in Oaxaca are strikingly

a numerous aboriginal people possessing the only true monosyllabic language—a language in structure singularly like the Chinese—found in that part of the world. The hieroglyphic characters used in writing by the Mayas of ancient Yucatan and Mexico somewhat resemble those employed by the Chinese. The Chinese characters of to-day are merely modifications of hieroglyphics which are more or less pictographic.

Sixth—The ancient Chinese symbol representing the male and female prin-



SEA GOING CHINESE JUNK.



WRECK OF A CHINESE JUNK FOUND ON THE COAST OF ALASKA.

ciples of generation, which is distinctly Oriental, was found carved in a block of stone, which seemed to have been part of an ancient altar. Professor E. T. Hamy, of the Trocadero Museum, discovered this long before the recent discovery in Peking of the Li Yen Shan document. Other Mexican images, with figures having Chinese turbans and Oriental features, have been found in Southern Mexico, according to Professor Saville, of the American Museum of Natural History. He does not think the Chinese ever lived on this continent, but admits that there is striking evidence of the knowledge of things Chinese in old Mexico.

Here is the original document: "Fu-Sang is situated about 20,000 li to the east of the country of Tahan and an equal distance to the east of China. It has many trees, whose first sprouts resemble those of the bamboo, and which serve the natives as food. The fruit is red and shaped like a pear. The bark of the tree is prepared in the same manner as hemp, to be manufactured into cloth and flowered stuffs, and the wood serves for the construction of houses. The inhabitants have a system of writing, and make paper from tree bark. They possess neither arms nor troops, and they never wage war.

"According to the laws of the kingdom, there are two prisons, one in the north, the other in the south. Those who have committed trifling faults are sent to the latter, those guilty of graver crimes to the former. The male and female prisoners are allowed to marry each other, and their children are sold as slaves. When a man of superior rank commits a crime the people assemble in great numbers, seat themselves opposite the offender, partake of a banquet, and take leave of the condemned person as of one who is about to die. Cinders are then heaped about the doomed man. For

"Deer are raised just as cattle are in China, and cheese is made from the milk of the females. A kind of red pear is found there which is good at all seasons of the year. Grape vines also are plentiful. There is no iron, but copper is met with. Commerce is free, and the people are not given to haggling about prices.

"This is the manner of their marriages: When a man wishes to wed a girl he erects his cabin just before the door of her's. Every morning and evening he waters and weeds the ground, and this he continues to do for a whole year. If by the end of that time the girl has not given her consent to the union his suit is lost and he moves away, but if she is willing he marries her. The marriage ceremony is almost the same as that observed in China.

"Images of the spirits of the dead are placed on a kind of pedestal, and prayers are addressed to them morn-

ing and evening. The King does not meddle with affairs of government until he has been three years on the throne.

"In former times the religion of Buddha was unknown in this country, but in the fourth of the years ta ming, in the reign of Hiao-wou-ti, of the Soung dynasty, five missionaries from the country Ki-pin went to Fu-sang and there diffused the Buddhist faith. They carried with them sacred books and images; they introduced the ritual and inculcated monastic habits of life. By these means they changed the manners of the people."

Naturally, the most striking remains



MAYA INDIAN OF YUCATAN, SHOWING ORIENTAL PHYSIOGNOMY.

left behind by the ancient people of Yucatan and Southern Mexico are architectural, some of the ruins being in a very fair state of preservation. Many of the buildings look like Buddhist temples—vast caves of stones, dark and windowless. One finds in the carvings on the ancient buildings of Yucatan and Southern Mexico a noticeable likeness to grotesque Chinese carvings, walls and pillars being adorned with countless human heads,



OLD GUADALUPE HUT WITH THATCHED ROOF LIKE CHINESE HUT.

more or less caricatured, and with other fantastic designs. The artists of that vanished race appear to have had a great fancy for making masks for corpses and death's heads of incrustured work. Representations of snakes and monkeys are numerous.

Like the Chinese, the Mayas had a wonderfully elaborate calendar system, which embodied so many elements of accurate chronology that it amazes European scholars to-day.

Big Domes. St. Paul's, London, has a dome 112 feet in diameter; St. Peter's, Rome, is 136 feet across.

## REVEALED THE COAL'S VIRTUES.

Obadiah Gore Said to Be the First to Use the Black Diamonds.

There are a number of stories as to the way in which the value of coal was first discovered, and the Buffalo Express adds to the number by printing in a recent number the picture of Obadiah Gore, who, it is claimed, was



(The first man who made use of anthracite coal.)

the first man to make use of anthracite coal.

Obadiah Gore and his brother Daniel, says the Express, discovered that anthracite coal would burn; consequently they made known its value. Obadiah served in the army of Washington from the beginning of the Revolutionary War, and lived after the war in Sheshquin, Bradford County, Penn., where he was judge of the local court for some years.

Daniel Gore had a farm and dwelling three miles north of Wilkesbarre. On a farm adjoining his to the north was a bed of rock, which came to the surface. A question arose as to whether it was a form of coal. It was tried in fireplaces on wood fires and failed to be of use. Daniel Gore experimented with it in the blacksmith's forge and established the possibility of its combustibility.

It should be remembered that blacksmithing was an important industry in the early days of the settlement of this country. The local blacksmith of the Wyoming Valley was no exception to rule. Implements of farming, also fixtures of houses, such as hinges, door handles and latches, nails, etc., together with kitchen utensils, andirons, cranes, hooks and trammels, such as were then in use, were made in the blacksmith shop.

The Gore family in question, when the American colonies revolted against the tyranny of England, proved themselves sturdy patriots and defenders of their country's cause.

## The Oyster Girls of Arcachon.

There is a quaint little town in France where women do a great share in the natural industry of the place, and though no claim is made for them as advanced women, they wear male attire when pursuing their trade. Arcachon is the name of this little French village, and it lies on an inlet of the Golfe de Gascoigne, not far from Bordeaux. It consists of two towns, and is said to be unique of its kind. The one situated on the shore, with its shops, markets and streets, is the summer, or Ville d'Ete, the winter town, or Ville d'Hiver, nestling cozily above amidst far extending pine forests on sandy hills or dunes. With the excep-



TYPICAL OYSTER GIRL OF ARCACHON.

tion of two hotels, the Ville d'Hiver is composed of about 300 independent villas, standing amidst their own gardens, the pines being all around. The avenues are laid out serpentine fashion, to avoid air currents; nothing but low hedges or light fences separate the different gardens. Neither terraces of houses are tolerated, nor shops, the result being quite park-like, and the eye, even in full winter, is refreshed by living masses of green. From the heights one gets a fine view of the Ville d'Ete, the fishing boats and "Oyster Park."

Here the oyster girls follow their trade. When the boats come in they work on the floats near the shore, and present a picturesque appearance in their knickerbockers, big hats and sa-bots. The accompanying picture shows them as recently photographed.

## DR. TALMAGE'S SERMON

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject: Apples of Gold—An Appropriate Word May Decide One's Destiny—The Power of Little Things—Value of Sympathy.

(Copyright 1901.) WASHINGTON, D. C.—In this discourse Dr. Talmage shows an open door for any one who desires to be useful, and illustrates how a little thing may decide one's destiny. The text is Proverbs xxv, 11 (revised version), "A word fitly spoken is like apples of gold in baskets of silver."

A flitree basket loaded with fruit is put before us in the text. What is ordinarily translated "pictures" ought to be "baskets." Here is a silver network basket containing ripe and golden apples, pipings or ripples. You know how such apples glow through the openings of a basket of silver network. You have seen such a basket of fruit on many a table. It whets the appetite as well as regales the vision. Solomon was evidently fond of apples, because he so often speaks of them. While he writes in glowing terms of pomegranates and figs and grapes and mandrakes, he seems to find solace as well as lusciousness in apples, calling out for a supply of them when he says in another place, "Comfort me with apples." Now you see the meaning of my text, "A word fitly spoken is like apples of gold in baskets of silver."

You see the wise man enlorges just one word. Plenty of recognition has there been for great orations—Cicero's arraignment of Catiline, the philippic of Demosthenes, the five days' argument of Edmund Burke against Warren Hastings, Edward Irving's discourses on the Bible and libraries full of prolonged utterances—but my text extols the power of one word when it refers to "a word fitly spoken."

This may mean a single word or a small collection of words—something that you can utter in one breath, something that you can compact into one sentence. "A word fitly spoken"—an encouraging word, a kind word, a timely word, a sympathetic word, an appropriate word. I can pass right down the aisle of any church and find between pulpit and front door men whose temporal and eternal destinies have been decided by a word.

I tell you what is a great crisis in every man's history. It is the time when he is entering an occupation or profession. He is opposed by men in middle life because they do not want any more rivals, and by some of the aged because they fear being crowded off and their places being taken by younger men. Hear the often severe and unfair examinations of young lawyers by old doctors, of young doctors by old doctors, of young ministers by old ministers. Hear some of the old merchants talk about the young merchants' trowels and hammers and scales often are jealous of new trowels and new hammers and new scales. Then it is so difficult to get introduced. How long a time has many a physician had his sign out before he got a call for his services and the attorney before he got a case! Who wants to risk the life of his family to a young physician who got his diploma only last spring and who may not know measles from scarlatina, or to risk the obtaining of a verdict for \$20,000 to an attorney who only three years ago read the first page of Blackstone?

How is the young merchant to compete with his next door bargain maker, who can afford to undersell some of his competitors because he can more than make it up by the profit on other things or has failed three times and had more money after each failure? How is that mechanic to make a livelihood when there are twice as many men in that trade as can in hard times find occupation? There are in this moment thousands of men who are just starting life for themselves, and they need encouragement—not long harangue, not quotation from profound books, not a page, not a paragraph, but a word, one word, fitly spoken.

Why does not that old merchant, who has been forty years in business, go into that young merchant's store and say, "Courage." He needs only that one word, although, of course, you will illustrate it by telling your own experience and how long you waited for customers, and how the first two years you lost money, and how the next year, though you did better, illness in your household swamped the surplus with doctor's bills. Why does not that old lawyer go into that young lawyer's office just after he has broken down in making his first plea before a jury and say that word with only two syllables, "Courage." He needs only that one word, although, of course, you will illustrate it by telling him how you broke down in one of your first cases, and got laughed at by court and bar and jury, and how David broke down at the start, and how hundreds of the most successful lawyers at the start broke down. Why do not the successful men go right away and tell those who are starting what they went through, and how their notes got protested and what unfortunate purchases they made, and how they were swindled, but kept right on until they reached the golden threshold of men who are just starting to favor the new beginner and say they wish him well put obstacles in his way.

There are so many men who have all the elements of usefulness and power except one—courage. If you can only under God give them that, you give them everything. In illustrating that one word show them that every man that ever amounted to anything had terrific struggle. Show them what ships Decatur had to fight, and what a mountain Hannibal had to climb, and what a lame foot Walter Scott had to walk with, and that the greatest poet who ever lived—Milton—was blind, that one of the greatest musicians of all the ages—Beethoven—was deaf, and that Stewart, in some respects the greatest merchant that America ever saw, began in his small store, dining on bread and cheese behind the counter in a snatched interregnum between customers, he opening the store and closing it, sweeping it out with his own broom and being his own errand boy. Show them that within ten minutes' walk there are stores, shops and factories and homes where as brave deeds have been done as those of Leonidas at Thermopylae, as that of Horatius at the bridge, as that of Colin Campbell at Bala-klava. Tell them what Napoleon said to his staff officer when that officer declared a certain military attempt to be impossible. "Impossible" said the great commander. "Impossible is the adjective of fools!"

Show them also that what is true in worldly directions is more true in spiritual directions. Call the roll of prophets, apostles and martyrs and private Christians from the time the world began and ask them to mention one man or woman greatly good or useful who was not depreciated and flailed and made a laughing stock. Racks and prisons and whips and shipwrecks and axes of beheading did their worst, yet the heroes were more than conquerors. With such things you will illustrate that word "courage," and they will go out from your presence to start anew and right, challenging all earth and hell to the combat.

The word "courage," fitly spoken with compressed lips and stout grip of the hand, and an intelligent flash of the eye, well, the finest apples that ever thumped on the ground in an autumn orchard, and were placed in the most beautiful basket of sil-

ver network before been appetites could not be more attractive.

Furthermore, an comforting word fitly spoken is a beautiful thing. No one but God could give the inventory of sick beds and bereft homes and broken hearts. We ought not to let a day pass without a visit, or a letter, or a message, or a prayer consolatory. You could call five minutes on your way to the factory, or you could leave a half hour earlier in the afternoon and fill a mission of solace; you could brighten a sick room with one chrysanthemum; you could put a postscript to a letter that would bring the joys of heaven to a soul; you could send your carriage and give an afternoon airing to an invalid on a neighboring street; you could loan a book with some chapters most adapted to some particular misfortune. Go home today and make out a list of things you can do that will show sympathetic thoughtfulness for the hardly bested. How many dark places you might illumine! How many tears you could stop or you already dried, you could wipe away! How would like Jesus Christ you might get to feel! So sympathetic was He with beggary, so helpful was He for the fallen and so stirred was He at the sight of droopy, epilepsy, paralysis and ophthalmia that, whether He saw it by the roadside, or at the sea beach, or at the mineral baths of Bethesda, He offered relief. Cultivate genuine sympathy, Christlike sympathy. You cannot successfully dramatize it. False sympathy Alexander Pope sketches in two lines:

"Before her face her handkerchief she spread  
To hide the flood of tears she did not shed."

There are four or five words which fitly spoken might soothe and emancipate and rescue. Go to those from whose homes Christ has taken to Himself a loved one and try the word "reunion." How under wintry sky, but in everlasting springtime; not a land where they can be struck with disease, but where the inhabitant never says, "I am sick;" not a reunion that can be followed by separation, but in a place "from which they shall go no more out forever." For emancipation and sighing, immortal health, Reunion, or if you like the word better, anticipation. There is nothing left for them in this world. Try them with heaven. With a chapter from the great book open one of the twelve gates. Give them one note of seraphic harp, one flash from the sea of glass, one clatter of the hoofs of the horses on which victors ride. That word reunion or anticipation fitly spoken—Well, no fruit heaped up in silver baskets could equal it. Of the 2000 kinds of apples that have blessed the world not one is so mellow or so rich or so aromatic, but we take the suggestion of the text and compare that word of comfort fitly spoken to apples of gold in baskets of silver.

Or the man astray may have an unhappy home, and that is enough to wreck any one. We often speak of men who destroy their homes, but do not say anything about the fact that there are thousands of wives in American who by petulance and fretting and inconsideration and lack of economy and all manner of disagreeableness drive their husbands into disrepair. The reason that these thousands of men and their evenings in clubhouses and taverns is because they cannot stand it at home. I know men who are thirty-year martyrs in the fact that they are awfully married. That marriage was not made in heaven.

Without asking divine guidance they entered into an alliance which ought never to have been made. It is that matter with many men and women. They may be very brave and heroic and say nothing about it, but all the neighbors know.

Now, if the man going wrong has such domestic misfortune be very lenient and exonerating in your word of warning. The difference between you and him may be that he is going down if you had the same kind of conjugal wretchedness.

Besides that, you had better be merciful in your word of warning, for the day may come when you may need some one to be lenient and exonerating to you. There may be somewhere ahead of you a temptation so mighty that unless you have sympathetic treatment you may go under. "Oh, no," says some one; "I am too old for that." How old are you? "Oh," you say, "I have been so long in active business life that I am clear past the latitude of danger." There is a man in Sing Sing penitentiary who was considered the soul of honor until he was fifty years of age, and then committed a dishonesty that startled the entire commercial world.

In mentioning fine arts people are apt to speak of music and painting and sculpture and architecture, but they forget to mention the finest of all the fine arts, the art of doing good, the art of helping others, the art of saving men.

An art to be studied as you study music, for it is music in the fact that it drives out moral discord and substitutes harmony. An art to be studied like sculpture, for it is sculpture in the fact that it builds a man not in cold statue, but in immortal shape that will last long after all pentecostal marble has crumbled.

An art to be studied as you study architecture, for it is architecture in the fact that it builds a soul, and a soul that is eternal in the heavens. But an art that we cannot fully learn unless God helps us. Ourselves saved by grace divine, we can go forth to save others, and with a tenderness and compassion and a pity that we could not otherwise exercise we can pronounce the warning word with magnificent result.

The Lord said unto the prophet Amos, "Amos, what seest thou?" and he answered, "A basket of summer fruit." But I do not think Amos saw in that basket of summer fruit anything more inviting and luscious than many a saved man has seen in the warning word of some hearty, common sense Christian adviser, for a word fitly spoken is "like apples of gold in baskets of silver."

So also is a word of invitation potent and beautiful. Who can describe the drawing power of that word, so small and yet so tremendous, "Come!" It is a short word, but its influence is as long as eternity; not a sesquipedalian word spreading its energy over many syllables, but monosyllabic. Whether calling in wrong direction or right direction, many have found it irresistible. That one word has filled all the places of dissipation and dissoluteness. It is responsible for the abominations that curse the earth. Inquire at the door of prisons what brought the offender there and at the door of almshouses what brought the pauper there, and at the door of the lost world what was the cause of the incarceration, and if the inmates speak the truth they will say, "The word 'come' brought us here." Come and drink. Come and gamble. Come and sin. Come and die. Pronounce that word with one kind of infection, and you can hear in it the tolling of all the bells of conflagration and woe.

The chief baker in prison in Pharaoh's time saw in dream something quite different from apples of gold in baskets of silver, for he said to Joseph, "I was also in a dream, and behold, I had three white baskets on my head, and in the uppermost basket there was all manner of baked meats for Pharaoh, and the birds did eat them out of the baskets on my head." Joseph interpreted the dream and said it meant that his head should be beheaded, and the birds would eat his flesh. So many a man has in his own bad habits omens of evil that peek at him and foretell doom and death.

FAC SIMILE OF THE CHINESE RECORD OF THE DISCOVERY OF AMERICA.

扶桑在大漠國東二萬里土多木  
RU SANG IS SITUATED (FROM THE GREAT HAN COUNTRY (MEANING CHINA) TO THE EAST TWICE TEN THOUSAND LI (ABOUT THE DISTANCE ACROSS THE PACIFIC) THE REGION (HAS) MANY TREES



MEXICAN HIEROGLYPHS LIKE THOSE FROM WHICH MODERN CHINESE CHARACTERS ARE DERIVED.

WATER RABBIT PEPPER BEAN DRUM KNIFE HOUSE MAGUEY DOLL ROAD MAT EAGLE NOBLE BALL-PLAY LEG GOWN GRASS WAR QUAIL.

slight faults the criminal alone is punished, but for a serious crime his children and grandchildren suffer with him, and in some extraordinary cases his sin is visited upon his descendants to the seventh generation

Fifth—In Southern Mexico are found