

Address on Chinese Work
BY J. H. TWICHELL
&
Address of Hon. Yung Wing

The American Missionary
Vol. XL, No. 1
January, 1886
pp. 372-376

TRANSCRIBED BY
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2008

ADDRESS ON CHINESE WORK.

BY REV. JOSEPH H. TWICHELL

It is sufficiently clear from the facts of the report before us that the enterprise of Christianizing the Chinese in the country, while arduous in the extreme, is hopeful. What has been attempted has been even more fruitful than on some accounts might have expected.

The work, so far, seems to have been conducted with a rare judiciousness; certainly with a rare devotion. And it appears that there is a good opportunity to go on with it. *What has been accomplished* makes opportunity, makes a base from which to operate, a position from which to advance. As to other conditions, they are, by a majority, favorable; or, at least, not so unfavorable as we should at first suppose they would be under existing circumstances.

I refer, of course, to the policy adopted by our Government with reference to Chinese immigrants and immigration, and to the prevailing hostile sentiment entertained and exhibited toward the Chinese, and the unequal laws that oppress them in the communities where they chiefly reside.

The sad truth is, there is no place on earth where the poor Chinaman is not hardly dealt with. Everywhere he has gone to earn his bread by the labor of his hands—and he has gone or been carried into many regions—he has been abused.

The lot of the Chinese coolie is universally a wretched one. Cross the equator into South American, and you will find today upon a thousand haciendas the Chinaman victim of an excess of cruelty and wrongs that African slavery on this continent never paralleled.

To be sure, we have no coolies. Take note of that, for it is true—not a single one; and never had—i.e., not one against whom a contract is held subjecting his labor to purchase without his will. But such as have come to us we have taken care to treat in a way to follow the fashion rather than otherwise. Still, it is probably true to say that the Chinese in the United States are better off than their countrymen of the same class anywhere else in the world—better

off than they are in China, better off than they are in South America, better off than they are in the East Indies or in Australia. On the whole, the United States is as much of a paradise for those of the Chinese who are here as there is for them under the sun. We have no occasion, however, to thank God that we are not as other men on that account; for we have done as badly by them as we could; badly as we knew how.

Within a few weeks I have talked in my house with a Chinese youth whom I wish I might present here before you—as well appearing a youth as you will often see, very intelligent, of excellent character, every way worthy of respect. He is a graduate of the last class in the Columbia College Law School in New York City.

What he would like to do; what he wishes, with an intense desire, he might do, is to enter upon the practice of the profession for which he is qualified in California, and devote himself to the service of his countrymen there, appearing for them before our tribunals, helping them obtain such justice as our laws allow. But we won't let him do it. He can't be made a citizen, and one must be a citizen to be admitted to the bar.

You will believe me when I say that when I heard this young man express the grief he felt at being thus denied his chance among us, and saw how down-hearted he was over it, I pitied him from the bottom of my heart. He wants to live in this country; he believes that it is the best country in the world to live in; he has many friends here; he thinks that he could employ his talent as an educated man to better advantage here than anywhere else but we forbid him. And this is the United States! I pitied him indeed, and as an American I was ashamed—clear down to the ground—before him, and I told him so.

The Chinese government has taken notice. Right after the passage by Congress of the second Chinese Exclusion Bill—the one there was no President Hayes to veto—one hundred Chinese youth, government students, in this country for education (about twenty of them being at the time members of Yale College), were recalled home, which was a great calamity to the United States—a loss to us in its remote consequences which cannot be computed. That rising power in the East, with a great future before it, has a memory, and we shall have to *pay*, in the event, for the liberties we have taken with it.

But the one hundred thousand and more Chinese that are with us—the most of them—are not so affected, as regards their being won to the Christian faith, by what has been done at Washington, as at first one would think they must be.

In fact, there are no more obstacles to their evangelization than there *generally* are to the evangelization of the heathen; for wherever outside (or inside) of Christendom you preach the Gospel, you have got to meet the obstacle created by the spectacle, and the experience, of the contrast between the Christian creed and the practice of those who profess it. It is in the case of this mission to the Chinese not different, in this regard, from what it is in the case of our missions to the negro and to the Indian; nor is it the case of a mission to the Chinese in San Francisco, in the same respect, essentially different from the case of a mission to the Chinese in Hong Kong.

On the scene of such enterprises it is always the grace of Christ in a few—in individuals—that makes the Gospel known and causes it to be believed; and those few are not wanting to this work. Choice Christian spirits they evidently are, fit for the service.

They are largely, let it be borne in mind, contributed by the churches on the Pacific Coast. The Chinese have always had Christian friends in California, men and women whose hearts have been true to the dictates of Christian love. All honor to them. They *began* this work; it was their cry for help that led the American Missionary Association to enter upon it, and partly as a duty to *them* we are bound to continue in it.

My friends, we must be careful to keep Christian charity toward *all* our neighbors on the other side of the Rocky Mountains. In their attitude on the Chinese question they seem to us as a community to have lamentably fallen from grace of American principles, and in a manner to be deplored, though not altogether unaccountable, to have let a prejudice master at once their reason and their common-sense.

But we are not to judge them. While we are astonished that the cry of “Ameriky for Amerikins, be jabers,” should have so bewitched them, and are puzzled to solve the logic of that political economy that in a portion of our country as yet comparatively undeveloped proclaims that labor must go because it is so *cheap*, we are bound to consider that from their point of view the case appears differently from what it does from our point of view.

There are grave objections to the presence of the Chinese in large numbers among them. Unquestionably there are. There have been, indeed, not a few of their foremost citizens (not in politics) who from first to last have maintained that they were overstate, and pressed beyond their necessary and legitimate conclusions. Still, there are objections. They say that if we were there—if we lived there—we should think as they do. Then I don’t want to go there. Very likely what they say is true. If it is so, it is not only the case, by any means, in which the right of a matter is better discerned at a distance than near to. Why, before the war nine Yankees out of ten,

nursed on abolition milk, going South to reside any length of time, became pro-slavery. A friend of mine, a lady and a born philanthropist, who after the war imported North a number of freed women for her domestic service, and suffered many thins from them, on my asking her how the experiment was turning out, replied, with mock earnestness, that it was convincing her that *slavery wasn't such a bad thing after all*.

If you want me to keep my present faith that the Indian is a brother man, to be treated as such, I'm afraid you had better not let me see too much of him, or have too much to do with him on the frontier, for then I should be in danger pretty soon of wanting him exterminated; for I am a good deal like other folks.

Mr. Clarence King, who spent considerable time as chief of a Government survey in the far West, said humorously that his view of the Indians, after an experience of them at short range, inclined to be about this: that they *needed a great deal of Christianizing to prepare them for extermination*. No; I don't want to go to California to get my view of the Chinese question. I can't trust myself. I'd rather stop here and get it from the Bible—get it from the Gospel of Jesus Christ, who tasted death for every man.

This is an instance in which, though I may not thank God that I am not as other men are, I may thank Him that I have not been *placed* as other men are.

There are those, however—and blessed are they—who can draw near to those poor strangers from the East whom God's providence has brought to this land and still feel brotherly sympathy for them, and pity their darkness, and believe in their humanity, and in the use, as well as the duty, of trying to do them good; and their grace and charity are of exceeding great value to the American Church at this present time. They lessen our reproach in the eyes of the world, and save our Christianity from utter shame. And our hearts ought to be with them, and our hands, too. They deserve as liberal a support in their enterprise as any representatives whatsoever we have in the field of aggressive Christian benevolence.

Their service is a hard one—very hard, peculiarly hard. Their attempt is difficult in the extreme, but it is not impossible—of course it is not.

One of our statesmen at Washington said that “the Chinese mind is so organized that it cannot even entertain the Christian ideas,” by which he, at any rate, proved his own deficiency in that direction. In the year 1874 it was my fortune to accompany the Honorable (and honored) Yung Wing to Peru, in South America, whither he was sent by the Chinese Government to inquire into the condition of his numerous countrymen in that republic. His investigations developed the existence—and the long existence—

of a system and practice there of injustice, cruelty, and outrage, of which they were the helpless subjects, horrible to contemplate.

He sat for certain days in the city of Lima, to take evidence of facts relating to the matter, and there the poor, wretches came to him and told him their story, and there was one many among them who stripped off his tunic and showed him his back and shoulders ridged with long scars of the lacerations he had received from the whip.

He turned to go—this man—but came back from the door, and said something in Chinese to Mr. Wing, whereat Mr. Wing smiled, while the water rose to his eyes. “What was it that man said to you?” I asked. “Do you want to know what he said to me?” was the reply. “He said that my coming here on such an errand was like the coming of Jesus Christ to the world.” There was *one* Christian idea that he had got into his mind somehow. It didn’t seem as if he could have got it in Peru; perhaps he brought it from China with him; but there it was. I have thought of that thing a thousand times since, and from that day have believed with new conviction that the Gospel can be imparted to the Chinese.

To think otherwise—ah! *that’s* a heresy that *amounts* to something. By every consideration that appeals to Christians we are summoned to the earnest, unremitting prosecution of the endeavor to minister the Gospel to the Chinese on our own shores.

We hope that the way for it will be clearer by and by than it is—that some of its hindrances will diminish and cease. We hope that the passion of the anti-Chinese agitation yonder will abate and give way to a juster sentiment; that some things that have been done under its influence will be undone. There are even now, it is said, signs appearing that has spent its force. I believe that the day is not distant when the conditions which this work is carried on will be improved. I expect to live to see the day.

Meanwhile, let our warmest sympathies and our most ready service not be wanting to it. To stand by it and maintain it, is due from us on all accounts—due to the honor of American Christianity, due to the claims of Christian charity, due to the great cause of Foreign Missions with which it is so intimately bound up, due to God.

ADDRESS OF HON. YUNG WING

It is a matter for congratulation to think that the Christian people of this country have not been lacking to do the right thing by the Chinese who have come here under treaty protection. While on the Pacific coast they are insulted, persecuted, legislated against,

murdered and massacred, your Sunday-schools, your National Educational Association, and your Missionary Association have gathered them in to teach them the truths of Christianity, and to show them there is, after all, a portion—a very large portion—of the people of this country who wish them well, and who have sympathy with the lawless acts of their persecutors.

As far as the attempt to Christianize the few Chinese who are here is concerned, I think the task is much easier than to repair the mischief done to the cause of true Christian civilization by the General Government in its recent action toward China.

About thirty years ago the United States Government succeeded in placing the relations and intercourse of the two countries upon the highest moral basis conceivable. In the Reed Treaty of 1858, Article 29 reads as follows:

“That the principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good; to do to others as they would have others do to them.”

Again, ten years later, the Burlingame Treaty of 1868 secured from the Chinese Government the acceptance of what may be considered the keystone of political rights. It reads as follows:

“The United States of American and the Emperor of China recognize the inherent and inalienable right of man to change his home and his allegiance, and also the mutual advantages of the free migration and immigration of their citizens and subjects respectively from one country to the other,” etc., etc.

From these articles it will be seen that the United States Government had made all the advances to invite China to come out of her seclusion and become a member of the family of nations. Timidly, hesitatingly, and even doubtfully, she accepted the invitation, and she did come forth. But how has she been received, and in what way have her subjects been treated for the past thirty years?

Read the municipal laws and ordinances of San Francisco, the Constitution of California, the restrictive enactments of Congress, the recent outrages of arson, murder and massacre in Denver, Eureka, Tacoma, Truckee, Reading, and Rock Springs, and you have a panoramic view of how your invited guests have been treated.

Read also in the foreign relations the replies of your foremost statesmen to the Chinese Ministers on the subject of indemnities and punishment of the guilty parties, and you will see what attitude the United States Government has taken

In the Denver riot and murder case, the Chinese Minister was told to look to the State of Colorado for justice and redress, and

that the United States Government, after mature consideration, does not intend to pay any indemnity, and that China may accept the determination as final.

Again, in the Rock Springs massacre, the present administration follows substantially the same line of defense, and adds:

“There were no official representatives of America connected with that massacre, and there was no official representative of China massacred,” which leaves you to infer that the cold-blooded massacre of twenty-eight men was no crime, and might as well end in smoke. I believe \$147,000 was appropriated to pay for losses of the victims, but since some political capital must be made out of it, that appropriation bill was not passed by the last Congress. Besides, it was only appropriated, and to be paid purely on grounds of generosity.

Such, in brief, is the attitude toward China of a Christian Government, which, for the past thirty years, have demanded and exacted the sum of \$800,000 of indemnity from the Chinese Government as reparation for loss of property and lives of American citizens in China.

From this it is clear that China, on her part has fulfilled her treaty obligations with this country. Has this Government fulfilled its obligations toward China? It has ignored those obligations; it has gone back to the golden rule which was accepted by China by ignoring these obligations; it casts discredit upon Christianity; it increases the difficulties of mission work, and places the property and lives of missionaries themselves in the utmost danger. It destroys to the sanctity of treaties, and it impairs its own moral influence. Of all the governments in the world, that of the United States should be the first to see justice done to China, and the last to deny her justice.