

The Manifest Destiny of China and America

by Robert Wesser

This article was originally published in The New Federalist, on March 27, 2000. Since that date, we have witnessed 9/11 and its aftermath, wars in Iraq, Afghanistan, Syria and elsewhere, the catastrophic Bush and Obama Presidencies, the great depression beginning in 2007-08, and the unprecedented emergence of China as a force for global economic development through its Belt and Road Initiative. Today's world is a much different place from that of seventeen years ago. Nevertheless, despite certain references to the political environment which existed at the time of its original appearance, EIR's decision to republish this article is motivated by the critical importance of the American-Chinese relationship at this moment in history. Mr. Wesser's research into the history and nature of both America and China in the period from the Washington through Grant Presidencies is an invaluable contribution toward demonstrating the common aims of both nations, both in a previous era as well as for the future before us. Below is a slightly edited version of the original.

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As has been widely covered in this newspaper, the Y2000 Presidential campaign of Democratic Party pre-candidate Lyndon LaRouche has unleashed a growing movement in the United States to steer this nation away from its present, disastrous course, back to its true Manifest Destiny—to be the Beacon of Hope, and Temple of Liberty for all mankind. This mission is nothing less than a 2,500 year battle to secure a form of government, the Nation State, whereby all people must enjoy the most fundamental of inalienable rights. In LaRouche's words:

The right of every human being is to live in such way, that they, in their own way, can have their powers of reason cultivated, can find something good to do for humanity, so that they can die with a smile on their face, because they die with the assurance that in the life they had, they have secured a permanent place, and identity for themselves, in the simultaneity of eternity.

LaRouche's call for a New Bretton Woods monetary system, based on a Community of Nations in common agreement with this fundamental understanding of the true nature of man, requires a strategic partnership with those nations which currently represent the vast majority of the human population on this planet. Those nations, led by the "strategic triangle" of Russia, India, and China, must now ally with the United States and Western Europe to implement a durable, worldwide economic recovery. Presidential candidate LaRouche's New Bretton Woods/Eurasian landbridge policy is,



Lincoln and Sun Yat-sen on a U.S. postage stamp during World War II.

therefore, nothing less than a global war-winning strategy for securing such a true, human identity for all of mankind.

As LaRouche has described in detail, this mission, America's true Manifest Destiny—originating with Classical Greece culture, and advanced through the Christian apostolic mission and 15th century Golden Renaissance—has consistently driven American patriots *westward*, from New England across the American continent and into the Pacific and Asia.

To this end, the following report is the first in a series aimed at introducing the reader to some of the “forgotten men and women” of this history: the American patriots and their Chinese counterparts who sought to create a modern China by initiating a great dialogue between the ancient wisdom of Confucius, and the revolutionary ideas of the United States Constitution.

Historically, this fruitful partnership emerged through a very simple “common interest”: the resounding defeat of the British Empire, and of oligarchism as a whole.

American Missionaries Go to China

...take some notice of the changes taking place ... in Asiatic Russia, in the countries bordering upon China on the west and south, in other countries besides our own in the New World, and in the numerous fertile islands of the Pacific Ocean, both in the smaller central groups and in those which separate it from the Indian Ocean, and which approach continents in magnitude, and in variety and extent of the products of their soils and mines. *The destiny of these parts of the world and of the races which inhabit them, is to be decided by the influences that shall proceed from the United States and China.*

—American missionary
Rev. William Speer, 1870

In 1810, a group of patriotic Americans led by Rev. Jedediah Morse established the American Board of Commissioners of Foreign Missionaries (ABCFM) at Farmington, Connecticut. Much of the initial missionary leadership of the ABCFM had been the veterans of fierce battles between Americans and the British over the control of the New York State frontier. The British (as well as the French) were notorious for organizing brutalized Indian factions to conduct terrorist-style

massacres of pro-independence frontier settlements, all to further their “colonial” interests. To counter the pernicious effects of this deliberate British corruption and exploitation of native American Indians, these early American missionaries established schools and other educational projects, especially in the field of agricultural improvements. To Morse and his American missionaries, native Americans were not “savages” to be culled and herded like cattle:

The mental quality of the [native] American are not in the least inferior to those of the Europeans; that they are capable of all, even the most abstract sciences; and if equal care was taken of their education... we would see rise among the [native] Americans, philosophers, mathematicians, and divines who would rival the first of Europe.

In the tradition of early revolutionary republican Puritan leaders like John Winthrop and Cotton Mather, Morse and his ABCFM missionaries understood Christianity not as a “personal religious question” or “feeling,” but rather as a profound philosophical passion to “do good works” through spreading the cause of the American Revolution. After the British takeover and subversion of Harvard College, Morse had set up a separate Theological Seminary at Andover in 1805. The Andover Seminary served as the recruitment and educational base of operations for a new American project: the ABCFM. By centralizing various denominations of American Revolution-oriented Christian missionaries into a single virtual army, the ABCFM would now deploy *internationally* to evangelize the world on behalf of what China missionary William Speer would later describe as the “School of Nations,” the United States of the Declaration of Independence and the Constitution of 1789.

Morse's conception of the ABCFM spread rapidly throughout other patriotic American networks, especially those associated with Benjamin Franklin's Philadelphia-based American Philosophical Society. A good example was that of ABCFM founding board member Elias Boudinot IV. In the 1750s, Boudinot's father had collaborated with Benjamin Franklin to build Philadelphia's Second Presbyterian Church. In 1772, a young man from the Island of St. Croix named Alexander Hamilton was recruited to come to America by Franklin Society “graduate” Rev. Hugh Knox. The

American Board of Commissioners for Foreign Missions (1810)



John Quincy Adams
1767-1848



John Jay
1745-1829



painting by Thomas Sully, 1816
Elias Boudinot



Library of Congress
Theodore Frelinghuysen

young Hamilton was sent to live with the Boudinot family in New Jersey, where he was further groomed for a leading role in the cause of the American revolution. Future ABCFM board member Elias Boudinot IV, became a leading member of George Washington's inner circle and, as a congressman from New Jersey, was responsible for proposing and securing the appointment of Hamilton as first Secretary of the Treasury in 1789.

Another national figure in the ABCFM was New Jersey's Theodore Frelinghuysen. Theodore's father, Frederick F. Frelinghuysen, had commanded artillery in the Revolutionary War, and had led the battle for New Jersey's ratification of the U.S. Constitution, serving as U.S. Senator from 1793-96. In 1829, Theodore

Frelinghuysen entered the U.S. Senate from New Jersey. Frelinghuysen went on to become the leading national advocate of the American Christian missionary movement, later serving as ABCFM president from 1847-59.

In 1829, the year that Theodore Frelinghuysen entered the Senate, the ABCFM had deployed 25 year-old New Brunswick, New Jersey native David Abeel to southern China, assigned "to begin his work with western sailors" as ABCFM Chaplain of the American Seamen's Friend Society. Abeel had graduated from the Theological Seminary of the American Dutch Reformed Church in New Brunswick, where he was recruited to the ABCFM "army" for foreign mission work. Thirteen years later, the very same ABCFM "Friend Society" position would land Rev. Samuel Chenery Damon in Hawaii, where his son Frank went on to become a personal collaborator of Sun Yat-sen's Hawaiian-based 1911 Republican Revolution.

In addition to Abeel, other 19th Century American missionary operatives sent to China included:

- American Presbyterian Board member James C. Hepburn, associated with the Amoy hospital at the

same time Abeel was in China in the 1840's. A graduate of the University of Pennsylvania, Hepburn became famous for standardizing a romanized system for the Japanese language. He was later sent to Japan in 1859 as part of the U.S.-Japan Harris Treaty operations, responsible for organizing the well-known Meiji Restoration and subsequent American system-sponsored industrialization of Japan. Hepburn is still known in Japan today as the founder of the Meiji Gakuin University.

- Rev. S.R. Brown, of Springfield, Massachusetts, responsible for organizing the first delegation of Chinese students brought to the United States in 1847 for a complete Western education. One of Brown's students, Yung Wing from Macao, became the first Chinese to

graduate from an American University. Brown also went on to Japan to serve with Hepburn and others in the Meiji industrialization project.

- Philadelphia-based missionary and later Burlingame Treaty organizer William Speer, sent to China by the Presbyterian Board of Foreign Missions, where he spent six years in Canton (1852-58). Speer ended up settling in California, where he fought vigorously to enfranchise Chinese immigrant labor as full citizens, especially after the Civil War.

David Abeel, Xu Jiyu and *A Brief Analysis of the World*

To this day, visitors to the Washington Monument will find inside an extraordinary inscription portraying the first President of the United States of America:

Of all the famous Westerners of ancient and modern times, can Washington be placed in any position but first?

The inscription is written *in Chinese*, taken from Confucian nationalist Xu Jiyu's groundbreaking 1848 work *A Brief Analysis of the World*. Despite its title, Xu's work was the most complete Chinese-authored world geographical and historical study in modern times, and was the fruit of the first major collaboration between American republicans and a high-ranking Qing Dynasty official of Confucian-nationalist persuasion.

In 1843, American missionary David Abeel first met Fujian Governor Xu Jiyu in the port city of Amoy. Later, in his memoirs, Abeel would describe Xu as:

...the most inquisitive Chinese of a high rank I have yet met. After asking many questions about foreign countries, we proposed bringing an atlas



David Abeel

and showing him the position and extent of the places which were most interesting to him....

He was far more anxious to learn the state of kingdoms of this world, than the truths of the kingdom of heaven.

Xu Jiyu had been born and raised in the north-central Chinese province of Shanxi, gateway to the old silk road. Descended from a long line of Confucian scholars, Xu had been steeped from early childhood in ancient Chinese history, and all of the Confucian classics. By 1843, Fujian Governor Xu Jiyu held one of the most powerful official positions in Qing Dynasty China. Fujian's principal cities were the strategic Taiwan Strait ports of Fuzhou and Xiamen

(Amoy). Both cities were the historic international trading/communication centers of all southern Chinese mercantile operations throughout South Asia, and served as a home base for overseas Chinese. Fujian Province was also the historical center of Chinese resistance against the widely perceived foreign Manchu occupation of China, which was the Qing Dynasty. This resistance centered around the secret Triad Society ("overthrow the Qing, restore the Ming"), and the unusually disproportionate number of Fujian-educated Confucian scholars, whose ranks the Manchus had tapped for Qing officials.

The brutal Opium War offensive by Her Majesty's Royal Navy "to teach those Chinese a lesson about the law of free trade," had led to the imposition of the humiliating 1842 Treaty of Nanjing. As the Royal Navy bombarded China's relatively defenseless coastal cities to ruin, Hong Kong was forcibly ceded to the Empire, and the port of Shanghai forced open to foreign (i.e. British) control. The British ultimately seized four major Chinese cities (in addition to Canton), while their French *entente* allies gobbled up Vietnam, Cambodia,

and Laos.

Like many of the classically-educated Confucian intelligentsia of the time, Xu's disgust at the impotence of the Manchus in the face of the Opium War onslaught against China made him hungry for new ideas. Xu's view of British, French, and Portuguese colonialism was simply that of modernized pirates "gobbling up the harbors like silkworms eating leaves."

Through 1844, American missionary David Abeel met Xu on several occasions, providing him an array of contemporary Western maps as well as thorough briefings on the world of 1844. According to Xu:

[From January to February, 1844] when I was temporarily staying in Amoy in official capacity, I met an American named Abeel. [He was] a scholar who was able to speak Fukienese and who was very well-informed regarding Western countries. He had a book of maps which were finely drawn and engraved. Unfortunately, however, I did not understand the characters. But I traced ten-odd maps and asked Abeel to transliterate them so as to get a rough idea of the pronunciation of each country. . . .

Using the maps and other material provided by Abeel, Xu's *A Brief Analysis of the World* became one of the most important Chinese-language documents in the history of modern China. In the generally xenophobic world of Opium War-battered 19th Century Qing Dynasty China, Xu's analysis completely broke down all of the prevailing mythologies, superstitions, and deliberate disinformation spread about the actual state of the globe in the 1840's. Referencing Abeel's assistance and expertise many times throughout, Xu systemati-



Statue of Xu Jiyou in the courtyard of the Confucian Temple, Pingyao, China

cc/Pbwelch

Chinese nation-state.

‘America: New Nations Against Europe’

Entitled “America: new nations against Europe,” the final section of *A Brief Analysis of the World* indicates Xu Jiyou's enlightened view of China's antidote to British colonial slavery. The maps and accompanying text describe a vast American continent, originally colonized by the European powers, which now had states strong enough to *throw off* European domination. Xu describes that this new world gave birth to George Washington, founder of the United States, whose system of government the Latin American states were now following as an example. Xu notes that *only the poorer lands of America* (i.e., Canada) still remained under European control.

One can only surmise the utter horror which beset the minds of Chinese-language-literate British operatives of the Opium War era, upon reading this conclud-

cally marches the reader through nothing less than a world tour, moving from Asia, through Europe and Africa, and on to the Americas. Each section includes the most detailed possible geography, accompanied by background texts describing the history, people, culture, and religions of entire regions and countries.

The 1850 publication of *A Brief Analysis of the World* was a revolution in itself. For the first time in the modern era, the Middle Kingdom had been situated within world history and geography as a whole. Now, traditional Confucian-oriented Chinese patriots were able to access the “big picture” realities of the global conflict which characterized the post-American Revolution world—the first step toward building a modern

ing section:

When the people rebelled against Britain, they insisted that Washington be made commander-in-chief. This situation arose very suddenly so that weapons, gun powder, provisions, and fodder were all lacking. But Washington encouraged the people with his patriotic zeal. When the arrangements had been made, they besieged a large city. Suddenly a great wind arose, and the vessels were all scattered. Washington jumped at this chance and took the city. Later the British army assembled a great force and attacked. Washington's army was defeated and frightened; it wanted to disband and scatter. *Washington, with a sense of duty, gathered the remaining army together, and again they fought and won. The bloody war lasted for eight years with recurring setbacks, but the people were repeatedly roused to determination. Washington's resoluteness did not diminish, and the British army was becoming old.*

France raised an entire army which crossed the sea. The French army and Washington's army attacked the British from both sides. Spain and Holland also checked the advance of British troops and encouraged Britain to make peace. Britain was unable to withstand, so a treaty was made with Washington. The boundary of the neighboring country [Canada] was delineated. The northern region of cold, barren land still belonged to Britain, but the fertile land south of the border was all given to Washington. This was in 1782. . . . [emphasis is in Xu's original]

For the first time in modern history, a high-ranking Chinese official had grasped and conveyed the actual global strategic vulnerability of the British Empire. Worse, for the British, Xu asserts that *George Washington was a greater leader than even the most revered of traditional Chinese rebel heroes:*

As for Washington, he was an extraordinary man. *In raising a revolt, he was more coura-*



Anson Burlingame's comments to Xu engraved in Chinese characters at the Washington Monument in Washington, D.C.

geous than Sheng or Kuang. In carrying out an occupation, he was braver than Ts'ao or Liu. When he took up the three-foot double edged sword and opened up the boundaries for ten thousand li, he did not assume the throne and was unwilling to begin a line of succession. Moreover, he invented a method of selection, a world to be shared by all people, and he swiftly carried out the traditions of the San Dai ("the ancients"). . . . He governed his states with reverence and respected good customs. He did not esteem military achievements; he was very different from those rulers of other states. I have seen his portrait. His bearing is imposing and excellent. Ah! Can he not be called a hero? . . . of all the famous westerners of ancient and modern times, can Washington be placed in any position but first? [emphasis in the original]

Xu's argument that Washington's superior leadership qualities surpassed those of traditional Chinese rebel heroes is a scathing polemic against the folly of impotent rebellion, versus the durable activity of nation

building. The four individuals cited were all popular (almost mythological) historic Chinese rebel-leaders against ruling oligarchical authority. Sheng and Kuang had led the failed peasant revolt against the Qin Dynasty, and Ts'ao Ts'ao and Liu Pei against the Legalist-dominated Han Dynasty. All four of these would later be highly revered by Mao Zedong.

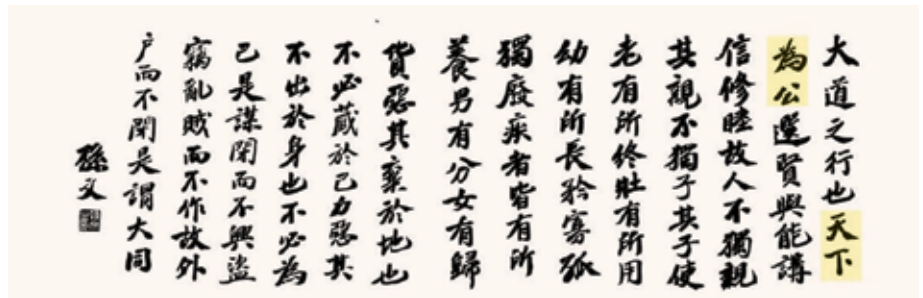
But to Xu Jiyu, George Washington had a very different conception of “rebellion,” and, instead, “*invented a method of selection, a world to be shared by all people, and he swiftly carried out the traditions of the San Dai.*” San Dai refers to the first three Dynasties of recorded Chinese civilization. “*A world to be shared by all people,*” is, in Chinese, the famous classical Confucian idea of *tian xia wei gong*. In its original context, Confucius’ use of *tian xia wei gong* was an ancient Chinese version of the General Welfare clause of the U.S. Constitution, central to Confucius’ idea of the Great Commonwealth:

When the Great Dao prevailed, and the world was shared by all people [*tian xia wei gong*], rulers were elected according to their wisdom and ability, and mutual confidence and peace prevailed . . . there was no cunning or intrigue and there were no bandits or burglars, and as a result, there was no need to shut one’s outer gate at night. This was the period of the Da Tong, or the Great Commonwealth.

In the midst of opium war-era China, governor Xu Jiyu, assisted by the ABCFM’s David Abeel, had thus placed the first President of the United States on the level of Confucius and the wisdom of the Chinese ancients. The four characters *tian xia wei gong* would later be engraved on the tomb of Dr. Sun Yat-sen, the revolutionary founder of the first Republic of China.

In *America: New Nations Against Europe*, Xu concludes that:

The Americans have not established titles of king and count, and they do not follow the rules of succession. The public organs are entrusted to



The four words, *tian xia wei gong*, are highlighted here.

public opinion. There has never been a system of this sort in ancient or modern times. This is really a wonder. . . .

In the section on Latin America, Xu notes that the “ancient state of Mexico” had imitated Washington’s new United States in 1810 by rebelling against Spain, followed by Guatemala. Writing about Panama, Xu anticipates events to come:

Westerners say a canal connecting the oceans can be opened in this land. *If so, the oceans of the east and west will be mixed together as one, and it will be ever so much easier to sail westward to China’s eastern border.* [emphasis in original]

The British Counter-Offensive

Only a very small number of Westerners on the scene in the Opium War period were fluent in Chinese and local southern dialects. Abeel, by then a 13-year “veteran” in China, was one of them. Another was Fujian British consul George Tradescant Lay, deemed the “barbarian chief” in Chinese documents of the time. Lay’s successor in March 1845 was the infamous Rutherford B. Alcock, whose wife tried to woo Xu with their own “oh so much better than the American” maps of the Western world. Later, Alcock, along with Sir Robert Hart, would become the principal British opponents of American efforts to secure a sovereign China.

Although the 1850 publication of Xu’s *A Brief Analysis of the World* was universally celebrated by Chinese nationalists, the most reactionary and corrupt elements within the Manchu Court denounced the work as “not flattering to Chinese prejudices, and moreover valued the companionship of intelligent foreigners.”

Their message to Confucian Chinese patriots at the

time was essentially: “If we have made you a Qing official, you can either fight the barbarians to the death, make deals our way, or be deemed a sell-out, and banished from office,” like [opium burner] Lin Zexu. In short, some within the Qing establishment detested the very idea of working with Western “friendlies” (like Americans) to buy time to modernize China.

Playing this card accordingly, Lord Palmerston shifted British diplomatic strategy in China in 1850 by initiating official communications with the Qing Court directly through the new Manchu emperor in Beijing. Palmerston’s diplomatic dumping of southern Chinese officials as the Court’s historic chief negotiators with Britain achieved its pre-calculated effect; it humiliated and disgraced southern Chinese Confucian officials in the eyes of the Court, providing the pretext to have them all fired. Thenceforth, Xu Jiyou and his Fujian/Canton Chinese pro-American allies were systematically purged.

After an intense political battle, Xu was forced to resign what was one of the most powerful official positions in China at the time. Xu was accused of “selling out to the barbarians,” by allowing missionaries (one a medical doctor) to be housed in a Buddhist temple inside the Fuzhou city walls; he simply refused to kick them out. The following is from one of the 1850 memorials Xu sent to Beijing as part of his defense:

[The British] are island barbarians from the Western Sea. . . The intractable barbarians having attained their wish [for trade], have become arrogant and their acquisitive desire has not been suppressed. . . Cutting them off from trade is like taking a mother’s breast from an infant.

In his final defense one month later, Xu continued to insist that the missionaries and their friends were, on the other hand, all “good and peaceful.”



One can only surmise the utter horror which beset the minds of Chinese-language-literate British operatives of the Opium War era on reading this concluding section of Xu’s book.

Zeng Guofan, Yung Wing, and the ‘Self-Strengthening Movement’

Despite his dismissal from official duty, Xu’s *A Brief Analysis of the World* would serve for decades as the reference for Chinese patriots in their efforts to liberate China from both colonial domination and foreign instigated separatist rebellions. Confucian nationalist Zeng Guofan (1811-1872), the leader of China’s 19th Century “self-strengthening movement,” intensively studied Xu’s work and became known as the “pro-American” Westernizer of China. Accordingly, Zeng and his collaborators sought to develop a modern Chinese army, create government-regulated industrial enterprises and arsenals, and organize joint U.S.-Chinese educational exchanges. During the period surrounding the American Civil War, Zeng Guofan and his newly-organized Hunan army became the principal obstacle to British/French designs to break up China.

By 1860, the Qing Dynasty Court had come face to face with the brutal reality of an imminent dismemberment of China. After almost a century of brutal Opium trade warfare, the Celestial Empire now lay prostrate, helplessly caught between the combined “pincer movement” of the Confederacy-modeled Taiping rebellion’s capture of Nanjing in the South (effectively splitting the country in half), and Lord Elgin’s British-French “Arrow Wars” invasion and sacking of Beijing in the North. Manchu China had become a rotting car-

cass, to be divvied up among foreign competitors and allied regional warlords. Facing catastrophe, the Manchu Court had no choice but to appoint pro-American Viceroy Zeng Guofan as the new imperial commissioner for all of South China. As such, Zeng forged a unified “national army” to suppress the Taiping rebellion. Zeng Guofan, ardent student of *A Brief Analysis of the World*, had now become the most powerful man in all China. Not surprisingly, Zeng went out of his way to secure Yung Wing, the first Chinese to graduate from an American University, as his chief advisor.

At age 13, Yung had been recruited in Macao to attend the Morrison English School by American missionary Rev. S.R. Brown, who later went on to serve with David Abeel’s partner, James C. Hepburn, as part of the U.S. Harris Treaty operations to modernize Japan. In 1847, Brown had taken Yung and two other Chinese pupils back to the United States to attend the Monson (Massachusetts) Academy prep-school, where Yung boarded with Brown’s mother, coming under the instruction of English literature and Shakespeare enthusiast Rev. Charles Hammond. At Monson, Yung studied physiology and philosophy. When admitted to Yale, Yung insisted on paying his own way through school, rather than accepting financial handouts offered him by influential Brahmin families, all of which came with strings attached. After graduation from Yale, Yung returned to China in the summer of 1855 and took up residence in Canton with Rev. Vrooman of the ABCFM. From 1855-63, he



Zeng Guofan

was employed in a number of different business and merchant enterprises (none of which suited his tastes), including a sortie into Taiping territory, where he met some of its leadership and was severely disappointed with the entire operation.

In 1863, in the midst of the Taiping War and the British-French invasion of northern China, a group of Yung’s fellow western-educated friends around Zeng Guofan organized an interview between the two men. Zeng proposed to Yung Wing that he give up all of his business ventures and work full-time in service of the state government, under Zeng’s authority. Yung’s old Chinese friends, now employed in Zeng Guofan’s inner circle, were hell-bent on acquiring

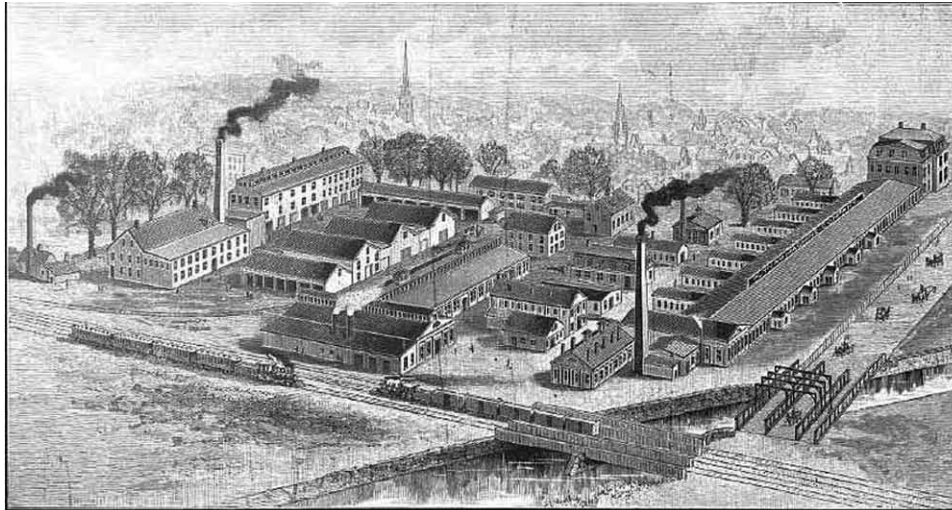
machinery from the West to modernize the war and other efforts in China. Yung immediately obliged, seeing this as an opportunity to realize his life-long dream of bringing a full, American-style education to all Chinese people.

In late 1863, Zeng Guofan requested a proposal from Yung for establishing a machine shop near Shanghai, later to become the first modern machine shop in China. In response, Yung proposed:



Yung Win, 1854

...establishing a mother machine shop, capable of reproducing other machine shops of like character, etc. I especially mentioned the manufacture of rifles, which, I said, required for the manufacture of their component parts separate machinery, but that the machine shop I would recommend was not one adapted for making the rifles, but



Fitchburg, Mass. Putnam Machinery Co., 1865.

adapted to turn out specific machinery for the making of rifles, cannons, cartridges, or anything else.

Zeng, completely illiterate in any of these matters, immediately commissioned Yung to travel to either England, France or the United States in order to purchase the necessary machinery. Not surprisingly, Yung chose the United States as the location to take his 68,000 Taels of silver for the purchase. Yung's 1864 trip back to the United States was accommodated by American mechanical engineer John Haskins, with whose family Yung traveled the entire journey. While Yung stopped in London to visit a machine shop there, Haskins and family preceded him to New York to work on the specs of the shop machinery desired.

When Yung arrived in New York in the Spring of 1864, Haskins had already secured the relevant purchases from the Putnam Machinery Co. of Fitchburg, Mass. Due to heavy demands from the ongoing American Civil War, all such orders of hardware purchases required a 6-month waiting period. During this time, Yung traveled to Washington, D.C., and *insisted on volunteering his services to the Union army*. The Brigadier General in charge of the Volunteer Department in Washington at the time happened to be from Springfield, Massachusetts, and had remembered meeting Yung at Yale in 1853. After inquiring of Yung's current business in the United States, General Barnes replied, "well, my young friend, I thank you very much for your offer, but since you are charged with a responsible

trust to execute for the Chinese government, you had better return to Fitchburg to attend to it."

Victory for the U.S. Constitution and China's Sovereignty

The unprecedented nationalist mobilization of military and economic power required to defeat the 1861-1865 British-backed Confederate insurrection against the American Union, unleashed the greatest explosions of scientific and economic progress in modern

history. The Union victory demonstrated to the world that the principles of Hamiltonian economics, applied under republican constitutional law, not only were capable of crushing alien oligarchical enemy attacks, but could also generate unprecedented rates of scientific and technological advances in "promoting the general welfare" of mankind.

In July of 1864, as William Tecumseh Sherman was completing his Atlanta campaign in preparation for the March through Georgia, Zeng Guofan's new army successfully took Nanjing, routing the Taiping. In 1865, Manchu general Senggelinqin was killed by Nienfei rebels. Again, the Qing Court was forced to rely upon Zeng and Li Hongzhang to crush the revolts (accomplished in 1868), further reinforcing the rise in military/civil power of Zeng's Chinese nationalists.

In 1865, the U.S. Hunt Co. sold its entire Shanghai machine and shipyard works to the Chinese Government through Zeng Guofan. Hunt Company chief engineer T.F. Falls, along with eight of his machinists then employed by the New York Novelty Works, were appointed as managers of the Chinese project. By 1867, the new Jiangnan Arsenal was turning out fifteen muskets and one hundred 12-pound shrapnel per day, and eighteen 12-pound howitzers a month. In November 1865, after spending thirteen years in virtual exile in Shanxi, Xu Jiyu received an edict from the Emperor appointing him a member of the Zongli Yamen (the newly created Chinese foreign office) to help supervise affairs between China and foreign states. Also in 1865, Xu wrote the introduction to the long-awaited completion

of the first Chinese translation of Euclid's *Elements*, initiated two hundred fifty years before by Matteo Ricci. In February 1867, Xu Jiyu was appointed the first Chinese director of the Tong Wen Guan (Polytechnic School), established in 1862 to train Chinese cadre in Western languages and knowledge in order "to borrow Western methods to verify Chinese methods."

That same year, Yung Wing, chief policy advisor of Xu Jiyu's principal "student" Zeng Guofan, submitted the first concrete historic proposal for advancing the modernization of China to Manchu Prime Minister Wen Xiang. Yung's famous "Four Point Proposal" would become the basis of the historic recognition of China's sovereignty—the Burlingame Treaty of 1868. They were:

1. The organization of a Steamship Company on a joint stock basis. No foreigner was to be allowed to be a stockholder in the company. It was to be a purely Chinese company, managed and worked by Chinese exclusively. Yung described the initiative as an absolutely vital internal improvement of China's infrastructure, required to expedite the transport of food from the South to the North. Later, in 1872, this particular proposal was realized in the creation of the famous China Merchants' Steamship Company. China Merchants' became the model for Chinese government regulated industrial enterprises.

2. Government sponsorship of hand-picked Chinese youths to study abroad to be thoroughly educated for the public service. The scheme contemplated sending one hundred and twenty students to the United States as an experiment. This occurred in 1872, with Yung appointed director of the Chinese Educational Mission, headquartered in Hartford, Connecticut.

3. Induce the government to open the mineral resources of the country and thus introduce railroads to transport the mineral products from the interior to the ports. Forty-five years later, Dr. Sun Yatsen would fully complete this proposal with his unprecedented *International Development of China* blueprint for the full industrialization of China.

4. Prohibit the encroachment of foreign powers upon the independent sovereignty of China by prohibiting missionaries of any sect or denomination from exercising any kind of jurisdiction over their converts, in either civil or criminal cases.

The same year as Yung's proposals, the Chinese Zongli Yamen (the newly created foreign office) had

appointed U.S. Secretary of State William Seward's Minister in China, Anson Burlingame, Minister Plenipotentiary of the Empire of China to all Western powers. *An American patriot thus became the first official ambassador of China to the capitals of the modern western world.*

In 1868, Burlingame led his new Chinese embassy to Washington, D.C., via San Francisco. On July 16th, 1868, the United States Senate overwhelmingly ratified the so-called Burlingame Treaty, with the full backing of Secretary of State Seward. For the first time in modern history, the Burlingame Treaty recognized the Government of the Chinese Empire as a sovereign member of the world's Community of Nations. Similar to Townsend Harris' 1858 treaty with Japan, the Burlingame Treaty was an international *coup d'état* against the British oligarchy and her allies.

American republicans, allied with Confucian Chinese nationalists, had successfully secured the recognition of China as a sovereign government, subject to no colonial rule of law. Burlingame's "mission" subsequently traveled to the capitals of Europe, securing similar treaties of recognition. In 1870, China missionary and American patriot William Speer published *The Oldest and the Newest Empire: China and the United States*, a 700-page tour-de-force celebration/promotion of the conception behind the historic breakthrough which was the Burlingame Treaty of 1868.

Speer's work introduced the full sweep of 2,500 years of Chinese customs, culture, language, geography, economy, and history to the wide audience of America's post-Civil War intelligentsia. Speer's included summary of the Burlingame Treaty process correctly identifies its world-historic significance *as an outgrowth of the continuing perfection of the United States Constitution:*

The treaty defines and fixes the principles of the intercourse of Western nations with China. . . It secures the territorial integrity of the empire, and concedes to China the rights which the civilized nations of the world accord to each other as to eminent domain over land and waters, and jurisdiction over persons and property therein. It takes the first step toward the appointment of Chinese consuls in our seaports—a measure promotive of both Chinese and American interests. It secures exemption from all disability or

persecution on account of religious faith in either country. It recognizes the right of voluntary emigration and makes penal the wrongs of the coolie traffic. It pledges privileges as to travel or residence in either country such as are enjoyed by the most favored nation. It grants to the Chinese the permission to attend our schools and colleges, and allows us to freely establish and maintain schools in China. And while it acknowledges the right of the Chinese government to control its own whole interior arrangements, as to railroads, telegraphs and other internal improvements, it suggests the willingness of our government to afford aid toward their construction by designating and authorizing suitable engineers to perform the work, at the expense of the Chinese government.

While slavery existed in the United States the Senate would not have ratified a national covenant which accords so freely the rights of equal humanity and equal civilization to a tawny race not of European blood. That covenant will be kept with good faith on our part. It is in harmony with the article of the Constitution recently adopted [the 14th Amendment], which says that no State shall “deprive any person of life, liberty or property without due process of law, nor deny any person within its jurisdiction the equal protection of its laws.” *This article we accept as the text of the Constitution of which this treaty is but one example.* It must sweep away the legal disabilities to which the Chinese have been subjected on the Pacific coast, permit them to obtain the sheer rights of humanity, and punish the villains who now plunder, abuse or murder them under the assurance that the testimony of that race will be rejected by the courts. [emphasis added]

America’s Manifest Destiny with China

To Speer and many others, the grand design behind the Burlingame Treaty was nothing less than the integration of China, the country with the greatest population and oldest continuous culture on the planet, into the world historic plan of America’s Manifest Destiny:

...Bewildering as it is to our ideas, there can be no just exception taken to the computation which makes [China’s] population to amount to one-

fourth of the entire family of man. It stands first of all existing nations in agriculture productiveness, first in some productive manufacturers, first in the sum of wealth of its subjects. China, to one who can bring his mind to measure what these statements embrace, seems almost a world of itself—a world which, like those strange binary stars which revolve about each other and communicate mutual powerful influences, but are each a distinct sun, has moved all the time, strangely connected with, yet separate from, the world of our ancestry and history. . . .

It is the appointed office of America to be the ground in which the best benefits of European institutions shall be planted and be improved and indefinitely multiply, by which the toil, the experience and some of the peculiar products of Asia shall assist to enrich and beautify. . . . There shall be a great coming together of nations. . . which shall cause the heavens to sing, the whole world to be joyful and the mountains to break forth into song of gladness.

On October 21, 1867, just before embarking on his mission as the first ambassador of a sovereign Chinese Empire to the governments of the West, Anson Burlingame presented *A Brief Analysis of the World* author Xu Jiyu, now 72 years old, a copy of Gilbert Stuart’s portrait of George Washington. Burlingame’s comments to Xu on this historic occasion are probably the finest words ever uttered by a U.S. Government official on the actual nature of America’s Manifest Destiny alliance with the best of 4,000 years of Chinese civilization:

It is now nearly twenty years since you published a geographic history of the countries lying beyond the boundaries of China. You brought to the work great labor, a sound judgment, and the marvelous scholarship of your native land. You passed in review the great men of the countries of which you wrote, and placed Washington before all the rest. You not only did this, but you placed him before the statesmen and warriors of your own country, and declared that he recalled the three dynasties whose serene virtues had shed their light along the ages for 4,000 years. Those words have been translated and used by their grateful countrymen of Wash-

ington. To show their appreciation of them, the President [Johnson] requested the Secretary of State [Seward] to have made by a distinguished artist this portrait, and to send it over land and sea to be placed in your hands. When you look upon its benignant features, do not recall with sorrow the eighteen [sic] years of retirement endured by you on account of your efforts to make Washington and the countries of the West better known; but rather, exult with us that an enlightened Government has for the same reason placed you near the head of the State, to aid in controlling the affairs of 490,000,000 of people, and what is better by a kind of poetical justice, you have been placed at the head of an institution [the Tong Wen Guan] whose purpose is to advance the views for which you were censured, and to instruct your people in the language and principles of Washington. By doing this, you will please all nations, for Washington belonged not to us alone, but to the world.

His life and character were such as to peculiarly commend him to your countrymen. Like them he honored agriculture; and like them he was for peace, and only fought in defense of his country. Like them, he believed that every man is entitled to the inspiration of fair opportunity, and like them he held to the doctrine of Confucius, spoken 2,300 years ago, "We should not do to others what we would not that others should do to us." This great truth came to Washington, not negatively but positively, from Divinity itself, as a command unto him, "Do unto others as you would have others do unto you." Why should we not exchange our thoughts? Why should we not have the moral maxims of Confucius and Mencius, and you the sublime doctrines



Anson Burlingame

of Christianity? Why should we not take your charming manners, your temperance, your habits of scholarship, and your high culture... and you our modern sciences, our railroads and telegraphs, our steamboats? Why should not this great nation, the mother of inventions, whence comes paper, printing, porcelain, the compass, gunpowder and the great doctrine of "The people are the source of power" [Confucius' *Tian xia wei gong*], follow up their inventions and principles, and enjoy them in all their development? Why should not the discoverers of coal have the wealth and strength derived from its use, and those who made

the first water-tight vessels guided by a compass, use the great steamers whose swiftness makes us your near neighbors, and which carry a thousand men on their decks? I present this portrait, with all good will, in the name of the people of the United States, hoping it may ever recall to you and yours their enduring friendship for your country, and their love and regard for you, its worthy representative.

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