

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.  
Assistant Editor: T. J. McCORMACK.

Associates: { E. C. HEGELER.  
MARY CARUS.

VOL. XV. (NO. 6)

JUNE, 1901.

NO. 541

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CHICAGO

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and

## The Idea of Evil

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PRAJNĀPĀRAMITĀ.

THE PERFECTION OF WISDOM.

Specimen of the Ancient Buddhistic Art of Java. (Royal Museum of Leyden.)

*Frontispiece to The Open Court.*

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## OUR GOLDEN-RULE-TREATY WITH CHINA, AND OUR MISSIONARIES.

BY MONCURE D. CONWAY.

IN 1796 President Washington sent to the Senate a treaty with Tripoli whose opening article is as follows:

“As the Government of the United States of America is not in any sense founded on the Christian religion,—as it has in itself no character of enmity against the laws, religion, or tranquillity of Mussulmans,—and as the said States have never entered into any war or act of hostility against any Mahometan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony between the two countries.”

This treaty was at once ratified by the Senate. Precisely seven centuries before (1096) began the Crusades which for nearly two centuries hurled the armies of Christendom against Islam. But even from the time of Constantine in whose vision shone a Cross with suffering Jesus detached from it,—a mere blazon of victory,—Christianity was known to non-Christian mankind as the banner of conquerors, fierce avengers, sharp traders, lax in morals, rigid in creed, cruelly intolerant. The words of George Washington quoted above were not casual, nor was their ratification by the Senate—which contained great men—thoughtless. They had severed a nation from the old world and meant it to be an asylum for all mankind, and they seized the first occasion that arose to separate the New World boldly from the evil, blood-stained, and intolerant history and reputation of Christianity. By implication the treaty affirms that the Christian religion *has in itself a character of enmity against the laws, religion, and tranquillity of Mussulmans.*

Although political and commercial exigencies have necessitated some *modus vivendi* between the so-called Christian nations and so-called pagans, it is obvious that Christianity has in its claim to be the only divinely revealed religion a character of enmity to all non-Christian religions. This character it possesses "in itself," and it was as genuinely, however subconsciously, in the missionary besieging the pagan's soul as in the crusader slaying his body. From what were pagan souls to be saved? From their religion. The *raison d'être* of the missionary was that other religions systematically bore souls to perdition, and must be supplanted by the only saving faith—the Gospel.

Belief in the inevitable damnation of unconverted heathen carried into the mission fields able and self-sacrificing men like Cary, Heber, Judson, Morrison, Groves, and the notion lasted long enough to enlist the youthful energies of greater men, among them Francis William Newman, Dr. Legge, Dr. Livingston, and Colenso. But meanwhile the doctrine that a good man must be damned because he was a Buddhist or a Mohametan fell into disrepute. Sixty years ago the clergy began to retreat into phrases about "the uncovenanted mercies of God," and to extort our dimes and dollars by blood-curdling fictions about mothers casting their babes to crocodiles, devotees crushed under Juggernaut (the death-hating deity, near whom no destruction of life is possible), and especially by the immortal falsities of Heber's hymn,—the deadliest being

"They call us to deliver  
Their land from error's chain."

That the poor heathen call for our missionary and long for him instead of trembling at sight of him and see their chain in his hand, will of course remain the faith of vulgar conventicles, but among educated Christians the old foundations of proselytism have crumbled. The learned men relinquished that field: Legge to introduce Christians to Chinese sages greater than their own, Livingston to devote himself to exploration and science, Colenso and Newman to show Christendom that its religion is untrue and that it needs missionaries more than the foreign lands. The mission fields are now filled by inferior men. There is no educated Christian who believes that a man will be damned for being a Buddhist or a Confucian. The missionary Boards continue their assemblies, and go on singing Heber's fantasies, such as that about Ceylon—

"[Where] every prospect pleases  
And only man is vile,"

though every instructed person knows that in any large city in



Christendom more crime and immorality occur in one day than Ceylon knows in a year. (A Singhalese in Ceylon told me that it is well-known there that Heber wrote his lines because a Moslem in Colombo sold him a large emerald that turned out to be glass.) The missionaries in Ceylon and India seem to be well aware that they cannot claim any superior moral fruits for the Christian tree, and the only argument I heard from them was the larger prosperity and progress of Christendom.

And I remark, by the way, that the Rev. William Weber (in *The Monist*, April, 1901) uses a similar argument with regard to modern Christian nations, "that they rank on the scale of progress and civilisation in exact proportion to their more or less thorough acceptance of the yoke and burden of Christ." The rationalist would say that the most thoroughly Christianised countries are the most backward, and that the progress of the leading nations has been *pari passu* with their growth in scientific materialism and skepticism, but my citation of the idea is only to note a certain gesture in contemporary Christianity. At a time when the progress and civilisation of the foremost nations are saliently represented by their exploitation of the weak, by the unrestrained murder of innocent negroes in the United States, the desolation of homes and farms in South Africa, the looting of China, their yoke and burden of Christ appears painfully like that imposed on Europe by the swords of Constantine, Theodosius, and Charlemagne.

To recur to the missionaries, their main claim, that the superior progress of Western nations results from their Christianity, is a fallacy: each Western nation is, so to say, a cord of many racial strands, the Asiatic countries being more nearly single races. One need only contrast the greatness of pagan Greece with the insignificance of Christianised Greece to find that the finest civilisation is by no means a fruit of Christianity. In fact there has never been a real civilisation planted in any nation by a propaganda of Christianity. National prestige once involved, a flag lifted, and the one great necessity is to win; success, at whatever cost, comes to mean "progress"; all sorts of meanness, trickery, crime, inhumanity, are condoned for the sake of triumph, and the world is thus gained for a religion through the loss of its soul. Jesus, prophet of the individual heart and happiness, concerned for no kingdom but that "within," warned his friends against foreign missions, even so near as Samaria, and in trying to reform their own countrymen to withdraw from cities where they were persecuted. Their outward victories would there be inward defeats. What becomes

of humility, charity, of sweetness and simplicity, amid the egotism, ambition, and other vulgar passions awakened by a competition in pushing, shoving, elbowing others to get ahead?

A proclamation of the "Twentieth Century National Campaign," signed by leading ministers of various sects, aims at the conquest of the world for Christ. "To Him 'all power has been given in heaven and on earth.' In Him and His Gospel lies the solution of every problem which besets and troubles humanity." It is not the wild unreason of such talk as this that is so distressing, not the familiar absurdity of appealing for a fund in aid of omnipotence, but it is the vulgar war-whoop in it. All the religious teachers in America put together would not produce one Confucius, or a Buddha, or a Zoroaster, but the war-god called Christ is to exterminate those great brothers of Jesus! The edict goes forth from a land whose only founders of religions are thus far Joe Smith and Mrs. Eddy, and from a nation which has seen the Gospel quoted equally for and against slavery, for and against peace, for and against polygamy, for and against Christian scientism, for and against silverism, socialism, divorce, proving itself—that same Gospel—unable to solve any problem that has ever beset and troubled this country!

Of course our Twentieth Century campaigners would disclaim all carnal weapons in carrying out their aims; their millennial vision of all the varied fruits in the garden of the earth transformed to American pippins is to be fulfilled by Christian horticulture; but recent experiences in Turkey and in China prove that if the new crusade requires bloodshed blood will be shed. The one thing needful is triumph. The clamor that we should make war on Turkey unless some ruined mission property was paid for was not because of \$90,000, which excited the ridicule of Europe, but because, first, of the necessity that Christ should score a victory over an "infidel" sovereign; and secondly, that the position taken up by President Washington should be reversed, and the Christian propaganda avowedly adopted by the United States and protected by its military forces in a salient way. No government is responsible for property destroyed by a mob unless collusion of its officials be proved in its own courts, yet such was the missionary pressure that a warship would have been sent, as I have reason to believe, had not one of our foreign ministers cabled, "Remember the Maine!" To satisfy the missionaries the fiction was invented that the ninety thousand had been indirectly paid.

The first steps of the United States in its new career as a world-

power has brought us into the novel situation of having to deal with non-Christian religionists. Lord Salisbury's declaration that it had become proverbial in such lands that the missionary comes first, the soldier next, and finally the loss of territory, needs modification in our case only by the substitution of \$25,000,000 indemnity for territory. It is to be hoped that some Congressman will demand a detailed account of the losses that justify this demand, and take care that no indemnity of missionaries or of their converts is included in it. The reasons for this will presently appear.

Dr. Ament, who has long been chief of the American missions in China, traces the Boxer outbreak to a priest, "a hypnotist of great power" recently executed at Peking, and who "produced the charms and incantations by which the Boxers considered themselves invulnerable to bullets." I recently received a circular (1900-1901) asking help for circulating the Bible, from which I learn that the American Bible Society is especially industrious in China, 514,295 having been distributed last year in five different dialects. The priest's incantations for invulnerability were probably based on Mark xvi. 17, 18. It is only in the closing verses of Mark xvi., long admitted to be spurious, that the notion is found that the non-Christian world will be damned; and only in the same spurious verses that Christ commands his disciples to preach "the gospel" to every creature (the prophetic Mark xiii. 10 being no exception, and the directions in Matth. xxviii. and Luke xxiv. saying nothing about the "gospel"). Thus mainly on a spurious text missionaries must base their disregard of Jesus's prohibition of foreign missions (Matt. x. 5); it is quoted by them as their own credential and authority, and it is natural that the "heathen" should take it to heart. They find that Christ promised invulnerability to his missionaries, also the power to cast out devils and to heal the sick by laying on hands. The extent of these beliefs among the Chinese have long been familiar to European scholars though not traced to any origin.

Dr. Dennys, in his *Folklore in China* (1876) states that the sick are supposed to be "possessed," and adds that "in those parts of China to which missionary effort has penetrated a popular belief exists in the power of Christian exorcism." Missionaries of all denominations are called on "to cast out the devil" from patients, and, says this English geographer, "it is to be feared that the confidence thus evinced turns on the popular belief that Christian relations with the Satanic hierarchy are uncommonly intimate." The late Sir William Hunter, Gazeteer General of India, in his little book entitled *The Old Missionary* reports similar superstitions

among the Hindus. This Anglican missionary, one of the noble Douglas family, had studied medicine, but made the mistake of offering up a prayer when he prescribed. The Hindus did not distinguish between his prayers and the incantations, so he stopped the prayers. But he lost influence. The sorcerers "told the villagers that I was very deep, as I kept to myself the spells, without which the drugs were merely dead earths," and that "if they had as good medicines as mine their gods would never let their sick people die at all." "Whenever a man died the Christian God was reviled." A Brahman convert came to him with the text in St. James prescribing prayer and the benediction of oil for the sick, and the old missionary could only remain silent. The venerable Dr. Douglas had made himself beloved by many services to the natives, but the missionaries in China are among villagers who love them not, who confront them with their own scripture—"the prayer of faith shall save the sick, and the Lord shall raise him up,"—and who when their people die have no gods to revile but plenty of missionaries to suspect of ill-will and of using occult and Satanic powers against them.

Among the 400,000,000 people in China comparatively few have the scientific training or the sceptical mind which might defend them from cumulative superstitions which have poured in on them for thousands of years, those of the Koran and the Bible being only the later mixtures. The efforts of Confucius and the Confucians to eradicate these tares and inspire the masses with rational ideas and ethical principles have had some success in the past, and until the fools rushed in where angels might well fear to tread. These missionaries, counting up their "converts" have never been able to see that the mass of those who distrusted them and detested them are their completest "converts." All Chinese people read, and they read in all their dialects the Bible, and while finding the morality of little interest, as inferior to that of their own scriptures, receive with eager credulity the fresh importation of marvels guaranteed by the learned Western nations. Sorcery, witchcraft, miraculous cures, the evil eye, diabolical possessions, preternatural plagues, ghosts,—such notions, diffused and confirmed by the Bible, are taken seriously in China on the authority of the wonderfully learned Christian nations which send the book as the Word of their God.

But more dangerous things than these are taken seriously. In 1804 when the Missionary Society in New York welcomed the Osage Indians, presented them with the Bible as containing "the



will and laws of the Great Spirit" a protest appeared signed "A Friend to the Indians" asking whether it was safe for the whites on our frontiers to put into the hands of Indians a book containing so many massacres of men, women, and children, ascribed to commands of the Great Spirit. "Will not the shocking accounts of the destruction of the Canaanites, when the Israelites invaded their country, suggest the idea that we may serve them in the same manner, or the accounts stir them up to do the like to our people on the frontiers, and then justify the assassination by the Bible the missionaries have given them?" The suggestion was not fruitless. Our aboriginal "Canaanites" were exploited first, then given the Bible to show them how godly the proceeding was. But how profoundly more intelligent races may be influenced by scriptural and Christian propagandism has been especially shown in the history of China. The leader of the great Tai-ping revolution, Hung Seutseuen, was a sort of spiritualist in his remote village, until he met an American missionary, Rev. I. J. Roberts, who gave him five tracts. Sew-tseuen became a "convert,"—with a vengeance! He set up a theocratic kingdom of Heaven, with himself for king, decreed a new Trinity,—God, Christ, and himself, appointing his son Junior Lord. He had visions,—was caught up into heaven like Paul. He made war on Buddhists and Confucians, captured Nanking and other cities, treating the people with severity, and gave textual reasons therefor: that they were "idolaters," and that it was his messianic duty to exterminate them, as idolatrous people were exterminated by Jehovah. He quoted from the Old Testament a justification for every atrocity.

This "convert" of our missionary Roberts bore the title Tien-Wang (King of Heaven), but it was England that raised his movement to such formidable dimensions. Against all the outcries and entreaties of the Chinese, England determined to force Indian opium upon them, and to that end slew thousands, burnt villages, and exacted an indemnity of 27,000,000 dollars. The British agent in this opium war was the saintly soul who wrote the favorite hymn beginning—

"In the cross of Christ I glory  
Towering o'er the wrecks of time."

The maddened people of the province of Canton rose against their government for its feebleness and its treaty with wrong, and the "convert's" converts made common cause with them. England came to the assistance of China, and the Christian rebellion was finally put down by Christians in 1867. The Chinese Messiah's



army was largely crushed by Gordon who afterwards fell before a Soudan Messiah, and who was a kindred soul to both.

The "powerful hypnotist" to whom Dr. Ament traces the Boxer movement is a *revenant* Sew-Tseuen; his head is similarly a mixture of Biblical and ancient Chinese superstitions; and his followers are Christian perverts from the peace principles of Lao-Tzu and Confucius. Their recent outbreak is the result of outrages similar to those of sixty years ago. In both cases there are indications of popular panic, but the Boxer excitement especially presents signs of terror. It was made plain by the victory of Japan that the Quaker principles of Confucius had withered the sinews of war in China, and the birds of prey began to gather. The people saw their territory crumbling, and they also saw their religion steadily crushed in coils of a foreign system as odious to them as Mormonism to the majority of Americans. But in this case the odium among the ignorant is accentuated by the belief already referred to that the missionaries possess to some extent the supernatural powers conferred by Christ on his disciples. Here are elements enough to generate under vigorous leadership, even without any "hypnotism," the cyclone that swept over the capital which credulous Confucian rulers have for fifty years been surrendering to an aggressive, land-grabbing, and gunpowder Gospel.

Our government at Washington has been assuring us of its virtuous conduct in China with suspicious iteration. "The lady doth protest too much." We have waited to understand how it was that while our government was protesting against an "irrevocable" ultimatum to China, its minister there signed it and remained himself irrevocable. And how is it that after boasting of our superior humanity in not joining punitive expeditions, we were found so late as April 6 demanding more decapitations, Russia being left alone in its refusal to unite in that demand for the punishment by death and otherwise of twenty-five officials. But though our government gives us anonymous protestations through the press instead of documents, the enterprise of a New York paper has been the means of revealing the seamy side of American conduct in China. Dr. Ament, who has been for many years head of the American missions in China, having given an account of his lootings and extortion of indemnities and fines from many towns, all from persons unconnected with the Boxers, in redress for the slain "converts" and for the Church, and having received a storm of indignation from his countrymen here instead of the evidently expected applause for his shrewdness and his clamor for Chinese

blood, is unwilling to be a scapegoat. On April 1, Dr. Ament cabled to the American Board: "Nothing has been done except after consultation with colleagues and the full approval of the United States Minister. I will secure a certificate from Mr. Conger to that effect."

Before the arrival of this dispatch we were left to conjecture concerning the force under which Dr. Ament was able to go from town to town—Wenah, Paoting-hsien, Pachow, Pingting, Chochow, Liang-lsiang, Shuni, and others—assessing and collecting many thousands of dollars from Confucians and Buddhists accused of no offence. The foreign armies having agreed that it was no part of their joint function to demand indemnity for the converts, the only alternative seemed to be that Dr. Ament's lynching of the innocent to redress the deeds of the guilty was done under protection of the menacing American forces. It is now admitted that it was done under authority of the United States Minister. It is a mere quibble that the Rev. Dr. Judson Smith uses, in the *North American Review* (May, 1901), in saying that Dr. Ament had no military force to back him. The authorisation of the United States carried with it the whole American force even though it did not escort Dr. Ament in his tour among the terrified towns.

It was at a time of peace. No perils nor panics surrounded the missionaries, their homes or churches, nor their converts. No excuses can be adduced on that score for the actions in which the United States authorities and the missionaries at Peking united. To the poor frightened villagers the slightest threat of authority would extort all their means. On the meanness and immorality of the thing there is no need to comment. That which first demands attention is the violation of treaties by men who are enabled to live in China only by and under those treaties. Although under our treaties it is agreed that Chinese converts to Christianity are not to be molested on account of their faith, they remain under Chinese jurisdiction. Here then was a matter unquestionably between Chinese and Chinese. We thus find, on the confession of Dr. Ament, an assemblage of missionaries, under necessity of covering the losses of their converts from either Christian or Confucian pockets constituting themselves into a foraging band and proceeding over trampled treaties to spoil helpless villagers under the American flag, given them by the United States Minister commissioned to maintain those treaties. And they also compel these helpless Confucians to add to Dr. Ament's estimates for the converts a goodly sum for the Church.

This organised American lawlessness may shed some light on the frantic Boxer lawlessness. How long have these missionaries been dealing with the Chinese in disregard of treaties, and in the bloodthirsty spirit of Dr. Ament?

It is interesting to observe the steps by which these proselytisers got their foothold in China. By the treaty of 1844 citizens of the United States in China were permitted to rent sites on which to construct "houses, places of business, and also hospitals, churches, and cemeteries." The churches were meant simply for the use of the American citizens, but the precaution was taken that the sites of all the places should be rented, not bought, and should be selected by the local authorities of the two governments "having due regard to the feelings of the people in the location thereof." No propaganda being admissible under this treaty, it was superseded by that of 1858, in which Article 29 reads as follows: "The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches are recognised as teaching men to do good, and to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teach and practise the principles of Christianity, shall in no case be interfered with or molested." In the supplementary treaty of 1868 the following was added: "The twenty-ninth Article of the treaty of the 18th of June, 1858, having stipulated for the exemption of Christian citizens of the United States and Chinese converts from persecution in China on account of their faith, it is further agreed that citizens of the United States in China of every religious persuasion and Chinese subjects in the United States shall enjoy entire liberty of conscience, and shall be exempt from all disability or persecution on account of their religious faith or worship in either country."

The Chinese government does not undertake to indemnify American citizens for what may be done by mobs, incendiaries, or other lawless persons, but it will endeavor to suppress such rioters, and if it be proved that the local authorities have been in collusion with them, those authorities shall be punished and their property confiscated to repay the losses. This is the general principle of the treaties with regard to American ships, etc., but nothing is specified concerning Christians, churches, and converts, except

that China in any grant of sites does not relinquish its preëemptory rights over them.

The American propaganda in China was conceived in unconstitutionality and born in deception. Forbidden by the Constitution to make any "law respecting an establishment of religion" our government established the Protestant and Catholic Churches in China, and it was done by the deception of declaring that the object of those churches was simply to teach men "to do good, and to do to others as they would have others do to them." These are the fundamental instructions of both Buddhist and Confucian, and the United States contracted with the Confucian government for the immunity of these benevolent American allies in "converting" to the Golden Rule the rude and superstitious millions who know not Confucius. The two Churches were to be exempted on condition that they taught and practised peaceably the tenets and principles named, benevolence and the Golden Rule. That contract remains in force to this day. The reader will observe however that in 1868, when the contract was confirmed and added to, its remarkable terms are not recited, but referred to as a stipulation "for the exemption of Christian citizens and Chinese converts from persecution in China on account of their faith." The Chinese negotiators of 1868 were "childlike and bland," as yet without American graduation in "ways that are dark," and did not observe that this reference to the original treaty, omitting the repetition of its conditions, might possibly be claimed, in any particular case, as their legal construction.

How are the American missionaries fulfilling the contract made for them by the United States in 1858, confirmed in 1868?

Dr. Ament is their chosen leader and spokesman. He is supported by his colleagues in China and by the Board of Foreign Missions in America. We have his testimony that the Chinese are naturally tolerant. Lao Tzu, founder of Taoism, Confucius, Buddha, stand together in their temples; they have welcomed Mohamedans and Nestorians. Dr. Ament demands a further law that will place Christianity on an equal footing with Buddhism and Mohamedanism. But these religions needed no legislation for their welcome: why does Christianity need it? Is legal or armed force needed to peaceably teach the Golden Rule, according to our contract, among Confucians and Buddhists whose religion was based on it before Christianity existed? What is it that has excited the hostility of an admittedly tolerant people ("naturally liberal with their means" and "grateful," adds Dr. Ament) against Christian-



ity, and especially it would appear against its American representatives? A few sentences from Dr. Ament may cast light on the anomaly:

“Christianity is essentially a militant religion, and in course of time will create more or less disturbance in unevangelised countries. We would not give much for Christianity if it did not do so.”

“Opposition is sometimes the greatest praise which can be given to the work we are endeavoring to do. We are thankful that Christianity is not a negative force in the community, but is a positive lever which is lifting society to better things.”

“Experience in China proves that seeming weakness in dealing with the Chinese only increases their spirit of distrust and their desire to continue in crime. Excessive kindness they will attribute to fear; the spirit of altruism is entirely alien to their natures.”

Those of us who have known Chinese gentlemen will not after this be surprised at learning incidentally from Dr. Ament that socially he and his colleagues are below par, that he has vainly attempted to make friends with young men of his own race, that the missionaries are not liked in the legations nor by the literary men who visit China. It is shocking to think that a man so ignorant of the Chinese character as well as of the simplest principles of religious science should be a public teacher in China. He regards the images and statues in temples as “idols,” and is proud of the hatred incurred by opposing “idol worship,” and actually glories in the recent “martyrs,”—young Chinese converts, boys and women,—who preferred decapitation to saluting any image. There is no intimation of glorying in these “heroes” because they told the truth; Dr. Ament praises as much those who refused escape by flight. It is evident too that he cares little about the truths or dogmas of his faith. “As to cramming dogma down their throats that is the last thing a missionary seeks to do.” When one asks then of these men, as Hamlet of the players, “How chances it they travel?” the plain answer is that they are possessed by a perverted military instinct. They want to triumph over somebody, and send home brilliant narratives of conquests and lists of captives for the cross. Dr. Ament rejoices in the Boxer outbreak. He feels himself in the midst of an Armageddon, and the Boxer has a corresponding feeling. But those who desire not victory for victory’s sake, but with Lao Tzu weep for the fallen even in a bad cause, will recognise in these pious invaders of foreign countries elements of great danger. In the hands of these inferior men with their gunpowder gospel, their ignorance and holier-than-thou obtrusive-



ness, Christianity loses abroad all the ethical refinements and softening of dogma familiar in churches at home. Indeed it is said by some that the mission field is the dumping ground for preachers that can find no listeners at home. Their "militant Christianity," illustrated by stories of massacre in "God's Word," and by the gospel of salvation by blood, illustrated still more by remembrance of the Chinese blood shed by Christians in the opium and other wars, means now to China a crusade of extermination and dismemberment. The defiant pulpit cries—"Jesus shall reign!" "The whole world must bow!" "The cross shall triumph!"—may be cant at home but abroad they are war-cries, affronts, always threatening to turn into cannon balls.

A thoughtless freethinker might rejoice in the figure that "Christianity" is presenting to the people of Asia, but the interests of humanity are above all such considerations. The American people are confronted by the fact that their late Minister in China by his authorisation of the exaction of indemnities from Chinese people has not only violated our treaties but placed us in the position of crusaders propagating religion (!) by the sword. There is too much reason to fear that our government will yield to some powerful pressure to accept this attitude. Dr. Ament may be sacrificed, but no scapegoat will redress the wrongs we have done as a nation. It is absolutely necessary that every coin extorted by the missionaries under sanction of our Minister shall be restored to the victimised villagers. That the utmost effort should be made to recompense the owners of the premises which the missionaries took possession, one of them a palace, for the articles found in them and, as Dr. Ament states, sold on the suggestion of the United States Minister. Our government introduced these soul-saving looters under a contract with China for their teaching and practising the Golden Rule; through our Minister we have advised and sanctioned their violations of our treaties; and we are responsible. It will be necessary then to officially instruct the missionaries that this government cannot legally guarantee them against troubles in China beyond memorialising the Chinese law-officers of them. All Chinese offenders against United States citizens must be tried in Chinese tribunals. They must be assured that winning the confidence and affection of the people is their best security. It is the more important that our government should act promptly and inflexibly in the matter because there is little doubt that the people who go out to China as missionaries in future will be of even a lower type than those now there. The missions will no

doubt be continued because it is a convenient way of pensioning the pulpit failures and ignoramuses that every church has to provide for. But really kind-hearted men and women will hereafter refuse to enter the mission field in China after these disgraceful and horrible revelations, unless it were to try and undo the misdeeds of Ament and his colleagues. And now that these have associated American missions in Chinese minds with every kind of dishonesty and cruelty and with their heavy losses and disasters, it would be an idle effort for any benevolent man to try and win respect for missionary Christianity.