

The religion of China is a lower religion and their standard of morals is lower than that of those who follow the teachings of Christ, but the standard of morals among the Chinese people is higher than among any other heathen people in the world. I think the Christianity of the Bible is superior to the teachings of the Chinese or any heathen religion; but the general tone of morals in the Chinese civilization is, I think, equal to the morality of the serfs in Russia, and that of the common people of Ireland, and very likely to that of the peasantry in France or Germany. The system prevailing in France among the peasantry, of having one wife who cares for her children, is superior to polygamy existing among the Chinese. The plurality of wives is lawful in China, but it is not usual, nor is it generally practised if a family has a son. If a man has no son, and is able, he will take another wife in order to get a son. This one point in their civilization is not so desirable as the system of monogamy, but as a general thing I think the morality of the Chinese may be compared favorably with the peasantry of Europe. There are other causes besides the teaching of religion which affect civilization. The Chinese are not without religion, and worship has its effect upon any people. The idolatry taught in China is not taught as a system. There is no teaching of idolatry as a system; it is simply the habits and customs of the people.

Religion and morals.

Their morality compares favorably with that of the peasantry of Europe.

The teachings of Confucius is a system of political economy as relates to the relative duties of man and man, the rulers and the people, the people and the rulers, the parent and the child, the child and the parent, the brother and the sister. These teachings are temporal in their character; but there is, however, reference to a future world. The doctrine of the golden rule is found in the writings of Confucius almost exactly as in the teachings of Jesus, except that Confucius puts it in the negative form.

No idolatry as a system.

Teachings of Confucius.

Their idols are supposed to receive divine honor. It is a system of demi-gods—heroic worship. It is within the province of the emperor to issue a proclamation and to establish the worship of a new god. Some person has been of great value to the community somewhere, a great statesman, a great benefactor; and after his death the people petition that he shall be enrolled among the class of persons who may receive divine honor.

They have what we call in Chinese a "sinchepur," a family tablet, a square piece of work, with an upright piece, which slides up. On the inside of this tablet are written the names of their ancestors, the father and grandfather, and all the ancestors of the family, and it is kept in the family of the eldest son; it is the family record, and there are stated times when these tablets receive worship. They believe in the immortality of the soul.

Worship of tablets.

Believe in immortality of the soul.

They are not entirely unaccustomed to elections. They elect their elders of the villages who do the duty of magistrates, and settle all small troubles in the community. Their decrees are binding in custom, and are all over China.

The Chinese civilization is not progressive, the Christian civilization is. The Chinese civilization is better than the Darwinian system.

I think Chinese literature is better than the French in moral tone.

Chinese literature better than French.

Dr. Loomis is a good authority upon Chinese matters, as well as upon Chinese literature and the writings of Confucius. [An extract was here read by Senator Sargent from Dr. Loomis's work, under the head of "Life of Confucius," bearing upon the future state of man.]