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AN INDEPENDENT JOURNAL,

DEVOTED TO HAWAIIAN PROGRESS.

PUBLISHED AND EDITED BY

T. CRAWFORD MACDOWELL.

WEDNESDAY, OCT. 2, 1878.

Why Should the Chinese Go?

A Pertinent Inquiry from a Mandarin High in Authority.

[From the California Argonaut.]

You will doubtless gather from the superscription and general appearance of this letter that I am what Europeans in the abundance of their vanity, would be very likely to regard as an anomaly—an educated Chinaman. In a word, I speak and write your language, as I believe, correctly. And it is because of this slight accomplishment that my general unworthiness has been overlooked by my countrymen residing in California, and I have been selected by them to communicate to the public the Chinese side of the Chinese question. The *Argonaut* has been especially preferred as the medium for the promulgation of these views on account of its reputed fairness to all.

The cry is here that the Chinese must go. I say they should not go; that they can not go; will not go. More than this, that, were it conceivable that they went, your State would be ruined; in a word, that the Chinese population of the Pacific coast have become indispensable to its continued prosperity, and that you cannot afford to part with them upon any consideration.

If this be true—and I believe I can demonstrate it even to your satisfaction—the truth is an important one. It concerns every element of the future social life of California; it lies at the basis of your industries; it is bound to subvert that demagogueism by which your politics, as you call it, have been degraded to a level scarcely higher than incendiarism, pillage and murder.

Before I begin, let me describe the spirit in which I propose to discuss this subject. In the first place I intend to be just; to differ from you honestly; to be influenced by neither prejudice, hatred, nor resentment; to employ no specious arguments; to set up no weak issue, the easier to demolish it; to employ respectful language; to advance no facts which are not either well known to history or established in the course of the discussion itself.

Clothed in this dignity of discourse, I enter the lists without fear. I am upon your soil; I am surrounded at the best by unsympathetic spectators; my only buckler is the truth, my only weapon your language, the peculiarities of which can never be wholly mastered by a foreigner. Far from complaining of any disadvantage in these respects, I am free to own that no soil is freer, no assemblage more noble, no regulations more just, than those which claim the proud title of American.

And now let the heralds be heard and my grievance stated. Hear oh, ye just and valiant men, ye beauteous and compassionate women, the plaint of Kwang Chang Ling, a *literate* of the first class, a warrior and noble, a leader of the Chinese and a representative by authority.

The first intercourse in modern times between Europe and China took place in the early part of the thirteenth century, when Genghis Khan, our first Mongol emperor, carried an imperial army and the curse of Deism, or, as you now call it, Unitarianism (I use the word advisedly), through idolatrous Russia. In 1235, Oktai, son of Genghis, dispatched his nephew, Batu Khan, with 500,000 men, who, in the same cause, conquered Russia, Poland and Silesia, including the strongly fortified cities of Cracow and Lublin. This prince met and overthrew in battle, Prince George II., of Prussia; Henry, Duke of Breslau; and Bela, IV., of Hungary; only resting his victorious army after he had encamped in Dalmatia and floated the ensign of China above the Venitian sea.

In 1240, and while still occupied in that religious regeneration of Eastern Europe which had been commenced by the illustrious Genghis, Prince Batu died, leaving command of the army of occupation to Prince Barkah. In 1245, after news had reached Europe of the conquest of Jerusalem by the Kharizmians and the treacherous massacre of the Knights Templar and other Christian inhabitants, the Seventh Crusade was proclaimed, and Pope Innocent IV., of Rome, and Louis IX., of France, united in an entreaty to the Chinese prince to combine with them in chastising the Moslem. This request he was inclined to grant for two reasons: First, the Chinese sympathized with Christianity, which had been tolerated and allowed to be preached in China since the advent of the Nestorian Olopwen in 636; second, at the time of Prince Batu's death he was preparing a force to conquer Turkey and uproot Mohammedanism. But, insurrection breaking out in Russia, Barkah was compelled to march thither and forego the pleasure of uniting his forces with those of the Christian monarchs. When, at a later period, Pope Boniface VIII. sent a number of Catholic missionaries to our country, they were received with kindness and permitted to preach their doctrines without molestation.

So much for the first intercourse between China and modern Europe. To you, Genghis Khan was a cruel marauder at the head of an army of robbers and murderers, who overran Eastern Europe for spoil. To us, he was a great religious leader, who sought to uproot idolatry and establish a pure and simple deism in its place. The idea of leaving a rich country like China to find spoil upon the steppes of Russia, or amongst the wretched peasants of Prussia or Hungary, is absurd. If our generals had been after spoil, they would have marched into Western Europe after it. There was no physical obstacle to stop them. They had more men-at-arms equipped and encamped in Dalmatia than all Europe could have raised in a year. But there was a moral obstacle in the way. Western Europe was a Christian country, and with the religion of Christ the Chinese leaders had no quarrel. And so, from the confines of Christendom, within whose borders they never entered, these half a million warriors, with whom Prince Barkah had crossed the Danube, were marched back over five thousand miles, chiefly of arid wastes, to the Flowery Kingdom and their homes.

If you have anything in the history of your civilization to match the magnitude of these expectations, the distances they traversed, the grandeur of their mission, and the sublime restraint they exercised toward Christian Europe, we Chinamen would be glad to hear of it. I am sure you will not find it in the expeditions of Cortes or Pizarro, who, between them and in the name of your religion, butchered several millions of the peaceful and inoffensive inhabitants of Mexico and Peru, and reduced the remainder to the cruel slavery of the mines. Nor is it to be found in the annals of the Thirty Years War, nor in the records of the Inquisition.

But it is not to invite such comparisons that these episodes of history have been introduced. My object is a higher one. This is to compare the military power and resources of China and Western Europe at three critical periods of their intercourse—at the period of the Chinese invasions of the thirteenth century, at the opening of maritime commerce by Europeans in the sixteenth century, and at the present time.

When the hosts of Batu Khan overlooked the Adriatic Sea, they were clad in steel armor and mounted upon fleet horses. Their arms consisted of the sword, battle-ax, mace, bow-guns, and culverin. With the exception of the pieces used by the Arabs in Spain, who had obtained a knowledge of gunpowder from China, through commercial channels, these culverins where the only artillery in Europe. In a word, the arms and accoutrements of the Chinese were at that period vastly superior to those employed throughout Europe generally; the numbers of their armies were far greater, and their discipline was perfect; and as to their prowess, this is attested by their conquests, and still more by the almost entire silence of European history concerning them.

At this period, save in Mohummedan Spain, Western Europe was steeped in poverty, ignorance and despair. Its civilization had been long decaying; its population had dwindled from sixty millions, in the time of the Antonines, to thirty millions when the Inquisition was established. Society had become so debased that in the eleventh century human beings were employed as a circulating medium in Britain, and the price of a man was less than that of a hawk.

In the twelth century, and as a sign of his superiority, Pope Celestine III. Kicked the crown off the head of the Emperor, Henry IV. Kings then lived in huts, and peasants in holes in the ground, where they slept with the pigs. The common garment was a sheepskin, which war worn through life. That of Thomas a' Beckett had to be peeled from off his back after he died. Woolen garments were worn at a later date, and at first only by the feudal lords and their principal retainers. As for undergarments, these were only known to the Arabs.

The continent was divided into a great many number of petty kingdoms—in France alone there were twenty-nine, each with its own dynasty and history—and each kingdom into an infinite number of feudatories. The kings were mere figure-heads; the real power lay locally with the feudal lords, and continentally with the Pope. Indulgences were bought and sold in open day; the grossest sensuality prevailed, and every tendency toward progression was smothered in the folds of a sordid ecclesiasticism and a profligate aristocracy.

In a word, in the thirteenth century, China stood at the heighth of her power and magnificence; Europe at the lowest point of her decadence. Magna Charter was not written until 1215, and had to be confirmed above fifty times during three centuries before its reforms were assured. Coal—that illimitable reservoir of mechanical force, which has subverted the relations and revolutionized the history of races—was not discovered in Newcastle until 1239, nor made an article of traffic until 1381. The Crusades, the inventions of gunpowder and printing—both obtained from China—the discovery of America, the reformation; in short, all of those causes or influences to which the civilization of modern Europe has been variously ascribed, had yet to occur. When these did occur Europe rose to power, whilst at the same time, China, from causes which I need not enter into here, fell into decay. We have seen how China behaved toward Europe when the latter was at her mercy. We have next to trace the attitude of Europe toward China upon the opening of Oriental commerce and since that time—that is to say, ever since Europe has become the stronger. This exchange of conditions had partly occurred before the Portuguese rounded the Cape of Good Hope. At this period China was in a decaying and feudal condition, while the causes referred to were soon to infuse fresh life, vigor and resources into Europe. It was the Europeans who were now the better armed and equipped. Their ships, their artillery, their small arms, were all better than ours. We shall presently see what use they made of them.

Meanwhile, let us rapidly glance at the condition of the Celestial Empire. It was, as I have stated, in a feudal condition, and so, in a great measure, it continues to this day. Although the just pride of the Emperor will not permit him to admit the fact, his power over the numerous provinces, islands, and vassal and tributary states, which compose his dominions, is far from complete.

Europeans do not appear to understand this condition of affairs; yet it has had much to do with their misunderstandings of my countrymen. The foreigners who have at various times sought and obtained imperial permission to trade at certain ports of China supposed, perhaps, when this permission was obtained, that they had a complete right to trade. But this by no means followed. There remained to be obtained the permission of the feudatory or local authorities of the territories in which the trading was to be done. This permission was not always sought after, and forcible attempts were made to trade without it—attempts that invariably gave rise to further misunderstandings.

As feudalism of the type now existing in China has been long since extinguished in Europe, it is difficult to illustrate the injustice of these attempts by reference to any governmental arrangements that now exist in the Western World. The best simile I can think of would be furnished by an effort on the part of foreigners to lay a railroad through the United States under a charter from the Federal Government, and without obtaining permission from the States. But, after all, the resemblance between feudalism and federalism is very faint. Happily for Americans the Federal Government possesses sufficient military strength to keep the States in subordination, and the States sufficient respect for the Federal Constitution not to defy its authority; but such is not the case in China, nor has it been for several centuries. The great vassals of the empire divide much of its power between them; sometimes they even create the Emperor.

It was in the year 1498 that the Portuguese, under Vasco de Gama, made their way around the Cape. In 1510, under Alboquerque, they treacherously seized the East Indian City of Goa, and leaving a garrison in it, sailed away to Malacca, which they had seen and coveted in 1508. This great city they treacherously and piratically captured. The superiority of their arms will be understood when it is stated that this act was committed by only eight Portuguese, assisted by 200 Malabar natives. They plundered Malacca of "a booty so enormous that the quinto, or fifth of the King of Portugal amounted to 200,000 gold crusadoes, a sum equivalent to $5,000,000," exclusive of ships, naval stores, artillery, and other property. Malacca was at that time a vassal state of the Chinese Empire, and our first acquaintance with maritime Europe was, therefore, begun on its part by the greatest act of piracy the world has ever witnessed. Pizarro's plundering of Peru, committed a few years later, was nothing compared with it. Hearing at Malacca of the great Chinese cities to the northeast, and hoping no doubt to pillage them as his companions had pillaged Goa and Malacca, one of the Portuguese, Raphael Perestralo, sailed away in a junk to view our coast. Finding the Chinese better prepared for pirates than he expected, returned to Malacca.

The result of this reconnoissance was that a pretended "embassy" was dispatched from Lisbon in 1518, under Ferdinand Andrada, to treat with the Emperor of China for permission to trade. Andrada, the first European to land at a seaport of China, appeared off the harbor of Canton in the same year, and was allowed to disemburk and to send an envoy to the Emperor at Peking. This envoy, whose name was Thomas Perez, was kindly received, loaded with presents, and accorded the favors he sought. He at once visited all the sea coast towns, and after a rapid survey of them, returned to Canton and joined his colleague, Andrada. Meanwhile, Andrada's brother, Simon, appeared off the coast in command of a piratical squadron, pillaging the inhabitants and seizing young women. He then built a fort on the island of Taywan and extorted money from every vessel bound to or from Canton; not supposing but that his brother Ferdinand was on board of his own ship and safe from Chinese reprisal. Thus it appeared that this band of embassadors were nothing but a lot of adventurers and cut-throats, whose sole object was plunder and rapine. So soon as their doings became known, Perez and Andrada were seized in Canton, tried, and condemned to pay a fine, and to leave the country—a mild punishment for their great offenses. Pending the payment of this fine, a subject of the Sultan of Malacca arrived at Peking and related the story of the pillage of that town by the Portuguese. The true character of these scoundrels was now clear beyond a doubt. They were again seized, this time on charges of high treason, and condemned to death; their lives being offered them on condition of restoring Malacca. Failing to do this, they were all executed in 1523.

I have related the particulars of this our first transaction with natives of maritime Europe because it is a type of all the others that followed from that time until the opium war of 1842. The naval commanders of the sixteenth century were little more than pirates, and so long as they succeeded in filling the royal treasuries of Europe with gold and silver, their sovereigns were quite ready to close their eyes to the means by which this wealth was acquired. Such was the character of Albuquerque, Andrada, Cortes, Pizarro, Sir John Hawkins, Sir Francis Drake, Sir Henry Morgan, and numerous others. The Portuguese, the Dutch, and the English came to China as the Spaniards had visited Mexico and Peru, and as the English afterward visited the West India Islands, the Spanish Main, and the East Indies—to plunder it. At first we did not suspect them of such designs, and being especially a peaceful and commercial people, we listened to their proposals of trade, and threw the whole country open to them. It was only after repeated evidences had convinced us that they designed to treat China as they had treated Spanish America and Hindostan that we adopted that policy of restriction which afterward came to be looked upon, however erroneously, as essentially Chinese. The real fact of the matter is that we desired to trade even more strongly than you did, only, observing that your guns were heavier and your men stronger than ours, that your traders were a little better than bandits, and your naval commanders a parcel of swash bucklers, we deemed it prudent to conduct this trade solely at Macao and Canton, where, confined to limited districts and to the management of the Hongs, it might not be used as a means of gaining entrance to the country, and of tampering with our vassal states, as had been done in Mexico, Peru and Hindustan.

Perhaps you may think that the Chinese question in California has little to do with all this. Well, we shall see. The trouble about the Chinese question is, that it has hitherto been viewed from too low and narrow a stand-point. It has been forgotten that nations have histories, and that their relations toward one another are not to be determined altogether by present or local considerations. This may not be perceptible to my friends of the sand-lot, who, as workingmen, inspire my respect, while as historians and logicians they excite only my amusement. But it will be perceived the moment it comes to be practically decided, and it may then be too late to discuss the matter. For this reason, and because a peaceful solution of this question is desirable, both for your people and ours, I prefer, with your honorable permission, to discuss it now.

KANG CHANG LING.

An Old Man's Melancholy.

We were impressed not long since with a brief experience of a good old man who was slightly intoxicated for one night only, as related by himself. "I went home angry and ashamed," he said, "and, half gone with horror in anticipation of what my wife Sarah would say about it, I took off my shoes and hung them on the gate-post in the excess of my caution and timidity. I got into the house with marvelous dexterity, and into the bedroom without making the slightest noise. Sarah always slept in front. The foot-board was unusually high, and I was never much of a gymnast, but my success thus far had impressed me so that I felt equal to almost anything.

His sadness was such that his hearers were sad, too, and one young person was so much agitated at his long pause and deep sighs that he burst forth, "I see how it is; you probably fell and broke your neck."

"No, my young friend," replied the old man, "it wasn't that. I climbed that footboard slowly, painfully, and with the utmost caution and secrecy. You have heard, perhaps, how excessively large and threatening every noise is in the stillness of a dark night, particularly when you are trying to keep still yourself, and occasionally straining your ears in fear of some sound that is, nevertheless, expected and pretty sure to come. That was what ailed me. My heart beat like a drum, and the clock in the room ticked as if it would have liked to arouse the entire neighborhood. I got safely down into that bed and under the clothes. I laughed to myself till the bed shook. My fear had given place to an unnatural hilarity. I grinned and chuckled and was exceedingly absurd. I can never think of that time without shuddering and wishing that somebody would hand me a sponge wherewith to wipe it out. It struck me suddenly that Sarah was unnaturally still. I put my hand over to her side of the bed and, merciful heavens!"

"Was she dead?" inquired the young person, his jaw falling and his eyes standing out with intense anxiety.

"No, young feller," replied the good old man, "she was not there. She had gone to a neighbor's to pass the night, and, insufferable idiot that I was, I had forgotten all about it."

He bowed his head in his trembling hands, and the tears trickled through his fingers, and ran down his long gray beard.—*Buffalo Express.*

IMPRESSIVE.—When about to administer an oath, if there is any confusion in the court room, says "The Paterson Guardian," the vice chancellor always causes absolute silence, and constantly rebukes the lawyers for the flippancy of their conduct during the administration of an oath: "Gentlemen, absolute silence and respect. This man is now about to stand before his Maker to take a solemn oath, to the truth of which he calls upon the Almighty God. Be silent, that he may know and feel the full import of what he is about to do." He then in the most solemn manner, clearly, slowly and distinctly gives the oath. In Paterson they say, "Yousol'mulyswear, best knowledge'nbelief, th'evidence, you shall giv'n casentraversjoined, 'tween John Doeplaintiff'n Rich'd Rodefendantshellbethetruth, th'ole truth'n'othing but the truth, s'helpye God kiss th' book!"

A Glynwood, Ohio, correspondent writes that the wife of Mr. Green Bailey, of that place, has given birth to a child which is double from its shoulders upward. It has two sets of arms, all well formed, except one pair was back of the other, and worked backward. It has but one head, but the head has two faces on it, one on each side; both faces were well formed in all the organs. It breathes from both sides, which the doctor says indicates the existence of two pairs of lungs. Mr. Bailey is quite jubilant over it, and says it will be a fortune to him.

A SWEARING MINISTER.—Ithaca, N. Y., is scandalized over the charges of profane swearing preferred against a minister of that town. But under the circumstantes, as the *Journal* of that city publishes them, there is certainly some excuse for him. He attempted to make his way in the dark through the sitting-room to the pantry, to deposit a bunch of rhubarb presented to him by a parishoner, forgetting that the housecleaning had commenced. The wretched girl had left a pail of soft soap near the door, over which he accidentally stumbled. Making a herculean effort to save himself he grabbed for something with both hands, and as he alighted firmly on his stomach he pulled down on top of him a table full of crockery. Rising promptly to his feet he made a pass for the match sale, but happening to plant his foot in a puddle of the soft soap he promptly sat down in a tub of preserved fruits. His poor, tired wife, who had retired early, was roused in her slumbers, and thinking that burglars were abroad, shrieked for help, to which the hired girl responded, rushing into the room and tumbling headlong over the man in the washtub. At this point, as might be expected, he swore, as alleged.

THE KIND OF CAKE SHE MEANT.—The young man was evidently honest in his intentions, but three years of constant courting had failed to overcome his excessive bashfulness. They were sitting in chairs at a respectful distance apart. Said the young man, having spent five minutes in search of a subject: "How do you get along with your cooking?" "Nicely," replied the young miss; "I'm improving wonderfully. I can make splendid cakes now." "Can you?" said the young man, in a pleased manner. "What kind do you like best?" "I like one made with flour, sugar, citron, raisins and currants, and lots of those things, and beautiful frost on top," responded the young miss. "Why that's a wedding cake," exclaimed the young man nervously. "I meant wedding," said the young miss, shyly. They are published.—Rockland Courier.

BISMARCK AND BEACONSFIELD.—After the Congress adjourned, Bismarck punched Beaconsfield playfully in the ribs, as the two sauntered down Main street, and said:

"Who's treaty?"

"No particular individual can claim it my dear friend. The treaty belongs to all of us. It is the product—"

"O, vipe your shin off, shoot it," said Bismarck, laughing. "Ton't you hunderstant?" and he repeated very slowly, "Who's treat-eh? treat; say to a feller if he vill haf somedings; set 'em up. See?"

Beaconsfield fumbled, and stepping behind a green screen, exclaimed:

"It's mine, it's mine! What will you have?" "Peer," replied Bismarck, his face beaming with good humor, "efry dimes peer."—Oil City Derrick.

AN APPALLING CURSE.—Carefully prepared statistics show that there are over six hundred thousand drunkards in the United States, and that seventy thousand die annually who go to the grave of a drunkard. Every year one hundred thousand men and women are sent to prison under the influence of liquor, while three hundred murderers and four hundred suicides occur from the same cause. Two hundred thousand orphans are annually thrown upon the charity of the world by this curse of intemperance. Nine-tenths of our crime, and not less than seven-eights of our pauperism, is the immediate result of whisky, and that at a cost to the government—besides individual want—of not less than $60,000,000 per year.

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WIND-MILLS,

The Challenge Standard

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THE ONLY SELF-REGULATING WIND-Mill in the world, and when material used, Power, Workmanship and Durability are considered, it is acknowledged to be the

Cheapest Wind-Mill in Use!

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Always Victorious at Fairs

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A Most Complete Stock of

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