The Cross and the Dragon



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PASTOR AND ELDERS.

THE CROSS AND THE DRAGON

OR

LIGHT IN THE BROAD EAST

BY

REV. B. C. HENRY

TEN YEARS A MISSIONARY IN CANTON

WITH AN INTRODUCTORY NOTE

BY JOSEPH COOK

NEW YORK

ANSON D. F. RANDOLPH AND COMPANY

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JOHN WILSON AND SON, CAMBRIDGE.

TO

MY FATHER AND MOTHER,

TO WHOSE SELF-DENYING LOVE I AM INDEBTED FOR EARLY TRAINING AND PREPARATION FOR MY LIFE'S WORK,

This Volume

IS AFFECTIONATELY DEDICATED.

PROPERTY OF
PRINCETON
THEOLOGICAL

PREFACE.

THE Empire of China presents a country so vast and diversified, a people so numerous and peculiar; constant intercourse with people from other lands is opening up its inland domain so extensively; while the studies and researches of scholars and specialists are unfolding such masses of information concerning the history, customs, and resources of the land, — that it is impossible, within the compass of a single volume, to take even a cursory glance at the whole; the time has come when it must be studied in sections. In pursuance of this plan, the southern portion of the Empire, in one particular feature of progress, is treated of in the present volume.

Canton — or Kwong-Tung, as it is pronounced by the natives — means literally the Broad East; and Kwong-Si the Broad West.

The title of the book indicates the nature of its contents. The Dragon is the national emblem of China; it plays an important part in political, literary, and social life. The throne of China is the Dragon Throne; the national ensign is the yellow flag with a blue Dragon; the scholar leaps the "Dragon Gate" when he passes a successful examination. The Dragon is seen in the earth and in the sky. In the earth he holds control of

the lucky and unlucky influences; and it becomes a matter of great importance to find the "Dragon's pulse," which indicates the flow of good influences. Interwoven with so many of their beliefs and customs, the Dragon becomes the symbol of all that is peculiarly Chinese, as the Cross is the symbol of all that is Christian.

From the many inquiries addressed to me, personally and by letter, before and since my return from Canton, I have become convinced of the desire on the part of many for some definite information about the work of missions in the south of China. My knowledge of the condition and prospects of the cause of missions in that part of the world also convinces me that it is important for the interests of all concerned that the Church especially should know as fully as possible what is being done there. To meet this demand for information, and to serve the cause with which I am identified, this volume has been prepared. My life in Canton has given me the fullest opportunities for observing every phase of mission work; and however imperfect the presentation may be, the great facts of the extent, importance, and progress of the enterprise are not at fault. My aim has been to present the work as a whole, making no distinction between the various churches and societies engaged; but being connected with the Presbyterian Church, and being consequently more familiar with the details and incidents of its work, greater prominence may appear to be given to the operations of that particular mission. This arises, however, from no desire to exalt one above another, or to claim for one the glory of all. I endeavored to secure as much information as possible in the way of statistics, historical data, signifi-

cant facts and incidents from all the missions before leaving China, and have conscientiously sought to present the work impartially as the great enterprise in which all are unitedly engaged.

I have consulted and frequently quote the works of Drs. Williams, Legge, Edkins, Eitel, and Faber on points connected with the Chinese systems of belief. In giving the names of places and persons, the Cantonese pronunciation has usually been followed, as being more intelligible to those immediately concerned.

B. C. H.

PRINCETON, N. J., Nov. 1, 1884.

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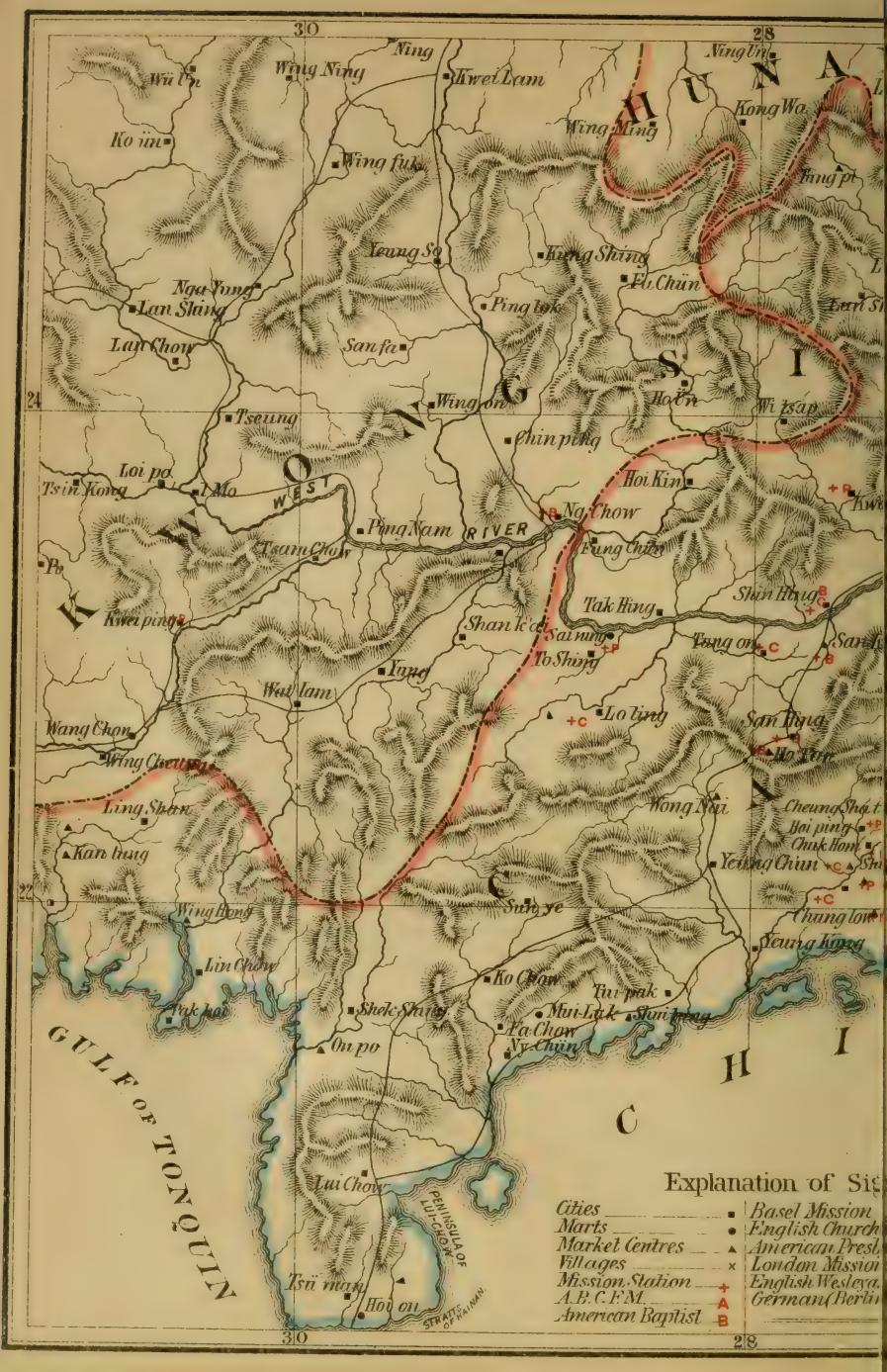
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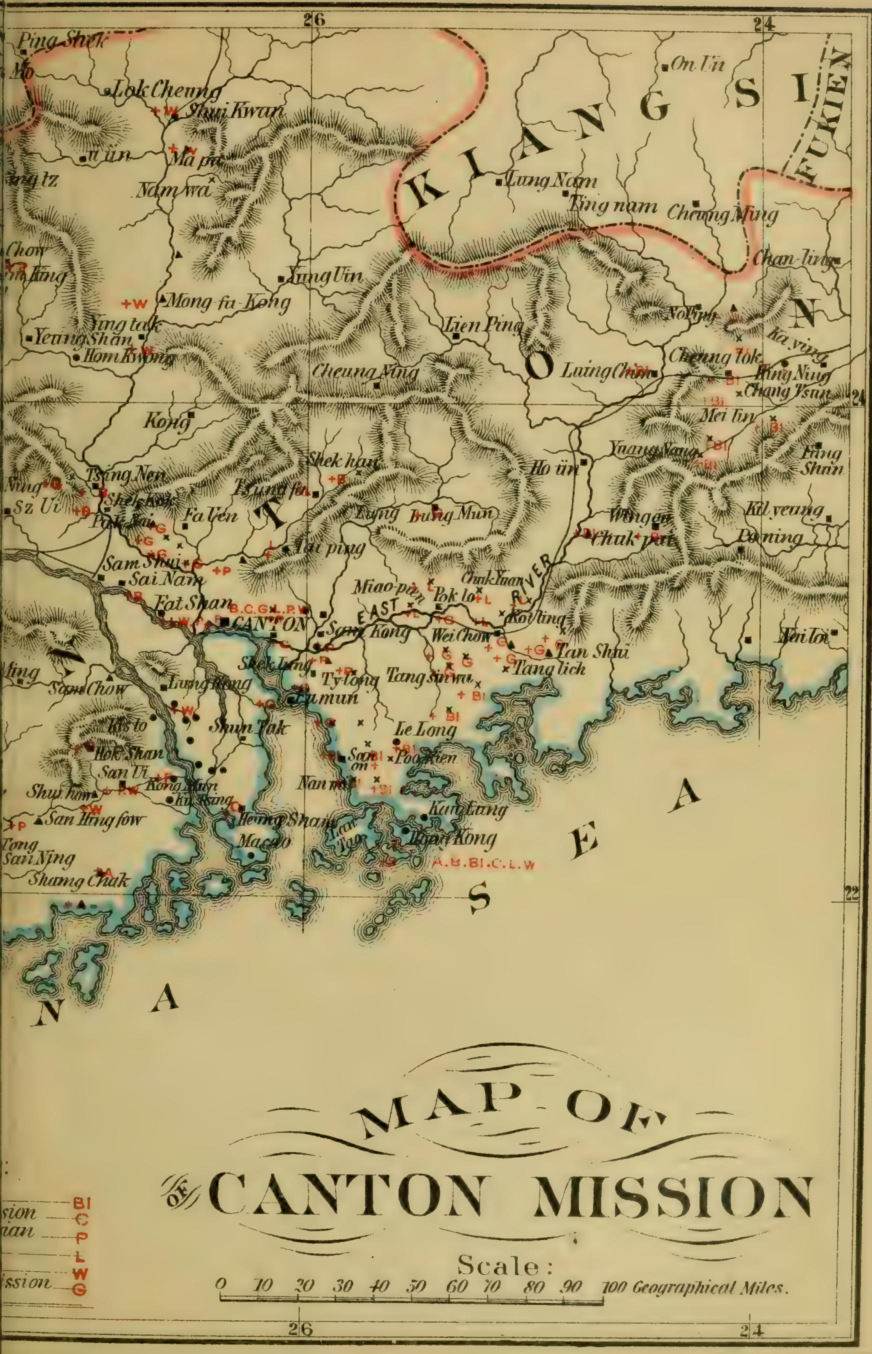
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San fa
Ping lok
Wing on
Tseung
Loi po
Tsin Kong
Mo
WEST
RIVER
Ping Nam
Tsam Chuk
Kwei ping
Yung
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Wang Chow
Wing Cheung
Ling Shan
Kan lung
Wing Hong
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Pak hoi
Shek Shing
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A.B.C.F.M.
American Baptist
Basel Mission
English Church
American Presb
London Mission
English Wesleya
German (Berlin


MAP OF CANTON MISSION
Scale:
0 10 20 30 40 50 60 70 80 90 100 Geographical Miles.
26
24
22
KIANG SI
FUKIEN
EAST RIVER
SEA
Ping Shek
Lok Cheung
Shui Kwan
Ma pa
Nam wa
Yung Un
Mong fa Kong
Ying tak
Yeung Shan
Hom Kwong
Kong
Tsing Nen
Shek kok
Fa Uen
Sz Ui
Sam Shui
Sai Nam
Fat Shan
CANTON
Sam Kong
Shek Lung
Ty long
Tung kun
Tang sin wu
Shun Tak
Kong Mun
Hok Shan
San Ui
San Hing fow
San Ning
Shung Chak
Macao
Heung Shan
Hong Kong
Kau Lung
Le Long
Poo Kien
Nan tau
Miao-pan
Pok lo
Wei Chow
Tan Shui
Tang lich
Kot ling
Tai ping
Shek han
Cheung Ning
Lien Ping
Lung Nam
Ting nam
Cheung Ning
Chan-ling
On Un
Luing Chun
Cheung lok
Hing Ning
Chang Tsun
Mei Tin
Yaung Nang
Fung Shun
Ho un
Wong gn
Chak pai
Ki yeung
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INTRODUCTION.

A GREAT, steel-gray river, full of boats kept noticeably neat, with families dwelling in them constantly; a wide, rolling, green, fertile country, highly cultivated; pagoda towers looking down through the windy sunshine on the passing steamers and ships; a walled city of impressive size, of low brown and red roofs, fronted by swarming wharves, — this is the picture which rises in my memory as I recall my approach to Canton, where it was my good fortune to be the guest of the author of this series of searching and authoritative chapters on China.

In sedan chairs, through narrow but tidy streets, crowded with most typical Chinese forms, we visited Chinese temples, examination grounds, chief places of trade, schools, picturesque points of view, medical hospitals, preaching-stations; and so my thoughts were filled with a multitude of novel and interesting images.

It was in moments of leisure, however, when I could sit down and question my host and guide, or cross-examine a score of his heroic co-laborers in his parlors, that I learned most. President McCosh's great and good name was a bond of sympathy between us, for my host was a recent graduate of Princeton, and full of enthusiasm for classical and philosophical study. I nevertheless saw my guide at his best when he opened the stores of his knowledge of that vast Empire to whose regeneration he had consecrated his life.

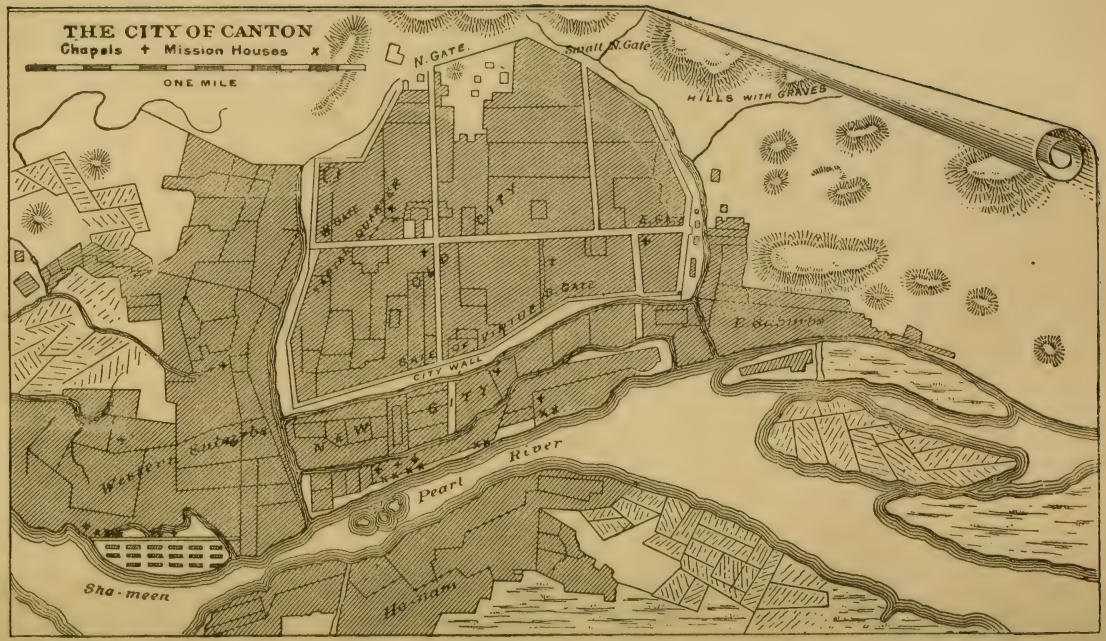
The puzzle of the Chinese mind, character, politics, social life, and religion, I, for one, have found no keys to unlock

except the conversation and writings of missionaries who have studied these subjects for years at first-hand. I congratulate the reader of this volume on the opportunity it gives him of absorbing ripe opinions on high matters concerning which ordinary books of travel are poor authorities.

The historian Gibbon tells us that Rome, at the height of her power, governed only one hundred and twenty millions of men. China contains at least twice that number. The dawn of Occidental forms of civilization, the day-star of Christianity, begin to rise on these uncounted masses of human beings in their land of vast and varied resources. This book is a vivid picture of the holy breaking of the Light after an Oriental night. The obscure stars and the moon of Confucianism and Taoism and Buddhism and worship of ancestors have walked through the Chinese sky, but the unmeasured spiritual landscapes of the Orient have been without the vivifying influence of the sun. Their capacities to produce new growths under its stimulation are undoubtedly immense. There is no new and sacred sight open to the eyes of present generations better worth study than the rising of the unobscured orb of Christianity in the Far East.

JOSEPH COOK.

BOSTON, Feb. 20, 1885.


THE CITY OF CANTON
Chapels + Mission Houses X
ONE MILE
N. GATE
Small N. Gate
HILLS WITH GRAVES
CITY WALL
Pearl River
Sha-meen
Ho-nam

THE CROSS AND THE DRAGON.

CHAPTER I.

THE BROAD EAST AND ITS POPULATION.

CANTON, as the scene of the first Protestant Missions to China, will ever hold a prominent place in the history of the Christian Church in the Far East. Its importance from a commercial, from a political, and from a literary point of view; its great population and the accessibility of the people, together with its commanding situation with respect to the surrounding country, — make it one of the most promising and influential centres of mission work in the whole Empire. The city itself is a wonderful field for work, and might easily absorb the energies of many times the number of missionaries now in the whole province, and yet come far short of exhausting the possibilities of the field or improving to the utmost the opportunities presented. The vast population of the city, numbering probably not less than one million five hundred thousand, is daily augmented by the thousands that come in from all sides on business and pleasure. The city presents the appearance of a great hive, its narrow streets thronged with busy multitudes passing incessantly to and fro, intent

upon their various callings. They crowd and push and jostle each other, but are seldom noisy and seldom quarrel. It is the great emporium of the South; the meeting-place of many nationalities drawn thither by various motives; the grand centre of influence for the whole vast region south of the Mei-ling Ridge. The field of our enterprise, however, is not confined to the city, but extends to the wide region that opens out in all directions from this central point. With the help of the map and a few lessons in geography, some conception of the situation and extent of the country may be gained that will be of much service to us as we study the work in detail.

The mission field of Canton, which we are to consider, does not include the extreme eastern portion of the province, which is separated from the middle and western portions by ranges of hills and mountains, and drained by a system of rivers that find their outlet near the port of Swatow. Another barrier in the shape of a different dialect cuts off the people of that section from their countrymen to the west. In this region a flourishing work is energetically carried on by the English Presbyterians and the American Baptists, and we have but to refer to the reports of the Swatow Missions under these two societies to be assured of the hopeful prospects of the cause there.

The field of Canton, as it comes under our notice, embraces the whole middle and western portions of the province of Kwong-Tung, and nearly, if not quite, the whole of the adjoining province of Kwong-Si, — which broad territory, with the exception of a limited portion

to the southwest, is drained by that vast river system whose numerous tributaries east, north, and west converge near the provincial city.

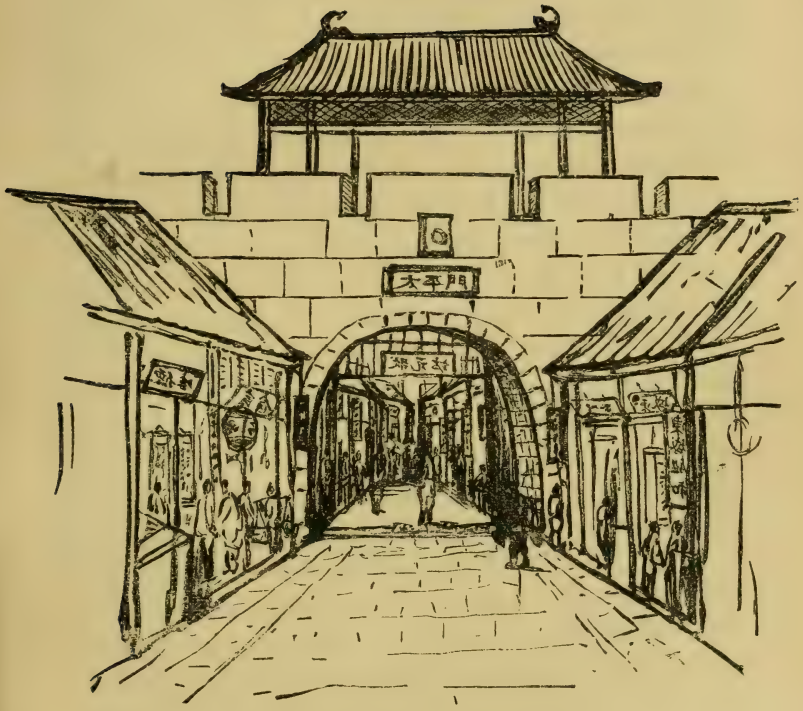
This whole country is practically open to missionary enterprise. This statement, though broad and unqualified, conveys a very inadequate idea of the true state of things to one unacquainted with the place and ignorant of the relative positions of different parts of the land. A country may be fully open in one sense: no serious opposition may be made to the advent of the missionary, or the continued presence and work of his assistants; but the means of travel and the accommodations afforded may be such that much time would necessarily be consumed in going from place to place, and much fatigue and hardship in proportion to the work done be entailed on those who undertook such enterprises. No such difficulties are met with in Canton. The country is not only open to those who would go to its farthest corners, but the means of travel and accommodation by the way are all that could be desired. The river system is such as to afford the utmost facility for reaching the various parts of the four great prefectures of Kwong-Chow, Shiu-Chow, Shiu-Hing, and Wei-Chow, which form the main central portion of the province; and by the chief artery in this system, the West River, whose whole length has been recently surveyed and laid open by Messrs. Colquhon and Wahab, in their journey "Across Chrysé," the province of Kwong-Si is pierced through to its farthest border, while several large branches and many smaller tributaries from the north and south make its remotest corners accessible to

the traveller. Actual experience and observation on the spot are necessary to give one an adequate idea of the wonderful facilities which the numerous water-courses afford. As though in anticipation of the great work that was some day to be done for this people, the way has been prepared by which they can be reached with a minimum of hardship and discomfort.

In order to a clearer understanding of the extent and condition of this great field now thrown open for Christian work, and a fuller appreciation of the facilities which place every part of it within easy reach of those to whom this work is committed, it will be necessary to go somewhat into detail in considering the extent of the country, its natural features, and the distribution of the people.

It will be more convenient in every way, in giving an account of the country, to follow the natural divisions of the land, rather than the political divisions into departments and districts.

We begin then at the port of entrance, and after a brief pause in the city of Hong-Kong, so beautiful for situation, and made attractive by such a multiplicity of charms, natural, historical, or accidental, step on board the river steamer, and are conveyed in comfort across the bay of "The Lonely Isle" (Lintin), through the "Tiger Gate" (Fu-mun), up the broad course of the Pearl River, with fine pagodas to the south, some on lofty hills, others rising majestically from lower elevations near the water, and broad rice-fields and extensive banana plantations filling the plains on either side that stretch from the hills to the shore; past the old town of



THE GREAT PLACE GATE.

Whampoa, once the key to the sealed Empire, until the towers of the "City of Rams"[1] appear in sight. Shoals of boats of every description line the shores for miles, backed in many places by unsightly rows of wooden huts reared on piles above the slimy mud of the tidal river. At first sight the whole city seems one solid mass of low houses, with here and there a square tower rising above its humbler neighbors; the narrow streets being scarcely distinguishable from the deck of the steamer. From the breezy deck and comparative quiet of the steamer, we are suddenly transferred into the midst of the hot atmosphere and seething masses of humanity that crowd the wharves and press through the narrow streets. We soon realize that we are in China. Every sense is assaulted and overwhelmed with proof that we are in the midst of a people of strange and peculiar speech and habits. Without pausing to recount the experience which so many have felt in seeing the lions of this great city, we simply note its thronging population, its many and varied industries, the evident facilities and wonderful opportunities it presents for every kind of Christian and benevolent work, and then proceed on our tour of inspection through the great country inland.

From Canton, as the starting point, our first course is to its sister city, the great mart of Fat-Shán, fifteen miles to the west. It is called the Birmingham of China, and with a population of five hundred thousand, busy in their grain depots, manufactories, and multitudinous industries, rivals in wealth and commercial importance the provincial city itself. With Canton and Fat-Shán

[1] Canton is so-called from the legend of its foundation.

as the northern limit and base of observation, we look out upon the great delta formed by the union, mingling, and subsequent division of the waters of the three great rivers that flow into the sea, through their numerous mouths, to the south of us. This delta is one of the most remarkable in the world. It is enclosed by the Pearl River on the east and north, this side being about one hundred miles in extent, and by the West River on the west, which flows down on that side in a broad, deep volume for about eighty miles, while the base of the triangle along the sea-coast is between forty and fifty miles long. This delta is not all flat and marshy. It has mountains of considerable height and numerous hills in various parts, with many stretches of elevated land, forming favorable sites for towns and cities. The greater part of it is composed of rich, level plains, of alluvial formation, partially flooded at high tide, and the whole under the highest cultivation. The rich, delicate green of the growing rice, extending for miles without a break, is a pleasure to the eye, especially when the wind sets the grain in motion and causes it to rise and fall like billows in a sea of verdure. From these fields astonishing crops of rice are harvested twice a year, thousands of busy hands cutting it off with sickles. In the time between the rice crops, vegetables are grown on the more favorable portions of the land. Nearly the whole of the eastern and southern parts of the delta are given up to the cultivation of rice, while the western portion is almost wholly devoted to the cultivation of the mulberry-shrub and the rearing of silk-worms. The mulberry plantations are on ground raised artificially

above the reach of the tides, with deep trenches and numerous fish-ponds to drain off the surplus moisture. The shrubs are cut down to the ground every year, and the soil is richly fertilized to produce a luxuriant growth of tender leaves. The plants yield a fresh supply of leaves every forty days after the season begins, and are usually stripped six times each year, the leaves produced varying in value from fifty cents to three dollars per picul (133⅓ lbs.). The delta is intersected in every direction by rivers, creeks, and canals, the only means of transport being by boats; but by these every town, village, and hamlet can be reached. Hundreds of towns and thousands of villages, varying in population from one thousand to several hundred thousands, cover the wide extent of this fertile district. It contains seven or eight cities of over one hundred thousand each, and at least a dozen others of over fifty thousand each, besides many important places of smaller size. In the silk district are found the most populous and wealthy towns, — the chief among these being Kow-Kong, which is said to contain one million of people in a space seven miles long by five miles broad. A few miles north of this are Lung-Shán and Lung-Kong, lying near together, both well known as large, wealthy, and important silk cities, with several hundred thousand people. To the south are Wong-lien, Lak-low, and Kom-chuk, familiar names in the silk market, each with at least fifty thousand people; while around the base of the Sai-tsiu Hills are several large and busy towns. All these places in the silk district come within the easy round of a day's travel.

In the rice district we find, twenty miles south of Canton, the mart of Ch'an-tsün, with not less than one hundred thousand people. It is one of the principal ports for native commerce; several hundred sea-going junks plying a brisk trade, both export and import, with the towns along the sea-coast as far north as Shanghai. A run of twenty miles to the south of this brings us, after passing several large towns, to Tai-Leung, the capital of the Shun-tak district, with an almost equally numerous population, very prosperous and energetic. Ten miles farther on are two important towns, Yung-ki and Kwai-Chow, the latter being several miles in extent, built along the base and partly on the side of a low hill, and containing a population closely approaching one hundred thousand. Beyond this we enter the district of Heung-Shán, which stretches down to the sea, and has many large towns and important centres of trade and influence. Its principal town is Siu-lám, with a population variously reckoned at three hundred thousand and upward. All this rich delta, with its millions of people, lies in immediate proximity to Canton.

Crossing the West River, which forms the western boundary of the great delta, at a point seventy-five miles southwest of Canton, we come to another system of rivers, to which we are introduced by a series of canals leading from the West River across the intervening lowlands. We have scarcely left the main stream, as we turn into the canal, when we come upon the important commercial town of Kong-Mun, with at least one hundred thousand people. It is the point of

entrance for a large district, and carries on a prosperous trade with the towns on the sea-coast, from Hong-Kong down to Cochin China. I have seen nearly one hundred sea-going junks anchored in front of the town at one time. Five miles west of this is the district city of San-ui, one of the largest of its order, with a population of two hundred and fifty thousand. It is the centre of the fan district, large plantations of the fan-palm stretching on either side of the streams as we approach the city. A mile or two more, and we have left the narrow canal and entered a broad river which flows out to the sea through the celebrated Ngai-Mun, where the last Emperor of the Sung dynasty was drowned. This river drains by its several branches the districts of Hoi-ping and Yan-ping, and parts of San-ui, San-ning, and Hok-Shán, the districts from which most of the people who go abroad to America and Australia hail. The plains through which these streams flow are crowded with towns and villages, and busy multitudes throng the market towns on every hand. From the top of Centipede Hill (Pak-tsuk-Shán), opposite the large town of Chik-hom, three hundred and fifty villages can be seen, the average number of inhabitants to each being probably not less than two thousand. The farthest point reached by water in this direction is the city of Yan-ping, one hundred and fifty miles from Canton, from which a portage road leads in one day's journey over the dividing ridge of hills to the district of Yeung-Kong, and placing the traveller within the reach of water facilities, again introduces him to a fertile and populous valley.

Coming back to the West River, we proceed up its broad course, the delta stretching away on the right, and a series of plains between hills and mountains on the left. We pass a number of important towns on its banks, among them Ku-ló, famed for its fragrant tea, so popular among the Chinese. Several small streams come in from the left, one of them leading into the heart of Hok-Shán district, through populous plains covered with large towns and villages, and another to the city of Kó-Ming.

Coming to the junction of the three rivers, the West, the North, and the Pearl, at Sam-Shui (Three Waters), at the very apex of the triangle of the delta, we turn to the west and follow the course of the broad river as it comes down from the interior provinces It is the great highway of water leading through the province of Kwang-Si to the more distant province of Yunnan. These provinces are still new ground to the missionary, but are being explored by the pioneers of the gospel. In Kwang-Si the water facilities are superb, and the larger part of its great population is accessible from the rivers. Just within its eastern border we find its chief city, Ng-Chow, occupying the best strategic point from which to control the commerce of the interior. Ascending the main stream we reach the Kwai (or Cassia) River, flowing in from the north. It descends from the mountainous districts on the north, flowing past Kwai-lam, the capital of the province, sweeping down its rocky course over rapids, through gorges, past the starting place of the great Tai-ping rebellion, until its turbulent waters find rest in the broad and placid West River.

Farther up, the stream divides again, one large branch coming down from Low-Chow, the headwaters of which are found among the hills of the northern border, its upper branches leading far into the valleys and gorges of the dividing ridge, showing the way to the haunts of many aboriginal tribes on the borders of the province of Kwai-Chow. Many large and important towns are passed on the way to Nam-ning, the leading city in the southern part of the province. The head of navigation is reached at a point eight hundred miles from Canton, and disembarking at the town of Pak-shik (Pe-se), the overland journey into Yunnan begins. Along the lower course of the West River, as it flows through the prefecture of Shiu-Hing, are numerous towns, chief among them being the prefectural city itself.

Returning to the junction of the Three Rivers, we turn our course up the North River, which flows down nearly three hundred miles from the extreme northern boundary of the province, and is navigable almost to the sources of its several branches. Along its banks at short intervals are many important towns. Several small streams enter it in the lower half of its course, one of these, the Sz-Ui River, leading up through a populous country, past two district cities, into the next province. In the upper half of its course the North River passes through the prefecture of Shiu-Chow, and by its principal branch, the Lien-Chow River, to the city of that name. Coming back to Canton, our attention is directed to a number of small streams leading in various directions, chiefly to the north and west, through thickly populated regions. One of these, fifty miles

long, leads northwest into the Fa district, the birthplace and home of Hung-Sau-tsün, the leader of the Tai-pings. Another, one hundred miles long, leads north, through a rich and attractive farming country, to the Tsung-fa district.

Turning toward the rising sun, we come to the region of the East River, with its numerous tributaries. Near the mouth of this stream is the rich and populous district of Tung-Kun, intersected by many smaller streams that afford access to nearly every part of it. On the banks of this river is the important city of Shek-lung, with one hundred thousand people. It is a great sugar depot, and the centre of a large general trade. A few miles from this place is the entrance to the Ch'a-Uen River, a small stream that flows through a wonderfully populous district known as Hap-Noi, or "inside the Pass," where in a comparatively small space are over a thousand villages, some of them with from fifteen to twenty thousand people each. On a tour in this region, in less than two weeks time I visited over one hundred towns and villages without unusual fatigue or exertion. Ten miles west of Shek-lung the Tsang-Shing River flows in from the north; it passes through the district of the same name, flowing down about eighty miles from Lung-Mun, through the outlying hills of the great Loh-fow mountains, and affords access to many important places. In its upper and middle course the East River passes through the prefecture of Wei-Chow, reaching by its tributaries into many of the distant districts, and opening the way into broad and populous regions of country.

Such in brief outline is the country before us, with its cities and towns and numerous streams, — those great arteries along which flow the life and business of the province. It took ages for the people of China to discover and utilize all the wondrous facilities their country affords. So it will take many years for us fully to appreciate the natural provisions made for facilitating our work. Divided from the northern part of the Empire by a long continuous ridge, these rich southern provinces did not become a part of the Middle Kingdom until the second century before Christ, and then the attachment was more nominal than real. It was not until the second century of the Christian era that the region south of the ridge, known as the country of the "nine savage tribes," became permanently incorporated as a part of the Empire under the great Han-Wu-ti. The story of those old expeditions, when the conquering leaders crossed the ridge and descended the unexplored rivers through leagues of silent forests, till they came to the site of the present city of Canton, are full of interest even as transmitted to us in the scanty records of the period. Some of those early generals have left their names in places where they passed, and some have been deified, and receive worship from boatmen and travellers to this day. In those early days colonization was pushed on a mammoth scale, when five hundred thousand military colonists were despatched at one time to find wives as best they could, and plant the Empire of the Hans on the rich coast-lands along the southern sea. They laid deep the foundation of their kingdom, Canton being ever the

centre of life and influence receiving seaward the commerce of the ocean, and converging all the lines of communication inland to its one focal point. The same considerations that made it so important as the centre of government, trade, and education, show its equal importance as the centre of that great enterprise of the Church, whose end is the establishment of that kingdom that shall never end. The thousands of miles of river and canal navigable at all seasons; the thousands of towns and cities that line their banks; the millions of people brought within easy reach by the wonderful facilities for travel, — proclaim it to be one of the widest, most important, and most accessible fields open to Christian effort.

CHAPTER II.

FACILITIES FOR REACHING THE PEOPLE.

THE country to be reached is very broad, and the people exceedingly numerous; but the facilities for travel are equal to every demand, and render communication with almost every part a comparatively easy matter. The whole land is traversed by streams of various sizes, navigable by boats adapted to the character of these streams. There are but few places of consequence that cannot be reached by boat; and of those places which cannot be reached directly, the most important can be approached to within a half day's or a day's journey, which renders them quite accessible. Boats are the great means of communication, sedan or mountain chairs being resorted to only in rare cases of necessity, and then only for short stages. For general utility and adaptation to the necessities of the case, these boats are certainly the most suitable conveyances that could be found. There are several kinds, each of which has some special feature to recommend it. We leave out of question the native passenger boats, which ply by scores between the large towns. Owing to their general discomfort, lack of room, over-crowded cabins, and the danger of contracting contagious diseases, they are seldom used by the missionary, and only when they

go directly to some point where better accommodations are attainable. When we have but a day or two to give to the trip, or wish to go directly to some station where a room is prepared for us, the kind usually employed is the *ma-lang*, or "slipper-boat," which, with a crew of from three to six rowers, travels at the rate of from four to ten miles an hour, according to the state of the tide or current. These boats are sometimes called the



A SLIPPER BOAT.

Chinese "Express." They are in shape somewhat like a slipper, being closed at the toe and widely open at the heel, where the rowers stand to propel the boat with a single pair of oars, all hands uniting in one heavy stroke. The passengers recline on mats in the narrow tapering shell, their heads eased by wooden pillows. If the trip is to extend for a longer period, and speed is an important consideration, the kind known in Canton as the

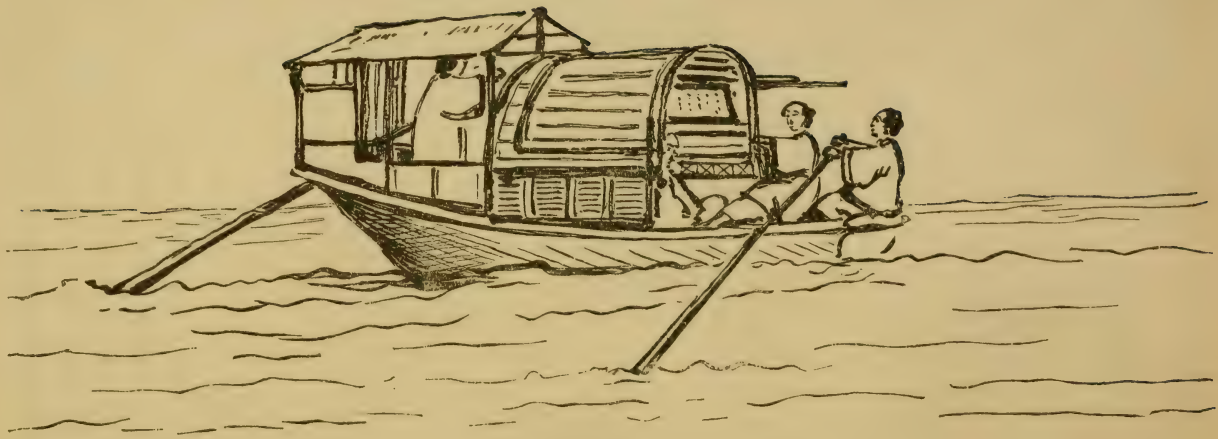
"Tsz-tung" boats — so called from the place where they were first built — are then employed. They are square-shaped boats with flat bottoms, have oblong cabins from five to seven feet long, and about the same height, and are comfortably furnished with chairs, tables, beds, and lamps. They carry a single mast, and are good sailers. When the wind fails, the crews resort to oars, and poles, and tracking lines. If our course is up some of the smaller streams, where the water is shallow or the river filled with rapids and dams, another kind is required, — long, low, narrow boats, built specially for such streams, and not utterly devoid of comfort. If our object is not so much to hurry from place to place as to canvass thoroughly the districts through which we are passing, then the best kind to travel in is the Ho-t'au-boat. This is the kind usually employed by the Chinese officials in moving from one city to another; hence these boats are frequently called "Mandarin barges," the original name coming from the district where they are made, and from which their crews invariably hail. They are large, light draft-boats, with extensive cabins entirely at the disposal of the traveller, well lighted, airy, and exceedingly comfortable.

The advantages of this mode of travel by boat are numerous and obvious. It affords greater access to the people. The streams are the highways of business and the lines of transportation; hence the large towns are nearly all on the river banks, and the most populous villages cluster around these towns. The boats carry us wherever we wish to go, land us where the people are most numerous, and place us in the very midst of

those we are most anxious to reach. We are not hurried from point to point; but the boat being entirely at our disposal, we stay as long as desirable at each place, and make the best of every opportunity.

This mode of travelling is, moreover, comparatively inexpensive. The boats cost from fifty cents to two dollars a day, according to their size and the number of the crew; and it matters not whether one or half a dozen travel in the boat, or the baggage be much or little, the expense is the same. The experience of those who have travelled overland on foot, in chairs, or in carts, will attest the advantage of this method. When a separate conveyance is required for each traveller, and coolies for baggage and books, the daily expense is necessarily much greater than that of the boat.

Another advantage is its great convenience. When the boat is engaged it comes to the nearest landing, where it receives whatever is deemed necessary for the comfort and convenience of the traveller. The boat becomes our temporary home, and can be made almost as comfortable as a room in a house. Every arrangement for cooking, eating, and sleeping is complete. There is no worry over baggage; we take as much or as little as we choose. It is put into the boat when we start, and remains there until we return. Books and tracts can be taken in quantities sufficient to meet the demands of the places visited. Books for our own reading and consultation, as many as we desire, may be taken, so that our ordinary or special lines of study need not be greatly interfered with. There is no occasion to trouble ourselves about securing lodgings along the way at the



A SAM-PAN.

inns or in the houses of friends. The boat is our hotel for the time being, where we can not only be comfortable ourselves, but where we can receive and entertain friends as well. We escape all the unpleasantness of too close contact with the unsavory crowds of natives; are not wearied and harassed by daily bargaining with coolies and bearers; are not sickened by unwholesome food, or afflicted by the many ills which frequenters of native places of entertainment are apt to fall heir to. The boat being usually engaged by the day, we go when and where we wish, stay a longer or shorter time at each place as may be desirable, and, having finished our work at one point, proceed to the next, using the interval, while the boat is moving, for rest and preparation for further work. In the case of a physician, the boat may be made a travelling dispensary, and all the appliances for the efficient distribution of medicine and the performing of simple operations be secured.

It is an additional recommendation of boat travel that it saves the strength of the missionary. Where the work can be done only by walking long distances or by travelling in chairs and carts, much fatigue and hardship are entailed, and the strength needed for the special work of preaching and instruction is in a great degree used up on the way. All this strength is saved by the boats, and is so much clear gain secured on the side of efficiency. After each day's work comes a season of rest and quiet, by which we are refreshed for the duties of the next day. This enables us to expend all our energies on the specific work we have to accomplish. The boat, moreover, affords facilities for the instruction

of native assistants and catechists by the way, or for special attention to inquirers who may have been awakened by something said during the day, and wish for some private conference which the publicity of the streets or the almost equally public character of the inns would preclude. It enables the missionary to receive calls from officials or from respectable people in the town who may wish to see him, as well as from the native Christians, in a manner agreeable to both parties. By affording daily opportunities for study and preparation, it enables him to come before the people, both in his Christian and in his heathen audiences, with clearer and fresher thoughts, and adds greatly to his efficiency in every way. This economy of strength is a very important consideration, and there is no reason why a man should not come back from a tour of active work in the interior as fresh as when he started, and be able to settle down to his work in the city without the loss of a day. This mode of travel, too, is the safest that can be adopted. It exposes one to less danger from contagious diseases, which are often very prevalent, and from attacks of robbers, than one would meet in overland travel. The boat is a kind of fortress, and is usually provided with guns and ammunition; and being the property of the crew, they are ready to defend it against any attack. The rivers in many places are infested by pirates; but these roving gentry are usually very prudent, and rarely make an attack unless they are sure of plunder. As the missionary never has much that is of value to them, or only what would be a help in tracing the thief if he did steal it, he is seldom, if

ever, molested. Attacks by day are very rare occurrences under any circumstances, and there is but little travelling by night. In the evening the boatmen usually pull up alongside one of the guard-boats, which are stationed at intervals of a few miles along the principal streams, and anchor under its sheltering wings. The only real danger in travelling is from exposure to the sun in the summer and from malaria in the low country. The former can be avoided by care, and the latter lessened, if not entirely escaped, by shortening the trip in such places. As most of the low-lying country is in close proximity to Canton, short tours of a week or ten days can accomplish much, with but little exposure to malaria. In the uplands, where the water is clear and constantly running, there is no danger from this cause; while a few weeks of such travel in the pure air of the country, stirred by breezes from the hills and mountains blowing across the water, is a great relief after months spent in the pent-up, humid atmosphere of Canton. As we ascend the river, east, north, and west, we pass in many places through scenes of wondrous beauty,—groups of picturesque mountains like Loh-fow to the east and Teng-oo to the west, with their forests, and gorges, and waterfalls, their sylvan grottos, tree-embowered shrines, and wealth of ferns and flowers; rivers like the Lien-Chow, that flow through mountainous districts, over rapids, through narrow passes, with a succession of varied scenes of rarest attraction. For the exquisite charm of its river scenery, the variety and grandeur of its highland borders, the number and extent of its river and mountain passes, the country of

the Two Kwongs is entitled to a prominent place in Nature's album of the picturesque and beautiful.

In connection with all the facilities for travel that place the country far and near within our reach, the most important point is the reception we receive from the people and the practical means open to us to interest and instruct them in the great truths of our religion. This wonderful system of rivers by which so great an extent of the country is veined and by which every part of the land is made accessible, and all the unusually convenient and comfortable means of travel afforded by the boats that take us in any direction, would be of little avail for the great purposes we have in view if we could not reach the people themselves. To have our plans fall short of their practical accomplishment in this respect would be to fail utterly in our undertaking. What, then, is the attitude of the people toward the missionary as he travels through their country? Are they friendly, hostile, or indifferent? The answer to these questions would differ greatly when made with respect to different sections of the country; yet in general it would appear that they are friendly, though often rude and uncivil in their language. They come out in great numbers to see and hear the missionary, drawn chiefly by curiosity, it is true, but ready to listen to what he has to say, and affording him every facility for supplying them with books and preaching as long as his vocal powers will hold out. Throughout nearly the whole extent of the country no bar or obstacle is placed in the way of our entrance into any town or village; and the moment our approach is heralded by the boys, who are always on

the alert for something to turn up, the people come out in crowds, men, women, and children pressing eagerly around us, giving us the very opportunity we seek of telling them plainly the object of our visit and of delivering the message we are sent to proclaim. In some places the advent of the missionary is hailed with most cordial acclamations; he is treated with respect, entertained with politeness, accommodations being offered him if he will remain in the town. But such experiences are not general. It is only on rare occasions, however, that he is unable to find interested and attentive audiences when he wishes to preach.

The way in which the people live in towns and villages adds greatly to the facility in reaching them. In the country there are no isolated farmhouses. All the people are packed together in villages, where the houses are built as closely together as possible, the only divisions being narrow lanes that lead between the compact rows of buildings. The people go out to the fields in the morning and return to the village in the evening, and a well-timed visit near the close of the day will enable one to meet nearly the whole population at one time. Nearly every village has a grove of trees behind it, adding greatly to the beauty and healthiness of the place. In front there is a pond, sometimes several, where fish are reared and the oxen bathe on their return from the fields. Around the outer edge of the pond is a high embankment, not infrequently a wall, and along the inner side is another wall, with frequent openings for steps to lead down to the water, where the village dames and maidens come to wash their clothes

and draw water for use in the houses. Within this inner wall is an open space from fifty to one hundred feet wide, on which the ancestral halls and temples front. The narrow lanes all lead down to this court, and the entrance to it from the outside is through gates at either end, with towers rising above them. In many places fine trees stand near the village gate, and afford a cool and pleasant place to rest and chat after the day's work. On the arrival of the missionary the people gather thickly in the open spaces or under the trees, the whole population often turning out. There will be the well-dressed student, the teachers of the village schools, some haughty representatives of the families of the gentry, and the toilworn laborers, women, old and young, children of all sizes and in all sorts of costumes, all anxious to see the stranger and hear what he has to say. The most favorable time to visit in villages is just after the harvest has been gathered in, when the people are more at leisure, and larger numbers of them can be reached.

The arrangement of market towns is another great means of facilitating the work of reaching the people. Very few of the villages have stores or shops of any importance. The sale of their produce and manufactures, and a general interchange of commodities, is effected by means of markets established at short intervals over the country. These market towns are usually the centres of small coteries of villages which unite in a public organization. The town-hall for the transaction of public business, free schools if there are any, and the pawn-shops for the deposit of money and valuables; are

situated in the market town. There are thousands of these towns scattered all over the country. They hold fairs or general markets at stated times, occurring twice or three times in every ten days as may be arranged. On these occasions the people from the surrounding country gather in, to buy and sell to the number of thousands, and occasionally tens of thousands. At such times the missionary finds a large proportion of the population of the whole country side gathered before him; and seeking out a convenient place on the steps of a temple, before some public building, or under the pleasant shade of a spreading banyan-tree, — or, as not infrequently happens, accepting an invitation to occupy the public hall, — he can preach to them for any length of time. Many of the people come from distant and out-of-the-way places, from little hamlets far away among the mountains, it may be, which would be difficult to reach in the ordinary course of travel; but some words remembered, or some books purchased, carry the precious message to these remote corners of the land. Moreover the neighboring market towns arrange their fair-days so as not to interfere with each other, thus enabling one on each successive day to find a fresh assemblage of people, until the circuit of these towns in that particular district is made.

After these market-places come the large towns and cities, in some of which fairs are held at stated times, but in which the daily concourse of people is always great. In these busy and populous centres of trade one can always find large audiences that listen readily to the truth. Numerous open spaces in front of public build-

ings or on the river banks afford ample room in which to gather the people for instruction. After these open-air services comes a series of tours through the streets with books, not only along the business streets, but also through the less frequented ones, where the families reside. The news of our approach is rapidly carried ahead, and in almost every doorway stands an expectant group, anxious to get a nearer view of the stranger, and if they can read, to buy some of his books. Many strange scenes and amusing episodes transpire as the missionary penetrates the interior among the abodes of the people. Before the door of some well-built house, as he approaches, will be seen a group of girls and women with their painted cheeks and pencilled eyebrows, their hair stiff and smooth in teapot-shaped coiffure, their tiny feet in gayly embroidered shoes tipped with beads or pearls, crowding the narrow doorway, and shading their eyes with their hands as they peer timidly down the street to catch a glimpse of the stranger. As he draws near, some one will say, "Beware! He is looking at you!" when they retreat in great fear and confusion. Curiosity, however, usually gets the better of their fears, and they soon reappear. Sometimes the missionary is mistaken for an itinerant trader, and besieged with questions as to the nature and price of his wares. With the vague impression that all people from Western lands are skilled in medicine, he is asked to act as physician to the whole community. His costume and whole appearance are a matter of curious interest; and frequently the request is made, in a deprecating way, that the master would be so kind and obli-

ging as to remove his hat, that they may see his head and hair. Compliance with this request is often followed by a shout of laughter and derision, that he appears with unshaved head, unornamented by a queue. The absence of the universal appendage is as strange to them as its presence to people of other lands; and as the traveller proceeds down the street he will be preceded and followed by crowds of boys, shouting as they go, "He has no queue! He has no queue! A foreign devil, and no mistake!" Among these groups of men in the shops, and of women and children at the doors of the houses, are often found some who show a real interest in the object of our visit. Not infrequently we are invited into some of the shops to drink tea with the people and engage in social intercourse; and occasionally such invitations come from private houses, where the host himself is interested in learning something of Christianity, or wishes to show his polite consideration for the stranger. As mentioned before, our reception varies greatly in different places. I have been in many places where the people, who were perfectly friendly, gathered in such dense crowds, and pressed upon me so eagerly for books, as greatly to interfere with the work of supplying them, and who kept up such an incessant fire of questions that preaching was impossible. This excess of friendly and curious interest is much to be preferred to the opposite extreme, which is sometimes met with. In the poorer districts, where the people are more simple and docile, our reception is usually more cordial; while in the richer and more populous sections the people are often haughty

and insolent. Those who live near Canton are as a rule less friendly than those who live at a greater distance inland.

A careful consideration of the facts presented in the experience and observation of those who have traversed the land, only confirm the statement that the whole country is fully open to mission work; that the people in every part are accessible to the missionary; and that no obstacles worthy of consideration stand in the way of the frequent and thorough visitation of near and remote districts.

CHAPTER III.

SOME CHARACTERISTICS OF THE PEOPLE.

THE love of antiquity is inborn in the Chinese, they live in the past; and although Canton and its dependencies are comparatively recent additions to the Empire, having become Chinese territory only two thousand years ago, yet the people of the Broad East and the Broad West (Canton and Kwong-Si) trace their lineage back beyond the time of the great migrations to the south, and point to the homes of their remote ancestors in the northern provinces, which are honored as the scenes of those historic events in the distant past, in comparison with which modern times have nothing worthy of record. If there ever were a people justifiable in such worshipful regard for the past, the Chinese are that people. For two thousand five hundred years their historical records are unbroken; and if we can trust their sacred books, for two thousand years previous to that period their national life had continued, running back to the misty dawn of the race. They were a people before Abraham was called; their early history is contemporaneous with that of the ancient Egyptians. Assyria, Babylon, Greece, and Rome, each in its turn rose, flourished, and fell; but China continued, her national identity preserved intact through all the

wars and revolutions that deluged the Middle Kingdom with blood and hurled dynasties into the dust. The great nations of Europe and America are but infants of a day compared with the hoary centuries through which China has passed. The political system of the Chinese, their moral code, their standard books of philosophy and literature, have come down to them for twenty centuries or more. To them the past is not a mass of musty records filled with the suffocating odors of decay, as it appears often to us, but a rich treasure-house fragrant with the aroma of purest wisdom and noblest example.

Growing out of this intense love and reverence for the past, we find an ultra-conservatism. The ruling classes, the officials and gentry, the custodians of these treasures of the past, are opposed to innovations and reforms of every kind. They are exclusive to the extremest degree, and would never have had intercourse with other nations had they not been compelled to do so; and to-day most of them would be only too glad to shut their doors, exclude every foreigner, and retire into their shell again for the rest of time. Conservatism has been carried to such an extreme that the whole nation has become fossilized. As long as the gentry, or *literati*, retain the power they now possess, just so long will this ultra-conservatism exist. It will not be until the spread of enlightened ideas — which is going on in spite of their efforts to prevent it — brings about some revolution in thought or in the wider sphere of social and national life that will wrest this power from the hands of this self-constituted oligarchy, that this fossilized crust will be broken through.

Closely connected with this spirit of exclusiveness, is an overweening pride and absurd conceit in their own superiority, and an unreasoning hatred of everything foreign. It is enough to say that a thing is not Chinese, especially in matters of ethics and religion, to stamp it with disapproval. They call themselves the men of the "Middle Kingdom," and believe their land to be not merely the geographical centre of the earth, but the central fountain of knowledge and civilization, and regard all outside as savages, barbarians, or, worse still, as devils. This exclusiveness in the past seems to have taken the form of haughty indifference or scornful disdain for people outside their own borders, leading them to despise them as rude and uncivilized and in every way inferior. Intercourse with the aggressive nations of the West has developed this indifference into active hostility, and made hatred of foreigners a prominent characteristic of the influential classes, and, to a great degree, of all classes. This feeling was fostered and intensified by the high-handed treatment China received in the early days of her intercourse with Western nations, and was especially deepened by the forcible imposition of the opium traffic, in spite of the strongest protestations of the Emperor and high officials, and the general sentiment of the people. Canton, as the scene of these early strifes, shows more plainly the bitterness of this feeling. Wherever we go through the country we are greeted as "foreign devils;" and the use of this term has become so prevalent that many seem to know no other, and, when rebuked for addressing one in such insulting language, will reply, "What then shall I call you?"

The greatest hostility is met with among the people of the great prefecture of Kwong-Chow, which covers the whole delta, and an equally extensive country to the north and west. These people are the most numerous, the most wealthy, and the most influential in the province, and at the same time most strongly imbued with anti-foreign prejudices. They have many admirable qualities. Their intelligence and industry, their business capacity and spirit of enterprise, and their aggressive influence command our respect. They hold not merely the business of their native towns, but the business of the whole province, in their hands. Throughout the whole country the men from these lower districts control the trade and manage things to suit themselves; and in other provinces the men who carry on what is known as the Canton trade are men from the districts immediately around that city. They are, however, not only anti-Christian, but intensely anti-foreign. Wherever they go in the interior portions of the province they prejudice the people against us, and often excite disturbances where all would otherwise be quiet and prosperous. They are intensely proud and self-conceited, and treat not only foreigners, but people from less favored districts of their own country, with great scorn. They are, without doubt, the most difficult of all the people to impress or influence favorably; but when they are converted, as we hope will happen at no very distant day, and their powers are once turned in the right direction, they will become the most energetic and enterprising of all our Christian adherents. While in their present attitude of hostility, they offer but few encour-

agements to labor among them; yet to the enthusiastic missionary, who never doubts the final prevalence of the Gospel, the wonderful possibilities that appear when they shall be converted to the truth, makes that particular portion of the country a most inviting field. Their superior business capacities have been recognized in many ways. They have made themselves indispensable to the European and American merchants, the compradore, or Chinese head of affairs, being a necessary assistant in all business transactions with the natives. Their position as go-betweens places much power in their hands, which they use in a quiet way for their own advantage, being seldom so imprudent as to compromise themselves or put themselves at the mercy of their employers. In Canton and Hong-Kong scores of these compradores, fat, sleek, well dressed in rich brocades, with an air of supreme self-contentment and prosperity, may be seen around the banks and business houses, or strolling along the streets. The Cantonese have almost a monopoly of these lucrative positions, not only in the South, but in the ports of Middle and North China, and Japan as well. Their shrewdness and enterprise not only command our respect, but show a solidity of character at the bottom that is promising material to work upon.

The enterprise of another section of the people of South China is shown in quite another direction. They have developed a migratory disposition quite out of keeping with the traditional fixedness of their race; and from this province hundreds of thousands have gone to the coast lands along the southeast extremity of Asia.

They have overrun Siam until nearly the whole business of that country is in their hands, penetrating into the distant and malarious districts of the Laos kingdom to the north. They have gone in large numbers to Burmah; and in every English, French, Spanish, and Portuguese colony in the Far East they form the great bulk of the population. They are peopling Borneo and all the islands of the great East-Indian Archipelago, and seem destined to supplant the original inhabitants of the Sandwich Islands. All the Chinese in Australia and the United States are from the province of Canton. They still carry their exclusive spirit with them wherever they go, and keep themselves apart from others to a great degree. Their peculiar training prevents them from seeing the superiority of other peoples, and appreciating the advantages of Western learning and improvements. When the evident superiority of anything is forced upon their attention, they fall back upon the hopeless theory that what is good for America or some other country would not do for China. The final result of this constant intercourse with other nations, and of the increasingly large number who receive Christian knowledge and become generally enlightened, must tend toward a reaction against the old and stereotyped beliefs and customs. The general industry and frugality of the people in their own land are strikingly exhibited on every hand. As we pass through the narrow streets of the cities every one seems to be busy. The rush of coolies with their burdens, the whir of the jade-cutting wheels, the din of the brass-pounders, the clang of the forge, the clatter of the silk-loom worked by

hand, the monotonous thud of the gold-beater's hammer, the patient stitching of the embroiderers, under whose skilful fingers grow patterns of wondrous beauty, the markets with hurrying throngs, bringing in fruit, vegetables, and fish, and the thousand other employments carried on in shops opening full on the street, impress one strongly with the fact that every one has work to do, and is busy in its performance. The vast grain fields, the extensive fruit orchards and vegetable gardens, give employment to myriads, and the multiform industries growing out of the needs of the millions of people furnish work in all the trades. The useful predominates over the ornamental, and economy is a vital, every-day question with the vast multitude. Their wants are few and simple, but the question of supplying them is often a most anxious one. The wages of a working man vary from three to six dollars a month; his necessary food costs him about one dollar and a half; and as nearly all have families or relatives dependent upon them, the struggle to make both ends meet and find enough for all involves the strictest frugality of living. Rice is the chief article of diet, to which is added pork, salt fish, or vegetables, in quantities such as they can afford. In some districts sweet potatoes are largely used, but they are considered poor man's food, and a man is considered far down in the scale of poverty who can afford nothing better than sweet potatoes. Their clothing, all made after one general pattern, is usually of strong coarse cloth that wears well.

In the country men and women unite in the cultivation of the fields; and the exposure they undergo in

the marshy rice-lands, which must be spaded or ploughed in the chilly days of early spring, often produces severe attacks of rheumatism. It is painful to see them, women especially, knee-deep in mud and water, spading the heavy soil of the paddy-fields, while in a wretched little boat drawn up by the slimy bank are two or three little half-clothed children and a small supply of the coarsest food, with the rudest implements for cooking. The working people usually have three meals a day, but often they will work from early dawn until night with only a bowl of cold rice-gruel at noon to sustain them. The shop people and students have but two regular meals a day, taking breakfast about ten o'clock and supper between five and six. The men all sit around a common table with one large dish or tub of rice in the centre, from which their bowls are replenished, and dishes of meat and vegetables around it, from which they help themselves promiscuously with their chop-sticks. For the host, when guests are present, to take a morsel from the common dish with his own chop-sticks, and put it into his guest's mouth, is an act of great hospitality. Their skill in the use of these simple implements is marvellous. On one occasion I was the guest of a Taoist priest, and our lunch consisted simply of a bowl of vermicelli fried in some way, to be eaten with chop-sticks. My host excited my admiration by the clever way he would convey each morsel to his mouth without dropping the least fragment; while all my efforts only resulted in strewing the table with the contents of my bowl, but a small portion reaching its destination.

The stature of the Chinese is, as a rule, shorter than

that of the Anglo-Saxon, and many of them seem weak and puny specimens of humanity; but among the coolie class are found some wonderful specimens of physical vigor. I have frequently been amazed at the powers of endurance displayed. Having, on a certain day, arranged to visit a station thirty miles north of Canton, and being anxious to reach the place as soon as possible, I engaged a sedan chair with three coolies to be in readiness at six o'clock in the morning. We started at the appointed hour, and after going five miles, the men informed me that they had not yet had their breakfast. I told them they could stop and take it then at the eating-place near by. They said they would if I would pay for it. As the stipulation was that the price paid for the hire of the chair included everything, I declined. After going another five miles I urged them to stop and eat, fearing they would be ill. They said, no, they would wait until they returned to Canton, where they would be provided with food at the shop without expense to themselves, the cost of breakfast for each being about five cents. I said no more, but was anxious to see the result. They proceeded to a town twenty-three miles from Canton, reaching it after five hours' travel, and there engaging a relief, left me and returned to the city to get their breakfast, all for the sake of saving five cents. It was a revelation to me that men could voluntarily travel forty-six miles before breakfast, bearing a heavy load most of the time. On my return from the station then visited, I met with a still more striking example. Taking passage on the boat down the river, I found two chair coolies who had that morning carried

a Chinaman from Canton to a town thirty-five miles distant and were now returning by the passage-boat. It was four o'clock in the afternoon, and they had had nothing to eat since six o'clock in the morning. Their fare on the boat, which was nine cents for forty miles, had been paid for them, but did not include supper. Two large bowls of rice could be had for three cents; they declined, however, on the ground of expense. The boat was due in Canton at daylight next morning, but unfortunately ran aground fifteen miles above Canton, so that we did not reach the city until two o'clock in the afternoon. In the morning, when a long delay was apparent, these men offered to carry me those fifteen miles into the city, and would have done so had not my baggage prevented. It seemed incredible that having gone twenty-seven hours without food, and having carried a heavy burden thirty-five miles in the mean time, they should still have strength enough to bear a man fifteen miles further.

There is no caste in China such as exists in India. The people, as a whole, are homogeneous, not merely in the sense of being one race, but as to their rights and privileges. The highest positions are open to aspirants from all classes; and instances are given of men rising from the lowest walks of life to fill the highest offices in the land. Their life is somewhat on the plan of the old patriarchal system. They live in clans, and the family lines are very distinctly drawn. These families, as they now exist about Canton, were founded ages ago by the earlier settlers, who in their turn referred their origin back to the older homes in the north. Of the original

families, of which records are kept, that settled south of the Ridge, many have been divided, their different branches moving into widely separated districts, but all look back to the first seat of the family as the old ancestral home. I have frequently asked men whom I have met in the city where their home was; and they would refer me to some distant village in the country; but it would soon transpire that neither they nor, perhaps, their fathers had ever been to the place mentioned. That was, however, the original seat of the clan, and consequently their home. These clans hold closely together in all political and local matters, and feuds are often generated between rival clans that develop into open hostility. Clan fights are frequent episodes in Chinese life. Only a short time ago I passed through a district where a feud of long standing had broken out into open war. The braves of each clan had formed themselves into small armies, and had performed several feats of war before the magistrate could bring matters to a peaceful conclusion. No less than eighteen had been killed. When the number of the dead on each side was counted, it was found that one clan had lost two more than the other; but matters were equalized by the payment of two hundred dollars' indemnity for these two lives. Peace being restored, the magistrate prudently let matters rest, not daring to call the people to account lest the two hostile clans should unite against him.

It is not unusual to find villages where only one clan is represented, such being the fact in regard to the native place of one of our ordained ministers, in whose town there are three thousand males of the surname

Lai, but none of any other name. In another place, Liu-pó, where we have a station, there are ten thousand males of the surname Wan.

Each family has an organization that centres in the ancestral hall, where the tablets of the deceased fathers are placed. A reunion is held at least once a year, about Easter, which is the time for worshipping the tombs, when among other things roast pork is divided among the members as a recognition of their standing. The threat to deprive a man of his piece of pork means that he will be expelled from the clan. At this time arrangements are made for repairing the graves and offering the annual sacrifices at the tombs. In connection with the ancestral hall there is usually a fund for the establishment of schools, and also for the assistance of students; and when a man has taken a literary degree he receives a regular pension which is increased as he rises higher in his course of literary honor. As the branches of the family increase, a distinction naturally grows up: some become poor, others prosper, and usually the control of affairs falls into the hands of the prosperous. A portion of the family are always farmers and till the ancestral estates; some go into business; but it is the desire of every separate family of the clan, however poor, to educate at least one son, who, though he may not take a degree, or become an official, may at least become a teacher and be the man of letters for the house. Whole villages, however, are met with where not one in a hundred can write or read intelligently.

This system of clans is at present an obstacle to the spread of Christianity. Large bodies move slowly, and

the time has not yet come when the Chinese are converted by families. It is a very serious thing for a man to face a whole hostile clan with the confession that he has forsaken the religion of his fathers, and can no longer pay homage at the tombs and ancestral shrines. Expulsion is the frequent result; and not only that, but violent treatment for bringing disgrace, as they consider it, upon the clan often follows. In the future, however, this system will be a great help, for the tendency will then be to come by families and clans.

The management of the village affairs is usually intrusted to a few men, who by wealth or literary distinction have obtained prominence. They are known as the gentry, or Shan-Kam, and it is only through their mediation that the obscurer members of the clan can bring their suits before the officials or receive redress of injuries. The patriarchal thus runs into the feudal system. And in many large country districts the community, through the heads of the clans, is practically self-governing, being in a position to defy interference or dictate terms to the magistrates. This is one of the secrets of the permanence of Chinese institutions. Whatever changes take place in the outward government the mass of the people are ruled in the same way by their gentry from one generation to another.

It is also a principle of Chinese law to hold the relatives of a criminal in some degree responsible for his crime, so that the whole family is concerned in the conduct of its individual members. A case recently occurred to the east of Canton, revealing this among other remarkable facts. A man in a fit of insanity killed his

mother. He imagined he saw a mad dog rush into the house and, snatching up a hatchet, struck it dead. It was his mother. He was arrested; all his property was



A GENTLEMAN AND SON.

confiscated, and his family reduced to beggary. After his trial he was executed by the slicing process, that is, by twelve strokes of the knife, the last taking off the head. Not only was his own immediate family involved

in the disaster, but the teacher who first instructed him was so keenly affected by the blight it brought upon his name that he committed suicide by taking opium, the theory being that he must have given an evil bent to the young mind intrusted to his care. When the man was tried the first question put to him by the magistrate was, "What injury did I ever inflict on you in a former life, that you should bring this disgrace on me now?" he too being involved, and the law holding him so far responsible for the crime committed within his jurisdiction, that he was degraded from office and sent to a lower post in another district.

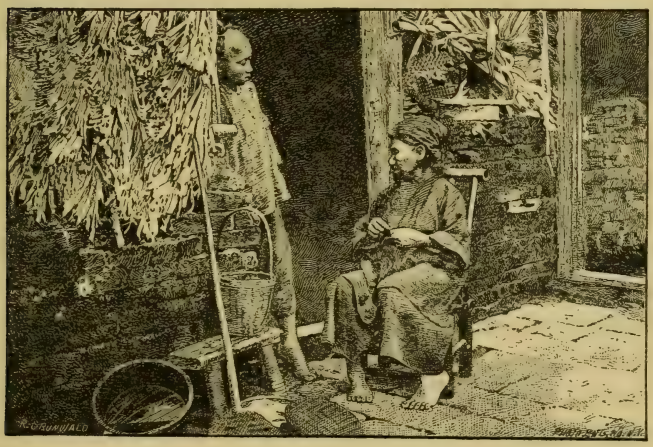
Chinese family life is not such as to promote domestic comfort or improve the social side of men. Its one redeeming feature is the respect shown to the aged, but this is carried to such an absurd extreme, and magnified to such a degree, that all other duties are overshadowed. The soundness of the principle that the younger should revere the elder we are not prepared to question, but ask that it be supplemented by that other equally important principle, that the elder should watch over and guard the younger, especially in the time of helpless infancy. Not only are children required to yield filial obedience to their parents, but younger brothers are to a large degree amenable to the elder. The distinction of older and younger, not in age merely, but in authority, is carried out minutely through all degrees of relationship. Among brothers and sisters the older and younger are designated by different terms: "Ah-Koh," meaning the first or head one, is the appellation for elder brother, and "Sai-ló," "the little one," the general name for the

younger. Uncles, aunts, and cousins are divided in the same way, and, as an additional distinction, those on the father's side have an entirely different set of designations from those on the mother's side. The father's older brother is called Ah-Shuk, uncle, and his younger brother is called Ah-Pak, also uncle, but of a different grade, and these distinctions are not in name only, but indicate the degree of authority each is entitled to exercise. In the matter of betrothal and marriage, the parents decide and make all arrangements, often without the knowledge of the persons most intimately concerned; and it not unfrequently happens that the youthful couple never see each other's faces until the day on which their marriage is consummated. If by any chance they had been previously acquainted, the rules of propriety would require that after the betrothal they should strictly abstain from the sight of one another; and if this can be accomplished in no other way, one or the other is sent away on a visit to friends or to school, until the time for marriage comes. I have known young girls in the Boarding-School whose friends have sent for them ostensibly to make a short visit to their homes, but who on their arrival found to their consternation that they were to be married, this being the first hint they had received of so important a matter. There are exceptions, however, to this rule. When, for instance, the mother of the betrothed girl is a widow, her prospective son-in-law may have access to her house, and assist her in her affairs, rendering her the service of a son before marriage. After marriage the wife becomes an inmate of the husband's family, subject to his mother, to whom

she becomes almost a slave in the service required, and if her mother-in-law be exacting her life is anything but a happy or an easy one. On first repairing to the husband's house she unites with him in worshipping the tablets of his ancestors. This seems to seal her as a member of his family; and in the event of his death she is not free to return to her own family, but remains under the control of his parents, or, if they be dead, of his uncles or elder brothers. The men have practically no mothers-in-law, marriage not bringing them into very close relations to their brides' families. Persons of the same surname are not permitted to marry, even though separated by forty generations. The separation of men and women is a permanent barrier to all true social intercourse. Where circumstances permit, the women are secluded. In the houses of the wealthier people they have their own apartments into which the men may not enter. Here they spend their time, often in listless idleness, or, if inclined to exertion, in superintending the details of household work; in sewing or embroidering, at which many of them are exceedingly skilful; in making dainty little shoes for their pinched-up feet; in dressing their hair and beautifying their countenances, or in cultivating long finger-nails, which they are careful to protect by silver sheaths at night. Much of their time is spent in gossip of the most insipid sort. Little slave girls attend them, bringing in pipes — for many of the fair ones smoke — and dishes of dried watermelon-seeds, with cups of savory tea. The eating of watermelon-seeds while they gossip is one of the great pastimes of Chinese ladies. What hours have

been consumed in this absurd way it would be difficult to compute; but the wearing away and premature decay of two particular teeth on the right side of the mouth, so frequently observed, shows how constantly they have been employed for this purpose. Few of them can read, so that their ideas are almost as narrow as the confines of their own apartments. The practice of polygamy prevails among those who can afford it, but the first wife holds a position far above any of the subsequent ones. Among the poorer classes many of these restrictions are necessarily removed. Their houses often contain but one or two rooms, but the separation of the sexes is as rigidly maintained as circumstances will permit. When a man receives calls from his most intimate friends, his wife and daughters never appear; they may be behind the curtains listening, but remain invisible. When a gentleman invites his friends to dine with him, he hires a room in some eating-house, or engages a boat on the river, where the feast is spread; but such a thing as a party where ladies and gentlemen sit down together would shock their sense of propriety beyond recovery. Their absurdly strict and stilted rules of propriety breed an artificial prudery, deprive the men of what they most need, the refining influence of good female society, and promote the very thing they are supposed to prevent. The whole system is based upon a low and utterly unworthy estimate of woman. She is regarded as weak and erring, and must be hedged in by these restrictions lest she bring dishonor upon the family. The bare suggestion of such possibilities is an insult to true womanhood; and the very fact of such restrictions leads to an

inquiry into their cause, and tends to awaken thoughts that should never be aroused. The crucial test of any religion or civilization is found in its estimate of and treatment of woman; and, judged by the high standard with which we are familiar, China, both socially and religiously, falls wofully short of the mark.



POOR PEOPLE.

The custom of foot-binding prevails throughout Canton, as elsewhere. As soon as a child learns to walk firmly, the bandages are applied and the little feet crushed into the smallest compass. The custom is of long standing and is almost universal. Its cruelty, the state of helplessness to which it often reduces them, the disease it is liable to bring, are not reasons strong enough to deter them. Various reasons are given to uphold it. Some admire it: they say, "Girls are like

willows, and should walk with a graceful, swaying movement; they are like flowers poisèd upon slender stems; their mincing gait is a passport of respectability." It is urged that no one of good family wishes to marry a girl with large feet; and if after marriage the size of her feet is suspicious, she becomes the laughing-stock of her mother-in-law and sisters-in-law, and leads a sad, weary life. On the other hand, small feet secure a life of ease. The woman with large feet has to work and go out in all sorts of weather, while the one with the "golden lilies" sits at ease, or rides in her sedan chair. Parents are often covetous; and thinking that small feet are pleasing and command a higher price in the matrimonial market, make merchandise of their daughters. The evils of this practice are so obvious that one wonders at its continuance. Besides the pain and deformity, it renders them so helpless; and many who, in their striving for respectability or ambitious for high connections, have bound their daughters' feet, have been sorely disappointed of their hopes, and the victims of their cruelty have been condemned to a life of poverty and toil, the hardship of which is greatly increased by their helpless condition. I have seen many a poor ragged woman with the smallest of bound feet, gathering brushwood for a living; and having to carry her burdens for miles, she would stagger and stumble painfully, on account of her deformity. The custom, however, has such a hold that even the Emperor is powerless to abolish it, and, absurd as it may seem, any persistent attempt on the part of the Government to interfere with the practice would probably lead to rebellion.

Slavery in various forms exists among the people of South China. A man has almost absolute control over his family, and may under necessity sell any member of it. It sometimes happens that a man in debt will mortgage himself and his posterity for several generations to his creditors. The most common form of domestic slavery is that in which young girls are purchased as servants in families. In many well-to-do families each daughter will have a slave girl to wait upon her, but usually one little thing will become the household drudge for a whole family, having to carry children almost as large as herself on her back, run on the innumerable errands, and care for the house. Girls are sometimes bought at an early age by poor people and brought up as wives for their sons. It is difficult to go behind the scenes and know what kind of lives these little creatures lead; but instances have come to light to show that, as a rule, their lives are not only one constant round of toil and hardship, but often of the direst cruelty, being treated in the most shameful and heartless manner, without any apparent motive save the pure love of giving pain.

The houses in which the people live are all after one general plan, the only difference between the rich and poor being in the size, material, and ornamentation. There are usually no windows in the front, only a door set in the middle, opening on a short hall-way, with small rooms on either side, that leads into a court open to the sky. In the better class of houses this court is paved with brick, and is adorned with flowers set in pots, and large jars for gold-fish. Beyond this is the main reception room, with straight-back chairs, made,

it may be, of the finest ebony inlaid with pearl, and furnished with marble seats and backs. Between the chairs, placed stiffly against the wall, are small tables, on which tea is placed for the guests. At the farther end of the room is the couch of state, often a magnificent affair, glittering with inlaid pearl set in the finest of polished ebony, with cushions to recline upon. If the guest is of sufficiently high degree the host insists on seating him at his left hand on this couch. Tea is immediately brought in by servants, and pipes for the entertainment of the guests, the pipe-carrier being an indispensable attendant of people of any pretensions. The tea is brewed in delicate porcelain cups, covered over so that it steeps properly. The walls are hung with scrolls on which are pen-and-ink sketches, or couplets written and presented by friends. To the side of this reception room are suites of apartments for members of the family, and behind, it may be, are several series of courts and apartments, the most of which are for the ladies of the house. The beds are wooden structures, often elaborately carved, with simple mats laid on the smooth boards, and blankets for covering, while the head is pillowed on porcelain, wood, or leather, as may be preferred. Mosquito nettings are indispensable, and are often adorned with embroidered satin borders. The comfort of the rich man's bed does not differ materially from that of the poor man's, who lays a board on two rough stools and spreads his mat upon it. The floors of the houses are always of tiles or brick, and consequently damp. Houses sometimes get the reputation of being infested by evil spirits, when it is simply the

dampness and the noxious gases arising therefrom, causing illness among the inmates. A Chinese friend of mine rented a large house which had such a reputation. The neighbors came to him and said it would be necessary for him to exorcise the evil spirits to escape the sickness that was otherwise sure to befall his family. The process consisted in burning incense and wax-candles, and setting off large quantities of fire-crackers, presumably to frighten the spirits away. Being a Christian, he was averse to anything that had the semblance of idol worship, and came to me to know what he should do. I told him it was the burning of so much powder, with which the fire-crackers were filled, that was the means of purifying the air, and advised him to procure a supply of pure powder, not in the form of crackers, and strew it along the walls and in the corners where the dampness was most marked and unwholesome odors prevailed, and set fire to it. He did so, and found, to his relief, that the air was purified and no sickness visited him while he remained there. The prevailing belief that the firing of crackers drives the evil spirits away arises from the same misconception. Twice a month, at new and full moon, and on many other special occasions, quantities of fire-crackers are exploded in the streets of Canton. Many noxious gases are thereby consumed or carried away, and general healthiness results; but the people, ignorant of the working of a natural law, attribute the good effects to the noise, which they believe drives away the spirit of disease and other evils.

Wine-drinking is a common custom, but drunkenness is a comparatively rare occurrence. They use several

kinds of whiskey distilled from rice, but usually consume it in small quantities, their wine cups being about the size of an ordinary thimble. At weddings and feasts wine is considered indispensable. It quickly flushes the face and soon exposes one who has indulged too freely. Tea is the universal beverage, and is always taken in its purity without the admixture of milk or sugar. The grades of quality in tea are almost numberless, the best seldom, if ever, finding their way into the European or American markets. The custom of offering a cup of tea to the visitor is universal. Enter the house of the poorest peasant, or the shop of the busiest merchant, and the inevitable cup of tea is presented to you; and care must be taken that it is received in the proper manner. If it is presented with two hands, it must be received with two hands, and you should always invite the host or any friends standing near to partake at the same time. Few of them ever, and most of them never, drink cold water, and they look with amazement at us when we take deep draughts of the pure element. The colder it is the less they like it. Most of the water they use is so impure that the habit of boiling it in making their weak tea is a great safeguard. In passing through the fruit market one day I saw an old man drinking, as I thought, water in small cups, and being struck with such a novelty, I asked him, "Are you drinking water?" "Do you suppose I am an ox?" was his reply, uttered in tones of deep disgust. I found he was regaling himself with a particularly fine quality of wine, so clear, indeed, that it could not be distinguished in color from water.

Opium-smoking is the great vice of the people, and its

evils can scarcely be exaggerated. Much has been said and written on the subject. It has been contended that the habit itself is comparatively harmless, and that most if not all the evils that are attributed to it, are due to other causes. The opinion, however, of competent physicians, whose long experience and observation in the midst of the people give them a right to speak with authority, is that its physical effects are deleterious in the extreme. Practical observation in almost every part of the province and among nearly every class of the people has shown me that it is an unmitigated curse. It is fearfully prevalent, but is confined almost exclusively to the men, the cases being exceedingly rare where women are found addicted to the habit. They, the women, use it as the final remedy, as they believe, for all their woes, the most common method of committing suicide being to swallow opium. In some places four fifths of the men smoke, and I suppose it would not be an exaggeration to say of the whole province that one fifth of all the men are slaves to the habit. The habit is very insidious in its growth, but when once it gets control of a man it binds him by the chains of an appetite stronger even than the craving of the drunkard for drink. It saps a man's physical vitality, it stupefies his intellect, destroys his moral sensibilities, and ruins his manhood entirely. It blots out his natural affections, so that under the lash of an insatiable craving he will sell his wife and children to gratify his appetite for the drug. It renders him unfit for work or business, and being an expensive habit, soon brings its victim to abject poverty. The confirmed opium-smoker is one of the most pitiable objects

that can be imagined: an emaciated frame, dishevelled hair and careless dress, dark, ashen face, teeth hideously discolored, eyes whose white has turned to yellow, and which shine with an unnatural glitter; a living skeleton. The pernicious practice threatens the manhood of the whole nation, and brings untold suffering and hardship upon the families whose fathers or sons are enslaved by it. Opium-dens are almost as plentiful in Canton as beer-saloons in New York. To the Chinese it presents peculiar temptations. Their shop life is uniformly dull; they have no resources, no means of recreation; their homes offer no attractions in the way of comfort or society; and this insidious demon approaches them as they are suffering the horrors of incurable *ennui*, and easily draws them into its net. In calls for business or pleasure it becomes the habit to offer and take a whiff at the opium-pipe, and at the closing of a feast or a night's debauch the dreamy demon comes as the soothing charmer that coils his folds about them. To the poor man after his hard day's toil in the cold, damp field, it comes to relieve his aching limbs and drive away rheumatics; the student finds it a delightful specific for an aching brain, and an easy transition from the musty, worm-eaten volumes of the dreamy past to the luxurious sensations of a dreamy present. Its victims, however, are not all willing slaves; they chafe and struggle, but in vain. I have seen hundreds come to the hospital to be cured; but even with this resolution strong in their hearts, they would secrete opium about their persons or bribe the gate-keeper to procure them supplies, so that it was necessary to keep them under the closest

surveillance while undergoing the fifteen days' treatment necessary to a cure. I once had a boat-crew of opium-smokers imposed upon me contrary to stipulation, and as the fumes were annoying and the habit interfered with their work, I hid their lamp, and forbade them to smoke; but they came crawling on the floor to me, knocking their heads on the boards, and pleaded so piteously to have it returned, saying they should die without it, that I was forced to give it back. I have had chair coolies stop, contrary to express orders, in the midst of a journey, put me down in a crowded fair, with all my belongings at the mercy of a strange crowd, and sneak off to an opium-den. I have seen men placed on their good behavior in hopes of gaining some permanent employment upon which their daily food depended, utterly unable to resist the craving. The Chinese were unfortunately at a low point in moral stamina when opium was first brought to them, and so fell an easy prey. When the reaction comes, as it surely will, many of the weaklings will have been swept off, and those who survive will be, no doubt, a stronger race, mentally, morally, and physically. The use of tobacco is almost as universal as the drinking of tea; in fact, the two go together in almost every act of hospitality. In some places men, women, and children smoke. Tobacco is the poor man's solace, and is a comparatively inexpensive luxury. Their tobacco is usually very mild, and is smoked in very small quantities, the pipes holding only enough for a few good whiffs, and the smoke is often inhaled through water. It invariably happens that an opium-smoker is also a confirmed smoker of tobacco.

The Chinese are inveterate gamblers. When gambling was invented I have never been able to discover, but am disposed to think it must have sprung spontaneously from the soil of that land where it has certainly been carried to a greater excess than in any other. It is universal, and is carried on in infinitely varied forms. The children gamble as they go with their copper cash to buy sweetmeats, and will throw the dice to see whether they will pay three cash for a couple of sugar ducks or a handful of peanuts, or get them for one. At every country fair the gambling booths are crowded from morning till night, while whole streets in the cities are given up to such uses. Young men will pawn their clothes and tools to get a few ounces of silver to try their luck. They gamble on the results of the literary and military examinations; lotteries are carried on extensively; and much of their worship is a simple game of chance. They throw the semi-oval blocks of wood to see if fortune favors them; they shake the cup filled with bamboo slips to get a lucky number. They pray to their gods to secure success in buying lottery tickets, and will worship anything in the hope of good luck. I have frequently been pursued by people with lottery tickets, asking me to prick holes in them or write some word upon them to give them luck. A few years ago a poor beggar died in the streets of Canton; some one lighted incense sticks and placed them beside the body, and forthwith had a run of luck at the gaming-table. The news soon spread; and the poor beggar had more money expended for incense and wax-candles to worship his corpse in one day than he ever received for

food and clothing in life. The streets were packed with eager crowds, each anxious to secure the help of the beggar's ghost, which was supposed to be in some way acquainted with the fortunate numbers in the lottery, until the officers cleared the street and buried the dead body. Gambling is forbidden by law, but is connived at by the officials for a pecuniary consideration, and is a fruitful source of revenue to the gentry in many places.

With all their boasted morality, the Chinese are very low in the scale of morals. It is not to our purpose to descant upon their immoral practices further than to say that of them, in common with other pagan nations, the picture drawn in the first chapter of Romans is true in every detail. They have little regard for the truth; falsehood is not only considered justifiable, but is in many cases commended.

The conversation of the poorer classes especially is something too vile and horrible to think of. It seems perfectly inconceivable that people, however degraded, could bring their lips to repeat such language as falls incessantly from their tongues. If the conversation that Lot was compelled to listen to in Sodom was anything like that which greets the ear in China, he certainly deserved profoundest commiseration. They never swear, properly speaking; but I have often felt that a good round oath in English would be a relief to the awful vileness of the expressions with which their conversation is so thickly interlarded. To hear boys use in play, or mothers in speaking to their daughters, or parents teaching the lisping child to repeat words, the like of which I could scarcely believe a human being could be found

base enough to utter, and that too without any apparent thought that they were saying anything out of the way, — revealed a depth of pollution that was appalling; and to be compelled to hear such language day after day was one of the greatest trials of my life in China. The boat-people seem worse in this respect than any others. They form a large element in the population of Canton, and are found in greater or less numbers in all the inland cities. They form a lower class of the people, whose history is not definitely known. They are regarded by some as the original inhabitants of the country, reduced to subjection by the Chinese. Their homes are on the water, where they live in boats of various sizes, or in houses built on piles. Their language is the same, but their customs vary greatly from those of the people on shore. They never bind their women's feet, and have a different set of deities which they worship. Their number in Canton is about two hundred thousand. Their moral condition is much lower than that of the people in general, and as yet no foothold for Christian work has been gained among them. They are deprived of many privileges accorded to the land people; but any of them, by taking up his residence on shore, can secure to his grandchildren the privileges of which he is deprived. Their boats are the usual means of transit from one point to another along the river. The women row, often with babies strapped on their backs. They are a hardy race, usually good-natured, but often disturb the quiet of the neighborhood by wordy quarrels, in which torrents of vituperation are poured forth with astonishing volubility.

Taking the people as a whole, their fundamental qualities of industry, stability, and readiness to submit to authority contain the promise of cheering results in the future, when enlightened ideas and the power of the Gospel shall transform them into active, aggressive Christian men. In their semi-civilized state they are no doubt more difficult to impress than people who are found without civilization, without education, or without a fixed government; but those very qualities which present a temporary obstacle to the wide acceptance of Christianity will in the future prove most powerful auxiliaries and secure its complete and permanent establishment.

CHAPTER IV.

CONFUCIUS AND CONFUCIANISM.

NO man that ever lived has exerted so deep and permanent an influence over so vast a multitude of people as Confucius, the great Chinese sage, and no one to-day is so highly revered by so large a portion of the race as he. Everything pertaining to the life, habits, and methods of teaching of so great a man is of intense interest. In the year 551 B. C. he was born, in the province of Shan-tung. His father, who was a district magistrate, died three years after his birth, leaving him to the care of his mother. From early years he showed unusual gravity of disposition and a great love for books, in keeping with his after life. He was married at the age of twenty, at which time also he was intrusted with a minor office in his native state. Four years later his mother died, whereupon he gave up his position and retired into private life to indulge in three years' mourning, thus reviving an ancient custom which had fallen into disuse, but which through his example has been continued to the present day.

These three years were devoted to study. His researches led him into a comparison of the documents handed down from previous ages, and aroused in him a great enthusiasm and respect for the learning and

methods of the ancients. He criticised severely the defects of government as then administered, and pointed to the noble examples of the past as patterns worthy of imitation. By the time he was thirty his reputation as a teacher was established. Pupils gathered to him from all parts of the land, and invitations came to him from the courts of several of the feudal states to visit them. When fifty years of age he had full opportunity of putting his theories into practice as magistrate of the town of Chung-tu, to which position he was appointed by his sovereign, Duke Ting, and for three years administered affairs with such a combination of zeal, prudence, and regard for the rights of all, that the state of Lu was raised to so superior a condition of discipline and prosperity that all the neighboring states stood in dread of her. His success as a magistrate has added greatly to the force of his teachings, which were seen to work so admirably in their practical application.

Like most great men, he was not always appreciated or treated with respect by his contemporaries. Opposed in his schemes, maligned as to his motives, and persecuted by his rivals, he was often discouraged and his life more than once in danger. He ever had the courage of one who considered himself appointed by Heaven to instruct the people, and when rebuffed would say: "What matters the ingratitude of men? They cannot hinder me from doing all the good that has been appointed me. If my precepts are disregarded, I have the consolation of knowing in my own breast that I have faithfully performed my duty."

Many legends have grown up around his life, and to his countrymen he now appears a demi-god; but it is remarkable that in all these accounts of him, nothing in any way miraculous has been connected with his life. Commonplace circumstances have been magnified, yet all is in perfect keeping with the intensely practical nature of his teachings. It is said that near the close of his life, when he had finished his writings, he collected his friends about him, and solemnly dedicated the fruits of his labors to Heaven. He returned thanks upon his knees for having had life and strength given him to accomplish the work, and implored Heaven to make these labors a benefit to his countrymen. Chinese pictures represent the sage in an attitude of supplication, and a beam of light or a rainbow descending from the sky upon the books, while his scholars stand around him in admiring wonder. It is said that a few days before his death he tottered about his house sighing: —

> "The great mountain is broken!
> The strong beam is thrown down!
> The wise man withers like a plant!"

He died at the age of seventy-three, leaving but one descendant, his grandson, through whom the family has been continued until the present day. Honors have been heaped upon his name, and the titles of "Most Holy Ancient Teacher" and "Holy Duke" bestowed upon him. His family is undoubtedly one of the oldest in the world. Two thousand one hundred and fifty years after his death there were living eleven thousand males bearing his name, most of them in the seventy-fourth generation.

His method of teaching was chiefly by means of dialogues between himself and pupils. He would improve passing events to impress his lessons, using the stream they were crossing, the birds of the air, or the political event of the day to point the moral of his precept. One day, observing, in a passing fowler's collection, the absence of old birds, he drew forth the explanation that the old birds were too wary to be caught, and the young ones who had sense enough to keep close to the old ones escaped with them, while the rash ones that wandered off alone and ventured near the net were ensnared. Turning to his disciples he bade them heed the words of the fowler, saying: "It is thus with mankind. Presumption, hardihood, and want of forethought are the principal reasons why young people are led astray. Inflated with their small attainments, they have scarcely made a commencement in learning, before they think they know everything. Under this impression they doubt nothing, hesitate at nothing, pay attention to nothing. They rashly undertake matters without consulting the aged and experienced, and then, securely following their own natures, are misled and fall into the first snare laid for them."

Confucianism is mentioned as one of the three great sects prevailing in China; and its name, Yu-Kiao, is often translated "the Religion of the Learned." This expression is doubly misleading, since the system is not distinctively religious in the proper acceptance of the term, and furthermore is not confined to the educated classes. It is a system of morality and political economy, and relates to the duties of men to each other in

the family, in the community, and in the state. As to the religious sentiments of the sage himself no definite clew is given in his writings. While he appeals to Heaven and seems to admit the existence of a Power above that takes cognizance of human actions, he is significantly silent on all that pertains to death and the future. He confines himself to the region of the knowable, humanly speaking, and appears to have been an agnostic of the modern type. In the incident so often related, when one of his pupils asked him about death and what followed, his evasive reply was, "Imperfectly acquainted with life, what can we know of death?"

His ethical teachings have been justly lauded as approaching more nearly the Christian system than any other of purely human origin. The Golden Rule enunciated in its negative form was called forth by the question of Tsze-Kung: "Is there one word which may serve as a rule of practice for all of one's life?" To which the sage replied, "Is not *reciprocity* such a word? Do not unto others what you would not have them do to you." This and many other precepts, inculcating the highest forms of political and social morality, place him in the front rank of ethical teachers. His philosophy enjoins subordination to superiors and urges kind and upright dealings with our fellow-men, but is destitute of all reference to an unseen Power, and contemplates only the relations and sanctions of this world. His system culminates in the grand ideal he presents of the perfect man, the Kiun-tsz, or Princely Scholar. This noble conception which he constantly holds up before his audience stands ever like a beacon light, and has exerted

an immense influence for good among his followers. It is pure, unselfish, dignified, just, manly, beneficent, — in short, an epitome of every sterling quality, and the practical exemplification of all virtues. According to his own confession, he ever strove to attain, but never reached, his own ideal. "The sage and the perfect man, — how dare I rank myself with them?"

In originality and brilliancy he does not compare with the philosophers of ancient Greece, with whom he was almost contemporaneous. He describes himself as a "transmitter and not a maker." He collated the writings of a past age, and looked upon the productions of a period supposed to extend two thousand years previous to his time as the source of truest wisdom. He collected, edited, and gave permanent shape to these writings of the past. Of the thirteen canonical works that form the basis of the system that goes by his name, he is the actual author of but two or three. His character, however, is stamped upon them, and while referring to the sages of the past as his chief authority, he constantly appeals to the consciences of his hearers. Herein lies one great test of his system, that through all after ages the conscience of the people has responded to the justness and practical force of his precepts.

Some conception of the scope of the system may be gained from a brief survey of its leading points.

Popularly speaking, its practical teachings are summed up in the five relations and the five virtues. The five relations enumerated are those existing between the prince and his minister, the father and son, the husband and wife, elder and younger brothers, and

friends. The duties pertaining to each are elaborately set forth and impressed with many amplifications.

The five virtues are given as humanity, righteousness, propriety, knowledge, and fidelity. A briefer summary of three is sometimes given, namely, knowledge, humanity, and valor.

Humanity is the fundamental virtue. It pertains to the relation of man to man, and is the necessary condition of his proper conduct among men. There may be superior men without it, but never an inferior man with it. "The perfect man does not for a moment abandon it, but attains his name by it, and through all emergencies cleaves to it."

Righteousness is seen in public life, and stands in antithesis to desire for personal profit and to prejudice. "Virtue is exalted by righteousness." "To know what is right and not do it, is cowardice." "If the rulers keep in the right, the people will remain willingly submissive." *Propriety*, the observance of ceremonies, is of first importance in the system of Confucius. He declares that "ceremonies consist not in gems and silks, but proceed from the degrees of relationship and steps of honor, and form, therefore, the distinctions of social life." "The virtues are completed by propriety." "Without it respectfulness becomes laborious bustle; carefulness becomes timidity; boldness, insubordination; straightforwardness, rudeness."

Knowledge is the practical acquaintance with men and things. Three things are considered necessary: the knowledge of one's destiny, of the rules of propriety, and eloquence of expression. "Men should

also comprehend the limits of their knowledge," that is, have clear views as to what they know, and what they do not know. The moral side of learning is emphasized. "Mere knowledge is useless;" and "perfect knowledge should be followed by the choice of what is good."

Fidelity, or faith, refers to confidence in social life, the trust men place in each other, and is often combined with loyalty. "Faith is necessary between friends," and especially between governments and their subjects. "Without confidence men cannot get on, as carriages cannot without the cross-bar for harnessing the beasts." "The way of the perfect man" is laid down under the following eight-fold gradation of duty: "The distinction of things, the completion of knowledge, veracity of intention, rectification of the heart, cultivation of the whole person, management of the family, government of the state, peace for the whole empire." The first five of these refer to his own person, while the last three pertain to external efficiency in reference to other men. Under these topics the various duties of life are classified, the whole forming a circle of practical virtues setting forth in pleasing symmetry the ideal of the perfect man.

The standard works of Confucianism are the Four Books and the Five Classics.

First in the list of the Four Books is the Ta-hioh, or "Great Learning." It is a brief dissertation separated into eleven chapters, devoted to an exposition of the virtues of the perfect man. A fine example of reasoning in a circle is given in the first chapter, where the fundamental idea of the treatise is thus developed. "The

ancients who wished to illustrate renovating Virtue throughout the Empire first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they extended their knowledge to the utmost. Such extension of knowledge lay in the investigation of things. Things being investigated, knowledge became complete. Knowledge being complete, their thoughts were sincere; their thoughts being sincere, their hearts were rectified; their hearts being rectified, their persons were cultivated; their persons being cultivated, their families were regulated. Families being regulated, states were rightly governed, and states being rightly governed, the Empire was made tranquil."

The second of the Four Books is the Chung-yung, or "Doctrine of the Mean." It was composed by Kung-Kih, the grandson of Confucius, and sets forth the virtues of the perfect man, his aim no doubt being to idealize his grandfather, by elevating him to the dignity of Shing-yen, or sage. In this work the Kiun-tsz, or princely man, is described as one who in dealing with others descends to nothing low or improper. "He stands in the middle and leans not to either side." He enters into no situation where he is not himself. If he holds a high position, he does not treat those below him with contempt; if he occupies an inferior position, he uses no mean arts to gain the favor of his superiors.

"He corrects himself and blames not others; he feels no dissatisfaction. On the one hand, he murmurs not at Heaven, nor, on the other, does he feel resentment toward men; hence the superior man dwells at ease, entirely waiting the will of Heaven."

The third of the Four Books is the Lun-yu, or "Analects of Confucius," in which many of his words and precepts as reported by his disciples are collected. It abounds in sententious sayings and shrewd criticisms on men and things, such as the following: —

"I have found no man who esteems virtue as he esteems pleasure." "Without virtue, both riches and honor seem to me like a passing cloud." "The superior man is never satisfied with himself; he that is satisfied with himself is not perfect."

The last of the Four Books consists entirely of the writings of Mencius, who flourished nearly two hundred years later than Confucius, and was the contemporary of Plato and other Grecian philosophers. His originality of thought and expansive views of truth made him the superior of his great predecessor, and he is justly regarded by many as the greatest mind that Eastern Asia has ever produced. He stands next to Confucius in the esteem of his countrymen, and to him belongs the credit of developing and systematizing the teachings of his master. His advice to princes is tersely given when he says: "He who gains the hearts of the people secures the throne, and he who loses the hearts of the people loses the throne." His estimate of human nature is found in his declaration that "all men are naturally virtuous, as all water

flows downward." With much significance he says: "Shame is of great moment to men; it is only the designing and artful that find no use for shame." His own inflexible uprightness is shown in the words: "I love life and I love justice; but if I cannot preserve both, I would give up life and hold fast justice."

The first of the Five Classics is the Yih-King, "Book of Changes." Its contents are still an enigma to scholars, and its mysterious diagrams have furnished stock in trade to the thousands of fortune-tellers and tricksters who use its formulas to further their own ends.

The second in the list is the Shu-King, or "Book of Records," and is considered by many to be the most ancient of all Chinese writings. It contains brief records of events in the history of China from the year 2357 B. C. to the year 627 B. C. It has but little of the character of true history, but, according to the popular estimation, contains the germs of all that is valuable in the way of knowledge.

The third Classic is the Shi-King, or "Book of Odes." It contains a collection of the most ancient songs of the people, three hundred and five in number, and has exerted a great influence upon the thought and imagination of the people through all their past history. They are remarkable for their entire freedom from all the impurities so characteristic of similar productions in other pagan nations. The metaphors are often quaint and ridiculous. Poems to Nature, national hymns, love songs, laments, etc., are found. The following verse is from a wife's lament for her husband in his absence :

"At sun and moon I sit and gaze
In converse with my troubled heart.
Far from me my husband stays.
When will he come to heal its smart?
Ye princely men who with him mate,
Say, mark ye not his virtuous way?
His rule is, Covet not, none hate;
How can his steps from goodness stray?'

The fourth Classic is the Le-Ki, "Book of Rites." Its sections were collected by Confucius, and in them he is supposed to give his views of government and manners. The Chinese are the most ceremonious of all peoples, and in this book are set forth in detail all the requirements which ceremony lays upon men in official life, in society, in morality, and in religion.

The last of the Five Classics is the Chun-tsiu, "Spring and Autumn," the only one of which it can be said with certainty that Confucius is its author. It was intended as a continuation of the Book of History, and is brief even to barrenness, and utterly disappointing to those who hope to find in it some worthy monument of the great sage. But for the amplification of Tso, a follower of the sage, who has filled in with incidents and details the bare outline of the original, the work would not only have been destitute of interest, but would hardly have survived at all.

Around these standards has grown up a vast array of commentaries and dissertations setting forth the views of subsequent writers on the doctrines taught. The excessive conciseness of style and not infrequent ambiguity of expression lead to views often widely divergent. The works enumerated with the standard

commentaries form the basis of education and the fountain of all knowledge to the people, and are, to the present day, regarded as absolute authority on all the subjects treated in them. The Chinese nation is indebted for its permanence to this system of practical philosophy and the popular education that has grown out of it, more than to any other cause that might be named. It has preserved their unity by securing uniformity of thought and custom, and by urging the imitation of the same models.

While giving full weight to all the good that has come from this system, we should not shut our eyes to the evils that are apparent. Practical Confucianism is to-day an anomaly, and in many respects a monstrosity; a system without energy or vitality. It retains but the form of the ancient, while all life and vigor have long been extinct. The doctrines of the sage are held in theory, but denied in practice. Divine honors are paid to the Great Master, but not one in ten thousand makes any perceptible effort to imitate his noble example or attain to his grand ideal of the princely man. The Book of Changes is used in divination, and the Book of Rites followed in their absurdly punctilious observance of the forms of etiquette. Family and social regulations are placed on an artificial basis, and quotations adduced in great number to support every antiquated custom and every obstructive piece of legislation. The government, theoretically modelled after the ancient pattern, is lamentably lacking in those sterling principles of justice and humanity so strenuously insisted upon by the sage. Were Confucius to return to-day he would be astonished

to find his name attached to a system that would only call forth his scorn and condemnation. Early Confucianism was a system of noble conceptions and of vital force; the system of to-day is a petrified corpse in a stone coffin. Hypocrisy, lust, and corruption in every form flourish under the mantle of the sages.

The system of education that prevails fosters a retrogressive spirit. The young are taught to regard the old books as containing the sum of all knowledge; and in storing them in their memories are supposed to be equipped for the active duties of life. Experience soon shows them that precept and practice are widely separated, and that the sayings of the old books are quoted to support lines of conduct directly contrary to what the words would naturally mean. The principle that knowledge is progressive is denied. Their faces are turned to the past and their backs to the future, and their whole time spent in searching among the dry bones of past ages for principles to guide in the living present. As a result of this method the land is covered with narrow-minded, bigoted, and, as far as the practical issues of the times go, ignorant hosts of so-called *literati*, who hold to the past with a blind fatalism painful to see. They confront every new idea with the opinions and examples of men who have been dead from two to three thousand years, and stultify themselves by living constantly at variance with the precepts for which they profess such reverence.

Confucius should not be held responsible for the errors of his followers, yet in his own extreme reverence for antiquity he gave a bent to the system which

has become more glaring in its effects as the centuries have rolled by. The defects in the original system which have grown and given rise to others are numerous, and may be briefly stated as follows: No relation to a living God is recognized. It is devoid of any deep insight into sin and moral evil. It knows no mediator, who could restore the ideal which man finds in himself. Though faith is insisted upon, truthfulness is not urged, but rather the reverse. Polygamy is presupposed and tolerated. Polytheism is sanctioned. Fortune-telling, choosing of days, omens, dreams, and other illusions are believed in. Ethics are confounded with external ceremonies. The influence of a mere good example is exaggerated. Its system of social life is mere tyranny: women are slaves, children have no rights in relation to their parents. Filial piety is exaggerated into the deification of parents. All rewards are expected in this life, so that egotism, avarice, and ambition are fostered. No comfort is offered to ordinary mortals either in life or in death. The history of China shows that it is incapable of effecting for the people a new birth to a higher life and nobler efforts, and that it has in practical life been greatly influenced by Buddhistic and other erroneous ideas and practices.

With all these defects, it has done much for the people, and has still many elements that may prove of the highest value as a foundation for something higher and purer. Some great reformer is needed to break up these fossilized incrustations that ages have formed around it, and bring forth into the clear light of the present the living truths and principles the system contains, and,

uniting them with the truths of religion and science as set forth in Western learning, usher in an era of true life and activity that would send the nation forward on a career of power and prosperity never before equalled.

Although in its original form, it was to a great extent a worship of genius, yet in its present form Confucianism discourages genius and originality, and frowns upon all independent thought. As long as the past is considered to have the monopoly of wisdom and learning; as long as Chinese scholars content themselves with the dust and ashes of bygone centuries; as long as the tendency every year is to increase the height of these walls of ultra-conservatism, which confine them to the narrow enclosure of ancient experience and traditional knowledge, and shut them out from the rich fields of knowledge yet unexplored, whose very existence they would ignore, so long will the nation, even in its advanced age, appear but a stunted child, dwarfed in stature, and weak in intellect. Confucianism is not necessarily or wholly the enemy of Christianity. Many of its precepts are congenial to the principles of the Gospel; but certain phases, or rather accidents, of the original system have come to be prominent characteristics, in the line of which it has assumed a decidedly anti-Christian form.

The chief of these is ancestral worship, which, handed down from the remote past, Confucius accepted and gave directions for its performance. This system has developed to alarming proportions, and the name of the great sage is inseparably connected with it. It now forms one of the leading articles in the creed of the

modern Confucianist, and places him at once in open antagonism to the Gospel. The reverence due to the sage himself has been carried to the extreme of worship, so that in every county seat, as well as every larger city, is found a temple to his honor, where his tablet is set up, with those of his seventy-two disciples on either side, and regular worship paid at stated periods. Each successful candidate in the examinations must repair to the temple of Confucius and offer worship and thanksgiving to the sage. There are in China one thousand five hundred and sixty Confucian temples, in which the annual offerings of pigs, sheep, deer, etc., amount to the number of sixty thousand, besides twenty-seven thousand pieces of silk presented. In every school, of whatever grade, his tablet is an important object, and each pupil, as he enters, must bow in worship to this prince of letters.

In this way divine honors are accorded him, and in the minds of many he is exalted "above all that is called God or that is worshipped."

The State Religion of China, which is so remarkable for its history and antiquity, is an integral part of the present system of Confucianism. The highest act in this worship is performed by the Emperor, and the forms prescribed in the ancient classics have been kept up for three thousand years. The one prominent idea is that the Emperor is Tien-tsz, "the Son of Heaven," the co-ordinate of Heaven and Earth, from whom he derives his right and power to rule among men, the one man who is their Vicegerent, the third in the Confucian Trinity of "Heaven, Earth, and Man." The grandeur

and simplicity of the worship performed at the Altar of Heaven, in Peking, have deeply impressed those permitted to witness it. In addition to this worship by the Emperor, every magistrate is required to perform various idolatrous ceremonies at the temples. In every walled town is the City Temple, to which officers must go in person or by deputy at the time of the equinoxes, the new and full moon, and other specified occasions, to worship the gods of the land and grain. On the occasion of drought or distress of any kind, they must beseech the gods for help. Thus the government, founded on Confucianism, is inseparably connected with idolatry, and has raised a serious barrier between itself and Christianity.

In the matter of speculative religion, the mass of Chinese *literati* are atheists, materialists, or, at best, agnostics. Wrapped in the mantle of their literary exclusiveness, they ridicule the worship of idols, even while going through the services as a matter of form, their practice in this respect being on a par with their whole character as professed disciples of the great sage. The lack of power in the system is strikingly shown in the fact that its most enthusiastic supporters are sunk in debasing practices, and that, with all its lofty precepts, it has not been able to lift the people into a state of practical purity of life, though it has, no doubt, kept them from sinking altogether into the mire of sensuality and pollution.

CHAPTER V.

BUDDHISM IN CHINA.

MOST conspicuous among the religious systems of China is Buddhism. Its temples and monasteries, the peculiar dress of its priests, the tremendous size and frightful appearance of many of its idols, are objects that arrest the attention on every hand. Go where you will, the bonze, with his shaven head, long, drab-colored robe, and string of beads, is met with. The history of the introduction of this system into China is one of the most interesting chapters in the study of the past. To a right understanding of its teachings and tendencies as developed in China, to a better appreciation of its growth and influence in the past and its present status, some brief remarks as to the origin and general principles of the system will be of advantage. Its founder, Shâk-ya-Muni-Gâutama Buddha, was born in Benares, about the year 623 B. C. Without accepting a tithe of all the wonderful statements made concerning his birth, life, and teachings, we cannot but regard him as one of the most remarkable and benevolent men the world has ever seen. Although springing from the soil of India, Buddhism never took deep root there, meeting in its earlier stages the strong opposition and persecution of the adherents of Brahmanism, while in

later times it was entirely supplanted in many places by Mahometanism.

From the beginning the spirit of propagandism was strongly manifested, so that when driven from the place of its birth the system spread to the north and to the south. As developed in these two directions, there appears not merely a geographical divergence, but a deeper and more fundamental difference in the specific doctrines emphasized. As it spread to Ceylon, Burmah, and Siam, it retained more of its original form, and used the Pali language as the vehicle for transmitting its teachings. Northern Buddhism extended first to Nepaul, thence to Thibet, China, Mongolia, Japan, and Corea, using the Sanscrit language in the composition of its books. This wide extension was achieved through the agency of missionaries sent out in great numbers on all sides, who for the most part seem to have been sincere, self-denying enthusiasts.

Its introduction into China is surrounded by a maze of remarkable circumstances. The records state that in the year 63 A. D., the ruling Emperor, Han-Ming-ti, had a wonderful vision, in which a large golden image with a halo around its head approached and entered his palace. Anxious to know the interpretation of so remarkable a dream, he consulted with his friends and wise men as to its import. His brother, the Prince Tsu, having already some knowledge of the religion that had then spread beyond the bounds of India to the north, and being favorably disposed toward it, said the vision referred to the statue of Buddha. Forthwith an embassy was sent in search, which returned a few years later, with

a sandal-wood image, the counterpart of the golden one in the vision, one book, and a Hindoo priest. This was the beginning; but the progress was slow, and for three hundred years they had only this one small book. A century or two later came the eighteen missionaries, the arhans, Chinese *loh-han*, or "disciples," whose images find a place in every Buddhist temple. The number of agents gradually increased, until at one time there were no less than three thousand Buddhist missionaries from India propagating their faith in China. Although introduced under imperial patronage and received with favor by many high officials, it met with strong opposition from the Confucianists, and never in any period of its history did it become the national religion.

Chinese Buddhism is a system vast and intricate. It would not only be a most difficult task, but one quite foreign to our object, to attempt any thorough discussion of its theory and principles. We can only touch some salient points and seek to give some indication of its present workings. It lays down four principles which are supposed to contain the secret of true wisdom.

1. Misery is the necessary attendant of sentient existence. 2. The accumulation of misery is caused by desire. 3. The extinction of desire is possible. 4. There is a path which leads to that extinction. Proceeding upon the theory that life is a necessary evil, aggravated by desire, the aim of all religious exercise is the suppression of desire and the absorption of life into the great void of non-existence. Its highest conception of religious development is found in the so-called Buddhist

Trinity, known as the "Three Precious Ones," whose images, often thirty feet or more high, occupy the most conspicuous place in their monasteries. They are sometimes designated as the past, present, and future Buddhas. Their Sanscrit names are Buddha, Dharma, and Senga. "In the first, Buddha is represented as he existed, that is, personified intelligence; the second is the law or the religion established by him; and the third is the practical issue of both, that is, the church, or rather the priesthood, which forms the church." They are also called the three refuges, and the devotee utters his prayer of consecration: "I take my refuge in Buddha; that is, I will imitate him in all my doings. I take my refuge in Dharma, the law; that is, I accept all its ideas of the impermanence of things, and the necessity of absolute self-renunciation. I take my refuge in Senga, the church or priesthood; that is, I renounce society, property, matrimonial and family life, and see no salvation outside the pale of the church."

The moral code of the Buddhist contains ten prohibitions, which are given with much variation, both in order and substance. They are sometimes engraved in stone or posted in large letters in the temples and other public places. The order of these prohibitions is frequently given as follows: against (1) Killing; (2) Stealing; (3) Adultery; (4) Lying; (5) Selling wine; (6) Speaking of others' faults; (7) Praising one's self and defaming others; (8) Parsimony joined with scoffing; (9) Anger, and refusing to be corrected; (10) Reviling the Three Precious Ones. When a priest takes the vows he engages to obey the first five of these restrictions.

Lying in the course of obedience to or neglect of these laws of conduct are the six paths or grades of metempsychosis, which are enumerated in the following order: 1. Gods. 2. Men. 3. Monsters. 4. Life in Hades. 5. Hungry ghosts. 6. Animals. Each of these embraces within its own circle a vast number of minor grades. The doctrine of transmigration of souls is at once the most prominent and pernicious of Buddhistic teachings. Adopted originally from Brahmanism, it has become the leading article in its creed, and gives coloring to all its teachings and practice. In connection with it the most hideous representations of hell are depicted. Under the control of Yama, or Im-lo-wong, the King of Hades, and his Chinese assistants, the hapless victims are exposed to extremes of heat and cold; demons of monstrous shape and fiendish disposition pursue them, cutting, flaying, biting, insulting, and terrifying them in every way, fire, water, knives, and clubs being used.

One great secret of the prevalence of Buddhism is found in its eclecticism. It chooses what is best adapted for its purposes from existing systems, and incorporates it as its own. Where it could not overcome, it appropriated; hence it appears in widely different forms when studied in different countries. Beginning as atheism, it became pantheism in India, and polytheism in China. This tendency to adopt ideas and customs from other systems is shown in the fact that its three great Chinese patrons, Wa-kwong, Lung-wong, and Kwán-ti, are Taoist deities prominent in the pantheon of a rival sect. To these they have added the god of wealth, so exten-

sively worshipped; and in some places the "Sam Kwan," the three Taoist worthies, and Yuk-ti, the Taoist Jupiter, will be found. Moreover the original Chinese kitchen god is set up to preside over the diet in Buddhist temples.

The worship of the spirits of the dead being a universal practice, they have taken it under their wing, and in conjunction with the Taoists superintend the ceremonies of the Yu-lán-Ui, or "association for feeding the dead," which offers annual worship to the hungry ghosts. These hapless spirits, which have no relatives to sacrifice to them, are reduced to a state of beggary in the lower world; but from the first to the fifteenth of the seventh month they are permitted to leave their prison house and wander up and down the earth, and if not propitiated with offerings of clothes and money, will revenge themselves upon the people. They are dreaded by the superstitious as the authors of all sorts of evil. The Buddhists, by adopting this festival of All Souls, and emphasizing it by their doctrine of transmigration, have gained wide influence and popularity.

In China the Buddhist Church has never gained the position it holds in Thibet and Mongolia. There it prevails to the exclusion of almost every other form of belief, with its hierarchy established in most elaborate detail, the Grand Lama living as a pope in the city of H'lassa. In Thibet the influence of early Nestorian Christians is traced by some in the doctrines and ritual of the church. Not only is the story of Christ reproduced in their account of Buddha, but the church in its outward form is said to be modelled to a great extent

after the Nestorian idea. "The Buddhist Church in Thibet has its pope, cardinals, bishops, priests, and nuns. It has infant baptism, confirmation, masses for the souls of the dead, rosaries, chaplets, candles, holy water, processions, saints' days, fast days, etc." Some of these things have found their way to China, and will help to account for the striking resemblance which many have observed between the ceremonies of the Romish Church and those of the Buddhist. The Buddhist scriptures were handed down orally from generation to generation, thus affording easy facilities for variation and addition. It was not until the year 93 B. C. that any part was reduced to writing, and the whole canon was not compiled until the beginning of the fifth century of our era. This, moreover, was the canon of southern Buddhism, that of the northern section not being completed until a much later period. The two correspond in the main points, but in the northern are many additions not found in the other. In it the account of Shâk-ya-Muni-Buddha's life is made to resemble that of Christ to a remarkable degree. He is described as "coming from Heaven, being born of a virgin, welcomed by angels, received by an old saint, presented in a temple, baptized with water and afterwards with fire, astonishing the doctors with his understanding and answers, as led into the wilderness, and after being tempted of the devil, going about doing wonders and preaching. He was the friend of the poor and wretched, was transfigured on a mount, descended into hell, and ascended into Heaven." Thus almost every incident is reproduced. How is this remarkable

correspondence to be accounted for, since Buddha was born six hundred and twenty-three years before Christ? Sceptics have been found who account for it by saying that in the interval of eighteen years that elapsed from the time our Lord was twelve until He reached the age of thirty, during which period the gospels are silent concerning Him, Christ made His way to India, and possessing Himself of these facts, appeared simply as a weak imitation of the great Buddha. The Jesuits attribute it to the agency of the devil, whose consummate cunning anticipated in Buddha what belonged to Christ. There is, however, a much simpler and easier way out of the difficulty. It can be proved that almost every detail of the Christian coloring which Buddhistic tradition has given to the life of its founder is of comparatively modern origin. Ancient manuscripts contain very few details of Buddha's life, and *none* of these peculiarly Christian ones. These cannot be proved to have been in circulation earlier than the fifth or sixth century *after* Christ. It appears then, that this so-called Light of Asia shines in the borrowed radiance of the Son of David.

So too with the doctrine of the Western Paradise. The Amitahva-Buddha, words more frequently repeated in China than any other, is also a later addition. "In the Western Paradise, according to their conception, with myriads of Buddhas surrounding him, sits this one discoursing on religion. His name means light, because he is substantially light, illuminating every part of his domain. He is of boundless age, immortal, and all his people are enjoying immortality." This Western Para-

dise beyond the sunsets of this world, " contains four precious things or wonders. It is a kingdom of extreme happiness, with fulness of life and no sorrow to mar. Sevenfold rows of railings or balustrades, sevenfold rows of silken nets, and sevenfold rows of trees hedge in the country. In the midst of it are seven ponds, the water of which possesses eight qualities. It is still, it is pure and cold, it is sweet and agreeable, it is light and soft, it is fresh and rich, it tranquillizes, it removes hunger and thirst, it nourishes all roots. The bottom of these ponds is covered with sands of gold, and around them are pavements made of precious stones and metals, and pavilions built of richly colored transparent jewels. There are beautiful flowers of sweetest aroma, beautiful birds with enchanting music, and at every breath of wind, the very trees on which these birds rest join in the chorus, shaking their leaves in trembling accord of sweetest harmony. The silken nets join too. This music is songs without words, its melodies speak to the heart, but they ever discourse of Buddha, Dharma, and Senga." This conception of the Western Paradise is not known to southern Buddhism, its name even does not appear; and considering its comparatively modern appearance, it is not unreasonable to conclude that they have borrowed the description of the New Jerusalem, varied it to suit their purposes, and incorporated it in their creed. Although some trace of it appeared at an earlier date, it was not until the fifth century that it assumed its present form. The great Chinese traveller and writer on Buddhism, Fa-hien, who travelled through India about 400 A. D., for the special purpose of investi-

gating the system in its home, found no trace of it; and about 630 A. D. Huen-tsang, another eminent authority on the subject, travelled extensively for the same purpose, but is significantly silent. It seems to have originated in Cashmere, receiving, perhaps, some Persian coloring, and finally taking shape in the conception of a conscious happy existence, quite the reverse of the usual idea of Nirvana or absorption into non-existence.

The Chinese Kwan-yin, or Goddess of Mercy, was not known to Buddhism in its original form; and the attributes ascribed to her are those belonging of right to the Saviour. "Great in pity, great in compassion, saving from misery, saving from woe; ever listening to the cries that ascend from the earth," is the usual ascription. This deity, usually a woman, but sometimes a man, is now the real head of the Buddhist Church in China. It was only after great effort that the Buddhist canon was completed in 1410 A. D., and the modern edition, known as the "Great Northern Collection," was prepared from 1573 to 1619 A. D., so that it is only within the last three hundred years that the Chinese have had a complete canon of the Buddhist scriptures. Buddhism relegates worship to the priesthood which constitutes the church. Their prayers are not prayers in our sense of the word. They are forms of words that are supposed to work some magical effect. They are extracts from sutras, or special books containing charms, and are often statements of the doctrines of the mercy, wisdom, and glory of Buddha. Music always accompanies these recitations, in the form of beating cymbals or drums or bells, and knocking on wooden fish.

As a system it has seen the heyday of its glory, and is now far on the way to decay. Striking evidences of its widespread acceptance and power are seen in many places. In Canton there have been many monasteries with remarkable histories, but most of them are now in ruins. From the tenth to the twelfth century Buddhism was in the zenith of its power, being not merely popular as a religious system, but exercising a great influence over literature as well, so that many of the books of that period are strongly colored by its peculiar doctrines. Statesmen and poets were its exponents, and gave it their enthusiastic support. The poet-statesman Su-tung-po, one of the most remarkable men of his time, was a strong believer in its teachings, making a point of visiting eminent shrines in his travels, and always leaving some mark of his sojourn. Fifteen miles west of Canton, on the rocky island of Kám-Shan, is an old monastery, where the tradition of his visit is still preserved. On his way from some official post he stopped for the night at the foot of the hill on which the shrine is placed, and had a dream, in which some one approached and offered him a dish of sesamum cakes. In the morning, as he ascended the height, he met an old monk, from whom he learned that it was the anniversary of the birth of the founder of the cloister, whose name was Tak-wan, and as he had been exceedingly fond of sesamum cakes in his life, they always prepared a supply of these cakes to offer on his shrine. The statesman astonished the monk by exclaiming, "Then I am Tak-wan; these cakes were offered to me." He composed some lines on the spot

to commemorate this remarkable occurrence. They run as follows: —

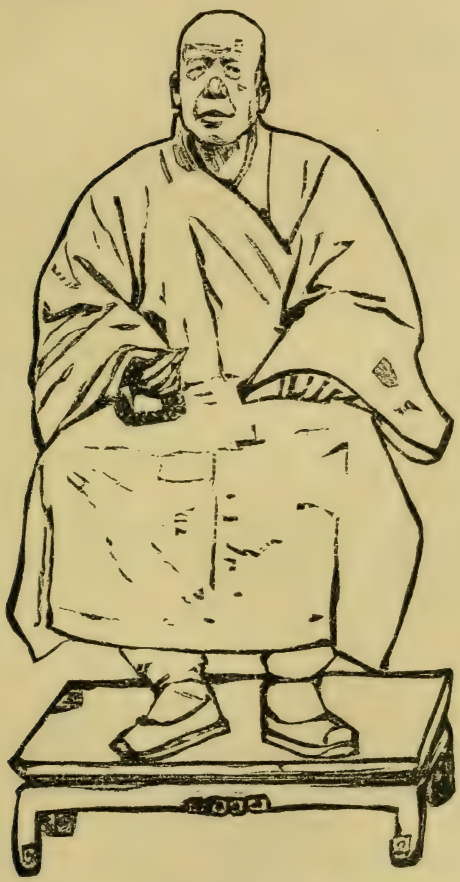
> "At Kám-Shan's ancient shrine, that stands
> Above the river's rocky peaks,
> The barge with white-haired Tung-po lands;
> The words he to the mild monk speaks
> Declare that in a former life
> He, as Tak-wan, dwelt in this place;
> And now his mind, with old scenes rife,
> Recalls the hills' pavilioned grace."

From this anecdote the belief has gained prevalence that Buddhist priests who are faithful to their vows will be re-born as statesmen and attain high honors. It is difficult to arouse any enthusiasm over the Buddhism of the present day. The priests are indolent and ignorant. They come, as a rule, from the lower classes, and are apprenticed to older priests; they learn in time to chant the prayers and go through the ritual service, but are ignorant of the history and meaning of the rites. They have no knowledge of Sanscrit, except in rare cases, and are often lax in morals. They are opium-smokers almost to a man, and are held in but little esteem by the people. To be called a Wo-Sheung, or priest, is a term expressive of contempt at one's stupidity and general worthlessness. It does not require much faith or consecration to become a monk, and the temples are often asylums for very objectionable people.

Their temples are often fine structures, and many of them are built in romantic spots among the hills overlooking some sheet of water, with deeply shaded dells and cascades flowing down. In Canton there are

several large institutions which are richly endowed. The Ocean Banner Monastery, familiarly known as the "Honam Joss House," covers several acres of land, and has an endowment sufficient to support a hundred or more monks. The grounds reach down to the river, and entering a small gate you pass up an avenue of trees to a square tower-like building which forms the entrance to the enclosure of the monastery. On either side of the lofty gateway are two colossal images of most forbidding aspect. They are the four Kings of Heaven, who preside over the four cardinal points of the compass, having power to interfere with the affairs of the world, and to bestow great happiness on those who honor the Three Precious Ones. Their names are To-Man, "the much-hearing one;" Chi-Kwok, "controller of nations;" Tsang-Cheung, "increased grandeur;" and Kwong-Muk, "large eyes." Beyond this is the Precious Hall of Great Heroes, in which are enshrined the Three Precious Ones, in gilt images of immense height, sitting on lotus flowers, while on either side are arranged the eighteen arhans, or early missionaries. In this hall is performed the ritual service morning and evening, from thirty to forty priests in yellow robes chanting an elaborate liturgy in sonorous monotone, kneeling, bowing, prostrating themselves, and marching in procession around the hall. Behind the main hall is another, usually closed, with a marble pagoda, beautifully carved, and covering some sacred relic of Buddha. Other shrines are seen to the Goddess of Mercy, to Wei-toh, the protector of the Buddhist religion; and to the Laughing

Buddha, or, as his name, Mi-loi-fat, means, "the Buddha to come," it being said that after three thousand years



A BUDDHIST ABBOT.

he will appear and open a new era. Extensive halls and dormitories for the accommodation of monks and

visitors are shown. The refectory is set with long tables, and the kitchen furnished with all the appliances for supplying food to immense assemblies; the most conspicuous object being an immense rice-kettle with capacity for cooking enough for three hundred people at once.

The abbot of this institution is reputed to be very wealthy; and his private apartments, where he entertains particular friends, are fitted up in luxurious style with European furniture and carpets, dinner services and wine, while the walls are ornamented with pictures, some of which are of more than doubtful propriety.

Another great Buddhist temple is the Flowery Forest Monastery, better known as the Temple of the Five Hundred Gods, so called from the great hall, where large gilded images of five hundred arhans are set in rows, each in his characteristic attitude. One of the richest monasteries in the city, called the Temple of Longevity, was destroyed a few years ago by an infuriated mob, excited to violence, it is said, by the reported immorality of the priests. In many things the influence of Buddhism is still powerful. At funerals it appears in certain symbols; at every landing along the rivers and canals, at the ends of bridges across streams of all sizes, and sometimes at the entrance to boats, this inscription is seen, — *nam-mo-o-ni-to-fut*, — an invocation to the Buddha of the Western Paradise. Their liturgies are widely used in case of sickness. Confucianists, as a rule, look down upon the system, and when asked will often give an unfavorable opinion; but the same men who scoff at Buddhistic rites and doctrines will in the

event of sickness repeat the very sutras they made sport of, perhaps from mere force of habit, but more probably from a superstitious belief in their efficacy.

Teaching and preaching have long ceased to be prominent characteristics of the system. It secures its popularity by conforming to prevailing desires; insisting on the merit of good works and the magical power of the priests. By good works they mean gifts to monasteries and charity to priests. It appeals to the fear of moral retribution, and emphasizes the doctrine of the transmigration of souls, and through these secures a strong hold over the people.



A BUDDHIST NUN.

The nuns are on a par as to intelligence with the monks. They live in separate institutions, and are often sent for to perform special services in the houses of the people. They shave their heads as the monks do, and adopt a dress of dark purple cloth.

By far the most popular deity worshipped is the Goddess of Mercy. Many separate shrines are erected to her, and her image is the most frequent one in the houses of the people. She is to them the incarnation of mercy, and

is sometimes represented with eighty-four thousand hands and arms, with which she guides the lost and ignorant. Her titles and attributes show wherein the charm lies, and indicate the longings of the people for deliverance. In one character she appears as the giver of sons, and this shrine is surrounded by multitudes praying for this great boon.

The moral code of Buddhism is feebleness itself beside the Confucian. It is entangled with monasticism, with metempsychosis, and other delusions. In practical life its devotees are not faithful to their vows. Its morality is higher than that of most systems. It teaches self-denial and the vanity of earthly things. It would perhaps be too much to say that Buddhism is wholly a curse. It has in a measure reformed some savage tribes, and has not been without its lessons of mercy. The good, however, has been more in theory than in practice.

It is conspicuously wanting in charities for suffering humanity. No alms are enjoined except for the priests, no hospitals, no orphanages, no houses for the destitute, no schools or benevolent institutions of any kind. It offers asylums for birds and animals, and will support swine until they drop dead with age, and give formal burial to the sacred pig. It will care for turtles and fowls rescued from the butcher's knife, but has no place in its benevolence for suffering humanity. It falls signally short in another great test, and gives no hope for women except as they may hope to be reborn as men. It leaves woman where it found her more than two thousand years ago, having brought no relief, no elevation, no comfort or hope.

Comparisons have frequently been made between the spread of Buddhism and the spread of Christianity in China, and arguments drawn therefrom to prove that Buddhism is peculiarly adapted to the Chinese character and modes of thought, while Christianity is something entirely foreign, and is not likely to prevail. Such arguments and inferences are unfair and illogical in the extreme. In studying the history of the introduction of Buddhism into China, we are forcibly struck with one fact, and that is the slow progress it made. Coming as it did under imperial patronage, propagated by scores and hundreds, and later on by thousands of missionaries, it was three hundred years before it gained a general recognition, and double that period before it could be considered in any wide sense a popular religion; and when it did come it was in so modified a form that in many important points it could scarcely be recognized as the same religion that had spread to Ceylon and Burmah. It appropriated much that seemed at variance with its own system. It adopted idols already worshipped, and gave them a place in its pantheon. It not only countenanced the worship of ancestors, but adopted the system *in toto*, setting up shrines in every monastery to the founders and abbots in succession. Yet, notwithstanding these concessions and modifications, it was more than three centuries before it prevailed. Where, then, is the force of the argument that would by such comparisons prove Christianity a failure? We might contrast the two systems, and show that rather than give them a modified or impure Christianity we would give them none at all. We might show that

where Buddhism panders to and encourages false systems already existing, Christianity maintains an attitude of uncompromising hostility, and ask that under such different circumstances at least double the time should be allowed for Christianity to prevail; but we simply ask that an equal time be allowed to each, — nay! let Christianity have one century where Buddhism has three, and we will abide by the results.

Another comparison between Buddhism and Christianity has been suggested. On the last day of the year A. D. 68 the first Hindoo missionary arrived in the capital of China, coming, as was believed, in answer to a vision from heaven. He saw the Emperor, — an honor reserved only for the highest officials, — was entertained in the office of the White Horse, — so called because the embassy that escorted him had ridden all the way from Cabul on white horses, — and was installed as spiritual guide and instructor to the ruler of that great empire. Thirteen years previous to that event two missionaries, in answer to a divine call, crossed the dividing waters and entered, the first Christian teachers to the continent of Europe. Contrast the reception of Paul and Silas-with that of the Buddhist teacher in China as they were whipped and imprisoned in the city of Philippi; contrast the results of their missions. Buddhism has covered China with temples and monasteries, overrun the land with an ignorant and indolent priesthood, and enslaved the people by a host of delusions and superstitions; while Christianity in the same period has covered Europe and America with churches, schools, hospitals, and charitable institutions of every kind, and has been the constant

friend and patron of learning and all intellectual progress. These two systems have met in China, and it becomes the mission of Christianity to repair the desolations of Buddhism and give to the people the sympathy and relief they long for, but vainly seek from creatures of their imagination.

CHAPTER VI.

TAOISM.

TAOISM takes its name from the word *Tao*, "Reason" or "Truth;" a word around which a mass of incoherent theories and speculations cluster. The most accomplished scholars have failed to make clear the exact meaning of this important word. It has been used to translate the Logos of the New Testament, and is one of the synonymes for *Truth* used in preaching the gospel. Accepting the word Reason as the correct rendering of the term, the adherents of this sect have been called Rationalists; and maintaining that Truth is its nearest correspondent, they could with equal propriety be characterized as seekers after truth.

This system, which divides with Buddhism the honor of being a popular religion, is purely a native of the country. Its founder, Lo-tsz, was a contemporary of Confucius. He composed a remarkable book, called the "Canon of Truth (or Reason) and Virtue," in which the principles of his system are set forth. This book continues to the present day to be the great standard work for all his adherents, but is too abstruse and philosophical to suit the mind of the people in general. Although contemporaneous, there seems to have been little intercourse between Confucius and Lo-tsz. They

exchanged visits and had several conferences, but little sympathy was manifested. The great sage either failed to comprehend the abstruse reasonings of the early transcendentalist, or was so little impressed by their practical value that he scarcely mentions the name of their author; while the philosopher, soaring in the clouds, seems to have rather despised the simple but deeply practical themes and precepts of the sage. Succeeding generations have given no uncertain answer as to which they prefer. The teachings of Confucius have been accepted in their original form almost without the change of a word, while Taoism has been changed and modified, passing through many grades of transformation until it is now the exponent of the grossest and most dangerous superstitions among the people. Taoism reached the highest point in its career during the Han dynasty, in the first centuries of the Christian era, when the keenest minds of the time were employed in expounding its doctrines. Its great champion was Chang-tsz, who is to-day more highly esteemed even than the founder of the system himself. His writings are much more lucid and attractive, and abound in sententious sayings. Even at that early period Taoism had drifted away from its original tenets, and busied itself chiefly with magic, alchemy, and kindred matters, laying stress upon the virtue of hermit life, and seeking for drugs and elixirs that would give immortality.

In its original form it was a philosophical system of no mean pretensions. Its ground principle was materialism; it proclaimed the eternity of matter, and teaching the spontaneous origin of the world, shut out all divine

agency from the creation of the universe. It professed to be in search of the pure and the true, and set forth in some instances noble conceptions of higher existence. Everything centres around the two words, *Tao*, "Truth" or "Reason," and *Teh*, "Virtue;" and many of the brief chapters of the original work are occupied in striving to define these abstract terms, and set forth their relations to each other. In his definitions of *Tao*, Lo-tsz is reaching after the unknown. He says: "The *Tao* that can be expressed is not the eternal *Tao;* the name which can be named is not the eternal name. The nameless [being] is before heaven and earth; when named it is the mother of all things." The main object of the philosopher seems to be the inculcation of personal virtue, and its relations are thus set forth: "The visible forms of the highest *Teh* ('Virtue') only proceed from *Tao;* and *Tao* is a thing impalpable, indefinite." The high and practical nature of the instruction in the following is evident: "The perfect man has no immutable sentiments of his own, for he makes the mind of mankind his own. He who is good I would meet with goodness; and he who is not good, I would still meet with goodness; for *Teh* ('Virtue') is goodness. He who is sincere, I would meet with sincerity; and he who is insincere, I would still meet with sincerity; for *Teh* ('Virtue') is sincerity." Their theory of material things was that the coarser parts of matter descend and form the earth and inanimate things, while the refined essences of one eternal matter tend upward and, possessed of life and individuality, wander through space in freer, purer life, having their abodes in stars, which not only look down upon

the world, but have direct and powerful influence upon men and things. The body and soul of man are but matter in grosser or more refined forms.

The pure philosophy of early Taoism is not studied now to any great extent. Few can be found who can give any intelligent explanation of the text of their sacred canon. Even alchemy, which was in some respects its leading characteristic in the Han period, has disappeared, no great magicians equal to those of that period being found in these later times. It is with difficulty that the identity of the system is preserved through all the changes it has undergone.

In their theory of the composition of matter, five primary substances are given, — metal, wood, water, fire, and earth, — which are combined in all the various forms of the outward creation. Each of these elements is believed to exist in a pure, sublimated form in the five planets; Venus, according to this theory, being composed of metal, Jupiter of wood, Mars of fire, Mercury of water, and Saturn of earth. From this theory a species of astrology grew up in early times, which is still adhered to. The planets and heavenly bodies are supposed to have a mysterious influence over the lives of men; and it becomes a matter of great importance to cast one's horoscope, to determine the conjunction of stars at the hour of birth, and their consequent influence over one's life and fortune.

The popular conception of Taoism is found in a comparatively recent work called, "Sau-shan-ki," "Records of Researches concerning the Gods," in which Lo-tsz, the founder, is represented as having existed as a living

principle, pervading the great void of space, prior to creation, and passing through evolutions and transformations appeared successively in personified form in three great deities, ages elapsing between each successive reappearance. After the creation of men he is said to have appeared at various times in the form of kings or statesmen, and to have exercised great influence upon the world, though men were not aware of his existence. His appearance as the philosopher Lo-tsz is represented as occurring in a miraculous manner. Descending from heaven on a sunbeam appeared a ball of various colors, which fell into the mouth of a sleeping virgin, and after a period of more than eighty years had elapsed Lo-tsz was born. His remarkable appearance may be surmised from the description that at birth his hair was already white with age, and he accordingly received the name of Lo-tsz, which means "the old boy." The history of Taoism reveals one continuous stream of myth and legend. The imagination of star-struck magicians has run riot in the wildest vagaries which the love of the marvellous could suggest. Nothing has come amiss in this colossal credulity, that revels in magic, charms, sorcery, and every form of delusion. It found congenial soil in Canton, to which it spread in the second century. The country, then but sparsely populated, the dense forests and wild mountains, presented a most inviting field for the supernatural. Its stronghold has always been in the Loh-fow Mountains, a remarkable group of peaks, reaching at the highest point three thousand five hundred feet above the sea, about seventy miles east of Canton. There, on the densely wooded slopes, with

gorges, grottos, precipices, caves, and a wonderful variety of medicinal herbs, Taoism, in its later development, has found a permanent home. The professed aim of all its adherents is to attain to the state of Sin-yan, or genii, a rank of immortals lower than the gods, but blessed beyond earthly conception. The means of attaining this state are fasting, repetition of liturgies, and the use of magic elixirs, the discovery of the latter being facilitated by a life of ascetic seclusion and communion with Nature. To sincere devotees Nature is supposed to reveal her secrets; and the aid of superior beings is sometimes granted, in the mixing of these wondrous draughts. In the Loh-fow region, Kot-hung, celebrated in all their books, attained immortality. The place of his meditations, the point of his ascension, the spot where he dropped his shoes, are all pointed out; while his earthly garments, wondrously transfigured, are seen spread over the mountain side in the variegated foliage of autumn. His own immediate disciples were not a few, and the report of his apotheosis attracted a larger number; so that the original monastery soon proved too small for their accommodation, and others had to be built. Gradually the hills were covered with them, most of them remaining until the present day. Not only were the romantic spurs and ravines of the hills possessed, but large tracts of rich land adjoining were appropriated, so that most of these institutions are self-supporting. The largest at the present time, So-liu-kun, is on the north side of the mountains, and is a magnificent structure, strongly built and richly ornamented. It is situated in a most attractive position, and is patron-

ized by the *élite* of Canton and the neighboring cities. The routine life of their priests is much like that of the Buddhists, from whom, no doubt, they copied many of their forms. Their system of monastic life is said to antedate the introduction of Buddhism, but many of the details of their service are so similar as to suggest a common origin. The priests are usually married, but separate from their families while residing in the cloisters. They only shave the head in part, and coil the hair on the top, where it is fastened with an ivory skewer. The old priests are often very venerable in appearance, with long white beards and flowing robes of dark blue cloth. They perform daily liturgical services in the cloisters, and are employed in special rites at funerals, or in houses of mourning to repeat prayers for the dead, and utter good-luck chants at feasts, at the laying of foundations for houses or temples, or on any occasion that may come up. They are equal to every emergency, and turn their magical powers to account in numberless ways. Many



A TAOIST PRIEST.

of the leading men of the sect are scholars, and schools of high grade are sometimes found in their monasteries. At Loh-fow are several, where young men of wealthy families have the best opportunities of pursuing their studies, amid the seclusion and charm of most romantic natural surroundings. The mass of the priests, however, as they have come under my observation, are very repulsive,—low in character, ignorant, some of them evidently fugitives from justice, speaking a jargon of English and other languages that revealed anything but a savory past. They search the hills for medicinal herbs, and have the secrets of many specifics which they are not willing to divulge. They are proficient herbalists, and if necessary can tell the abode, habits, and use of nearly every plant in their mountain retreat. Little satisfaction is found in conversing with them, and only the most glaringly exaggerated accounts of supernatural beings and appearance reward inquiry into their belief. The "History of the Loh-fow Mountains," a bulky work in twelve volumes, is a perfect storehouse of the marvellous; and from accounts there given, every inch almost of the mountain district is covered with a thick and variegated garment of legends and myth, surpassing all ordinary credulity.

Taoism takes its place beside Buddhism as a system of idolatry. The images that fill its temples are usually smaller than those in Buddhist halls. They have their Trinity of the "Three Pure Ones," occupying the most prominent place, and another group called the "Three Rulers," of Heaven, Earth, and Sea, said to have been three brothers, who for their remarkable gifts were

raised to this dignity. Nearly all their gods are deified heroes or hermits who have attained immortality. Dragons play a prominent part in Chinese mythology, and so high are their conceptions of these creatures, that their name is used to set forth the superiority and dignity of the Emperor, who is seated on the Dragon Throne; and on the national flag, which is of imperial yellow, appears the dragon in blue, the protecting genius of the Empire.

Lui-kung, the god of thunder, is much feared, and is represented with wings and claws, holding a hammer and drum in his hands with which to produce thunder. Whatever is struck by lightning is supposed to be the special object of his wrath, and is said to be smitten by the "thunder-god." In the Taoist pantheon the most popular deity is Yuk-wong-Sheung-tai, sometimes called the Chinese Jupiter. He was an ancient magician, and was exalted to his present position in the Tang dynasty about one thousand years ago. He was, according to the myth, the son of a king in a previous state of existence, but instead of succeeding to the throne chose a hermit's life, and after eight hundred transmigrations and much endurance, attained the rank of the "Golden Immortals." After a million more transmigrations he became Yuk-ti, the Emperor of all the Immortals. The god of medicine, called Cheung-Sin, was a physician in the Sung dynasty about seven hundred years ago. He is represented in Chinese paintings with bow and arrows, shooting at the moon.

The present head of the Taoist sect is Cheung-tien-sz, the wizard who lives in Lung-fu Mountain, in the prov-

ince of Kiang-Si. He is the hierarchal chief, descended in the great line of wizards from Cheung-to-ling of the Han period. The legend of the latter's elevation to the headship of the sect is given as follows: "He was engaged on Ho-ming-shan, 'the mountain where the crane calls,' in preparing the Dragon and Tiger Elixir, and there met a spirit who informed him that in Pe-sung Mountain was a stone house where writings of the three Emperors and a liturgical book might be found. By getting these and performing the course of discipline laid down in them, he would gain power to ascend to heaven. In obedience to this advice he dug in the earth and found them, and following the course of discipline prescribed, was able to fly, to hear distant sounds, and to leave his body. He afterwards met with Lo-kwan, the founder of the sect, and received from him charms, liturgies, a sword and seal; then passing through one thousand days of discipline, in which he was visited by the goddess Yuk-nü, 'the Gemmy Maiden,' who taught him to walk among the stars, he proceeded to fight the king of demons, to divide the mountains and sea, and to command the thunder to come and go. All the demons fled before him, leaving no trace behind. After this wondrous victory the wind and thunder were reduced to subjection, and the various divinities came with eager haste to acknowledge their faults. In the course of nine years he gained power to ascend to heaven and prostrate himself before the Three Pure Ones. He afterwards settled in the Lung-fu (Dragon and Tiger) Mountains, where his descendants have ever since resided, possessed of great honors and emoluments

as his hereditary representatives." They profess power to expel demons, and to protect by charms. The sword for the expulsion of demons is the one which has come down from the Han period, a priceless heirloom. He who wields it can catch the demons and shut them up in jars. These jars are sealed with a magic charm. It is said that in the home of the chief wizard, in the mountains referred to, there are many rows of such jars, all of them holding demons in captivity. To secure the services of this great wizard is an expensive affair, and only those who can afford to pay a thousand ounces of silver can enjoy the luxury of feeling that through his agency the demons that trouble them are subjugated. This chief assumes the state and mimics the ceremonies of the Imperial Court; he confers buttons, and has about thirty persons constituting his court. Taoists come to him from various cities and temples to receive promotion. He invests them with titles, and gives them seals of office. They have power similar to his, and can subdue demons by posting charms on the doors. He is in their estimation a spiritual emperor, and addresses memorials to Yuk-ti, the ruler of all in heaven.

Taoism has been the favorite system with the rulers of China, and its forms have been adopted in the state worship. The other world is represented in many respects as a counterpart of this; and in the various state temples throughout the Empire, this chief wizard appoints certain spirits to preside for a term of years; thus a few years ago the presiding divinity in the great city temple in Canton was said to be the spirit of the celebrated commissioner Lin, who played so conspicu-

ous a part in the war of 1841. Buddhism and Taoism have each borrowed from the other, and often make common cause where each has claims to sustain.

Taoism is responsible for the gross superstitions and belief in malevolent spirits that prevail throughout the country. It has filled the air with fairies, sprites, and demons, and attributes diseases of various kinds, fever, madness, drowning, accidental death, suicide, and all kinds of evils and discomforts, to the agencies of these malevolent beings. The priests do all they can to foster such delusions, and insist that charms are necessary to protection; so that on almost every door strange figures or mysterious characters are posted, the Taoist's charms against malign influences. In case of an epidemic or any wide-spread fear of evil, they make capital of the superstitious fears of the people, and enrich themselves from the sale of charms and amulets. They are a great blight to the country, and the enemies of all enlightenment. They are responsible for the absurd charges brought against the Martyred Sisters of Mercy in Tientsin. It was due to their influence that the excitement of the "gods and genii" powder became so violent and wide-spread, sweeping like a wave over Canton and the adjoining province, and proving so disastrous to mission work. The story in this case was that a certain powder known as the "Shan-sin," or "gods and genii" powder had been prepared and distributed by Christians. When placed in wells and springs it so impregnated the water that those who drank or used it in any form would suffer great tortures and in a few days die. Taoists, by their belief in magic powders, by their love of the

marvellous, and by their practice of the grosser forms of superstition, keep alive all the absurd delusions already existing and add constantly to their number, and thus prepare the way for movements that would otherwise be impossible. History presents but few contrasts more striking than that between ancient and modern Taoism. It is truly a descent from the sublime to the ridiculous; from the heights of speculative philosophy to puerile attempts to shut up imps in jars, or ward off disease by a fantastic charm on the door. It has done more to rivet the chains of superstition than any other system, while it appeals to the credulous side of man, substantiating every marvellous tale by a host of legends and traditions. It is a dangerous and inflammable element, working against the peace and order of every community. A general diffusion of Christian knowledge is needed to break its thraldom. Education, the teaching of science, will prove a powerful remedy to deliver the people from the bondage of this mass of lying delusions which Taoism has propagated during the centuries past and still fosters. Besides the distinctive deities of Buddhism and Taoism, there are many others worshipped, some of them the most widely popular. Taoism has taken most of them under its patronage, so that a notice of them in this connection is not out of place. They are chiefly deified heroes, worshipped locally at first, and gradually becoming popular throughout the land. Of these Kwan-Kung, the god of war, is the most widely known. He was a celebrated character in the time of the Three States, about the third century, and his exploits are recounted at length

in the historical novel called the "History of the Three States." He has been elevated from time to time, until he now holds the position of military patron to the whole Empire. On account of his courage, ability, and power to overcome all opponents, he is set up as the patron deity of many shops and guilds, and is the deity chiefly worshipped by the Chinese in America.

To-ti, the earth-god, and his wife are the most common objects of worship all over the land. Their little squat images, set in small shrines, are seen by the doorways, at the entrance to streets and villages, by the roadside, and in the hills. They preside over the ground, and must be propitiated to secure luck in any particular locality. They are the least in dignity, but their universality gives them prominence and secures constant worshippers.

In shops the favorite deity is Tsoi-Shan, the Chinese Plutus, or god of wealth. Sometimes an image or picture is enshrined, but more frequently the great letter, 示申 "god," is placed over the altar, the idea being that all benefits to be derived from the gods centre in the one concrete blessing of wealth; and the inscription on the little shrine at the door-way will be, "May the earth-god lead the god of wealth into the shop."

Of those which have a purely local importance Hong-Kung is a good example. A native of the Nam-hoi district, he lived near the close of the last or the beginning of the present dynasty. He was a petty pedler, buying up old brass, iron, glass, and anything that came in his way, and selling small articles in return. Possessed of an exceedingly fiery temper, he was very arrogant and tyrannical when he had power. In his

town there was a widow left defenceless, with some property and of attractive personal appearance. One of the neighboring gentry took advantage of her unprotected position and defrauded her of money and property, with ulterior designs on her person. She appealed to the magistrate, but having no influence and her enemy putting in a counter-plea, she received no redress. Hong-Kung, hearing of her troubles and being aware of the rich man's baseness and the magistrate's injustice, took the law into his own hands and became the woman's champion. He went alone and attacked the rich man, cut off his head, hung it up in a conspicuous place in the town, with a paper attached saying who had killed him, and fled. The officers sent to arrest him, but having no settled abode, they could not find him. After much searching they came upon his tracks, which led them into a duck-roost. At first the tracks were plain, but soon the multitude of ducks' feet had so trampled the soft earth as to obliterate every trace, so they gave up the search. He had fled to the mountains; but the magistrate was making it unpleasant for the widow. After a year had passed Hong-Kung was seized with a fatal sickness, but before his death managed to reach the magistrate's office at night and charged him with fierce energy to desist from his unjust persecution, saying, "I slew the man; I am now as a dead man, and command you to take up the widow's cause." In consternation at this ghostly visit the magistrate complied, and justice was done. Gradually people began to pray to his spirit, and a small temple was erected to him. He is now one of the most popular

deities near Canton, many large temples being erected to him. His disciples rigidly abstain from eating duck-meat or ducks' eggs, in grateful remembrance of the service rendered by the ducks in preserving his life.

In several places along the river temples are erected to Fook-poh, one of the early generals who crossed the Ridge and conquered the south country. He built large double-decked boats in which he descended the river to Canton in the time of the early Hans, and worship is now offered at his shrine by boatmen and travellers.

In these temples worship is offered in various ways, — by the burning of incense, wax-candles, gilt paper, and prostrations. Entering a temple the worshipper takes up two semi-oval blocks of wood, and bowing before the idol, repeats a form of prayer for good luck, and then tosses them into the air. The position in which they fall is closely watched, and if they fall with one oval side and one flat side up they are satisfied. A cylindrical cup is next taken, in which are twenty or thirty bamboo slips all numbered; and kneeling on a mat, after repeating the usual formula for luck, the cup is held at an angle and shaken until one of the slips falls out. This is taken to the temple-keeper or his assistant, who examines the number, and opening a drawer marked with the name of the idol worshipped, hands out a written answer corresponding to the number presented, for which a fee is charged. Unable to read the answer, it is taken to a fortune-teller, who gives his interpretation of it, and exacts another fee. If not satisfactory the process is repeated. When sickness comes it is considered more important to consult the idol than the

doctor, the disease being attributed to the malevolence of wandering spirits, which the idol, it is thought, can subdue.

In Canton there are one hundred and twenty heathen temples, some of them large and expensive. At these worship is performed continually. Some of them are thronged with worshippers, such as the Temple of Kam-fa, the patron goddess of women and children, and Kun-Yam, the goddess of mercy, in her character as the bestower of sons, and as the merciful one. Tien-how, the empress of Heaven, the goddess of sailors and sea-going people, and Hung-Shing, the great god of the southern ocean, who, formerly a native of Canton and attaining great repute as a local deity, has since received imperial recognition and worship, are very popular.

The great scene of idolatrous worship is in the City Temple, or, as it is known among foreigners, the Temple of Horrors. The sights about this temple are characteristic. Fronting on one of the main streets, it is reached by a broad door destitute of any ornamentation, excepting two great paper figures posted on either side. Around the entrance are throngs of beggars urging with ceaseless pertinacity their wants, appealing to each passer-by to insure favor with the gods by bestowing alms on them. Inside is an open court filled with petty tradesmen with their wares set out on small stands, — venders of dried herbs, and plasters of various kinds, dentists with strings of hideous teeth to attest their proficiency, sellers of sweetmeats, books, papers, travelling shows, tricksters, jugglers, and such like. Beyond this court is a large gateway with fierce idols of immense

size on either side to guard the entrance, passing which we come to a larger court. On each side are five sections of the Buddhist hell, with horrible representations of the punishments inflicted in the next world. In front of each is a shrine with a censer full of the remains of incense, and an iron trough black and gorged with the *débris* of candles, paper, and other appliances of idolatrous worship. On the platform in front of these scenes of torture sit scores of fortune-tellers, — old men with sly cunning faces, solemn doctors with great round spectacles, dapper fellows with an air of great shrewdness. Their customers are many; and after a brief examination of the size and position of the ears, their distance from the eyes, and the contour of the head, each is suited with a character and a fortune. Kitchens and furnaces glow hotly in the face as we walk around; steaming vessels of food and the sizzling of oil invite the hungry to the small tables set out.

Beyond this enclosure is another lofty entrance, through which we pass the main portal, with images on either hand. To the right and left of the main hall are figures of the police of the gods, reproductions of the common idea of Chinese patrol-men; and, to complete the resemblance, their mouths are smeared with opium, under the belief, that as living policemen are notorious consumers of the drug, their spirits, which in succession hold the positions which these figures represent, still retain their liking for it and are grateful for such offerings. To the right a door leads into a side court in front of a large room, where a professional story-teller is relating marvellous tales in dramatic style to his eager audience; and

on the left, in a similar room, a Chinese preacher is discoursing on the doctrines of the sages. In the centre is the main hall, in which stands the image of the patron deity of walled cities, blackened by the smoke of incense, the silken scrolls and banners all begrimed, and the branches of artificial flowers covered with dust. In front of this shrine appears a scene that must be witnessed to be understood. Scores of worshippers are prostrating themselves. Delicate women, who have come in sedan chairs, forced by the exigencies of the occasion into a publicity they would otherwise shun, go through the ceremonies with all the trembling anxiety of those burdened with misery and aching for relief of some kind. In an immense tripod censer three feet high, long sticks of incense slowly consume, and wax-candles cast a pallid glare. From a large iron receptacle flames of burning paper ascend; while with each act of devotion a great drum is struck to call attention to the worship. Idle crowds of the great unwashed press and jostle the worshippers on every side; and the din of fire-crackers, the heavy fumes of incense, and the smoke of burning paper, added to all the unpleasant concomitants of a promiscuous Chinese assembly, are very trying to the nerves and sensibilities of most people. Minor shrines are seen on either side, in one of which stand sixty small images, one to the presiding genius of each year in the cycle. Some are raised on tiles, and some bedecked with gaudy red coats, the gifts of those who have received special favors in these particular years.

Behind the main hall, in a second story, are the private apartments of the deity, with those of his wife, son, and



IDOLS IN TAOIST TEMPLE.

daughter. This place is kept by a Taoist priest, while at one side is the Buddhist receptacle for money to purchase the release of animals and birds doomed to death. Offerings of shoes, caps, silken coverlets, and other articles are made to the god and his family, and the floor is often strewn with copper cash. On the birthday of the god, which occurs in August, he is supposed to descend and spend the night in these apartments. It is an occasion of great excitement and display. The city gates are left open, and the crowd is something appalling. Women come from the country and remain in large numbers through the night. The floors above and below are packed with those who wish to spend the night within reach of the good influences supposed to accompany him when he descends. The fatigue, misery, discomfort, expense, and general worry which these poor deluded people undergo for the chance of some indefinite good is marvellous. The money they expend from their hard-won earnings in buying incense, candles, and charms, at sextuple the usual price in hope of securing favor from the popular deity, shows how frightfully strong is the hold superstition has over them. This temple is leased by the Prefect to a company at from four thousand to seven thousand dollars a year. In addition to this enormous rental, they expect and usually do make a large fortune from the sale of incense and other articles for worship, which they sell at five and six times the usual price and permit no other to be used. Of all the thousands who worship there, very few have any clear conception of what they are doing. Ask them about the god before whom they bow, and not one

in a hundred can give a lucid reply. Ask them why they worship him in preference to others, and they will say, "Oh, he is *leng*, 'efficacious;'" and that is enough. Some one fancies his good fortune is due to the fact of his having worshipped there, and the report of his success leads hundreds to try for similar blessings.

Near our mission houses, on the bank of the canal, was a little shrine to some inferior deity. Some one in passing placed a few sticks of incense on the shrine, and soon after became fortunate in his business. The report of his good fortune was industriously spread by those interested, and the little shrine soon became famous. It was put in good repair, Taoist priests, in long crimson robes, blessed it with impressive rites and officially recognized the deity's power, and for weeks the narrow street was crowded almost beyond the possibility of passing by the eager throngs of worshippers.

The feeling of dissatisfaction and longing for help of some kind is strikingly shown in the readiness with which the people forsake the old and follow any new idol that secures the reputation of having special powers. The priests understand these feelings, and know how to supply their gods with reputations and give them popularity. One conspicuous feature in their treatment of the idols is a lack of reverence. The surroundings of their temples, the accumulation of unsightly objects, the conduct of the people, the ease with which one can excite merriment by references to the idols, show how entirely this feeling of reverence, which we connect inseparably with worship, is wanting. Their worship is pure selfishness. Seldom does a sense of

sin have anything to do with it. Fear of temporal calamity, longing for good luck, the desire to have sons, to be rich and distinguished, — these are the motives that prompt them. Fear of retribution is felt to some extent, and the indefinite hope that sin will not be punished if offerings are made; but their belief in transmigration comes to mar all true feelings and destroy all pure motives of worship.

CHAPTER VII.

ANCESTRAL WORSHIP AND GEOMANCY.

IN the worship of their deceased ancestors is found the real religion of the Chinese. It antedates all others, and has come down from the most ancient times. It has never been supplanted, or to any great degree modified by other religions; but, on the contrary, each system that has arisen has been compelled to adapt itself to its requirements. It existed long before the time of Confucius, and received his sanction. It is inculcated in many passages in the ancient classical books; and its prestige, derived from the fact of its great antiquity, is strengthened by the constant and universal practice of the whole nation during the entire course of their history. Its hold upon the people is stronger than that of any other sentiment or feeling. A man may be persuaded of the folly and uselessness of Buddhistic rites, and be led to reject the whole system, with its Buddhas, its goddess of mercy, and its Western Paradise; he may be convinced that Taoism is but a mass of deceptions made possible by the credulity of the people; but he holds to the worship of his ancestors with all the tenacity of his nature. Although in many respects antagonistic to the original theory of Buddhism, it has been adopted *in toto*, and finds in the monks and nuns

powerful and faithful allies. When the Jesuits came to China, a strong party of them, led by Matteo-Ricci, was in favor of compromise, and advocated the policy of allowing the rites of ancestral worship to be performed by their converts. At present it is believed in and practised alike by Buddhists, Taoists, and Confucianists; by all classes of people, representing all grades of moral and religious character and belief, from scholars of highest rank to the most ignorant and degraded paupers.

It is the greatest obstacle we have to contend against in propagating Christianity. No compromise, of course, is possible; and the advance of the Gospel arouses an opposition that is backed by their reverence for the deceased, by all the traditions of the past, and by their hopes and fears for the future as well as the present.

Filial piety has been lauded as the crowning virtue of the Chinese, and one which Western nations would do well to imitate. The theory as inculcated by the ancient teachers is praiseworthy; they make it to consist in reverence for and devotion to parents and to other superiors in age and position. The practice of the present day, however, is far removed from the theory of the past, and consists mainly in devotion to the dead in the form of offerings and prostrations made before the ancestral tablets, at the tombs, and to the idols who are supposed to have jurisdiction over the region of departed spirits. The "Canon of Filial Piety," dating back to the classical period, is still the authoritative guide, and the twenty-four examples so widely quoted and presented pictorially are used to impress its lessons; but, as we see every day in practical life, this filial piety

is not a thing to be greatly praised. The term as now used is misleading, and refers chiefly to the duties to be performed by a son after the death of his parents; so that the illustration of our Lord may not be inaptly applied to the Chinese, and the words read, "If any man shall say to his father or to his mother, That with which I might have served you is corban, that is, it will be devoted to the worship of your spirits, and honor not his father or his mother, he shall be free." The faithful performance of worship before the tablets of the deceased will atone for a life of neglect. Moreover, the motives for this devotion are not found in reverence or affection for the deceased, but in self-love and fear of personal distress. The people are chained to the dead. They cannot move or act without encountering prosperous or adverse influences excited by the spirits of the dead. They are kept all their lifetime in fear, not of death, but of the dead.

For the better understanding of the system, we will state briefly the theory, the form, and the effects of ancestral worship.

As to its theory, it is believed that each person has three souls, which separate at death; one enters the tablet, one remains with the body in the grave, while the other is arrested and imprisoned in the other world. They continue in conscious existence, and their happiness or misery depends upon the favorable location of the grave and upon the sacrifices of the living. They believe that the dead are in need of, and are capable of enjoying, the same things they possessed or desired in this life, such as houses, money, food, clothing, etc., and

are entirely dependent upon living relations for these comforts. The dead being invisible, all things intended for their use must be rendered invisible by burning, except food, whose flavor, as it arises, regales them. They believe it is in the power of these spirits to return to the abodes of the living, and reward or punish them for their faithfulness or neglect in offering the necessary sacrifices. It is also believed that dead ancestors neglected, as well as those whose families have become extinct, become beggar spirits in the other world, and are compelled, in order to sustain a wretched existence, to associate with the herd of hungry ghosts, who at certain times run up and down the world, and are dependent upon public charity. They believe that nearly all the ills that afflict men, such as sickness, calamity, or death, are the work of these unfortunate spirits, who, in their attempts to avenge themselves, prey upon those who are not responsible for their wretchedness. It becomes, then, a matter of the utmost importance for the living to provide for the comfort of the dead. A lucky site for the grave must be chosen, according to prescribed regulations; the tablet must be set up in its proper place, and all the forms of worship be faithfully observed.

The worship offered is essentially the same as that performed before the idols. It consists in burning incense, candles, and gilt paper, in sacrifices of food and other things, and in prostrations. It is not distinguishable in form from what is seen daily in the temples. The ceremonies required after death are minutely laid down; so that it is often remarked that while a man is

ill, his relatives are at a loss to know what to do for him, but when once he is dead they are in doubt no longer. In some places a cup of water is placed at the door, that he may take a last drink. A suit of clothes, real ones if they can afford it, but more frequently paper imitation, is burned so that he may be dressed respectably and be received accordingly as he enters the next world. A quantity of gilt or silvered paper is burned, and thus transmuted into the coin of the spirit world, that he may have the means to bribe, if necessary, the judges and jailers in the court below, experience having taught them that such things are not unknown in mundane circles. Frequently large quantities of this silvered paper are sent in by friends and relatives, ostensibly as tokens of friendship and good will, but usually fear is the motive power impelling to such displays of generosity; the soul of the dead man is supposed to be in a position to wreak vengeance on those who have injured him in life, hence their alacrity in propitiating him by such offerings. The bed, bedding, and wardrobe of the deceased, or more frequently paper imitations of them, are burned to secure to him the benefit of such necessary articles in his new abode. The coffin is an important affair, and even the poorest desire to have one of superior quality. The burial-clothes must also be new and of good material, to insure him a respectful reception. It is important that these clothes should be put on before the soul departs; and as the signs of dissolution become evident, the last moments of the dying are often harassed by the hasty efforts of their friends to put on the burial-clothes. The choosing

of a grave is often a difficult and expensive matter; but of this details will be given in the discussion of geomancy.

On each seventh day for seven successive weeks, the female members of the family indulge in loud and violent lamentations, calling the name of the deceased, recounting his virtues and good deeds, the idea being that such demonstrations will influence the judges of the lower world to treat the deceased with consideration, in the same way that a similar course might be hoped to influence favorably magistrates in this world. At a certain period after death, the spirit is supposed to return, bringing a host of other spirits with him; and on such occasions, priests are called in to perform special services. The tablet of the deceased is elevated to a position of honor; over the walls and about the door are hung scrolls, inscriptions of various kinds, and devices of occult significance; the priests, in their official robes, march up and down, bow, chant, ring small bells, wave the magic wand or brandish the spirit-quelling sword, and, when all is over, exact a large fee for their supposed invaluable services. These are the forms observed immediately after death. Subsequently, at stated periods, regular offerings are presented. The chief of these is the worship at the tombs, which occurs every spring about the time of our Easter. At this time the family, as numerously represented as possible, visit the graves, and first see that they are in good repair; offerings are then made in the form of sacrifices of fowl, fish, or pork, the flavor of which is supposed to refresh the spirit, and of paper offerings of all sorts, which are

transmitted to the spirit world by the process of burning. At these ceremonies the eldest son must preside, or, in case of his death, his heir must assume the duties. The elder cannot worship the younger, so that it becomes absolutely necessary to secure a male descendant to perform these ceremonies. The eldest son inherits a larger portion of his father's property to enable him to present the offerings required. If he is cut off without descendants, it is the duty of the brothers to appoint one of their sons to succeed him in his estate and filial duties. This individual, though he be but an infant in arms, is master of ceremonies in the ancestral worship. Great stress is laid upon this matter, and the priceless value of a son to a Chinaman is therefore easily understood. A man with many sons is counted happy, because the prospect of always having some one to perform the rites of worship to his spirit is correspondingly sure. If an only son dies, or becomes a Christian, which amounts to the same thing in the matter of ancestral worship, it is easy to see what a calamity it appears. This duty of the eldest son, or the one who succeeds him, takes precedence of all other duties. No matter what position a man occupies, or what expense it involves, he is bound to perform the ceremonies required. Instances are given where robbers and outlaws have braved every consequence, and returned to perform these duties; and high officials are granted leave of absence to preside at these ceremonies when the duty falls to them.

The ancestral hall is the most important and sacred edifice in the land. In it are the tablets of the deceased

fathers of the clan in which their spirits reside. If both parents be dead, the names of both, with equal honor, are inscribed upon the tablet. A lamp with fragrant oil is always kept burning, and on certain days special offerings are made. The village schools are often in these halls, where the presence of the spirits of the departed worthies of their families is supposed to exert a salutary influence on the young minds. The deleterious effects of this system are seen in every department of life. It distorts filial piety, and changes it to a slavish servitude to the spirits of the dead. It turns the respect and reverence properly due to the deceased, into an indefinable dread of their wrath. They are hampered in every movement, and led to attribute almost everything to a wrong cause. If calamity befalls a man, it is because the grave of his father is neglected, or is in an unlucky situation. If a man succeeds in business or attains literary distinction, it is because of the good influences exerted by the spirits of the dead. So potent is their belief in the power of the dead over the living that a man will sometimes commit suicide, so that, as a spirit, he can wreak vengeance on his enemy. In the case of women whose lives have been rendered unbearable by cruelty, the most forcible argument they can use to secure kind treatment is the threat of suicide.

No other system has gathered into itself so many powerful motives, or holds the people in such universal bondage to its dictates. To provide for the proper execution and perpetuity of the rites of ancestral worship is the great business of all classes, from the Emperor down. A man's own happiness and the perpetuity of

his family depend upon it. No other thought awakens such feelings of awe and reverence. Affection for parents, self-love, and fear, — the latter by far the strongest feeling, — combine in its support. Besides the original simple rites of worship, the priests of Buddhism and Taoism have made themselves necessary in giving knowledge of the state of the third soul, especially, which is supposed to go into Hades, and may be reborn in some other state of existence. Under the direction of the priests of both these leading sects, long series of services are necessary, in the houses or in the temples, to propitiate the deities under whose jurisdiction the spirits are supposed to be. For these services, called *kung-tak*, "laying up merit," extortionate charges are often made. Cases like the following, which the people report, are typical of others. A leading member of a family moderately wealthy has lately died. The ceremonies prescribed have been carefully performed; but information is cunningly conveyed to the family that their relative is in great distress. The priests are sent for, who, after making investigation, report that the spirit is in a deep, loathsome pit, where he is guarded by demons with swords and spears. In answer to anxious inquiries, they reply that a three days' *kung-tak*, or meritorious service, will be necessary to secure his release. For this service the sum of fifteen hundred dollars is asked. The family are dismayed at the amount, but as the case is an urgent one, they agree, after much consultation, to offer seven hundred and fifty. The priest refuses to accept it, and, after long debate, the offer is raised to one thousand dollars. The priest

reluctantly agrees to attempt it for that sum. The day is appointed, the house prepared, and the relatives assemble, when the priest appears with the information that the authorities of the spirit world utterly refuse to release the man for the sum promised, and that nothing can be done unless the additional five hundred dollars are secured. In despair the members of the family go among their friends, and borrow, at the highest rates of interest, the sum required. The ceremonies then go forward, the relatives meanwhile in a state of painful anxiety as to the result. Presently the priest informs them that a commotion among the spirits indicates that he is about to be released. The second day passes, however, without any special demonstration, but on the third day the relatives are informed that the unfortunate spirit is almost out, clinging only to the mouth of the pit; their power, however, has reached its limit, and unless three hundred dollars more are supplied, all efforts will be fruitless. The family by this time are almost frantic in their fear and anxiety; and in terror for the consequences, they pawn their bracelets, jewels, and rich clothing, and thus contrive to get the money. The priest, shrewdly seeing that no more can be extorted, soon announces that the spirit has escaped from the pit, and a tremendous explosion of fire-crackers follows. Greetings are exchanged, and the priest departs for fresh fields of enterprise, leaving the family lighter in heart and in pocket. The release of the spirit, however, is only temporary; the priest only engages to extricate him from present difficulties. There is no promise of continued peace or happiness vouchsafed.

As a system it is full of absurd and monstrous contradictions; and reduced to its final motive, springs from the fear of the living that the dead will injure them, and not from any respect for, or desire to better the condition of the departed. It terrorizes the living, and presents a picture of the dead at once miserable and hopeless. The amount of expense involved is immense. Ancestral temples are more numerous than any other kind of public buildings. They are usually erected at a cost that is great compared with what is expended on their dwellings; while the cost of the annual offerings reaches in the aggregate an enormous sum. It has been estimated, on a fair basis, that the Chinese spend directly on ancestral worship, one hundred and twenty millions of dollars every year. To this should be added the amount poured out under the name of public charity for the relief of the wandering ghosts, which makes a total of more than one hundred and fifty millions of dollars spent in vain worship of the dead, while the myriads of suffering and destitute in this life are left uncared for. Under this system, a man who will expend ten thousand dollars on a lucky grave for his father, will hardly give fifty cents toward the burial of his infant child, under the delusion that the little spirit so early blasted is in some way accursed, and is, moreover, powerless to help or harm him.

Ancestral worship is inseparably connected with geomancy, earth-divination, or the doctrine of *Fung-shui*, "wind and water," one of the most gigantic systems of delusion that ever gained prevalence among men. It is believed that there is a subtle, intangible something,

vaguely characterized as wind and water, that has a most powerful influence upon the fortunes and destinies of men. What the principles of this occult science are, it has been impossible to determine. Its power largely depends upon its intangibility; and in the hands of designing men, playing upon the superstitious fears of the people and exaggerating the effect of the conjunction of certain natural influences upon outward events, this system, called geomancy, has become a mighty power, and has imposed a yoke of most galling bondage upon the people. They have associated it with ancestral worship so that the two are interwoven, and combine to form the strongest barrier to progress and enlightenment of every kind.

In explanation of its principle, the *fung*, "wind," is said to be the cold air which issues from the earth; and it is in all cases desirable that there be no hollow or depression near a grave, lest this evil wind blow into it and disturb the coffin or the bones.

The *shui*, "water," pertains to the configuration of the earth, which is supposed to be caused by the Dragon, whose shape is discerned in the uneven line of the mountains along the horizon. The home of the Dragon is in the water, in whose winding course he delights. Tracing the water to its source, we come to the meeting-place of the dragons, the fountain-head of the influences that control human destiny; hence over the gates of many villages may be seen the words, *Ui-lung*, "meeting of dragons," indicating the propitious site of the town. The Dragon is all-important: he has power to give prosperity to the land, to bring glory to the king

and honor to the sage, and is the symbol of all superiority and success in social, political, and moral affairs. Hence it appears that watercourses, as the haunts of dragons, are of the first importance, their source, direction, or conjunction with each other, and the influences resulting, being determined by the geomancer's compass. If, for instance, in the case of a grave the water flows past a certain point of the compass, the descendants will be prosperous; if it pass at another angle, distress will overtake them.

The geomancer's compass, so necessary in determining every location, has twelve cyclical characters, analogous to the twelve signs of the zodiac, inscribed at equal distances around the outer circle. The first is at the northern extremity, and is placed at the back of the tomb, which, unless for special reasons, always faces south. The order in which the signs are read, and calculations made, is from east to west, according to the diurnal motion, as it appears to them, of the sun and stars. If, as the points of the compass are noted in tracing the watercourse, there be a bend or the junction of two courses on the north, the indication is that the posterity if poor will be thieves, or if rich, that they will be robbed. If these signs appear on the northeast, they show that the descendants will die young, or be left widows, or, worse still, men without children. If they appear at the next point, the descendants will be greatly afflicted with certain diseases; or if the bend in the watercourse occur to the east, they will become vagabonds. At the next point, disobedience and rebellion are indicated; at the next, a snake will grow of

itself in the tomb, causing restlessness to the bones of the deceased and consequently to the fortunes of his posterity, bringing the evil wind of unhappy destiny with special force to blast their prospects. And so on through the circuit, indicating at each successive point the evils of an unlucky site. The water in front of a tomb should never be stagnant, but always running in a stream. Riches and rank are supposed to flow capriciously, like water, from point to point; hence so much depends on the course of the water as it flows by the tomb. The cutting of roads or the building of bridges and dams may alter the watercourse and disturb all the natural influences of the place, and a man may be ruined in fortune by the displacement of a hundred-weight of earth behind the tomb of his grandfather.

The power of distinguishing the virtue of different locations rests with a class of men called wind and water doctors, or, as they style themselves, professors of geography, their geography, however, being only geomancy, or earth-divination, just as the astronomy of the Chinese is nothing more than astrology. They trace their system back to the Yik-king, one of the oldest Chinese writings, which, whatever may have been its original significance, has been widely used as a book of charms and divination. Traces of it are found as early as the Han dynasty in the first centuries of the Christian era, when the study of the supernatural was carried to an extreme, but as a system it is evidently of comparatively recent invention. Instances of the belief in lucky sites appear all along the history of the past, as when Kwok-puk (third century), claimed as one of its early advo-

cates, visited Canton and predicted its great population and prosperity from its favorable location. It was not until the Ming dynasty (A. D. 1368–1628) that it was developed as a separate system. Four names are associated with it in that period, each of which seems to represent the head of a different school; and the deep secrets of the science, so called, are handed down in the families of these four men. During the last two centuries it has received a great impetus, and appealing to the host of local superstitions and traditions, has gained a sway over the minds of the people that is almost incomprehensible to outsiders. It shows marks of each of the three great sects, and has its Buddhistic, Taoistic, and Confucianistic phases, thus making an ally of each of these powerful systems.

The details of its workings present it in many absurd and puerile aspects. The Dragon is the presiding genius of the system, as he is the mythical protector of the whole Empire. According to their terminology, *lung*, "dragon," means that which rises, or is lofty in location, and is used to designate mountains, also in speaking of national and individual prosperity. Their fabulous dragon is a monster with scales like a crocodile, and five-clawed feet, but no wings, so that when he rises it is by his own inherent power. He has also the power of transforming himself at pleasure. "A flying saurian is an original Chinese creation, quite unlike the Greek dragon, which was of the serpent family." The geomancers call all high land, *lung*, "dragon," and all low land, *shui*, "water," asserting that the Dragon rules the one, and the water the other. Mountain chains are said

to be the encircling dragons protecting the place. Every location, to be propitious, should have high land behind and a low plain in front; and where the high land is wanting, groves of trees should be planted as a substitute. The Dragon follows the watercourses, and his influence begins where the stream takes its rise, and remains permanently where two streams meet.

They believe in a deadly vapor called *Shat-hi.* This malicious principle enters a shop or a house, and disaster follows; it invades a man's body, and he dies. The Dragon has the power to check it and preserve life. This murderous breath is greatly feared, and many devices are resorted to in order to prevent its entrance into the house. Sometimes a wall is erected before the door at a distance of ten feet or more, with inscriptions for good luck inscribed, or a screen may be placed inside to check its approach. To each side of the house is assigned a list of lucky and unlucky objects. In front, for instance, it is unlucky to have a well or a grindstone opposite the door. The corner of a wall, a temple, two street crossings, or the entrance to a lane, are things to be avoided in front of a house.

The "secret arrow," *Om-tsin*, is another name for this evil influence; a narrow lane opposite the door, affording the best facility for shooting it directly into the house. To prevent it small stone lions on pillars are sometimes set up. At the side of many houses may be seen small pillars of wood, stone, or plaster, with the words *Tai-shán-shik-kom-tong;* that is, "Tai-shán dares to resist," meaning that the good influences of Tai-shán, one of the most celebrated of the sacred mountains of

China, are invoked to give protection against the evil spirits. An image of Kwan-ti, the god of war, is sometimes placed on the roof as a means of protection, and stone arrows used as proof against the "secret arrow." A temple to the east of the house is a good omen, but one to the north is bad, and to the west worse still.

The following dialogue, written by a Chinese scholar, will give some insight into the method of securing lucky sites for graves, ancestral halls, houses, or villages.

GRAVES.

Q. When a man's parents die, is it necessary for him to seek a propitious spot in the hills for their burial?

A. It is his duty with all his heart and strength to seek such a place.

Q. What are the best means to employ in searching for a suitable location?

A. If the deceased, in his lifetime, has already selected a spot, then a great outlay of money and strength may be avoided; otherwise it will be necessary to engage a professor of geomancy who has acquired some repute, and with him make the search.

Q. What are the tests by which a professor of ability is known?

A. He may be recommended by friends who have tried him, or his proficiency may be tested by having him examine some old tomb and show its good points: in what way literary honor or military prosperity has come; in what particular years civil and military officers have arisen in the family; at what time, according to the indications, sons have been given; what is the present condition of the descendants; also whether white ants have penetrated and injured the bones, or water soaked and destroyed them, thus cutting off the family and name. If he answers these without mistake he is a first-class professor, and such are exceedingly rare.

Q. How may the services of a professor of this kind be secured?

A. You must make him handsome presents and invite him to your house as a guest, and for every visit to the hills you must pay him not less than eight or ten dollars.

Q. How long will it take him to decide upon a favorable location?

A. That is a matter of uncertainty. The shortest time would be ten days, but it may require two years or more.

Q. What considerations would hasten or delay?

A. If those concerned readily agree to the methods of the professor, and are free and generous in everything, he will also do his best to please them, in the hope of being recommended to another family; and further, in the purchase of grave lots the professors get a commission of three or four per cent, so that under such circumstances everything may be settled in ten or fifteen days. If, on the other hand, those concerned think they know something of geomancy themselves, and bring up objections to the professor's statements, desiring to have all good influences centre in one spot, he will simply accept their hospitality for a short time, and after he goes, others will be engaged with no better success, so that three or four years may pass before a suitable place for burial is decided upon.

Q. When the professor goes to the hills to search for a site, what method does he pursue?

A. Having first chosen an auspicious day, he goes in a sedan chair to the hill, accompanied by the man who has ground for sale. Having carefully inspected the position on each of the four sides, and noted the shape of the hill in its depressions and elevations, he descends and makes a circuit of the hill three or four miles off, carefully looking to see if there are any breaks or landslides, observing the direction of the watercourses with each bend and turn, and finally, after these preliminaries, adjusts his geomancer's compass to discover the position of the stars in relation to the spot. This is the general mode of proceeding.

Q. How is a propitious site distinguished from its opposite?

A. Every auspicious site is connected with some range of hills, that extends perhaps for hundreds of miles in a succession of ridges, with passes leading into level plains. At the back stands a lofty peak called the "rear barrier," or "back rest;" on the left and right are spurs of rock called "the attendants," while the place for the grave appears like a great nest. The shape of the hill may be like an elephant, or a lion, or a phœnix, or an unicorn, each shape having some special significance. Below there should be the foot-protecting sand, and every grave where this bottom layer of sand is found indicates honor for posterity, and the lack of it presages dishonor. It is the true dragon pulse. It is said that the Dragon follows the watercourse, and the meeting-place of waters is the meeting-place of the dragons, where the virtues of hill and stream are united and the grass ever green. Such a place being found, the conformation of the land on all sides is observed, and if there appear no outlet for the good influences in the air, it is pronounced an auspicious site.

Q. What outside marks are sought?

A. In the distance there should be groups of mountains with streams of water encircling them; in front a stretch of level plain, a pond, or lake. In the wider circuit, the level space should be large enough for ten thousand horses, and the watercourse be sufficient to admit a dragon boat. If the expanse be wide, children and grandchildren will multiply and be strong. If the front is toward the star of luck, some of the family will rise in office. If on the right and left the rocks assume the shapes of drums and flags, it presages military power. From the top of the hill the view should extend for miles, with mountains and streams interspersed. If the hills opposite are in the shape of moth wings, it indicates that beautiful daughters-in-law and good daughters will appear.

Q. If the spot itself and the surroundings unite in auspicious qualities, what then should be done?

A. In Canton there is a distinction made between open, or "bright," and covered, or "dark" graves. Those excavated

from the top to the depth of from six to nine feet, and receiving only one coffin, are called "bright" graves. When the opening is made from the side without disturbing the surface, they are called covered vaults. At present the open graves are most used because less expensive. In some instances the grave is lined with tiles, and the coffin placed in the centre, sufficient space being left for a man to walk around it. Such arrangements prevent its being moved or moistened by water, and this form is called a grave-house; only the rich can bury in this way.

Q. What is the proper method in making an open grave?

A. Choose a lucky day and an auspicious hour, and accompany the professor of geomancy to the place, taking workmen with you. Open the compass, adjust it with care, and observe the direction of the needle, that you may know where to begin. First, worship the gods of the hill and of the earth, that you may not incur their wrath. This is called making the cave, or opening. It is easier for the professor to indicate the location in general than to mark the exact spot.

Q. What are the signs of a true opening for a grave?

A. Near the surface, one half should be sand and one half clay, with but few large stones. After digging four or five feet you may come upon a rock that cannot be moved, or upon water, and the place have to be abandoned. At a depth of three or four feet a layer of clay may be reached, and at six or seven feet a layer of sand, then a layer of loose stones, and then a layer of hard clay, yellow, red, or variegated. Beyond this, water will be reached. Those buried above the hard clay find the air warm and comfortable, and have no trouble from water or white ants. Good clay is a sure indication that it is a safe place to bury, and the quality of the clay may be tested by taking bits from the sides and straining it through water. If no sand appears and the clay feels greasy to the touch, it is good.

Q. Having bought the ground and failing to reach the proper clay, what is to be done?

A. In buying the ground you deposit the bargain money, with the understanding that the whole is to be paid after the

grave is dug. The surroundings being auspicious, you try on all sides until you find the clay. If a rock is encountered that will not yield, but through which a small opening can be made showing clay below, you can go beyond your own plot and make an entrance from the side under the rock. Such are called "rock-covered" graves, and are the most secure, it being impossible for water to reach them.

Q. Having found the proper clay, what is the manner of burial?

A. A lucky day must be chosen. The whole family must give the day, month, and year of birth of each to a fortune-teller, who will cast their horoscopes and determine the proper time to proceed.

Q. When there are a number of brothers, may not disputes arise?

A. This is often a source of trouble. Different positions are canvassed as to their bearings upon different scions of the house, and the geomancer is at a loss to know what to do. Sometimes each brother will engage a separate professor, and years will elapse before the matter is settled, the coffin meanwhile remaining in a temporary receptacle.

Q. Why are the dead sometimes left for years in these "earth pavilions" unburied?

A. Because, as intimated above, the family may be large, and the brothers cannot agree upon a suitable place. Another reason is that after negotiations for a propitious site have been carried on some time, the family may become poor, the children and grandchildren scattered, so that the matter is dropped. Sometimes while the coffin rests in this temporary receptacle, sudden prosperity comes to the family, and believing they have found the place where the best influences centre, they are not willing to move it, lest reverses come.

Q. What reasons are given for exhuming and removing the dead?

A. A more favorable site may have been found under the direction of the geomancer, who is constantly suggesting new

places and pointing out defects in the old. It is too shallow, perhaps, or the dew and mist do not fall and rise propitiously, or a stream sweeps past it in an unlucky manner, or the sand has moved, or the watercourse changed, so that it must be exhumed. If in digging, water or white ants appear, the necessity for immediate removal is evident; and often it requires several changes before the final resting-place is found.

Q. How are young children treated in burial?

A. In this the pernicious effects of geomancy are seen. The care bestowed on the burial of parents is for personal advantage. When young children die they are supposed to be under the curse of Heaven, and are called unlucky; and before daylight in the morning they are given to coolies, who, receiving only thirty or forty cents, carry them out and bury them at random in some shallow grave in the waste land near the city, treating them with no more respect than if they were mere animals.

Q. It is said that quarrels and lawsuits often arise about burial-lots, breaking up families, exciting bitter hostilities, and often causing the loss of life. Whence these evils?

A. These evils are due to geomancy. Every one wants the best, but people are numerous, and lucky sites few. The rich have bought up broad tracts, so that the poor man who wishes only six feet of earth, finds no place for burial. In villages, the large and influential clans often use violence to secure their ends, and the evils are multiplied. Quarrels and bloody fights ensue, boundary stones are removed, the bones of the dead are dishonored, and years are spent in litigation. Magistrates find it difficult to give judgment in such matters. Chü-fu-tsz [1] was involved in a case of this kind, where a man, taking an old stone, cut his name upon it, and surreptitiously set it up in a rich man's burying-lot. Ten years afterwards he brought the case before the magistrate, who seeing this proof of the peasant's right, rebuked the rich man for his oppression of the poor, and commanded him to vacate the place in favor of the poor

[1] The celebrated philosopher and commentator on the writings of Confucius in the twelfth century.

peasant. When Chü-fu-tsz had retired from office he was accidentally strolling over the spot, and struck with the favorable surroundings of the place, exclaimed, "I have never seen anything equal to this." An old man, who happened to be standing near, recounted the history of the lawsuit, that had come under his own jurisdiction. The philosopher, incensed at the thought of the injustice practised, cursed the place, and forthwith there came violent wind, thunder, and an earthquake, and a great chasm yawned where the beautiful site had appeared.

Q. What becomes of the poor who cannot afford lucky sites?

A. They are buried one above another in the waste places, no stone to mark the place, or anything to distinguish one from the other.

ANCESTRAL HALLS.

Q. In a large village and powerful clan, what is of first importance?

A. The ancestral hall, where the fragrant incense is ever kept burning.

Q. Is it necessary that the site of this hall or temple be in a good geomantic position?

A. The ancestral hall requires the best site in the village. There should be an elevation to support it behind, and a level space in front. A professor of geomancy must be invited to inspect the place with his compass, noting all the bearings; and having selected the most lucky of days, he begins to draw the plan, — the height, the depth, the breadth and length, being determined exactly. The hall must be constructed on his plan without the variation of a single point.

Q. What ceremonies are necessary when the building is commenced?

A. There are many. First, a lucky day must be chosen, and a notice posted informing all the families concerned. A list of restrictions is also published, setting forth that on certain days, certain people must not approach the place. Women during certain periods before and after the birth of children,

and members of families where there has been recent death, are especially forbidden to come near.

Q. In the process of the work, what ceremonies are necessary?

A. In laying the beams it is of the utmost importance that it be done at the time indicated on a propitious day, it may be at midnight or it may be at dawn. The services of a wise and honorable man are engaged, who, as the time approaches, worships the beams, repeating forms of blessings and prayers for luck and prosperity, the people bowing with joyful cries in recognition of the propitious signs.[1]

Q. What are the things which specially pertain to geomancy in the structure?

A. Before the door should be an empty or lucky room; the direction in which the water from streams, or springs, or rainfall flows is important in determining the increase or dissipation of wealth; the doors must be placed so as to admit free circulation of air; and many other signs.

Q. The graves and ancestral halls being auspiciously placed, riches and honor should flow continuously to the generations following; how is it that the opposite so frequently happens?

A. The causes are many. The surroundings of the temple may have changed; houses may have been built so as to overshadow it, or the trees grown and become too dense and gloomy; the sand may have moved or the watercourse changed; landslides may have occurred behind; and similar things to destroy the luck. Hence the professor of geomancy is in constant demand, and suggests changes and improvements as in the case of graves.

Q. What relations and duties do the living sustain to the ancestral hall?

A. The hall is for the spirits of the deceased, and sacrifices must be offered according to prescribed regulations. In the spring and autumn offerings of sheep, pigs, etc., are made.

[1] Zech. iv. 7. And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it.

From the great ancestor down through each separate branch of the family, sacrificial fields are entailed, from which the rent received goes to provide offerings. From the surplus each adult male receives a certain allowance, while the remainder goes into a general fund, to be used for rewards of various kinds and for the support of widows and the aged. The place for the school is in front of the tablets, and in the presence of the spirits of their ancestors, the descendants feel a constant impulse to studious exertion.

Q. Where streams meet a small pagoda is often seen; what significance has it?

A. It is erected at the dictates of geomancy. The place where the water flows out being low, with no hill or high embankment to obstruct the escape of good influences, a pagoda is erected to check these influences and throw them back over the land. Sometimes two on opposite sides of the stream will combine in the work of restraining the outflow of good luck. They are usually in the shape of a scholar's pencil, whence their name, *Man-pat*, with an image of the god of letters inside, and are supposed to be especially efficacious in bringing literary blessings to the place.

ERECTING HOUSES.

Q. When a man wishes to build a house in a village, how does he go about it?

A. He first purchases a plot of ground, at a propitious distance from the ancestral hall, idol temples, and open-air altars, and engaging a professor of geomancy to choose a lucky day, encloses the lot with a wall, and prepares to lay the foundation.

Q. What are the ceremonies required in this work?

A. He must give public notice of his intentions, that all the village may know, and all trouble from personal offence or interference be avoided. As to the height and depth of the house, there are fixed regulations to be observed. If, for instance,

there is a high mountain behind, and a stream of water flowing in front, while on each side are ridges covered with trees, then the house should be from twenty to thirty feet high, with a tower, and extend back in six or seven courts or sections, and be from fifty to sixty feet broad, to secure proper proportions. Only a very rich man could afford such a house.

Q. As to the surroundings, what should be done?

A. The professor of geomancy should examine the situation on all sides to see that there is nothing that would prove a hindrance to comfort or prosperity.

Q. In every village there are houses fronting in different directions; is this objectionable?

A. The lay of the land varies in different places. For instance, there may be a hill behind and level ground in front, but no outlying mounds or banks of gravel to flank the spot; then trees are planted to correct this defect. The houses are mostly on one plan, opening on the front and not at the side. If the hills behind form a semicircle and the wings of gravel bank extend for some distance, with broad fields between, in which clumps of trees, with springs of water, are found, their houses may be built facing each other from opposite sides of the plain.

Q. In opening a new village, what ceremonies are required?

A. This is a very difficult matter. There should be a brook or river at a short distance in front and a range of hills or mountains behind; level fields for cultivation, that the descendants may have space to labor and a sure dependence for food. The man who founds a village should have great wisdom, ability, and the help of the gods, to enable him to combine influences that will hold the descendants together.

Q. What are considered sources of evil in front of a village?

A. A straight road leading directly out of it, with people going and coming, or a small stream flowing in a straight course from it, are said to dissipate the good influences. An open air altar, a bamboo grove or groves, to have the left side low and the right high, are all unlucky signs. Geomancers say that on the left is the Green Dragon, and on the right the White Tiger;

therefore whether it be a grave or a house the hills to the left should be higher than those to the right.

Q. Are there any means of rectifying defects in the situation?

A. If there is a hill with a cave in front, a wall may be put up to ward off the evil influence. If the left is low, plant trees to raise the height. If the water flows in too straight a course, make artificial bends and curves. If some one has built a house higher than yours, you can add to the height of your own, that your view of the stars be not obstructed.

Q. The Emperors, with all their power, should be able to secure the best sites for graves and residences in accordance to the most approved methods of geomancy; how comes it that they, too, meet with calamities?

A. It must be confessed that geomancy is not reliable. It springs from covetousness. In their books it is said, "The cave (the grave) is in their hearts, not in the hills;" "The happy man finds a happy burial-place." Also, "If the rich master of the house has happiness, the professor has eyes to see it."

All this shows it to be pure deception. All the twaddle about certain ranges of hills enclosing the "king-producing vapors" is their own invention. When a rebellion occurs, the first thing to be done is to dig up the bones of the leader's ancestors and thus destroy his *fung-shui*, or the good influences from the graves that would assist him. Li-Ying-Wong-Cháu and other noted rebels had the graves of their forefathers desecrated in this way; but in the case of the last of the Mings, the graves were not disturbed, yet they fell. Geomancy is a system without proofs. You may see a family, poor and miserable, paying no heed to geomancy, suddenly become prosperous. Their whole attention is then turned to the search of these occult

influences, when suddenly their luck changes, and they are reduced to poverty again.

Of late years much time has been given to the study of geomancy. Scholars, especially, have busied themselves with it. They have had the Flowery Pagoda repaired at great expense, and regard it as the "crown" of the whole city. In the twin spires of the Romish Cathedral the old Ram appears, sprouting young horns, presaging double honors to the city in literary and military examinations. All the pagodas along the river are said to bring luck to the city. The possession of a little knowledge has proved of disastrous consequences in many ways.

This system of geomancy paralyzes every effort to improve the natural resources of the country. It roused the violent opposition of the people at the time of the construction of the telegraph line from Canton to Hong-Kong, making it necessary to send a guard of two hundred soldiers to protect the workmen and engineers. It is the greatest obstacle to the introduction of railroads, the construction of which would necessarily disturb the natural configuration of the land and excite the fatal wrath of the Dragon and the spirits of the dead. It prevents the opening of mines for obtaining coal, iron, copper, silver, and other metals known to exist in large quantities. The power in the hands of the geomancers is immense, and the large sums freely expended show how deep-seated is the belief of the people in their efficacy. It fosters selfishness and leads to the expenditure of vast sums of money, not out of respect for the dead, but to protect themselves from calamity. In the light

of this system we see filial piety as it now exists to be more selfish than generous, more calculating than spontaneous. It makes riches and honor depend not on the merits of the individual but upon some mysterious influence emanating from the earth.

The great antidote for this system of grossest error is the spread of Christian science. The knowledge of astronomy and physical geography will do much to break down this mass of superstitions, that have covered the whole face of nature with a mantle of sinister influences and made a man's personal virtue, as well as his outward prosperity, depend upon the physical surroundings of his house or the location of the tomb of some remote ancestor. It opposes the Gospel in numberless ways: by declaring it to be unlucky to have a chapel or a Christian school in the town, by attributing local misfortunes to the fact that some of the people have become Christians and thus vitiated the *fung-shui* of the place, and in other ways too numerous to mention.

The system is of the earth earthy, but shows much of the genius of the "prince of the powers of the air," against whose devices only the "Sword of the Spirit" will prevail.

CHAPTER VIII.

FEASTS, PASTIMES, AND FOLK-LORE.

THE Chinese are exceedingly fond of feasts and merrymakings. They enter with keenest zest into their pastimes, and display a childish delight in their celebrations. The lack of Sabbath rest is made up, in a great measure, by the numerous holidays that come in the course of the year.

First and most important are their New Year festivities. The people are absorbed for weeks beforehand in preparation for the day, and hail its arrival with every demonstration of joy. Their houses, shops, and persons undergo a thorough renovation; the lanterns at the door are changed, good-luck papers renewed, the furniture scoured and burnished, and as the auspicious day dawns all business is suspended; while young and old, in holiday attire, with smiling faces, exchange calls and greetings. It is everybody's birthday, and even beggars in the street make some show of hilarity. The rush of traffic through the streets is stopped, and gives place to well-dressed throngs paying New Year's calls. Parents in the early morning receive the formal salutations and prostrations of their children. Masters are greeted with low obeisances by their pupils. Men and women go in separate companies, the young children of the house-

hold, decked in the gayest robes, accompanying them. Greetings are presented with folded hands and deep bows accompanied by the words *Kung-hi! Kung-hi!* "I respectfully wish you joy;" to which is often added the phrase *Sz-sz-yu-i*, "may everything be according to your wish." Each child receives a complimentary gift of cash wrapped in red paper, while tea and sweetmeats are offered in every house to regale the guests. Among those who have wide circles of friends greetings are often exchanged by cards. The abundance of red and gilt paper, in broad bands over the doors and lintels, gives the whole city a bright and gay appearance. Red is the festive color, the color of good luck; and all presents are wrapped in red paper, which is expressive of good wishes. All visiting cards and cards of invitation are written on paper of this color. Over the door the freshly pasted papers read, "May the five blessings, namely, longevity, riches, health, virtue, and a natural death, descend upon this house." Over the entrance to shops the words are, "May rich customers continually enter the door;" while over the counter are the words, "May the New Year bring great good luck." Presents of small oranges are made at this season; their name, *kut*, being the same in sound as the word for "lucky," is thought to be a good omen, hence the custom. For a similar reason thin-shelled bivalves, called *hien*, are eaten; this word being identical in sound with the word for "intelligence." The fish, carp, called *lee*, the same sound as the word for "profit," is also much sought after. No work is done on this day; and through the half-closed doors of the shops may be seen tables spread for feasts,

men and boys engaged in boisterous games, every one in good spirits, happy in the privilege of seeing the New Year. Sorrow and gloom are thrust into the background, while those in mourning do not appear, to mar the general gayety of spirit by anything suggestive of death. All debts are either paid in full or some arrangement made by which the year is tided over. The incoming year is announced by the deafening clangor of gongs, drums, and fire-crackers. Throughout the day, far into the succeeding night, and often for several days in continuance, the incessant explosion of fireworks, hung in long strings from door-posts or thrown in great packages into the street, is kept up. This noise is supposed to keep off the evil spirits always prowling about. So great is the consumption of crackers in Canton that the streets become thickly covered with the *débris* of paper, tons of such refuse being swept up and carried out to the fields to be used in fertilizing the soil.

New Year's festivities extend as a rule for ten days. The second day is called "Ladies' Day," and if the weather be fine many ladies go out in excursions on the river to the flower gardens and temple grounds, where attractive groves are found. They present a bright and gaudy picture, with their richly embroidered robes of finest silk and satin, their painted faces, and tiny feet encased in golden slippers.

The weather at this season is usually cold, and as they have no stoves or fires they increase the number of their garments; so that in remarking upon the temperature of the day, it will be said to be "three jackets" cold or "six jackets" cold, and sometimes it reaches the

extreme point of being "twelve jackets" cold. As they dress accordingly, the appearance of a company on a day twelve jackets cold is truly unique.

The Chinese reckon time by lunar months, making an intercalary month necessary every three or four years; and the date of their New Year varies according to our time. Usually succeeding, but on rare occasions preceding it, is the ceremony of "Welcoming the Spring." It is observed in Canton by a fine procession, headed by the Prefect, — who for that day takes first rank among the officials of the city, — which, issuing from the east gate, proceeds to the Temple of Agriculture, and there, after a furrow has been ploughed by the Prefect or his deputy, a clay ox is broken and sacrifices offered to secure a fruitful season.

Next in order of time is the "Festival of the Tombs," which has been referred to in the preceding chapter. Besides its significance as a sacrifice to the spirits of the deceased, the occasion partakes of the nature of a grand family excursion. Boats are engaged, and often a week or more occupied in reaching the hills. The family, or as many of them as are permitted to attend, regard it mainly as a holiday, not the least important part being the feast of baked or boiled meats enjoyed after the ceremonies of worship are over. This jaunt to the hills is looked forward to by those who live in cities as one of the most pleasant experiences of the year.

On the fifth day of the fifth moon, usually early in June, occurs the "Dragon-boat Festival." It is observed as a national holiday; and was instituted in memory of the statesman Kuh-yuen, who flourished in the fifth

century before Christ. Having offered good, but unacceptable advice to the Emperor, he was falsely accused by one of the petty princes, and to escape dishonor, drowned himself in one of the affluents of the Tung-ting Lake. The people, in whose admiration he stood high, went out in boats to search for his body, but failed to find it. A peculiar kind of rice-cake, still sold in quantities at this season, was made; and starting across the river in boats, with gongs beating and flags flying, each strove to be first on the spot where Kuh-yuen disappeared, to sacrifice to his spirit. This feast is kept up to the present time, and in the neighborhood of Canton, where the water facilities are so great, it is exceedingly popular. Long, narrow boats, with from sixty to eighty rowers, are used. The bow is carved in the shape of a dragon's head, and the stern like his tail. Men with flags, drums, and gongs stand at intervals in the boats, beating time for the rowers and waving their flags to cheer them on. Scores of these boats are brought out every year, and sharp contests occur as they race up and down the stream. The river for miles presents a most animated scene. All the available boats are engaged for family parties, who station themselves at favorable points, while all the houses along the banks are used as stands for spectators. The deep bass of the drum announces their approach, and every one is on the alert, cheering the contestants, the various flags and uniforms showing from what district they hail. One day usually ends the sport in Canton city, but in the country the festival is kept up for several days. Each village or clan has one or more boats, which go from

point to point, as the fair days come round, and race in the streams. The exercise is exhilarating, the display on the river fascinating, and the whole a pleasant break in the monotonous course of their lives. Accidents rarely occur; and when the holiday is over, the long boats are carefully stowed away in sheds, to preserve them until the next year.

On the seventh day of the seventh month occurs the festival known under various names, as that of the "Seven Sisters," of the "Pleiades," and of the "Skilful Sister." Diverse accounts are given as to the mythological significance of this feast. The seven stars, symbolizing the Seven Sisters of Industry, are in the ascendancy at this season, their good influences being supposed to culminate on the seventh night of the seventh moon, at which time special worship is offered by girls and women. The most popular version of the mythological meaning is, that the "Shepherd," represented by the chief star in the constellation of Lyra, and the "Skilful Sister," by a star in the Swan, were married; but falling under the wrath of Yuk-ti, the chief of the gods, were separated, the River of Heaven, as the milky way is called, flowing as a barrier between them. Once a year only are they permitted to come together, the occasion being on the seventh of the seventh month. This being a season of special joy to the Skilful Sister, she is supposed to be more ready to bestow favors than at other times. It is a time of special celebration in the houses of the people. On the eve preceding, the rooms are brilliantly illuminated, and tables covered with embroidery and other productions of skilful fingers dis-

played. A surprising array of articles made from grains of rice is seen. Plates, cups, baskets, fruits, birds, animals, etc., in endless variety, made of rice grains colored yellow, red, blue, orange, and almost every tint. Lamps of this peculiar work, with candles lighted, show tables covered with the most exquisite specimens of handiwork. It is the ladies' feast, and great pride is taken in exhibiting these proofs of their skill, which not only excite the passing admiration of friends admitted, but often lead to something more significant. When the midnight hour arrives, they fall down in worship and beseech the goddess of industry to bestow her skill upon them and give them proficiency in all the branches of industry that engage their hands. The good influences abroad are not confined to handiwork, but touch other interests as well; and water drawn on this night, at or after midnight, is considered a specific against certain forms of disease.

The festival of "All Souls" has been referred to. It is rather a feast for the dead than the living. It is known popularly as the "Burning of Clothes," quantities of paper clothing being then consumed as offerings to the wandering spirits. Every neighborhood is taxed to provide funds for these offerings, and priests in full canonical robes perform elaborate ritual services.

The "Moon-feast" occurs when the harvest moon is full. Its approach is heralded by a great variety of cakes with mysterious characters stamped upon them, and still more mysterious ingredients entering into their composition. Some are packed in fancy boxes, and adorned with various designs, thickly painted over

them. It is the delight of every child to possess one of these "moon cakes." On the night when the moon is full, lanterns are suspended on poles from every house and boat, and offerings made to propitiate the goddess of the night. It is recorded that during the celebration of this festival in Canton, years ago, an almost total eclipse of the moon occurred, spreading terror among the people, and causing nearly the whole population to turn out with drums, gongs, kettles, pans, and anything that could contribute noise, to frighten away the dragon of the sky, which was eating up the moon. At this season special displays of fireworks may be seen. In these the Chinese excel, — not merely in the original snap-cracker and rocket, but in various forms of Greek fire and other more wonderful displays, where trees, houses, boats, pagodas, etc., are developed as the frame consumes.

In the early autumn is a feast of lanterns, quite distinct from the one held at the middle of the first moon. It is chiefly in the interests of the river population, and its object is to propitiate the spirits of the drowned and the gods of the water. Processions of boats covered with rows of lanterns, extending along the sides and over the top, hundreds sometimes on one boat, float up and down the river with the tide. Inside the boats Taoist priests, arrayed in scarlet and embroidered robes, chant prayers, to the beating of gongs and cymbals, for the benefit of the spirits, and cast gilt paper, burning, into the stream. It is a beautiful sight to watch these boats, sparkling with their lines of lamps, move slowly up and down the dark river.

In October Canton is the scene of a succession of brilliant displays called *ta-tsiu*, made in honor of the god of fire. Whole streets are thickly hung with lamps and chandeliers. At short intervals, artificial gateways are erected, with groups of figures, representing historical scenes, various industries, or mythological incidents, placed above them. They are so arranged that the figures move and act certain pantomimes. Stages are put up in the wider spaces, where bands of music play. In the evening the whole is lighted up, and presents a scene of bewildering brilliancy and combination of color, with the crystal pendants of the chandeliers, the gold and embroidery on the frames and archways, the profusion of feather-work, made from the plumage of the Siamese kingfisher, and the figures moving in absurd mimicry of actual motions. The immense crowds pouring through the narrow streets seem never to tire watching the exhibition. Large companies are formed whose business it is to furnish the materials for these displays, and the richer streets show a keen rivalry in trying to outshine each other. All the principal thoroughfares are decorated in this way every year at a great expense to the neighborhood.

Soon after the autumnal equinox comes the season for flying kites, old and young entering into the sport with keenest delight. Their kites are often most elaborate affairs, being made in the shape of birds, dragons, and other objects, which float gracefully at a height of several hundred feet. Whistles are often attached, which in the strong currents of air keep up a constant whirring sound. Some think that their troubles are carried off

as the kite ascends; and this accounts, in a measure, for the indulgence of old men in this boyish sport.

On the ninth of the ninth month, it is the custom of many to ascend to the tops of the hills. This custom of "Ascending the Heights" is born of the hope, very vague and indistinct, that by so doing their burdens of care and sorrow may be carried off by the winds, which at this season blow with peculiar force from the north-west. On this day the hills about Canton will sometimes be covered with people drawn thither by the hope of some indefinite good.

In midwinter occurs the "Feast of the Winter Solstice," which is universally observed. Coming three days before our Christmas, it is sometimes called the Chinese Christmas; and, *vice versa*, our Christmas is sometimes called the western winter festival. Even the poorest try to have a fowl of some kind on this day. The boat-people will often rear chickens with infinite trouble, to be sure of a feast on this occasion. It is the turning-point in the midnight of the year, the beginning of better days.

Beside these general feasts are many special ones. The marriage of a son is the occasion of great festivity and a holiday for the whole family. Relatives come from the city and the country to drink wine to the bride and partake in the joys of the occasion. It is a day of pleasurable excitement to all but the poor bride. After all the worry and fatigue of preparation, she is torn from her home and brought hither in a closed sedan chair, so tightly shut in that she sometimes reaches the place in a state of unconsciousness, having fainted away

in the close atmosphere. Her arrival is hailed by an explosion of fireworks, and is often the signal for uncomfortable practical jokes. Her face must be carefully concealed from public view, and all day long she must stand with her hands held out in a horizontal semicircle before her face, the broad sleeves of her scarlet bridal robe in this position concealing her features. Supported by two attendants, she must present cups of tea to all the guests, bowing response to every compliment. Efforts are often made by the friends of the bridegroom to trip her as she walks, or pull down her hands that some glimpse of her face may be seen. Her conduct is closely watched, and any show of impatience or ill-temper is taken as an unfavorable indication of her disposition. The young man, also, is not permitted to sit down, but must see that the guests are cared for, and endure all the gibes of his youthful companions as to the appearance or disposition of his bride.

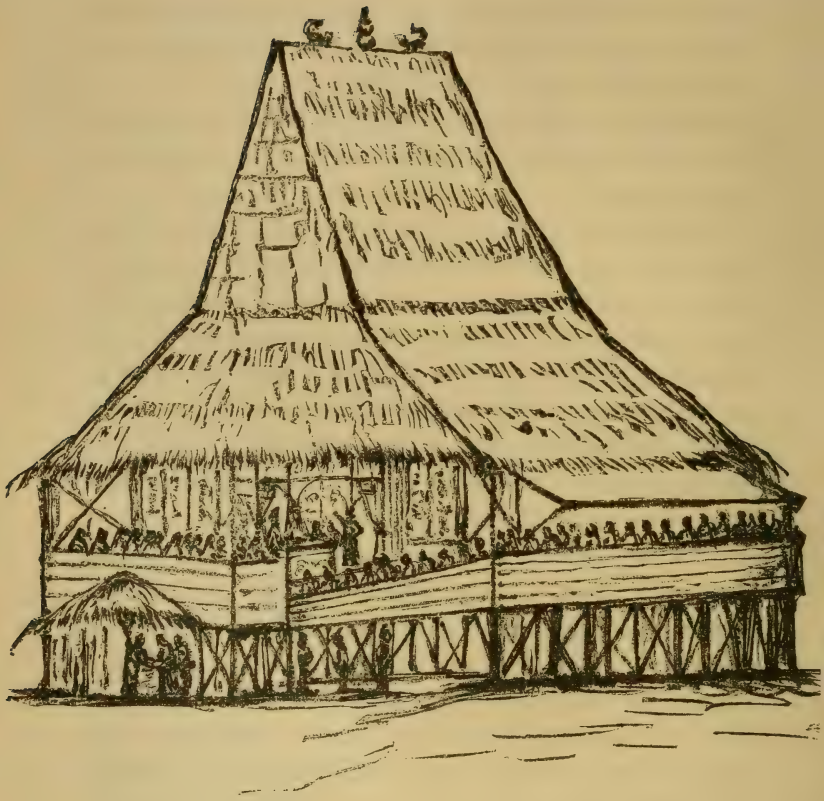
Many families make a feast at the naming of a son, which occurs when he has completed his first month.

The Chinese are all formed into guilds and trades-unions, each of which has its hall, and every year some feast or celebration is given. An idol is chosen as the patron of the society; and usually, on the anniversary of this deity, processions are organized or theatrical performances given. These guilds are both a help and a hindrance to those belonging to them. They monopolize trade in their different departments. It is only by apprenticeship in these guilds that a young man is able to learn shoemaking, carpentering, wood-carving, and the hundred other industries of the people. They have

their special rules and restrictions, and general funds, to which all the members contribute, to be drawn upon when, for sufficient reason, any member is out of employment, and to secure support for their families in case of death.

Lo-pan, the patron deity of the carpenters, is honored by a yearly procession, which is often the occasion of much display.

Theatres are the great source of public amusement. They are movable institutions, controlled by companies who may be engaged for a period of three or four days or for several months. The actors are trained under teachers whose schools are easily detected in passing along the street by the peculiar sounds that issue forth. The natural voice is discarded, and a shrill falsetto is adopted. Much of the recitation is in a singsong style on a painfully high key, accompanied by excruciating bursts of music, so called. Theatrical companies travel in large boats, specially constructed for their use, and when engaged to perform in a certain place, proceed to the nearest landing stage. A lofty structure of bamboo poles is put up and covered with sheets of matting, painted red, and roofed with the fringes of palm leaves woven into broad layers. Stage and galleries are erected with the inevitable bamboo, and seats made of rough boards, the whole affording accommodation for a thousand or more people. The company is usually engaged by the gentry of the place, or the guild of a certain trade, or the proprietors of some temple, and the performances made free to all who choose to attend. Special galleries are arranged



A CHINESE THEATRE.

for the women, who often come out in great numbers. The plays are usually reproductions from historical novels, and are performed in a great measure by pantomime. They are frequently of enormous length, several months being necessary for the complete presentation of one play. The manager, however, abridges them to suit occasion. The gaudy clothing, the false beards, the high falsetto voices, the utter lack of the usual stage illusions, the deafening clangor of the gongs and cymbals, form a combination that only Chinese can enjoy. The approach of a theatrical company creates a stir throughout the whole neighborhood, while young and old lay their plans to see the play. Travelling singers are often met with, their guitars attuned to high-keyed, quavering voices.

Chinese music is something peculiar to the country, and very few are able to imitate it, even after they have heard it many times. Both men and women sing in an artificial tone that is described as something "between a squeal and a scream." Their voices are sometimes soft and plaintive, but without much compass. They seldom sing together; and of the thousands of street musicians who gain a precarious living by their vocal skill, assisted by their rude guitars, each one performs singly. There is no lack of variety in their musical instruments. Seventy different kinds are described in one work, of which seventeen are drums. A certain treatise on beating the drum scientifically, published a thousand years ago, contains a list of one hundred and twenty symphonies. Gongs, cymbals, tambourines, musical vases, stringed instruments of various kinds, horns,

flutes, etc. are constantly used. A Chinese orchestra in full career is a phenomenon in the musical world. Each player seems to have his own time, and the aim of each is to make as much noise as possible. A Chinese Conservatory of Music is not a pleasant neighbor, especially when the performances are kept in full blast through most of the night. If the choice lay between a brass foundry or a nail factory and such an institution, the former would be accepted as infinitely preferable.

The beggars form a numerous class in the population of Canton, and are formed into a guild, to which the entrance fee is seven dollars. They go in companies through the streets, and demand a copper cash from every shop. If their demand is not immediately complied with, they lie down on the floor, obstructing the doorway, pounding on gongs and pans, and render themselves generally obnoxious until the cash is received. Some have been purposely deformed to excite the pity of the public, while others make capital of any natural deformity. One man whose legs and arms were paralyzed so that he could only roll along the street, presented a most pitiable sight, and drew alms not only of copper but of silver as well. His occupation was so lucrative that he soon became the owner of several houses, and could hire a man to carry him to his beat in the morning, and back to his home in the evening. Taking their position along crowded streets, they sometimes beat their breasts with stones, uttering, meanwhile, the most doleful cries, or knock their heads on the stone pavement until great knots appear, calling in the most heart-rending tones on the passers-by to bestow the

wealth-giving cash. Near the end of the year they ply their trade with vigor, carrying dead cats and other offensive objects to hasten the gifts of cash. Many of the beggars are lepers, who live in the village set apart for them outside the east gate.

Chinese folk-lore is very rich and varied. Much of it is connected with idolatry, but in every district are found legends and traditions peculiar to the place, with habits and customs corresponding. They have great dread of unlucky words; and on certain days cannot be induced to pronounce the word for monkey, and avoid all direct mention of the word for death. They will say a man has passed from the body, or has passed from the world, or has gone to heaven, but dislike to say plainly that he is dead. The word for coffin is carefully avoided, and the euphonym, "longevity boards," used instead. One may look in vain for a coffin-shop announced in plain words; but the places where they manufacture "long life" boards are numerous. The phrase *hung-shau* means, literally, "empty-handed," and is the constant expression used in writing; but burden-bearers, as they pass along the street, and call to pedestrians to open the way, invariably say *kat shau* "lucky hand," the other words being the same in sound as the expression, "murderer's hand." So, too, in speaking of an empty house, the word *kat*, "lucky," is used instead of the proper term *hung*, on account of the coincidence of sound with the term "murderous." Bats are considered omens of happiness because their name, *fook*, is the same in sound as the word for "happiness." Their dread of certain words may some-

times be turned to good account. A certain family were much annoyed by crowds of Chinese men, who daily gathered on an elevated platform adjoining, that overlooked their enclosure, to stare at them, often making insulting remarks as well. Remonstrance proved useless; and as the annoyance continued, one of the gentlemen bethought himself of this Chinese superstition, and posted up an unlucky word on the side of his house where it was sure to meet their eyes. The effect was magical; the men disappeared at once, and no further trouble occurred.

They are firm believers in signs and portents. A comet presages war; and as strife is ever going on in some portion of the great Empire, they are sure to see this sign fulfilled. Eclipses, according to their notions, are caused by a dragon devouring the sun or moon, and gongs are beaten to drive him away. The breaking of a mirror indicates separation from one's wife, and the destruction of an oil-jar portends even worse evils. Before sitting down they always fan the seat, in the belief that if you sit down while it is still warm, you will fall out with the last sitter. Sudden sneezing indicates that some one is talking ill of you. Mirrors of a certain kind are said to foreshadow the future; and jewels are sometimes exhibited for a few cash, in which his future is depicted to each observer in the shape of a beggar, a mandarin, a merchant, or something else. Charms and amulets are much used. Large copper cash, with lucky characters inscribed, are hung around children's necks. In the Temple of the Five Genii in Canton stands the tower of the tabooed bell. It was cast four hundred

years ago, and a prophecy foretold it would strike the doom of the city. A rash official ordered it to be struck, and forthwith an epidemic broke out in which over one thousand children perished. Since then bells are often worn by children as charms against disease. When a child meets with an accident, or is badly frightened, the mother takes him to the spot where the misfortune happened, and presents offerings to the spirits of that particular place to secure his recovery. Missionaries have had frequent experience of peculiar customs in this line. On one occasion, as two of them ascended a hill, some rude boys from the village pursued them and hooted at them in a very insulting manner. They drove them back, with a severe rebuke for their rudeness, and resumed their walk. As they came down from the hill, they were met by a throng of people, in the midst of whom was a woman holding a boy by the hand. There were evidences of considerable excitement in the assembly; and as they drew near, the woman accused them of having frightened her boy so that he was seriously injured, and insisted on their presenting her with a piece from their suspenders with which she wished to make a tea to restore her boy to his senses.

A more peculiar case occurred in my own experience. Having anchored my boat for the night near a large village, the boys came around in great numbers, throwing stones, calling names, and rendering themselves offensive in many ways. Rushing out upon them, I seized one of the ringleaders and threatened to have him punished by the elders of the town, if the disturbance did not cease. Soon after this, I heard a great

clamor on the bow of the boat, and was informed that the mother of the boy had come to see me. Going out I found her with the boy, whom she said I had frightened so that he had turned green, and demanded a handful of spittle to restore him. Disgusted at such a request, I turned and left her; but she persisted in her demand, and all the people supported her in it, so that in sheer self-defence I was compelled to accede. Whether the remedy proved efficacious or not I never heard. Another instance of the same kind occurred a few days later, in which the request came from a long-robed scholar, who was very polite, but whose little son had been greatly startled, as he said, by my strange appearance, and he wished to guard against any possible evil consequence.

A missionary had a large dog that accompanied him in his travel, and often spread terror among the half-clad urchins everywhere to be found. On one occasion a few hairs from his tail were demanded to make tea to restore the wits of the frightened scions of the house of Han.

Their belief in spirits is notorious. Elves, fairies, brownies, imps, etc., abound. Haunted houses are frequent. They believe in spirit-rapping, planchette, alchemy, mesmerism, and divination of various kinds, — by bamboo slips, by images, by somnambulism, chiromancy, and palmistry. Branches are hung over the doors to ward off evil influences, and cash swords are suspended inside their bed-curtains as protection against nocturnal spirits. Their roads are always crooked, and abound in sharp turns and corners, so made to obstruct the approach of spirits, which delight in broad, straight

ways. The houses on a street are never built in an even line, but present somewhat of a zigzag appearance, as some project, while others are set in. This is done intentionally to check the spirits. Corner houses are avoided because their position affords such facilities for the evil spirits to sweep around them. The gable end of a house with its sharp roof turned to the street indicates that only a barber shop will prosper opposite. The entrance to a house is never direct. A screen just within necessitates a turn to the right or to the left, and the arrangement of the open court, with its flowers and other ornaments, shows a circuitous path to the inner apartments. Many accounts of supernatural appearances are met with, such as the story of the fairy who visited the Emperor Leang, and in reply to his question whence she came, said, "I live on the terrace of the Sun, in the enchanted mountains. In the morning I am a cloud, in the evening a shower of rain."

It is considered a mark of Heaven's favor to have several generations together in one house. Every instance in which five generations are found in one house is reported to the Emperor, who bestows his special recognition upon the family, and orders a memorial gateway to be erected in commemoration of the event. Pictures too are drawn with the great-great-grandfather, the great-great-grandson, and the three intervening representatives, arranged in a group. Memorial portals are also erected to men and women who have attained the age of one hundred, and to widows whose husbands died in youth, and who have lived to old age in faithful devotion to their memory. It is especially meritorious

for girls whose betrothed husbands died before marriage, to remain single to the end of their lives. Many memorial gateways to such heroines are found in all parts of the land. The people of Canton consider their district one of the most fortunate parts of the Empire; and a common saying among them is, "Happy the man who is born in Soo-chow, who lives in Kwong-chow (Canton), and who dies in Lau-chow." The people of Soo-chow have the finest complexions, and are considered the *élite* of the Empire; Canton is supposed to furnish the best food; while in Lau-chow the best coffin-boards are found.

CHAPTER IX.

A SKETCH OF CANTON MISSIONS IN THE PAST.

HAVING taken the foregoing brief survey of the country, of its people, and of their moral and religious beliefs and practices, we turn now to a short review of Christian work among them as it relates to the past. The history of the past divides itself into three periods: the first, from 1807 to 1842, which may be called the period of outside preparation; the second, from 1842 to 1859, was the period of initiation and organization; the third, from 1859 to the present, is the period of expansion. These periods are separated by striking outward events in the shape of wars, and their progress marked by treaties affording increased facilities.

The statement that it is but forty-two years since Canton was open to mission work, while perfectly true as to outward opportunity, is in some respects misleading. Previous to the ratification of the treaties of 1842, not only had Christianity received no recognition, but missionaries, together with all foreigners, were not permitted to reside in the country, much less propagate their religion. For many years a small section of the city was set apart for the residence of European and American merchants, who were rigidly confined to these

narrow limits, not being permitted even to walk through the streets of the city or to make short excursions into the country. Within this space the beginning of Christian work was made, which as a matter of fact dates back to the year 1807, when the Rev. Robert Morrison arrived in Canton. He came under the auspices of the London Missionary Society, which was the pioneer, and for many years the only society at work for the Chinese. Laboring alone, except for the brief assistance received from the Rev. W. Milne, Dr. Morrison, by his singleness of aim and assiduity, accomplished in twenty-seven years an amount of work, which, considering the difficulties under which it was carried on, is a remarkable monument of learning and industry. Received on his arrival into the American house of Messrs. Milner & Bull, and afterwards holding the position of interpreter to the East India Company, he escaped molestation from the Chinese, who would soon have interfered with any open efforts in evangelization. His strength was chiefly expended in translating the Scriptures and preparing a dictionary of the language. These two great works, undertaken at the instigation of the Society which sent him out, have done noble service in their respective fields, and although superseded by later productions, will ever remain of historical value, both for their intrinsic merits and for their service in preparing the way for more complete and accurate works. The spirit and character of Dr. Morrison, as given by his associate, Dr. Milne, show his high qualifications for the work undertaken: "With a patience that refused to be conquered, a diligence that never tired, a caution

that always trembled, and studious habits that spontaneously sought retirement," this first Protestant missionary to China pursued his labors. A Sabbath service in his own apartments, attended chiefly by domestics and those employed in cutting the blocks for printing, was constantly maintained; and after seven years the first convert was baptized. This man, Tsai A-ko, the first Protestant Christian in China, gave good proof in his after life of his sincerity.

Closely associated with Dr. Morrison was the first Chinese evangelist ordained by him, Leung-A-fah, who holds a deservedly high place in the history of Christian work in Canton. He was a man of energy, zeal, and good literary ability, an impressive speaker, and a whole-souled evangelist. By his writings, teaching, and preaching, he exerted a great influence. His zeal in supplying books to the students at the literary examinations brought upon him the suspicion of the government. He was accused of disseminating seditious literature, and efforts were made to arrest him. He fled to his home in the country, whither the soldiers pursued him, and failing to apprehend him, seized three of his relatives and shut up his house. He escaped to Macao, whence he sailed to Singapore, and for many years remained an exile from his native land. When permitted to return, he resumed his work with increased zeal. His tract, "Good Words to Exhort the Age," was extensively distributed, and was the first to arouse the attention of Hung-Siu-tsün, the leader of the Tai-ping rebellion, to a study of Christian doctrine.

Dr. Morrison died before the day of change and progress had dawned in the Far East. After all his toil and faith and prayer, he saw no schools or congregations and but three or four converts; yet his convictions of the good to come were never shaken; and his last letter breathes the same spirit of faith that inspired his first devotion: "I wait patiently the events to develop in the course of Divine Providence. The Lord reigneth. If the kingdom of God our Saviour prosper in China, all will be well; other matters are comparatively of small importance."

The first American missionary to reach Canton was the Rev. Dr. Bridgeman, who has left his mark in the translation of the Scriptures to which his name and that of his learned colleague are attached, the Bridgeman and Culbertson Version of the Bible being still used by half the churches in China. There are other works from his pen in the way of chrestomathies, Christian treatises, and articles in the "Chinese Repository," a magazine of which he was the originator, and which for a quarter of a century drew the best contributions from writers on Chinese subjects and exerted a great influence. After a few years he was joined by Dr. S. Wells Williams, the distinguished scholar, lexicographer, and diplomatist, who gave an impulse to the work of printing, and brought his great talents to the preparation of dictionaries and other helps in the study of the language. By his great work, "The Middle Kingdom," he has given to Western nations the most truthful and comprehensive view of China and its people ever brought within the compass of one book.

Excluded from the Empire itself, the early missionaries, finding large communities of Chinese in settlements to the south, devoted their time and energy to work among them, in the hope that through them the myriads shut up within the sealed Empire might be reached. To this end missions were established among the Chinese emigrants in Malacca, Penang, Singapore, Borneo, and Batavia; and for a score of years great attention was given to printing books, teaching schools, and general Christian work. The hope that those converted would exert a favorable influence among their countrymen in China proved to a great degree illusive. All these missions, as far as they relate to the Chinese, have been suspended, the wide openings which the treaties secured in the Empire itself drawing most of the laborers thither.

The arrival of Dr. Parker in 1834 drew attention to medical work, which, a few years later, resulted in the formation of the Medical Missionary Society in China, which for forty-five years has through its hospital proved a fountain of beneficence to the suffering Chinese. In the present period of almost boundless opportunity it is impossible fully to appreciate the difficulties and embarrassments under which missionaries labored until 1842. Restricted in Canton to the narrow limits of the foreign factories, forbidden to walk through the streets or enter the city, excluded from direct intercourse with the people, the constant objects of suspicion, they were hampered in every undertaking. In Macao, where better things might have been expected, the jealousy of the Portuguese authorities led to the closing of the printing-presses, the prohibition of public preaching or

assemblies; while the restless populations in the settlements farther south proved unsatisfactory material to work upon. Yet in that initiatory period a vast work of preparation was done, much insight into the character of the people was gained, many difficulties of language overcome; so that when the doors were opened, the means for beginning immediate work not only in Canton, but elsewhere along the coast, were at hand. Dictionaries, Bibles, and tracts were in readiness, schools, hospitals, and printing-presses so placed as to be immediately transferred to the newly opened cities.

During this period, too, the English and American merchants were liberal in their support of medical and educational work. The Morrison Educational Society was well endowed, and under the efficient superintendence of Dr. S. R. Brown attained a position of great usefulness, and was for many years the source of general knowledge to Chinese youth, some of whom have become prominent men in the country.

The occupation of Hong-Kong afforded a new base of operations, which was quickly improved, and has remained until this day the centre of a large missionary enterprise, from which lines of work, with some scores of stations, extend far into the interior, interwoven in many places with the work that spreads out from Canton. When, a year later, China made treaties of commerce and entered into diplomatic relations with other nations, and the five treaty ports were opened, it was the signal for the Church to advance and occupy these cities as centres of mission work. In the treaty of Nanking no stipulation was made as to the treatment of Christians,

but the Emperor Tao-Kwong, in answer to a memorial from the commissioner Ki-Ying presented at the instigation of the French envoy, M. de Lagrené, issued a rescript granting toleration to adherents of the Romish Church, which, by implication, was made to include Protestants as well; but all foreigners of every nation were prohibited from going into the interior to propagate their religion. The tendency of these restrictions was to confine missionaries to the treaty ports; and, as a great amount of preliminary work lay before them in these centres, the embarrassment of these restrictions was not felt for a few years. These rescripts of the Emperor, however, carried but little weight; and even Roman Catholics found it difficult, and often impossible, to secure the privileges guaranteed. The second war with China, — so suddenly precipitated, — ended in the treaties of Tien-tsin, when the freedom of the rising church of Christ was quietly secured by specific articles inserted into the treaties with the four great nations. That in the American treaty reads thus: —

"ARTICLE XXIX. The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized 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 and persecuted on account of their faith. Any person, whether a citizen of the United States or a Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity, shall in no case be interfered with or molested."

The order in which the various societies entered the mission field of Canton is as follows: —

The London Mission .	1807	Basel Mission	1847
American Board . . .	1830	English Wesleyan . .	1850
American Baptist . . .	1841	United Presbyterian . .	1860
American Presbyterian .	1844	The Church Missionary Society	1870
Rhenish Mission . . .	1846		

Of these, two, the American Board and the United Presbyterian, have withdrawn from the field, the former, however, having been recently re-established in Hong-Kong, while the Rhenish Mission has undergone some transformations, its works being now chiefly carried on by the Berlin Society.

The natives of Canton, although accustomed for many years to the sight of foreigners, have always manifested a bitter hostility to all outsiders. The restrictions placed upon the agents of the old East India Company, and, later on, upon all foreign residents, engendered a feeling of suspicion and contempt. The terms on which negotiations were carried on with the authorities, where the lowest in grade of Chinese officials was deputed to treat with the "barbarians," and the constant use of contemptuous epithets in official documents, deepened this feeling. The general use of the term *fan-kwei*, "foreign devil," and other usages implying the inferiority of Western peoples, led to much incivility and rudeness. The experiences of the opium war intensified the hatred already felt, so that when the missionaries began their work in the city, they were not met with a very cordial reception. The first question to be settled was that of securing residences, to give

permanence to their operations; and the difficulties experienced in this matter often rendered temporary residence in Macao or Hong-Kong necessary. The only available houses were native ones, often in unhealthy locations, damp and uncomfortable. Mere physical discomfort could have been easily endured, but the constant uncertainty arising from the suspicion and open hostility of their neighbors proved a most serious trial. Under the terms of the treaty of Nanking, they were not permitted to go within the city walls, all their operations being confined to the suburbs, extending along the south and far to the east and west. The mere fact of their residence among them, and the daily sight of the strangers, whose object in coming they were slowly beginning to understand, was an education to the people.

Among the first to find residences were Dr. Ball and his two daughters. These ladies were the objects of boundless curiosity, and were accustomed to walk through the narrow streets near their home, with bouquets of flowers in their hands, to accustom the people to the sight of foreign ladies.

Schools were established, as the best means of bringing a portion of the people under constant influences, sometimes in their houses, and again in such dark and narrow quarters as they were able to secure in the adjacent streets. English was taught, as the means of attracting pupils of a better class. Several dispensaries were opened, which soon developed into hospitals, at which the attendance of patients constantly increased; and preaching to those who gathered to receive physical relief was, for years, the most direct means of reach-

ing the people. The hopeful spirit manifested in the earlier days is seen in the subjoined extract from a letter of Dr. Hobson in 1847. In speaking of the work in connection with his hospital, he says: —

"The average attendance of Chinese has been over one hundred, and none have been more respectful and cordial in their attention than those who have received physical relief. These services must be witnessed to fully understand their interest. Deep emotions have been awakened when contrasting the restrictions of the first years of Protestant missions in China with the present freedom: then, not permitted to avow our missionary character and object, lest it might eject us from the country; nor could a Chinese receive a Christian book but at the peril of his safety, or embrace that religion without hazarding his life; now he may receive and practise the doctrines of Christ and transgress no law of the empire."

During this period excursions were sometimes made into the interior, and books distributed as widely as possible. In the mean time, the work of organization was steadily going on; appliances for instructing the people were multiplied, small congregations were gathered, and isolated converts brought in, but the progress was slow. It was emphatically a period of preparation. Plans were matured for future operations, and agencies set in action whose efficiency has since been proved.

The great event of this time was the rise of the sect of Hung-Siu-tsün, who called themselves "the Society of the Worshippers of God," but who are known in history as the Tai-ping rebels. Their chief was a man

from the district of Fa-ün, about forty miles northwest of Canton. Awakened first by Leung-A-fah's tract and afterwards by a remarkable dream, he was led to study the New Testament. Convinced of its truth, he applied for baptism to Mr. Roberts of the American Baptist Mission. His request was not immediately granted, and he returned to his home. Soon afterwards, receiving, as he supposed, a commission from Heaven to teach, he proceeded first to the country of the aborigines near Lien-chow, and afterwards to the province of Kwong-si, where he gathered a large society, numbering at one time three thousand believers, about him. The doctrines and practices of these people were strikingly like those of the Christian Church. They accepted the New Testament as authority on all subjects, and caused thousands of copies to be printed and disseminated. Their moral precepts and regulations for daily conduct were, for the most part, strictly Christian in principle. Many of Hung-Siu-tsün's writings and prayers show deep religious feeling of a distinctively Christian type. The first whom he converted to his views were his two friends, Fung-Yun-San and Hung-Jin, whom he baptized in the school where the former was teacher; and removing the idols, they celebrated their entrance upon the new life by composing odes to awaken men, as follows: —

> "Besides the God of Heaven, there is no other God;
> Why do the foolish men take falsehood to be truth?
> Since their primeval heart is altogether lost,
> How can they now escape defilement from the dust?"

To which the reply was made in true Chinese style:

"The Mighty Heavenly Father, He is the one true God.
Idols are made of wood, or moulded from the clod.
We trust that Jesus came to save us who were lost,
That we may soon escape defilement from the dust."

On the occasion of the Feast of Lanterns he was invited by the elders of the village to use his poetical talents to assist in the celebration, and, being a scholar, to lend his presence and influence to the festivities.

He replied in poetical style to their invitation: —

"Not because of evil saying
Did we disobey your orders.
We but honor God's commandments,
Act according to his precepts.
Heaven's and perdition's way
Must be rigidly distinguished.
We dare not now in thoughtless manner
Hurry through the present life."

His discourses were chiefly exhortations to purity of life and belief in Jesus, as when he says, "Those who believe not in the true doctrine of God and Jesus, though they be old acquaintances, are no friends of mine. Only the heavenly friendship is true; all other is false. A short happiness is not a real one; only eternal happiness can be called real. What others gain they cannot impart to me, and what I gain I cannot share with them. I only desire that very many may enter into heaven, and grieve that they should go to hell. Therefore I cannot withhold preaching to them the true doctrine."

Possessed of unusual talents, he composed verses and pithy sayings, which were constantly repeated to impress them on his hearers. The following are specimens: "Keep the holy commandments, worship the true God,

and then at the hour of departing heaven will be easily gained." "Those who believe in God are the sons and daughters of God."

"Brethren, be cheerful, God rules over all.
With hearts of faith, good deeds as proof, you rise to Heaven's hall."

His special hostility was directed against the idols, and many striking instances of his fearless denunciation of the false gods are given. The increasing number of his adherents and the assaults upon prevailing superstitions attracted attention from the gentry and officials, and led to a strong opposition. Driven in self-defence to take up arms, the project of establishing a new dynasty was formed, and the name of Tai-ping-Kwok, "Great Peace Kingdom," adopted. Hung-Siu-tsün offered the first place to each of his four leading coadjutors; and only after they had declined, and united in urging him to become their king, did he accept the honor. Thus, from a purely religious movement, it became a political one of the highest assumptions. Still retaining the Christian Scriptures as their authority, they were ready to proclaim them as the fountain of true religious knowledge and the rule of all moral conduct. They were, moreover, ready to enter into the fullest and most cordial relations with Christian nations and to adopt their improvements as far as possible.

It is remarkable that in so short a period after the opening of China such a movement should have arisen. Forced into armed resistance by the attacks of Chinese soldiers, they first captured some adjoining towns, and

when their schemes for possessing the Empire were matured and made known, bands of restless spirits were attracted to them. Some of these had been living as bandits in the mountains adjoining, one of them being under the leadership of a woman of great courage. Reinforced by these, the Tai-pings entered the path of conquest with an army several thousand strong. Religious services were held daily, and prayers offered before each battle. Their course was one succession of victories through the provinces of Kwang-si, Hunan, and Kiang-si, until they reached the city of Nanking, which they proposed to make the seat of government. Here they received other elements uncongenial with the original religious professions of the leaders. The chief also became fanatical, and was given to vain dreams, by which, as he supposed, the will of Heaven was revealed. The southern soldiers, suddenly encountering the rigors of a northern winter, to which they were unused, lost heart, and the course of victory was checked. Corruption and dissensions grew apace until the whole movement was vitiated, and was at last, by the aid of the English and French, entirely crushed.

The hopes aroused by enthusiastic missionaries and others of a Christian Emperor ascending the ancient throne of China were dashed in pieces as the vagaries and wild fanaticism of the leaders appeared. The original project, however, should not be judged by the later abuses of those who had no sympathy with its religious character, and acted in utter disregard of the principles upon which it was inaugurated. Many men of sober thought and calm judgment, fully acquainted

with the subject, are found to-day who regard the movement as one that should have been encouraged, and are strong in their belief that England made a fatal blunder in espousing the Imperial cause instead of maintaining strict neutrality or responding to the friendly overtures of the insurgents. What the outcome would have been in such a case, it is impossible to say. It is perhaps the greater wisdom to assume that the Christianity of Hung-Siu-tsün, even upon the most favorable interpretation of his beliefs, would have given the people but a mutilated and impure system, filled with gross errors, that might have proved, in the end, a greater obstacle to the spread of the true faith than unalloyed paganism. It is but reasonable to suppose that the converts made, though their number would soon have been reckoned by millions, would not have shown the knowledge and strength of character which the profession of Christ, in the face of opposition and persecution, requires. The appearance of so many Christian features, and their adoption of the term *Shang-ti*, used by so many as the word for "God," aroused a violent prejudice in many quarters which has not yet been overcome.

The second war with China, coming at the close of the Tai-ping rebellion, threw the whole country into confusion. The commencement of hostilities in Canton, and the attack on the city by the allied forces, drove the missionaries to Macao and Hong-Kong. Houses were destroyed, schools, chapels, and hospitals abandoned, and the native Christians scattered. For several years the greatest uncertainty prevailed; but after the treaties of Tien-tsin were ratified and increased privileges

secured, the missions in Canton were established upon a firmer basis, and the churches then entered upon a period of greater prosperity. The destruction of many portions of the city along the river threw a great deal of desirable property into the market, and missionaries were thus enabled to secure favorable sites and erect houses better suited to their requirements. Sites for chapels and schools were obtained on the more important streets in the city, and preparations made for the wide extension of the work in all directions. The force of agents was greatly increased, and each department given a fresh impetus, which has caused the work as a whole to go forward with a gradual but assured expansion. The detailed discussion of the various agencies is reserved for succeeding chapters.

As a rule, harmony has prevailed among the various societies at work, and the cordial interchange of views on important questions has proved beneficial to all concerned. For the past twenty years a bi-monthly conference has been held, attended by all the missionaries, in which topics of practical bearing on the work have been discussed with a view to general enlightenment and timely help. Opinions have frequently clashed, as the virtues and defects of the various methods of work pursued have been fully and freely canvassed. Boarding-schools, the use of colloquial in translations of the Scriptures, the best method of training a native ministry, division of the field in the interior, and other subjects have called forth warm expressions of opinion not always harmonious. The use of the proper term, in translation and general work, for "God" has been a

vexed question throughout the whole course of missionary operations in China. The community in Canton is about equally divided in the use of *Shan*, the generic term for "gods," in the sense of objects of worship, and also meaning "spirit," and *Sheung-ti*, "the Ruler above," which many believe to be used in the Classics to designate the true God. To these a third party has been recently added who advocate *Tien-chü*, "Heavenly Lord," the term adopted by the Romanists. The prospects of an early settlement of this question are not encouraging. Each term is open to serious objections; and whichever prevails, must be converted and thoroughly Christianized before it can give full expression to the meaning to be conveyed. The prospect now is that the two leading terms will be used interchangeably, the first as the generic term, and the second as the specific name of Deity, in the sense of the Almighty.

Each mission has had its day of small things, in some cases many days of very small results; but all have now reached a point at which they can thank God for evident progress, and take courage. In the Presbyterian Mission the result, measured by decades, is thus strikingly given: during the first ten years but one solitary convert was received; at the end of the second ten years the number was less than ten; at the end of the third ten years it had reached one hundred; while in the last ten years the number received has been nearly seven hundred. The ratio of increase in the other missions has been very much the same; and considering the peculiar character of the Chinese, the many and mighty difficulties there are to contend with, the progress made

can be attributed to nothing short of the power of God. The course has not been always smooth and pleasant. The history of each particular mission is replete with incidents and experiences of the deepest interest, but shows a dark side in many reverses that have come. In 1870 a temporary check was felt throughout the whole field, in consequence of the excitement arising from the "gods and genii" powder affair. At Shek-lung, on the East River, the German Mission premises were destroyed, the inmates barely escaping with their lives. At Ng-chow, on the West River, the Baptist Mission was broken up; while through the valleys of the Tsung-fa, Lien-chow, and other streams, the storm of excitement swept like a veritable tempest, involving both missionaries and native converts in distress. Local disturbances, in which chapels and schools have been broken up and Christians exposed to persecution, have frequently occurred; but these are regarded as only trying episodes, brief checks in the onward march of the truth. The years 1883 and 1884 will long be remembered as a time of great unrest. The long prospect and final precipitation of war with France caused the lurking hatred of all foreigners to come to the surface and show itself in many acts of violence.

From Canton as a centre the work has radiated in all directions, extending to the borders of the Canton province on the north and east, and into the province of Kwong-si on the west, firm footholds being gained in many places. The last decade has been one of great advance in many ways. In this time most of the missions have doubled, some tripled, and others quadrupled their number of Christians. Actual statistics show that

in the last seven years the aggregate of increase in all the missions has been just double that of their whole previous history. The energies of the missionaries have been directed in every channel through which influence could be brought to further their enterprise, so that the past is not merely rich in direct evangelistic efforts but in literary productions. Great results have been attained in the way of translations from the Chinese and in the preparation of Christian books.

In the present day of enlarged opportunities and results, we should ever remember with gratitude those who in the past have laid deep the foundations and scattered wide the precious seed. Some are still in active work whose experience reaches back to the opening of China. Dr. Hopper has been forty years in the work. Dr. Chalmers has given thirty-five years to the cause, and won a name for scholarly attainments which few can hope to emulate. Mr. Piercy, for an equal period, has been identified with the Wesleyan Mission in Canton, of which he was the founder. Dr. Kerr, whose noble devotion can scarcely be surpassed, has given thirty-two years of most active effort to the work of medical missions. Dr. Graves, for nearly thirty years, Mr. Faber for twenty, and others for shorter periods, have toiled in the days when encouragements were few. Of those still living in other lands, are Dr. Legge, the great translator of Confucius, whose connection with China covers nearly half a century; the Rev. S. Whitehead, the polished orator, whose impassioned discourses made a deep impression on even the phlegmatic Chinese; and the Rev. T. G. Selby, the ambitious pioneer, ever in the

advance guard, piercing the remote interior, and preparing the way for settled work in influential centres.

The roll of those who have ceased from their toil contains many whose names are handed down in the grateful memories of those who knew them; others are perpetuated in their books, and others in the living word they preached. Men of varied talent and disposition have figured in the scenes that have been enacted in Canton. Many amusing chapters, descriptive of the strange scenes and encounters that have occurred, of the peculiar habits and methods of eccentric individuals, might be written. The Rev. I. J. Roberts, the pioneer of the Baptist Mission, was a peculiar combination of zeal and oddity. Popular with the Chinese, he would mingle with them on the most familiar terms. His association with the celebrated chief of the Tai-ping movement has given him a prominent place in the history of the past.

Dr. Hobson, the scholarly physician, has left an enduring record in eighteen medical works published, many of them illustrated, a most valuable contribution to medical science. Mr. Krolzyck, the energetic traveller and unwearying explorer of new fields, the first to penetrate remote districts, has left his impress on many by his earnest life and efficient labors. Rev. C. F. Preston is held in pleasant memory, as one of the most fluent and popular preachers in Cantonese the city has ever heard. His many genial qualities, his unbroken good-nature, his enthusiasm in his special department of preaching, and his hopefulness in view of existing discouragements, have added cheerfulness and zest to many

in active work. His words still speak in the hearts of many who heard him in the chapel near the Double Gate tower.

The soil of Canton is enriched by the dust of scores of those who have fallen in the conflict. In the little cemetery to the east of the city is the sacred spot where the gleaming marble or the modest granite tells of those who have sunk beneath the burden and heat of the day, and found a resting-place in that distant land: men whom years of toil had worn, and others whom sudden disaster had cut off in their prime and early bloom of usefulness; women whose delicate frames had succumbed to the hostile influences of an unfriendly climate, made more unbearable by deep loneliness and social desolation; children whose young lives never knew the joy and freedom of Christian lands. On that lonely hillside, shaded by groves of the feathery bamboo, surrounded by the graves of their Chinese fellow-Christians, they lie in the hope of a glorious resurrection. Some have found a resting-place in Macao's shady retreat, beside the park enclosing the celebrated grotto of Camoens, and others in the Happy Valley, Hong-Kong's beautiful cemetery. Their dust commingling with the soil, their words sunk deep in many hearts, their books as living witnesses, and their spirits in the blessed companionship of the just, all unite in giving permanence to the work to which their lives were freely devoted, and continue as pledges of the glorious triumphs of the Cross of Christ over the wide dominions of the Dragon.

CHAPTER X.

PRESENT STATUS OF MISSION WORK.

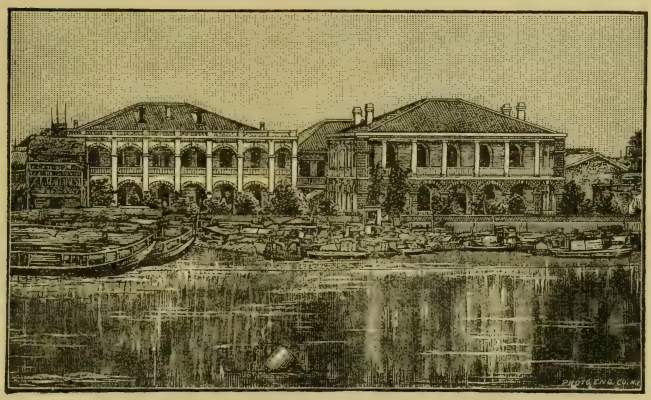
THE missionary enterprise in Canton has reached a point at which it can be presented to the world as a movement whose success is assured. In its general scope, in its practical organization, in its numerous and varied agencies, and in the wide field brought under immediate influence, it indicates a present activity and gives the hope of future expansion most encouraging to every sincere friend of the cause. Representatives of the leading churches in the Christian nations of Europe and America unite their forces in aggressive effort. These agents from the West are distributed among the various societies as follows: the London Mission has two ordained ministers; the Church Missionary Society of England has one; the Rhenish Mission, one; the Berlin Mission, connected with the Lutheran Church of Germany, has three; the Wesleyan Society of England has five ministers and two physicians; the Southern Baptist Mission of the United States has two ministers and three unmarried ladies; the Basel Mission has fourteen ordained ministers; the Presbyterian Church has five ministers, two physicians, one of whom is a clergyman, one layman, and six unmarried ladies, one of whom is a physician; and the American Board, two ordained

ministers, — making a total of thirty-five ordained ministers, four physicians, two of whom are clergymen, one layman, and nine unmarried ladies, one of whom is a physician. Of these, the sixteen connected with the Basel Mission and the American Board are either resident in Hong-Kong or at points far in the interior of the province, leaving nineteen ministers who reside in, or whose work centres in, Canton city. To these numbers given should be added in Canton seventeen, and in the interior twelve, wives of missionaries, who, while they are content to be represented by their husbands, are most important factors in the work, not only giving efficient aid by their sympathy and wise suggestions, but in many cases by direct superintendence of schools, systematic visitation among the women, and other methods of activity. These combine at present to make a working force of forty-six in Canton and twenty-eight in other parts of the province, earnest men and women. The number varies at different times, increased, it may be, by fresh arrivals, and again reduced by sickness or other causes leading to the enforced absence of those engaged. The advantages of a large community like this, drawn together by common feelings and the interests of a common work, are many. The social relaxation afforded from the toil and anxiety of the actual work; the contact of different nationalities; the comparison of various methods, and the observation of the workings of diverse systems, are most beneficial. The mutual support and sympathy secured, the action and reaction of minds of varied shades and disposition, tend to restore the mental and spiritual equilibrium

which loneliness and self-absorption are apt to shake. The constant mingling, not only socially but in acts of worship, of Christians of various names, leads to a better understanding of the sterling qualities of all, and promotes the spirit of Christian unity. Associated with the missionaries is a large body of native assistants, consisting of ordained ministers to the number of twenty, evangelists and colporteurs of various grades to the number of one hundred and eleven, Bible-women to the number of thirty, and teachers to the number of one hundred and sixteen. The combination of talent and zeal displayed by this body of native helpers is striking, varying from the polished style and methodical discourse of the scholar to the rough-and-ready zeal of the converted artisan. They are the efficient coadjutors of the missionaries at every step of their work. Trained up under the direct supervision of the missionaries, they are, as a rule, filled with the same enthusiasm and love for the souls of men. Understanding, as foreigners never can, the modes of thought and dispositions of their countrymen, they are indispensable to the thorough administration of the affairs of the Church. Unembarrassed by the curiosity or suspicion which the missionary is sure to arouse, they can penetrate the houses of the people or the remote towns of the interior, and spread the knowledge of the truth in many ways not open to those from other lands.

With all these agents, native and foreign, we look for something correspondingly extensive in the practical operations carried on. Beginning with the city of Canton, we take a cursory glance at the forms of work to

be seen in active operation there. As each Sabbath day comes round, you may find in different parts of the city ten Christian congregations assembled for the worship of God. In grateful contrast to the ceaseless rush of traffic that knows no Sabbath, is the rest and the quiet of these sacred enclosures. Gathered in companies of from thirty or forty to three hundred or more, they come with reverent mien to worship the Lord of



PRESBYTERIAN MISSION HOUSE.

all. Presided over by a missionary, or one of their own number raised to the high office of the ministry, their service of praise and prayer, of reading and expounding God's word, is as hearty and inspiring as that of any assembly of Christians in other lands. They form a body distinct from the masses around them, and since the beginning of mission work have been steadily increasing in number, in knowledge, and in influence.

Comparing what is now seen continually on each Sabbath day with the state of the Church even ten years ago, we are constrained to say, "See what God hath wrought!" Whereas forty years ago the number of Christians in Canton could have been counted on the fingers of one hand, and whereas seven years ago the number reached was less than two thousand, yet now, as nearly as can be accurately ascertained, the number of native Christians connected with the various missions in Canton is over four thousand, with a large body of adherents in addition. If we add those connected with the missions in Hong-Kong and Swatow, the grand total presented is nearly seven thousand. Besides the formal gatherings in the churches may be seen Sabbath-schools in many places, where young and old are given special instruction, and the varied talent of the native membership used for the edification of others.

Throughout the week the work goes on without cessation. The crowded populace of the metropolis, with the added thousands coming in from the country, fill the narrow streets with a ceaseless stream of human life; and on the more busy thoroughfares are fifteen chapels open for daily preaching to the multitudes that gather in. These preaching-halls are a great institution in Canton, and are open every day from two to four hours, with audiences varying from a few scores to several hundred each. The people come and go continually, some remaining but a few moments, others half an hour, and others for a longer time. After the missionary has preached, the native evangelists continue the service, and at the close ample opportunity is given for discussion.

Any who have become interested are invited to private conferences in the book-room adjoining, or at the house of the preacher. At the door, supplies of Christian books are kept for the accommodation of any who are desirous of pursuing their inquiries; and on the outside of the door is hung a board, with an invitation, inscribed in large letters, urging all to enter and hear the truth. The time when the preaching-halls are thronged the most is during the hottest months in the summer, — July, August, and September; and the best time in the day to gather audiences is from noon until three o'clock, — the hottest part of the day. This makes it hard work for those who preach; but we have to seize the opportunity when it comes, and suit ourselves to their time, for they will not suit themselves to ours. It is difficult to compute the many thousands who have heard the Gospel in these chapels. I have met men hundreds of miles in the interior who could repeat in substance the discourses heard, and have frequently been recognized by men in remote districts who attended these services. This is the great means of proclaiming the Gospel; and as a large proportion of those who attend the services are strangers in the city, the truth is often carried far into the interior portions of the land. It is truly "casting bread upon the waters," — upon the streams of life that flow in all directions, carrying the seeds of truth to the remotest parts of the country.

Education holds a prominent place in the work in Canton. While the present generation, so rapidly passing away, claims a large share of our attention, yet the hopes of the grander triumphs and wide acceptance of

the truth in the future are ever kept in view. To secure the consummation of these hopes, special efforts are made to influence the young, and connected with the mission in Canton are one hundred schools of various grades. Most of these are in the city or its immediate vicinity, but many are at stations inland. Several schools of a higher grade have been established, but most of them are elementary. The average attendance of pupils is about two thousand five hundred, the aggregate reaching above three thousand. These schools are taught by Chinese teachers, and are superintended by the missionaries, who also give special instruction in important branches. From a few at first opened under great difficulties, looked upon with suspicion by the natives, and often with scarcely pupils enough to justify their continuance, they have increased in number and in favor until the present cheering results have been attained, and could be multiplied indefinitely were the means for carrying them on at our disposal. The good influence of the schools cannot be adequately measured. Evidences of their lasting benefit are constantly met with. A number, small compared with the aggregate attendance, continue their course of study for several years, pass into the higher grades, and in the end become teachers or preachers; while the larger number return to their ordinary employments, many of them retaining a clear knowledge of the truth, which, after years have passed, sometimes leads them to a full acceptance of Christianity. Years ago, in the village of Yùn-ha-teen, ten miles north of Canton, a school was opened. It was continued for three years, and then abandoned as

unpromising. Ten years later a young man from the place appeared in Canton, and applied for baptism. His first impressions of the truth were traced back to that school, in which he was a pupil. A colporteur was sent to the village at his request, and found a general feeling favorable to Christianity. In answer to a petition from the people, a school for boys and one for girls were opened, and the nucleus of a Christian church gathered.

In imitation of the peerless example of Him who went about doing good, the missionary enterprise has united the work of healing with that of teaching. Often the forerunner of purely evangelistic work, it is ever its powerful coadjutor, and prepares the way for the favorable reception of Christian truth. We have in Canton the great hospital, under wise and efficient management, at which the annual attendance of patients is numbered by tens of thousands. In addition to the immediate relief of suffering secured, thorough instruction is given to students of medicine, and the way prepared by which permanent and wide-spread benefits may accrue to the people. To those who look for immediate results, this branch of the work is ever the most popular, and commends itself also to the Chinese, both officials and people, by its purely benevolent character. Dispensaries at various points in the interior extend its beneficent influence, and often secure the missionaries a more friendly reception than would otherwise be accorded them.

The department of special work for women has in recent years attained great prominence and importance,

and is constantly growing in efficiency. The ladies of the missions, with their corps of teachers and Bible-women, by means of their numerous schools and special meetings for women, by systematic visitation in the city, the villages adjacent, and more remote districts in the country, are gaining access to their sisters in China, bringing light and comfort to many whose lives are darkened by ignorance, superstition, and cruelty.

The city of Canton presents such a vast field at their very doors, that the energies of all might be easily employed there, without thought for what is beyond; but the great desire has ever been to reach all parts of the country, and the efforts to accomplish this have been unceasing. Attracted by the wonderful facilities for travelling, extensive tours were made in the early days, and stations opened in many places. A bitter spirit of hostility has ever been manifested, and difficulties constantly thrown in the way by gentry and officials, so that, until recent years, the advance into the interior has been slow. Unremitting efforts have overcome many of the difficulties, and the country is now dotted with more than ninety out-stations in important centres, from which the light is penetrating on all sides. More than a score of years ago, the Basel Mission occupied important posts near the head-waters of the East River, and have had missionaries resident there continually. To them belongs the honor of making the earliest advance inland, and their success in gathering a Christian community of over one thousand communicants is given as an example of what has been accomplished. With a score of outposts around the principal centres,

and numerous schools and chapels, they occupy a distinct portion of the field, separated geographically from that of other missions. From Canton as a centre the work radiates in all directions. As we go up the rivers and along the main lines of travel, these fourscore and ten stations, at distances varying from ten to three hundred miles, are found. A tour of these stations gives one a vivid conception of the widening influence of Gospel work. Various causes have led to the occupation of these particular points. Some, in populous centres, have been opened from a conviction of the importance of the places as bases of operation; in others, a group of two or three Christians attached to the churches in Canton have been the leading cause; and, in a few instances, the general friendliness of the people, and the desire expressed to have schools established among them, have guided the action of the missionaries. Within a radius of ten miles from Canton there are seven or eight such stations, mostly day-schools, where regular services are held on the Sabbath and meetings for Bible study conducted in the evening by the teacher, or the assistant who visits the schools. Extending toward the east, between Canton and the field of the Basel Mission, are eight or more chapels connected with the Berlin Mission, one of them in the large city of Tung-kun, which, after being twice destroyed, is now permanently established. In this direction are four stations connected with the Presbyterian Mission, the most important of these being in the city of Shek-Lung, a place noted for its turbulent population and sudden mobs. This town was the scene of the destruction of the

German Mission houses during the "gods and genii" powder excitement, and remained unoccupied for ten years. A small company of Christians belonging to the church in Canton, but resident here, presented a petition for a chapel, which was granted on the condition that these Christians should do their utmost toward paying the rent. A flourishing work was inaugurated, and three years later a church of twenty-eight members was formed, under most favorable prospects, which has since increased in numbers and efficiency. Last year a violent mob assaulted the chapel, destroying the furniture and property of the assistants, and injuring some of the Christians. This spread dismay among the band of believers for a time, but under the faithful and judicious management of the native preacher, they have been kept together, the chapel, fully repaired, has been reopened under official protection, and the hope of great future prosperity is encouraging. At Liu-pó, in the centre of a populous farming district, another church has been formed, with twenty-five members; and through the zealous and untiring labors of the young preacher in charge, the scores of immense villages in the vicinity are being systematically worked up.

Further up the river we find, in the Pok-loh district, a group of six stations connected with the London Mission. After many vicissitudes, in which several of the Christians have been severely tried in the furnace of affliction, they have entered upon a course of quiet but steady progress.

Directly north of Canton, in the Tsung-fa valley, a beautiful agricultural district, is found the station of

Chuk-Liu, sustained by the Presbyterians. It is the centre of a circle of market towns, which hold fairs on successive days, to each of which is attached a coterie of villages, from nine to thirty-six in number each. Toward the head-waters of this stream are two stations of the London Mission, one of them near the district city, with a church of forty members, whose influence is felt increasingly over the surrounding country. Ten miles further we find a church opened by the members of the Baptist Mission in the village of Shek-hung, supported by native contributions. After a course of violent opposition on the part of the people, it has been firmly established, and evidences of the fidelity of the Christians there are most apparent.

To the west of this valley, in the native district of the great Tai-ping chief, the German Mission has a group of flourishing stations, with a large body of Christians, among whom are found some men of learning and influence. To the west of Canton, in the great city of Fat-shan, we find the Wesleyan and London Missions strongly intrenched. The former, with missionaries resident and a large hospital, are making a deep impression on the people. Chapels, in which daily preaching similar to that in Canton is carried on, and several strong churches stand as proof that the truth is taking deep root. Along the North River and its tributaries are found several stations of the Baptist Mission, the most important of these being in the city of Tsing-ün. Here, as elsewhere, in the beginning, bitter opposition and violence were encountered, but strength was given them to prevail; and a church of forty members, with a native

pastor, whose support is provided by the Chinese there and elsewhere, has been gathered, and has given many tokens of life and activity.

At the head-waters of the Lien-chow stream, the principal branch of the North River, in the city of the same name, is a station of the Presbyterian Mission, three hundred miles by water from Canton. Here, too, the story of official interference and opposition incited by the ruling classes has been repeated, and the hopes of securing sites for mission houses disappointed. Chapel, school, and dispensary afford good facility for work, and the friendly disposition of the people makes it a very hopeful field.

Returning to the North River, we reach the city of Shiu-kwán, two hundred and fifty miles from Canton, where the Wesleyans are established in good quarters, with a flourishing work around them. With exceptional good fortune they have secured the friendship of the leading gentry, are on the best of terms with the officials, and find the people everywhere accessible and civil in their deportment. With missionaries resident they have established an important centre of work, and have in hand one of the most promising fields in the province. A line of stations easily accessible by water extends the influence of their work. The district city of Ying-tak is the seat of one of these stations, in connection with which some remarkable instances of conversion have occurred. Mong-fu-kong has shown a larger accession of members than any one station of the Canton Missions in the past year. The good judgment and energy of the missionaries have secured

for them a prestige that augurs great things for the future.

On the extreme northern border, in the city of Nam-hung, near the foot of the great Mui-ling pass, on the highway from the north provinces to the south, the Germans have a station, at which a native minister, educated in Germany, has labored for years. Toward the west we find in Shiu-hing, the old capital of the province, a Baptist church of eighty members, long established, while in the country around are several minor stations. The Church Mission has also a chapel there and several further up the river. At Ng-chow, the chief city of the province, and just within the borders of Kwong-si, the Baptists hope soon to re-open their chapel, closed through the violence of the people, instigated in their hostility by the gentry.

To the south, in the great rice and silk districts, are several stations, in Ch'an-tsün, Lung-kong, Heung-shan, and elsewhere. The bitter hostility of the people of this district has made it difficult to secure locations in the numerous towns and cities, but much has been done among them in the way of itineration. In the great districts to the southwest, from which such numbers have emigrated to America and Australia, the Presbyterians have six stations, the Church Mission four, the Wesleyans three, and the American Board two. Two of these are in the important commercial city of Kong-mun, where, after much opposition, they have become well established. Two others are in the city of San-ui, from which, as a centre, an unusually large population can be reached. The others are all further

west, the most important among them being in Chik-hom, where a church of twenty-five members has become self-supporting. The island of Hainan, long an unknown country, has within the last three years been occupied in a measure, a station and dispensary being formed in the port of Hoi-how, and a chapel among the Hakkas in the centre of the island. Each of these stations, with its preacher and, as in many cases, its school, is the centre of light and influence for the surrounding country. Their number and distribution show how widely the work has spread, and how from these, as new points of departure, minor circuits may be established, and towers of light raised that shall diffuse their radiance over broad expanses of territory. Every station has a history of its own that would repay a deeper study than we are able to give it in this general view. There they stand as outposts of the advancing line of conquest, some grouped within circles of comparatively small diameter, and others isolated in remote districts, but all of them golden candlesticks in which the oil of truth, kindled into radiance by the Spirit of light, feeds that living flame before whose brightness, darkness and error must flee.

The annexed table gives in brief compass the statistics of the work as it stands at present.

The people in Canton are divided into two classes, known as Pun-ti, "natives of the soil," and Hakka, "the strangers." The former are the pure Cantonese, and compose the great bulk of the people. They are the rich and powerful, and their dialect is the one used by most of the missionaries. It is spoken in its purity

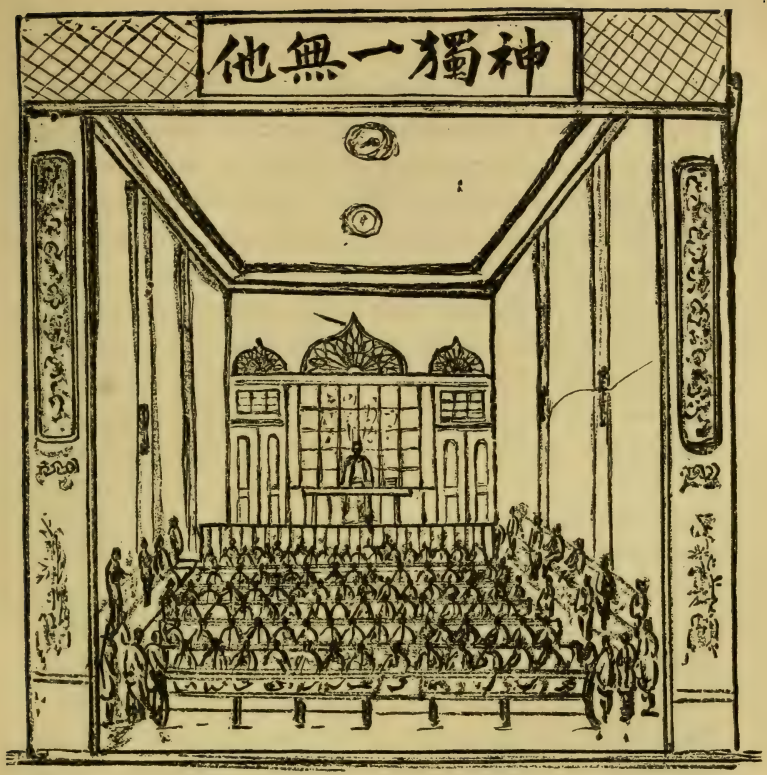
JANUARY, 1884.	Foreign missionaries.	Native ordained ministers.	Native evangelists and catechists.	Colporteurs.	Bible-women.	School-teachers.	Girls' schools.	Average attendance.	Boys' schools.	Average attendance.	Boarding-schools for girls or women.	Training-schools for young men.	Chapels in city.	Stations interior.	Native Christians.	Hospitals.	Dispensaries.	Patients.	Operations.	Medical students.
American Baptist, South . .	5	4	9	...	5	10	5	84	5	60	...	...	2	10	386	...	1	1,100	34	...
Basel Mission, German . .	15	8	24	...	2	34	3	101	17	316	2	3	...	29	1,885	...	...	.....	.....	...
Berlin Mission, German . .	3	3	14	...	1	15	1	26	7	260	1	2	1	12	758	...	...	.....	.....	...
Church Mission, English . .	1	...	8	...	2	2	...	...	2	24	...	...	...	8	70	...	...	.....	.....	...
London Mission, English .	2	...	9	2	2	1	...	...	...	.....	...	...	2	8	470	...	...	.....	.....	...
American Presbyterian .	14	3	15	9	15	40	21	572	14	346	3	2	6	18	601	1	2	18,558	1,218	15
English Wesleyan	8	2	16	3	2	14	5	188	9	320	...	...	4	11	268	1	1	4,790	2,004	...
American Board	2	...	2	...	...	...	...	...	1	20	...	...	...	1	20	...	...	.....	.....	...
Rhenish Mission, German .	2	...	...	...	...	...	...	...	...	.....	...	...	...	...	.....	...	...	.....	.....	...
Total	52	20	97	14	29	116	35	971	55	1,346	6	7	15	97	4,458	2	4	24,448	3,256	15

in the provincial city, the people who live in the western suburbs claiming to use it with greater refinement of accent and idiom than any others. It is understood by nearly all the people in the central and western portions of the province, and to a great extent by the people in the southern part of the province of Kwong-si. It affords access to about twenty millions of people, and is therefore the language chiefly used in mission work in Canton. The Hakkas, or strangers, called sometimes "squatters," have come from the north, and, gradually acquiring territory, have occupied a great portion of the country to the northeast. They are a hardy, pushing race. Advancing slowly but surely, they occupy first the upland valleys, and, by thrift and economy, are soon able to possess the more fertile portions of the lower plains. Holding tenaciously to their possessions, they are gradually gaining footholds in the central and northern portions of the province. Their language is quite distinct from the Cantonese; so that missionaries laboring among them usually give their whole time to the study of the Hakka dialect. Most of the German Missions are among these people, and a large section of the London Mission's work. They are more accessible than the Cantonese, and everywhere reward the labor expended on them by larger and more speedy returns. They are found in increasing numbers in Canton, and their dialect is becoming the prevailing one throughout the country districts to the north. The difficulty of learning one language has made the acquisition of two a task attempted by but few; so that there is a division of speech in Canton,

some being designated as Hakka and others as Pun-ti missionaries. Besides these two main divisions there are in Canton about one hundred thousand people who speak the mandarin or Court dialect. These are chiefly the Tartars, who form the garrison of the city, and who live in a quarter by themselves. They form a distinct element in the population, and while many of them understand Cantonese, yet any efficient work for them must be done through the medium of their own peculiar speech. A promising work is now going on among them; the leading men who have been converted speak Cantonese, and through them the great body of their associates can be reached.

The foundations have been deeply laid, a great amount of preparatory work has been done, and the missions placed on a good working basis. The cause is no longer on trial. The period of experiment, in the narrow sense of testing the practicability of the enterprise, has been passed, and a position reached where we can challenge the world, and answer each caviller by practical facts gleaned from actual experience, and point to the progress and prospects of the work as a standing answer to all objectors. The organization of the work, though far from complete, is such that no ordinary trouble or opposition is likely to overthrow it; and even in the event of war, the hold the truth has gained over the native church is such as to give strong confidence to the hope that their faith would survive the severest tests, and they remain faithful witnesses for the truth though all help from Christian lands were withdrawn.

Having sketched in outline the history of the work in the past, and taken this hurried glance at its present status, we are prepared to examine its particular phases more closely, as they pass under review in the following chapters.



TREASURY STREET CHAPEL, CANTON.

CHAPTER XI.

FOREIGN AGENTS.

IN considering the question of prolonged residence, the climate of Canton becomes a matter of importance. The coast-line of China extends for three thousand five hundred miles, nearly one third of which forms

the ocean frontage of Canton province. This proximity to the sea has a salubrious effect upon the climate of the seaboard districts, securing to them the benefit of the invigorating monsoon that blows steadily from the south-east during the six months of spring and summer, the contrary current of wind from the northwest, during the months of autumn and winter, being often broken by the ranges of mountains to the north. The interior districts are hilly and mountainous, where numerous streams of clear, running water and pure mountain air furnish the climatic conditions of health and comfort.

Canton may be compared, in situation and climate, to New Orleans. On the same latitude with Calcutta, it is far superior, in point of healthiness, to that city. The rainy season in the spring is disagreeable, and the long summer very trying. From May until October the heat continues without interruption. The mercury seldom reaches one hundred in the shade, but frequently ranges from ninety to ninety-five, with a temperature of from eighty-five to ninety degrees through the night. The abundance of mosquitoes adds to the discomforts of the heat. No mountain resorts or seaside cottages are available, so that the summer is a season to be endured, but not enjoyed. From October until January we have the perfection of good weather, — the American Indian summer prolonged and idealized. In the winter frost is a rare occurrence, but a chill, damp atmosphere makes fire and heavy clothing necessary for several months. The trees remain evergreen and flowers bloom perpetually. The only serious drawback to the climate is that the winter is not bracing enough to counteract

the enervating effects of the long, hot summer, so that a change is required every few years to recuperate the physical system.

The habits of life among the residents in Canton are adapted, in a great measure, to the special requirements of the country and climate. It is impossible to reproduce in every detail the style and regulations of household life as seen in America or England. Judgment and moderation are observed in all things. Experience has shown that it is unwise, and in some cases suicidal, to attempt to live as the natives do. In the early days, missionaries were compelled to live in native houses, where they suffered greatly from dampness and want of proper drainage, besides many other evils and discomforts; while in the matter of food and furniture the rigid economy practised in many cases proved most expensive in the end. The seeds of disease were laid, and strong constitutions undermined. The constant changes required to preserve the health, and the enforced retirement of many from the field, involved losses and expenses of the most serious nature. With experience has come wisdom; and all the missionaries are now found in airy, substantial, and comfortable houses, — very modest structures compared with the residences of the merchants or those of the consular and customs officials, or even with many of the manses and parsonages attached to churches in this land.

In the matter of housekeeping, economy is the rule. Each family has two servants, or at the most three, who are employed at wages varying from four to five dollars a month, and always provide for themselves; so that for

nine dollars a month, a lady may be relieved from the drudgery of household work, and be in a position to devote her time and energy to more important matters. It would be simple folly, involving not only great hardship but much additional expense, to reject the help so easily obtained; and would in a few years, probably, end in the missionary being obliged to give up his work on account of ill-health. To secure the respect of the people, it is necessary to assume a proper dignity, and appear to them as people of assured social position and refinement. Any attempt to bring ourselves down to a level with the masses would simply destroy the influence naturally belonging to one's position, and expose one to innumerable petty annoyances.

Certain travellers have indulged in adverse criticism of what they termed the luxurious style of living adopted by the missionaries. Such hasty judgments are seldom warranted by the facts. These travellers come by the score every year, with or without letters of introduction, and in the absence of any good hotel are received into the houses of the missionaries. Hospitality survives even a long residence in Canton; and the larder is ransacked and the markets searched to provide suitable entertainment for the guests. The table, with its spotless linen, the dishes, perhaps of painted Chinese ware, the cheapest there, but rare in other lands, the food handed deftly by a neat Chinese lad in long blue tunic, are keenly noted. The large rooms and spacious verandahs, the lawn with trees and flowers, are all remarked. A week or ten days elapse before the guests depart, and the missionary is compelled to prac-

tise the strictest economy for weeks in consequence; but is comforted by the thought that the interest in mission work awakened will more than compensate for any discomfort or expense to himself. To his dismay he finds that he is accused of extravagance, and represented as living in idleness and luxury, when, as a matter of fact, his yearly income would not amount to what his guests, it may be, have expended in a few days on useless curios. Others come who declare their great joy in seeing the missionaries in good houses, and say it is only what they deserve. It is not, however, a matter of desert, but of necessity. Their health and efficiency require it. Hardship and discomfort should not be courted, but endured bravely when necessary; and it is the simple truth to say that no body of Christian workers are more ready to practise self-denial and undergo physical trials when good can be accomplished, than the missionaries in Canton, and that they do so continually in their residence in the interior and on the long tours of itineration made. Among the travellers who come are many whom we esteem it an honor to entertain; whose intelligent interest in the people and our work make it a pleasure to escort them through the city; while the links of friendship formed bind us not simply as individuals together, but strengthen the cords that unite the Church at home with its outposts in heathen lands. The social amenities of Canton are greater than those at most stations. Placed at intervals along the river, the mission houses are within easy reach of each other, and the monotony of daily routine is broken by the pleasures of social intercourse. Weekly

prayer-meetings bring the various missions together; while a union service on Sabbath evening, at which the missionaries preach in turn, draws many from the general community and promotes friendliness and cordiality among all.

The first impressions of those who come from Christian lands on their arrival in the city of Canton vary with the temperament and zeal of the individual. To some there comes a feeling of joy that they have reached the scene of their life-work; to others a sense of sadness and disappointment, or of hopelessness, as the ignorance and degradation of the people are brought vividly before them. The first year of the missionary's life in Canton, as elsewhere, is in many respects the most trying. From the overflowing sympathy of friends and associates, from an active Christian life, he comes, by a sudden transition, into the midst of a people so totally different from any known before, that he can hardly realize the change. The strangeness and novelty, the constant panorama of Oriental life passing before his eyes, the tawdry pageants and the squalid poverty, the myriads of boats, with their teeming population, — all the infinitely varied details of shop life, street life, home life, and boat life are fascinating and keep the mind occupied for a while; but a time of depression is almost sure to come, a reaction from the high pressure of excitement and lofty zeal. It is not a feeling of homesickness merely, although that is often experienced; it is not simply sorrow of heart at the superstition and misery so painfully exhibited on every side; it is chiefly a feeling of helplessness in the very presence of the work he is longing to do. The



A MARKET TOWN.

people are there, and their need of instruction is too painfully evident; but his mouth is closed. Before him rises that great barrier, the Chinese language, that must be overcome. It may not be disregarded, but must be mastered and made the great instrument of reaching the people; so that the first thing to be done is to sit down with a Chinese teacher by his side and attack this gigantic difficulty, and by pure act of memory gain a sufficient vocabulary to converse with the people. The acquisition of Chinese is no child's play. It is frequently said that people may "pick up" a knowledge of certain languages, but no one ever heard of "picking up" the Chinese. It is not to be "picked up," but can only be acquired by patient, persistent toil, the hardest possible kind of mental drudgery. I had a friend who, in his leisurely tour of the world, contrived in each country visited to acquire a vocabulary sufficient for his immediate wants. As he approached Canton he was supplied with phrase-books, and prepared himself with a few sentences; but after one or two attempts to speak them gave up in despair. Men have lived in Canton for scores of years, in constant intercourse with the people, and not been able to pronounce one sentence correctly.

The spoken language is usually acquired first, and a period of from one to three years is required in its study before one is able to preach or to speak with any degree of fluency. After a few months of constant application, light begins to dawn, and the awkward, meaningless sentences gradually become intelligible; but the beginner is deterred from exercising his vocabulary by the

dread of humiliating blunders. The tones are the lion in the way. He can acquire the pronunciation as indicated by Roman letters; but to distinguish between *chü* on a level tone, meaning "pig," and *chü'* with a rising inflection, meaning "lord," or *chû* in a departing tone, meaning "all," or "many," becomes a difficult task. He is confronted with the story of the young German missionary whose longing to preach led him to the early exercise of his gifts. The stolid attention of his audience gave him the impression that every word was going straight home. He pursued his theme until he came to the description of the New Jerusalem, which he gave in his best style, dilating upon the golden streets, the gates of pearl, and all the details of that wondrous picture; but what was his dismay when one of his auditors asked, "Do you really mean to tell us that the gates of Heaven are made of *pork?*" This sudden descent from the sublime to the ridiculous was occasioned by the fact that the word for "pearl" and the word for "pork" are identical in sound. He had made a stronger point, however, than he supposed; for the prospect of an abundance of pork is more attractive to the ordinary Chinaman's mind than all the garniture of pearls and precious stones. To this story is added the experience of a good Baptist brother, who, annoyed by a crowd of boys that pursued him in the street, turned and sternly told them, as he supposed, to go home; but in reality commanded them, in language more forcible than elegant, to betake themselves to the companionship of that individual of whose personality and diverse activity we in China have very little doubt. This little

mistake was caused by his saying *hü-ʿkwai*, when he should have said *hü-ˌkwai*, the latter expression, with the second syllable uttered in a level tone, meaning, "to go home," and the former, with a rising inflection on the same syllable, meaning, "to go to the devil." To make the application still wider, the blunder of an English missionary is recited, who, in performing the marriage ceremony, wished to say that the parties were joined together until death should part them, but in so many words declared them to be united as husband and wife until the *fourth day;* this intimation of easy divorce arising from the fact that in attempting to say *ʿsz-yat* (rising inflection on the first syllable), "the day of death," he said *sz'-yat* (first syllable in the departing tone), "the fourth day." And to make the circle complete, the experience of an American Presbyterian is added, who, when preaching on the grand theme of the "Fatherhood of God," was horrified to hear the people saying one to another, "What does this man mean by talking to us of his 'crazy father'?" the only difference in the expressions *T'een-fu*, "Heavenly Father," and *teen-fu*, "crazy father," being, that in the former the first syllable is aspirated by a strong expulsion of the breath, and in the latter this is omitted. These examples, to which many more might be added, will suffice to show that the change of tone from a lower to a higher, or from a rising to a falling one, may alter the whole meaning of a sentence and produce great confusion.

These difficulties disappear after a time, and constant practice gives an accuracy and fluency that call forth the

highest commendations of the Chinese, who not infrequently say of certain missionaries that they speak the language better than the natives themselves, being struck with the peculiar force and fluency of their diction. The acquisition of the spoken language is but the beginning. There is in addition the language of the books, which must be mastered, in a measure at least, before access can be gained to the stores of learning shut up in the voluminous literature of the Chinese. This language differs from all others. It is, to a great extent, ideographic; but, unlike other ancient languages of the same character, such as the Egyptian, which began by the use of signs and hieroglyphics, but gradually formed an alphabet, it has still retained its original character, — these signs, after undergoing certain modifications, becoming fixed in their present form. Characters for the expression of new ideas have been formed by a process of accretion, where original signs were not available. This has produced an accumulation of fixed characters, each monosyllabic in sound, to the number of many thousands, — some placing the number above one hundred thousand, while the lowest estimate, given by Dr. Williams, is twenty-five thousand. Each of these is distinct from the other, no one of them being a help to the sound or meaning of another. In the Imperial Dictionary, these characters are arranged under two hundred and fourteen radicals, which, while not an alphabet, are of great service in classifying the otherwise unwieldy mass. They also give some clew to the meaning, but in this are not to be relied upon. In the old phonetic dictionary are given three hundred primitives, which

combine with the radicals to form most of the characters, and give some hint as to their sound. A knowledge of the original construction of the characters is most useful in acquiring the language, but most of them have to be learned by pure act of memory, with but little help from any system of construction or association of ideas. The best means of fixing them in the mind is to write them in Chinese style with a camel's hair pencil and India ink, and in this work there is scope for much artistic talent. In the grammatical construction of the language there is no conjugation of verbs, no declension of nouns, and but little use for pronouns. The verb is a very simple affair; while adjectives appear unencumbered by case-endings or distinctions of gender. In every Chinese sentence, the elements of which it is composed are arranged in the following order: the subject, the verb, the complement direct, and the complement indirect. Much depends upon the idiom, which, combined with the extreme conciseness of the language, often renders it ambiguous. The cultivation of a high literary style engages the constant attention of Chinese scholars; and the style most approved is so obscure as to be incomprehensible to persons of average education. Their aim seems to be to hide away their ideas beyond the reach of common minds.

The missionary who has made himself familiar with the contents of the Four Books and the Five Classics, and acquired an accurate knowledge of six or seven thousand characters, is prepared for all ordinary work. The language and the literature it enshrines present an almost boundless field which might engage the

energies of a lifetime, so that few, if any, may be said to have mastered the whole; and even native scholars of the highest reputation may be confronted with words of whose sound and meaning they are ignorant. The same written language is used over the whole Empire, and is, in its simpler forms, the means of communication among the masses of the people in all matters of business, government, or literature. It is so concise, and contains so many words of a similar sound, that when read aloud, even to a company of scholars, it would not be understood; and it is quite possible for a man to hear his own compositions read in his hearing without recognizing them. The assistance of the eye is indispensable, and the spoken language must constantly be called in to colloquialize what is read aloud to an assembly.

When the difficulties of the language have, to some degree, been mastered, a field of activity is opened where every form of talent may be utilized to the fullest extent. Whether a man excels in but one thing or is many-sided in his qualifications, there is full scope for his energies. A glance at the various departments shows how multiform is the work to be done. Is a man a preacher? The opportunities for proclaiming the truth are simply unlimited. Has he special qualifications for and inclinations toward the work of teaching? No more promising field for his energies could be desired than is found in Canton. From the children struggling with the elementary branches up to the keen philosopher and ambitious scholar, all grades of intellect and acquirements invite the Christian educator. Is he a physician?

There wait the people, suffering from diseases which their ill-taught practitioners are helpless to relieve; while in the field of medical science is felt a want that should be supplied, and a readiness to learn shown that should encourage the benevolent physician. For ladies, as teachers, evangelists, or physicians, the millions of women easily accessible present a sphere of vast opportunities and of wonderful possibilities.

To the man of letters, with his scholarly attainments, the work of translation and the preparation of books in every department of knowledge present an earnest call. In each of these great departments of work Canton has been well represented. The talent engaged has been of no mean order, and the results accomplished stand as proofs of the learning and zeal engaged. A complete collection of the works produced would form a library of at least one hundred good-sized volumes. In the work of translation two lines have been followed, along which the fruits of mental toil are thickly scattered. In one direction the storehouse of Chinese literature has been unlocked. This, in the first instance, was done by the preparation of dictionaries, two of which, by Morrison and Williams, have already been referred to. To these should be added the Dictionary of the Cantonese Dialect, by Rev. J. Chalmers, LL.D, a most useful book to students acquiring the language, and a concise Dictionary in Chinese from the same pen, in which Kang-hi's bulky work of thirty-two volumes has been condensed into three, and so rearranged as to give the greatest facility in searching for words and quotations. At the head of translations from the Chinese, stands Dr. Legge's

edition of the Classics, in ten large volumes, in which the English reader finds faithfully reproduced the standard works of the nation, with sketches of the authors and compilers, and a comprehensive view of the extensive literature that has grown up around them. Next to these are placed Rev. E. Faber's valuable treatises: "A Systematic Digest of the Doctrines of Confucius," "The Mind of Mencius," "The Philosophy of Micius and Licius." Of these, originally issued in German, the first two have been translated into English. In these and various other works Mr. Faber has given to the world the rich fruits of long years of deep and extensive study, every production of his pen bearing the stamp of sound learning, clear understanding of his subject, and full grasp of its practical bearings. Translations of the standard works of Taoism, Buddhism, and general literature have been made, and original works on the religious systems and the various customs and practices of the Chinese have been prepared. These numerous publications place within the reach of the student, unacquainted with the language, ample means for gaining full information as to the history, literature, religion, and life of the people.

Of greater importance for the practical success of missions, are the works prepared on the other line, in which translations have been made of the standard works of Christianity and science, and a large number and variety of original works prepared to meet the special needs of the time. First in magnitude and importance are the translations of the Bible, of which several versions have appeared. These versions are by no means perfect; but the para-

mount importance of giving the people direct access to the Sacred Word made their early production necessary. Repeated revisions are gradually removing defects and preparing the way for a version of the Scriptures more accurate as a translation and more acceptable in the style of its composition than any yet produced. Following this work have come commentaries based on the text of these versions, opening more fully the treasures of divine truth. The language of the books being the common property of the whole Empire, the works prepared in one part are available for all; those produced in Canton doing good service in other provinces, while we receive the benefit of all that has been done in the same line elsewhere. Among the works of this class, "Discourses on the Gospel of Mark," in five volumes, by Mr. Faber, takes a high place, for its comprehensive treatment of the principles of Christianity, its popular style, and lucid inculcation of practical truth. An extensive work on the Life of Christ, by Mr. Selby, presents the facts and teachings of our Lord's life in a systematic and available form that will prove of great service to the native church. Commentaries on most of the New Testament are now in the hands of the native preachers and other students of the Bible, but an immense work still remains to be done in this direction. Hundreds of tracts and small books containing the statement of fundamental doctrines, or the refutation of specific errors, or popular appeals to arouse attention, have been prepared and scattered broadcast. The preparation of textbooks for schools has received constant attention; and treatises on geography, arithmetic, natural philosophy,

and chemistry have been published, which, combined with the productions of the northern missions, form an educational series in which almost every branch of learning taught in Christian lands is represented. Books on theology, church history, homiletics, on practical duties, devotional works, and others of a general character meet, in a measure, the demand for instruction, and lay the foundations of Christian knowledge.

The use of the colloquial in religious and educational works is advocated by the major portion of the missionaries. Some object to it as lacking in dignity and contrary to Chinese usage; but the practical question is, whether we shall make knowledge easy of acquisition, or, by following the methods of the Chinese from time immemorial, make it as difficult as possible. The colloquial is the language of every-day life. It is used alike by scholars, tradesmen, and laborers, and is popularly known as the *pak-wa*, "white" or "clear speech." Every item of knowledge must be rendered into the vernacular before it can be understood by the people. It is not low in the sense of being coarse and unrefined. The language of the books is not spoken; and the answer to those who contend that it would be lowering the dignity of the Sacred Word to translate it into the vernacular, is that in every sermon and in every exposition of divine truth, the Scripture must be colloquialized before it can be brought to the comprehension of the hearers. The question at issue, then, is whether it is better to prepare as thorough and as accurate a version as possible in colloquial beforehand, or trust to hap-hazard paraphrases at the time of speaking. The pure Cantonese

dialect is the one most widely spoken in the province; it is fixed in its idiomatic construction, and has been systematized and used to a limited extent in the publication of books by the Chinese. All the words, with but few exceptions, can be represented by authorized characters, a few of them being used in the colloquial as distinct from the classical sense. The great advantage of this style of composition is its simplicity and the ease with which it can be understood when read aloud. In churches, when the Bible is read from the classical version, no one understands what is read unless he has a copy of the Bible before him, and follows the reader; but when the same chapter is read from the colloquial version it is understood immediately by all who hear. The difference between the two has not inaptly been set forth by drawing a parallel between the use of Latin a few hundred years ago and the use of the vernacular. It was not until the Bible was translated into the common language of the people that it became a power in England. The same is true in Canton; and the vernacular is not an uncouth, illiterate patois, but the constant medium of polite intercourse among the most highly educated of the people. These considerations have led to the cultivation of this dialect; and by a joint committee, on which English, Germans, and Americans were united, a union version of the Gospels and Acts was produced, and a standard of good colloquial adopted. With this committee, were associated several Chinese scholars of high attainment, who entered into the work with much zeal. The result is one in every way satisfactory, and the version is now extensively used. It has

even been introduced by some Chinese teachers into their schools, and the boys who have learned from it astonish their parents by their clear understanding of the passages committed to memory. The remainder of the New Testament in this style will soon be issued, while portions of the Old Testament are in course of preparation. Text-books for primary schools have been published in it, and the children show great interest in learning the pages they can easily comprehend. "Pilgrim's Progress," "Peep of Day," and "Bible Lessons in Matthew and Mark" have been published in this dialect. In work among the women it is of special advantage. From the colloquial version they often gain by the simple reading of it a clearer knowledge of the meaning than some of the preachers do from the classical version and commentary combined. It will come into more general use as the work extends more widely among the masses of the uneducated people, and will indirectly lead to a more simple style in the classical version that will be of immense advantage to all concerned. The two should be used side by side. In every church and preaching hall there should be these two versions, — the one to meet the wants of the scholar, who scorns the colloquial as beneath his notice, the other to supply in lucid style to the humble inquirer the knowledge he seeks. The creation of a Christian literature is the work of time; and many of the crude productions of an earlier period, the best that could be done under the circumstances, are giving place to more thorough and systematic treatises. Hitherto the work has devolved chiefly on the missionaries, assisted by their personal

teachers; but the talent of the native church is being developed, and under the stimulus of literary contests, in which prizes are awarded to the best efforts, essays in good style on important topics are produced. Besides this work in the purely religious department, numerous volumes on medicine and the higher branches of science have been prepared, and meet with general favor among inquiring minds.

The field of literary work as related to missions is one of great interest and attraction. Before the student stretches the vast ranges of Chinese literature, classical, historical, philosophical, poetical, political, religious, and fictional, as yet almost untouched. Its vast domain, rich with the peculiar lore of centuries, uninfluenced by contact with the rest of the world, invites to fields both new and strange; while before him lies the grand work of giving to this ancient, isolated, but mentally active people, the ripe fruits of Christian science,—not merely the electric light of modern discovery, but the pure radiance of religious, moral, and social truth as set forth in the religion of Jesus.

CHAPTER XII.

PREACHING BY MISSIONARIES.

NO department of the work takes precedence of preaching by the living voice. It is the means ordained of old, and forms the leading characteristic of all evangelistic work. It does not preclude the use of other means, but can never be thrust into the background. Preaching in Canton varies with the audience to be addressed, and we first direct our attention to the formal services in the Christian congregations. Gathered mostly from heathenism, and many of them ignorant of book-learning, they need the simplest kind of instruction. Deprived of Christian training in childhood and youth, they often come with minds warped and biassed, ignorant of the simplest facts of Bible history, and need to be continually drilled in that primary knowledge which we always take for granted in Christian lands. When circumstances permit, inquiry into their history or condition may supply important facts that can be used with great force in applying the lessons taught. The congregations, however, are not made up entirely of such people. The pupils from the schools, the families of the native assistants, and many, who by constant attendance have gained a good general knowledge, require instruction in a more advanced form.

The narrative style is frequently used. The stories of the Old Testament, the miracles of our Lord, or the historical portions of the Acts developed in a lucid manner, command attention, and open the way for the application of fundamental truth, which they connect with the living actors in the scenes portrayed. Pictorial preaching is very effective. Familiar illustrations, aptly setting forth the truth to be impressed, are readily comprehended. The use of illustration is an art that must be cultivated in preaching to the Chinese. Their range of experience and modes of thought being different, the illustrations used must be such as they can comprehend. For this purpose it is necessary to study their manners and customs, habits of life, and folk-lore, that incidents and metaphors may come spontaneously to aid in impressing the truth. The living word has power continually, and when clearly explained and aptly applied, fails not to touch the conscience and instruct the heart. The general intelligence of the native Christians is sometimes underrated. There are in Canton to-day churches where the best efforts of our leading preachers literally reproduced would be well understood and appreciated. The various grades of intelligence represented, however, make it difficult to benefit all equally, and require careful preparation on every occasion. They are often keen critics, and readily perceive the difference between diffuse and prosy discussions and terse, clear-cut, animated presentations of the truth. A preacher, to be successful, must be earnest and practical; he must acquire a varied and expressive vocabulary, and invite judicious criticism to avoid undignified expressions and

faults of manner and pronunciation; he must learn to think and compose readily in Chinese. Some go through the slavish process of thinking in English and mentally translating. This gives them an involved and hesitating manner that works seriously against their effectiveness. Others speak with an English idiom which renders their sentences awkward and involves tedious circumlocution; while still others, mistaking coarseness for simplicity, acquire objectionable phrases, which strike harshly upon the audience and mar the good effect of their discourses. Constant, painstaking study will provide a man with a good vocabulary, and careful attention to tones and idiom will give a freedom and accuracy that will make him an effective speaker. The fluency and power which English and American missionaries have acquired in preaching to the Cantonese, attest the fact that a man with natural gifts may become as eloquent and persuasive in the use of Chinese as of his own mother-tongue; and examples might be given of some who far surpass in Chinese their English performances.

The instruction of the native church is not only a privilege that should be highly esteemed, but a work of the deepest importance. To establish them in fundamental truth, to build them up in knowledge and faith, to give them symmetrical views of their duties and relations in life, to arouse an aggressive spirit and move them to active work for others, form a task to which the preacher must bend all his energies. To aid in the accomplishment of this, he must bring all his natural talent and the wisdom gleaned from his own and the experiences of others. By Bible-classes and by private

lessons, by Sunday-schools and special services, by employing those more advanced to teach the beginners, by closely observing their methods and guarding them from error, by suggesting special lines of study and urging active efforts continually, the latent powers may be developed, and active, self-reliant churches be raised up.

The second great department of the preacher's work is proclaiming the Gospel to the heathen, which usually forms the burden of his labor for six days out of seven. To become a successful preacher to the heathen requires peculiar talents and special powers of adaptation. No stereotyped form can be prescribed; no prearranged plans can be depended upon. Circumstances, as a rule, determine the course in each particular instance, and great tact and versatility are required to improve to the utmost each occasion. In Canton this preaching is done in the chapels referred to. Open every day, the people come and go incessantly, never the same audience from one day to another. Streams of impressionable humanity pass continuously under the range of the preacher's voice. How to arouse them, to interest them, to persuade them, are the great questions. The Bible is the foundation of every discourse, it is true, but it is an unknown book to them; its source, its history, its claims, its demands, its doctrines, are alike unknown to them. The preacher appears not as one clothed with authority and speaking the oracles of divine wisdom: he is a stranger or a barbarian to them. He speaks with fluency, it is true; but so do their professional story-tellers and their preachers of the sacred edicts. How to begin, circumstances must determine. Sometimes in a conversational manner he

inquires the name, age, and occupation of some one near him, and thus leads up to a general discussion. Again, holding up the Bible, he declares it to be the fountain of truth coming from God, and asks them to listen to its teachings; or, proclaiming himself a preacher of Jesus, a name now widely known, he proceeds to give a succinct account of His work. The simple, dogmatic statement of doctrine is seldom effectual; they receive it without dissent, but regard it simply as his creed, with which they have no concern. Some common ground must be sought; some accepted doctrine of their own must be brought forward, and accepted, modified, or denied. Their doctrine of filial piety may be introduced, its errors pointed out, and the Christian precept developed. Some teaching of their sages is quoted, and their attention arrested; or some incident of the day is seized and made the text of a practical discourse. For instance: in the city of Shiu-kwán a man resorted to a much-frequented shrine in the suburbs and proceeded to worship. Placing his incense and gilt paper on the altar, he arranged a semicircle of candles on the ground behind him, and within this magic line prostrated himself before the idols. Clad in long robes, the skirt of his tunic, coming in contact with the candles, was soon ablaze, and before help could reach him, he was burned to death. The occasion was immediately improved by the missionary, and a thrilling appeal addressed to his audience founded on the passage, "The heathen shall perish in the presence of his gods."

Near the same city is a celebrated monastery, Nam-wa-tsz, in which the mummied body of Luk-tso, the

sixth and last patriarch of the Buddhist church in China, is enshrined. In times of drought he is carried in procession twenty miles to the city, and prayers made to him for rain. On one occasion their petitions were unavailing; no rain came; and a second procession was formed, and special efforts made to propitiate the powers above, but all to no purpose. The people became sceptical; and the priests, fearing for the reputation of their deity, issued a manifesto stating that Luk-tso was subject to Sheung-ti, the Supreme Ruler, and could send rain only by his permission. This being the name for God used by the missionaries there, copies of the proclamation were obtained, and the whole occurrence used as a powerful argument to prove the inferiority of their deities, and to urge the people to worship the Most High, whom their priests had declared to be supreme.

Familiarity with their Classics and the ability to quote freely from their Sacred Books is of great advantage. Their respect for these books is such that any apt quotation strikes them favorably, and gives the preacher a standing at once as one who has studied their books. Many passages from the Classics are in constant use in the form of proverbs, and are often brought forward to cap the climax in an argument, to settle a dispute, or emphasize some important statement; and the judicious use of one such quotation will often have more force than any amount of logic. One's position as a scholar, in their eyes, being established, every other statement will be received with favor. Proverbial sayings abound, some of them most terse and pithy; and it sometimes happens that a native, who has followed a

labored argument and perceived its force, though the audience were all at sea as to the drift of the discourse, has cleared up the whole subject and drawn exclamations of intelligent assent from many by the timely utterance of some simple, hackneyed proverb. The direct inculcation of saving truth is the one aim of the preacher; and though it may be possible to interest an audience for hours, yet, if he fails to present to them some central truth of salvation, he has failed in all. He repudiates the name of a mere narrator of tales, by which he is sometimes called, and disowns the character of a teacher of Confucian morality, which many well-disposed but ignorant people ascribe to him, rejoicing in the title of Preacher of Jesus; yet, if he fails to present the way of salvation through Christ, he differs but little from the characters disowned.

When the time is limited, and the audience constantly changing, the most effective method is often the simple statement of the way of life, insisting on its practical bearings upon each, and urging them, with all the earnestness and power at command, to examine the doctrine and prove its truth.

All preaching must possess the prime characteristic of singleness of aim; and every incident or illustration, every reference to Chinese customs or literature, every thrust at popular superstitions, must tend in a clear, pertinent manner to that one point. Some adopt the method of writing the text in large letters on the blackboard, sometimes placing a passage from the Classics opposite for the purpose of comparison and contrast. This has its advantages: it brings the special subject

directly before the minds of scholars especially, and enables them to carry away in exact form the passage explained. Frequent repetition is inevitable from the nature of the audiences, but usually with some shade of difference, while rapidity of thought and readiness at retort are in constant demand. The preacher is always liable to interruptions from those who wish to ask questions or bring on discussion. Unless in special cases, all are requested to wait until the discourse is ended, and then full opportunity is given. These interruptions come from two classes: those who are struck by some statement and wish for more light, or who have long been thinking over some point and take the first opportunity to bring it forward. To such it is a pleasure to give all the satisfaction possible, and the statement of their difficulties is often the entering wedge for a direct appeal to all present. There is another class, however, captious cavillers, often shallow, dogmatic fellows, who haunt the chapels and bring forward, in a sneering or boastful way, what they consider unanswerable objections. A few preliminary questions soon show whether they understand what they are talking about, and whether they are sincere in their inquiries or only come to make trouble; and the preacher's course is shaped accordingly. It is often easy to expose their ignorance and involve them in contradictions; and the people, always alive to the ludicrous side of things, heartily enjoy their discomfiture. Having gained the good-will of the audience in answering some sneering objector, the way is often open to impress with peculiar force some deep and practical truth.

At the time of the literary examinations, and especially on the occasion of the great triennial contest, the city is filled with students to the number of tens of thousands. Special efforts are made to reach them, and as they attend the preaching-halls the most strenuous exertions are made to interest and, if possible, lead them to a study of the truth. Drawn chiefly by curiosity, they come in large numbers, often express high appreciation of the discourses heard, and obtain supplies of books for closer study of the doctrines. By this incessant proclamation of the truth, the Gospel has been widely published, not only in the city, but to thousands from other parts of the land. The chapels are known for many miles around; and the missionaries, as they pass through the streets, are hailed as the "Preachers of Jesus," and the name of the particular chapel to which each belongs is given. Personal peculiarities are often noticed, and nick-names given to the preachers, such as "Great-eyes," "Smooth-head," "Goat's-beard," etc.; and as they pass to and fro, the individuals so characterized may hear their style and use of Chinese freely criticised by the public, sometimes in a manner quite flattering to their self-esteem.

A peculiar proof of the great influence of this chapel preaching is seen in the many preaching-halls established by the Chinese to counteract them. Near each Christian chapel may be found a room, fitted up in much the same style, where men employed by the gentry or literary associations discourse upon Confucian morality, taking up in succession the themes of the "Sacred Commands," written by the Emperor Kang-hi.

In these sixteen apothegms, condensed into sentences of seven words each, are set forth the principles of social and political morality. Kang-hi commanded them to be read in the public halls on the first and fifteenth of each month; but this custom had fallen into general disuse in Canton, until the preaching of the missionaries led to its revival. Each subject is illustrated by a number of tales, more or less pertinent, which the speaker usually reads and explains in an indifferent manner without any of the fire and zeal that inspire the Christian preacher.

The desire ever uppermost is to bring the Gospel to as many people as possible; and to attain this end, long tours of itineration are made through the interior. The points aimed at, in the first place, are the mission out-stations, where the schools, chapels, and companies of Christians form centres from which to reach the country adjacent. At each of these points, the infant churches gathered demand the first attention. Together with candidates for baptism and inquirers in the search for truth, they are formed into classes for Bible study, and, assembled for services in preparation for the sacraments, are given special instruction. The news of the missionary's arrival spreads rapidly, and the little rooms for worship will often be daily crowded by people who wish to see and hear him. Throughout the country, he is an object of the greatest curiosity, and is everywhere followed by throngs of people. Among them will be found gamblers, idlers, opium-smokers, and other ruffians, who "neither fear God, nor regard man," and are the source of constant trouble and annoy-

ance. Destitute of all respect, they push their way and rudely accost the missionary, often using the most insulting language and uttering the vilest slanders against Christians and their doctrines. They are the scourge of every town and village; and at their instigation, the boys, always ready for a frolic, join in a jeering chorus, in which they declare, in rhyming couplets, every form of punishment, from drowning to decapitation, to await the "foreign devil." Patiently waiting till they have exhausted their fund of rude jest, or seizing a favorable opportunity to administer wholesome chastisement to some of the ringleaders, the missionary pursues his way. To every inquiry as to the object of his visit, he exhibits his books and proclaims his mission. "What do the books teach?" they ask. "The doctrines of Jesus." "Will you explain these doctrines to us, as we do not understand them?" "With the greatest pleasure, if you will find a suitable place in which to speak." Immediately they lead the way to the town hall, or to a temple, or to an open space under the village banyans, great trees that spread their giant arms over nearly half an acre, and roof the space with thick foliage. A table is brought out and a platform erected; and when all is in readiness, the request is repeated somewhat in the form of a command, "Now preach to us." Mounting this temporary stage, the preacher appeals to the elders and scholars to restrain the rabble and secure attention from the people, and receiving their assurance of help, proceeds to unfold the message he brings in the simplest and most attractive manner he can command. Appealing to their intuitive beliefs and their practical experience,

he draws forth many tokens of assent; and leading them up from the low level of their daily life, from the dreary uncertainty and sordid practices of idol worship, appealing to the longings they feel, and the burdens of sorrow and hardship that press upon them, he points them to the Healer of all woes, *their* Saviour. Oftentimes a hushed silence falls upon them, the noisy prattle of the children will be hushed, the women will gather in groups on the outskirts of the throng; while, inspired by the Spirit of Him who spake as never man spake, the preacher, yearning for the salvation of these people, who but now hooted at and insulted him, holds that heathen audience spell-bound as he unfolds to them the unsearchable riches of Christ. No sound is heard but the rustle of the leaves on the boughs above him, or the subdued tone of some old woman as she repeats his words to one less intelligent at her side; and as the final appeal, given with all the power and earnestness which a knowledge of their hopeless state can infuse, closes the discourse, nods of assent and remarks addressed to each other, such as, "Good doctrine," "Words from Heaven," "I wish to hear more of it," indicate the impression made. Such experiences are not usual, but are sometimes given to cheer the earnest heart. In a distant market town, after a long and toilsome day, in which more than a thousand books were sold, and several addresses made, a man came and asked me to his house. He had bought a New Testament, and, gathering his farm hands in, asked for special instruction. When delivering the first sermon ever preached in Chik-Hom, an old man came up to the temple door

where I was standing, and displayed the greatest joy in seeing me there. He took the Gospel of Matthew when I had finished, and harangued the people in their own peculiar patois with great vigor. Inquiring his name, I found him to be a Christian returned from Australia; and he is now the leading man in the church in that town. Oftentimes the people throng the boat in their eagerness to see and hear, until sheer physical exhaustion compels us to close the doors. After a busy day in the large city of Lung-kong, a messenger with a boat appeared with an invitation to visit the house of the Lees, the leading family in the place. Such an invitation was not to be slighted; so, in spite of fatigue, I accompanied the man, and was politely received. The opportunity was improved by communicating as much Christian knowledge as possible, the immediate result being profuse thanks and subscriptions for a religious newspaper. In the mean time a boat-load of ladies had gone to the barge to visit the missionary ladies there, taking with them, as a propitiatory offering, a dish of fried silk-worm grubs, which were presented as a great delicacy, the ladies laughing at the reluctance shown in accepting them, and eating handfuls of them with great relish to show how good they were. They left them on their departure, assuring the ladies that they would soon overcome their aversion and find them delicious. They were given to the barge-men, who fully appreciated their good fortune.

As we go to these remote towns, where no living voice of Christian teacher has ever been heard, an indescribable feeling of pleasure and responsibility is felt

in speaking the words of life to those who hear them for the first time. Sometimes the place selected is a temple with a broad court in front, and standing on the projecting ledge of the granite door-way, a vast concourse of people may be reached; or, invited to occupy the space inside, a position is taken in front of the idols. The smoked, begrimed images and the *débris* of pagan worship suggest a subject. It is a significant fact that abuse of the idols seldom calls forth much resentment; and often, after exposing the folly of such worship, and showing that the images are merely blocks of wood or clay, the response will come, "True; they are of no use." There is a lurking unbelief which responds to every appeal to abandon such folly. Great care, however, is necessary in dealing with ancestral worship and the authority of the sages. Many an hour has been spent in a heathen temple expounding the word of God, the only complaint of such use of the place coming from the fortune-tellers or sorcerers, who, seeking a sheltered place, find the crowds that come to listen to the preaching encroaching upon their space. These shrewd deceivers, who trade upon human credulity, sometime cross weapons with the preacher, who meets them with sarcasm and ridicule such as their system of deception requires; under the fire of which, they usually retire in confusion, amidst the laughter and derision of the company. In towns where tens of thousands of people gather to attend the market, services will be held four or five times at different points, and in some cases, missionaries have preached seven times in one day to different audiences.

On evangelistic tours a supply of books and tracts is always taken, and proves of advantage in many ways. The man who travels empty-handed is an object of suspicion to the people. He is thought to be a spy, a political agent, it may be, of some hostile government, come to inspect the location of the cities, or he is searching out the luck of the land. The absurd belief prevails that foreigners, especially those with blue or gray eyes, can see as far into the solid earth as Chinese can into clear water. They firmly believe the hills to be stored with precious metals, the property of the Dragon; and hold that the presence of these treasures brings good fortune to the surrounding country. In every journey into the country, and every expedition to the hills, the foreigner, with his superhuman powers of sight, is supposed to be prying into the rocks and ravines, in search of these precious objects. These foolish superstitions are often the source of amusement, but more frequently of annoyance and sometimes of danger. A man with a taste for geology would soon excite a mob against him, if he persisted in chipping off bits of rock as specimens for his collection. Many places are now shown where foreigners have stolen the luck of the land. Near Lien-chow, on a prominent hill, is seen a pagoda; at its base a few years ago stood a fine cypress-tree. A company of Americans ascended the hill to view the country, and carried away a few sprigs of cypress. A few months later the tree died; and the people believe we caused its death. Near the same city a man with botanical tastes was accustomed, in leisure moments, to roam the hills in search of rare plants; and

the people say he found a beautiful white stone of untold value, which he carried off with him. Another, whose walks were frequently taken in one direction, was accused of penetrating the depths of a hill and extracting a hidden gem in the shape of a golden pig. Points along the river are shown, where stones that rose with the rising water were carried off; and one beautiful specimen of variegated marble is shown with great pride. It forms a step in a causeway over a stream, and some foreigner, not a missionary, attracted by its beauty, wished to appropriate it for a garden seat; but the whole village turned out in force and demanded its restoration. I have been taken aside in a mysterious manner by old men, and asked to point out the location of buried treasure, and requested to enter caves where spirits were supposed to guard deposits of gold or silver, who would wreak vengeance on Chinese intruders, but would not dare to harm a "foreign devil." Botanical researches are not often obstructed; the people being great herbalists suppose the plants collected are for medicine. We cannot walk along the river bank, or ascend a mountain, or explore a cave, without a throng of people following to keep watch over our movements; and it often requires great tact and judgment to allay their suspicions. A bag of books indicates some definite employment, and, aside from the good done in their distribution, disarms suspicion in a great measure. The wide dissemination of Christian literature has ever been a marked characteristic of Protestant Christian effort. In the early days books were bestowed gratuitously, but in recent years are mostly sold. The reasons for

this change are many and obvious. It was found that in gratuitious distribution most of the books fell into unworthy hands, while those who could appreciate them, failed to obtain them. It was customary, after preaching in a town, to distribute in printed form the substance of the doctrines proclaimed; and in many cases the rush and scramble for the books would cause such utter confusion that some have been known in despair to toss the books into the air, to be caught by those who could reach them, much as you would throw a handful of pennies among a crowd of beggars. The books thus obtained would be sold for waste paper and used for wrapping parcels, in a way that the least esteemed of their own writings would not be used. The object being not simply to get rid of the books, but to secure their perusal by the people, the plan of selling them at a nominal price has been adopted; and tens of thousands every year are thus disposed of. It is not the most pleasing occupation that a minister of the gospel could choose, to travel through the country with a bag of books over his shoulder; nor is it always soothing to his feelings of dignity and pride to spend from four to six hours a day in squeezing through the unsavory crowds of the market towns, offering tracts to people at half a cent each, and be compelled to submit to all the annoyance and insult which such work entails. But the disciple is not above his Lord; and such experiences, though often humiliating, are a part of the price, and are cheerfully endured for the sake of Christ and the myriads for whom He died. The books, as a rule, are received with respect, their reverence, which regards

all printed matter as sacred, securing this. I have seen a man, in a spirit of bravado, buy a book and calmly burn it before the crowd; but this action was turned to account in showing that its contents were indestructible, and would live unharmed by the fire he had kindled, or the fiercer flames of passion and bigotry. By means of these books the truth has been carried to thousands whom the living voice could never have reached; and many instances of conversion through this agency have come to cheer us. Many of the books we carry have received the divine seal as the means of leading men to the Saviour; and every time they are given forth, the thought of what they have done for others comes up as the pledge of blessing to those then receiving them. Many are purchased by ignorant peasants, who carry them to the village school-teacher in some distant mountain hamlet, and he in turn will read them to the whole village assembled. Penetrating to unfrequented towns the missionary is often treated with great indignity. His colored glasses, worn to protect the eyes from a fierce tropical sun, arouse suspicion; and as he stands on an embankment, discoursing to the people who never heard the glad tidings before, a youth, spurred on by his companions, snatches the glasses from his eyes, and, eluding swift pursuit, escapes, involving the preacher in much discomfort for the remainder of his journey. Petty thefts are often perpetrated; handkerchief, gloves, and umbrella, which the glare of the sun renders indispensable, being taken. On a bright August day a missionary was sitting on a stone altar discoursing to a large company, his white umbrella carefully placed

under him. It awakened the cupidity of some men, who quickly concocted a plan to obtain it. Pushing up through the throng, one of them called for a book, holding out the money, but at such a distance that the missionary was compelled to rise to receive it. When he sat down the umbrella was gone, and all efforts to recover it proved unavailing; a walk of several miles under a blazing August sun, unprotected, being the immediate result. Crossing a ridge of hills on the remote borders of the province, a missionary came upon a stream never before traversed by a white man. Travelling alone, he took passage on the barge that was starting for a city lower down. Some ill-disposed people worked on the superstitious fears of the passengers until they made the demand for the boatmen to put him off. Scarcely more fortunate than Jonah, he was unceremoniously deposited on the bank, with his baggage beside him, in an unknown region, in the midst of a pouring rain. Whilst seeking for shelter, he was recognized by a man who had heard him preach near Canton, and invited to his boat. The fact of his presence becoming known, the bank was lined with curious crowds, and the thrifty boatman was driving a brisk trade, by charging a small fee for a sight of the "red-haired devil," until his receipts were suddenly cut short by the command to push off.

To the lover of natural scenery in its grander aspects, these journeys through the interior possess many attractions. Leading to the mountainous districts of the borders, they introduce him to regions of wondrous beauty. Rivers winding through most attractive scenes,

with narrow gorges and passes of strange and picturesque formation; mountains of endless variety in shape and shade; caves of unknown depth, sparkling with infinite forms of beauty; and waterfalls where streams leap hundreds of feet, afford continuous delight. The scenery on the northern border of the province is worthy of a place beside the more celebrated mountain groups of other lands. The dividing ridge is pierced by passes, indented by deep ravines, throwing out spurs and groups in endless diversity of formation, some of them extending long distances to the south. In the study and exploration of these is found relief from the worry, the annoyance, and the severe moral and physical strain of work among the towns.

The results of this wide-spread preaching through the interior towns and villages are becoming every year more apparent, in the general extension of knowledge, and the openings that come for permanent stations.

CHAPTER XIII.

EDUCATIONAL WORK.

THE Chinese, with their inborn respect for learning, appreciate, in a measure, the good effect of the schools opened. A literary people themselves, they have many schools, but nothing like a general system of education in which all may be benefited; so that a large number remain in ignorance, unless free schools afford them the advantages of education. In this way, a wide field is opened in the line of teaching, in which the energies of many missionaries and a large staff of native teachers are engaged. Schools of several grades are in successful operation.

There are, in the first place, the primary schools, which are mostly for day-pupils, a small fee being required for admission. This class is again divided into those for boys and those for girls, the two being always kept distinct, as it would violate the first principles of propriety for boys and girls to attend the same school. The type of boys' school current among the Chinese is of a fixed character; all are on the same model, and the same course of study prescribed for each. The pupils begin at the age of five or six, and are set to learn the "Trimetrical Classic," composed in a style far above their comprehension. It begins with the nature of man, and

the necessity and different modes of education. The first sentence contains the remarkable statement, *Yan-che ch'oh, sing pun shin*, "Men at their birth are by nature radically good;" and goes on to say, "Though alike in this, in practice they widely diverge;" and, "If not educated, the natural character grows worse." The next book put into a boy's hand is the book of the "Hundred Surnames;" and the third is the "Millenary Classic," which stands unique among all books, in that it consists of just one thousand characters, no two of which are alike in form or meaning. Its author lived in the middle of the sixth century; and the story of its composition is that it was prepared by command of the Emperor in a single night, under fear of condign punishment; and that the mental exertion of composing an ode of a thousand characters, not one of which could be repeated, was such as to turn the writer's hair white. The opening lines are, —

> "The heavens are sombre; the earth is yellow;
> The whole universe was one wide waste."

The "Canon of Filial Piety" is then studied, a book attributed to Confucius. The first section treats of the origin and nature of filial duty, and closes with a quotation from the "Book of Odes," —

> "Ever think of your ancestors,
> Reproducing their virtues."

The teachings of this book are enforced by many examples, of which twenty-four have been collected and widely disseminated, of which the following are specimens: —

"Ng-Mang, a lad eight years of age, who lived under the Tsin dynasty, was very dutiful to his parents. They were so poor that they could not afford to furnish their bed with mosquito-curtains. Every summer's night he would draw the myriads of mosquitoes to himself; and although there were so many, he would not drive them away lest they should go to his parents and annoy them. Such was his affection. . . .

"In the Chow dynasty, there flourished the venerable Lai, who was very obedient and reverential toward his parents, manifesting his dutifulness by exerting himself to provide them with every delicacy. Although upwards of seventy years of age, he declared that he was not yet old, and usually dressed himself in party-colored, embroidered garments, and like a child would playfully stand by the side of his parents. He would also take up buckets of water and try to carry them into the house; but feigning to slip, would fall to the ground, wailing and crying like a child. All these things he did in order to divert his parents."

In imitation of the Chinese, and to command their favor as far as possible, primary books for Christian schools have been prepared on a similar plan, but in a style easily understood, some being in the colloquial dialect, and every sentence brought within the grasp of the child's intellect. Utilizing whatever is purely Chinese, as far as it is available, the same methods of study are continued. The pupils become familiar with their lessons by shouting them out at the tops of their voices. Their memories are cultivated and used to store up mines of Christian truth; but care is taken to avoid as far as possible the evil of using the memory to the exclusion or detriment of other faculties. Other branches are taught, and special pains taken to exercise the reason, and teach them to think for themselves. Among the

three thousand pupils in these schools are scores of unusually bright boys and girls, whose perfect recitations and ready answers show the solid progress they have made. These schools, taught by Chinese teachers, are visited once or twice a week by the missionaries in charge, and the pupils examined on the studies pursued. One by one they come to the desk, make a graceful bow, and turning their backs on the teacher, who holds the book, repeat with glibness the long lines of characters which appear like meaningless hieroglyphics to the uninitiated. This is called *pui-shü*, "*backing* the books," that is, turning their backs to recite. They are then examined as to their understanding of the lessons so perfectly repeated. Then copy-books are inspected, and their writing criticised. The study of the Bible occupies a portion of each day, and easy catechisms on Old and New Testaments fasten the main points of history and doctrine in their minds. A little history, geography, and arithmetic is given, and lessons in singing, of which they are very fond.

The schools for girls are on the same general plan as those for boys. Female education is not a thing unknown in China. In the first century of our era, the "Great Lady Tsao" was made preceptress to the Empress, and wrote the first work on female education ever published in any language. It was called "Nü-kai," or "Female Precepts," and has formed the base of many succeeding books on the same subject. The names of authoresses mentioned in Chinese annals would make a long list. In Canton are found native schools of a high grade where girls are taught, and private tutors are often

employed to give instruction to young ladies in their homes; so that girls' schools are not an entirely new idea in this part of the Empire. Great prejudice was encountered in the beginning, and a general unwillingness manifested to intrust their daughters to the care of foreign ladies, but these have been overcome to such an extent that schools in larger numbers than could be efficiently superintended might be opened. Each school is a fountain of great good to the neighborhood. A few may be heard who decry the education of girls, and depict all sorts of evils to husbands, parents, and brothers that will surely follow; but the immediate relatives seem proud of the attainments made, and express their gratitude profusely. On the occasion of each visit of the lady in charge, after the school-exercises are finished, a general meeting for women is held, men being rigidly excluded, which is attended by the relatives and friends of the pupils, often in such numbers as to fill the room to overflowing.

By means of these schools the Gospel is penetrating the homes of the people, and thousands of young people growing up, not only with a good knowledge of Christianity, but with an intellectual belief in its truth, and in many cases a sincere acceptance of it as their own. As far as possible the pupils attend church on Sabbath, and every year some scores of girls and women, the fruit of this work, make public profession of Christ. The schools are graded, and rewards of merit bestowed at the close of each session, under the stimulus of which, increased diligence is secured. Thorough examinations are held at the close of the

year, and the results published. Actual teaching to any great extent in so many schools by the missionaries is out of the question; and the routine work in these thirty-five schools for girls and fifty-five for boys is assigned to Chinese teachers, whose stipend is frequently made to depend upon the number and proficiency of the pupils. Steeped in the intense conservatism of their nation and wedded to stereotyped forms, it is often difficult to awaken a spirit of progress among these teachers, yet some are found who enter with enthusiasm into the plans of the missionary and readily adopt advanced ideas.

The question as to the wisdom of opening boarding-schools for boys — where their whole support is furnished gratuitously by the Mission — is, in Canton, usually answered in the negative. There are, however, several schools of an intermediate grade connected with the Presbyterian and German Missions, where boys are received as boarders on the payment of a small fee. These schools, in the same compound with the missionary's house, are under his daily supervision. The pupils are selected with care, chiefly from Christian families, and receiving more thorough and systematic training than it is possible to give in the day-schools, are proving these schools to be efficient adjuncts to the more advanced departments.

The most important school in Canton, at present, is the Female Seminary of the Presbyterian Mission. Under the successful management of Miss H. Noyes, this school has reached a high degree of efficiency. Superior talents and great executive ability, perseverance, zeal, and wonderful tact, combined with perfect

unselfishness and a grand scope for her varied gifts, make this noble lady one of the great educators of the time. Founded thirteen years ago, the school has repeatedly outgrown its accommodations, and is now provided with a fine three-storied building, planned and superintended in its construction by the lady in charge. For convenience, comfort, and space, it is all that could be desired, and will furnish good accommodation for over one hundred pupils. Beginning as a boarding-school for girls, two departments have been added, one for women, and the other for smaller girls in preparatory classes. These departments are all united under one roof.

The fundamental idea is that the school should be an educational institution in the strict sense of the words; and to attain this end, all side issues have been excluded, and all the strength available expended in giving the pupils as full and as thorough an education in the Christian sense as possible. On the principle that we come to supply the Chinese with what they lack, no attempt has been made to teach sewing or embroidery. In these the Chinese excel; and in their homes, or from their own people, they can acquire a better knowledge of such industries than could be given in the school. So too with cooking and all forms of manual labor. The Chinese are not a rude or unskilled people: they have carried many of the industrial arts to a higher perfection than most nations; and Christian missionaries should not waste time in doing for them that which they can do as well, or better, for themselves. Habits of cleanliness are insisted upon, and each girl required to keep her

room in order and see that her wardrobe is in good condition. The order and neatness of everything about the school is a perpetual lesson to those who come from the slovenly, comfortless homes of the people.

Four Chinese ladies are employed as teachers, all of them graduates of the school and eminently fitted for the work committed to them. The head-teacher, Mrs. Ng-shuk-un, is a young lady of unusual acquirements. Her accurate knowledge of the Bible is above that of most preachers in Christian lands, and the clearness and ease with which she expounds the Word is astonishing. Her accomplishments in a purely Chinese line are equally remarkable. In knowledge of classical and general literature, in penmanship and composition, she would take high rank among native scholars. Combined with these talents, she possesses a gentle, patient spirit, deep and earnest piety, and a heart that yearns for the conversion of her numerous family relatives, among whom she stands alone as a follower of Jesus. In the preparatory department is Mrs. Sun-look, the widow of one of the elders, and a deaconess in the church. Gentle and motherly, she wins the hearts of all the children, so that they cling about her and weep when the time comes for them to be transferred to the higher grade. The religious influence of the school is of the best. No undue pressure is brought to bear upon the pupils to lead them to a premature profession of the Christian faith; but as a matter of fact a large proportion of them become Christians, not in name merely, but, as their faithful witness for Christ in the face of great persecution shows, in heart and in life. When

the new school building was erected the girls requested that one room should be set apart as a place of prayer; and a small apartment, in the southeast corner of the third story, is the room now hallowed by many tender associations. The first prayer after the completion of the building was offered there, and the girls — alone, or in companies of several, as the Spirit moves them — betake themselves to this quiet corner to pray for themselves and those dear to them. Its window opens toward the New Jerusalem, and the holy incense of pure and loving hearts ascends continually. Since the founding of the school one hundred and ten have united with the church, many of whom are now found in important positions, as Bible-women and teachers, and as the wives of native preachers and prominent men in the church, where, as mothers of Christian families, they are training up their children to serve the Lord.

The course of education pursued in this school is systematic and thorough. Besides the elementary branches taught, those who take the full course in the girls' department are taught arithmetic, geography, astronomy, chemistry, history, natural philosophy, natural history, and natural theology. In addition to these, a full course in the ordinary Chinese studies is given, with writing and composition in classical Chinese. In the purely religious department, they study "Bible History," in five volumes, "Peep of Day," "Pilgrim's Progress," Dr. Plumer's "Rock of Our Salvation," translated, "Christianity and Confucianism Compared," and several other good-sized books; and to crown all this, they commit the whole New Testament to memory

so that they can repeat it from Matthew to Revelation without mistake or hesitation; and in the case of the last class that graduated, which consisted of six remarkably bright girls, they added Genesis, Exodus, Psalms, Proverbs, and Isaiah, — all of which they could repeat from memory and give a very good general explanation of the whole. It is impossible to overestimate the good effect of such training. These stores of Scripture knowledge ever remain with them and exert a powerful influence over their lives.

In the women's department the material to work upon is very different. They come at a more advanced age, some of them thirty, forty, fifty, and even sixty years of age; and old ladies of seventy and more have been received. One of these, with silver hair, seventy-eight years of age, was the mother of a Methodist preacher, who was stationed at some point in the interior where he could not teach his mother as she desired. He sent her to this school, where in a few months she gained so clear a knowledge of the truth, and gave such conclusive evidence of her sincere faith in Christ, that she was baptized, and a few months later passed upward to her reward. Many of these women show good powers of acquisition, and after a course of three years become so familiar with the Bible that they are qualified to act as assistants to the ladies in the work among the women. The ranks of the Bible-women are constantly recruited from this department of the school, their special qualifications being tested during vacations, when they are sent on missions to the country or to work in connection with the day-schools.

This school is a fountain of light to the women of Canton, and should be vigorously sustained that it may become increasingly a power in the land. The wisdom of the superintendent is in nothing more evident than in the reception or rejection of applicants. No unworthy person has ever effected an entrance, so that the school has the absolute confidence of all who are familiar with its working. The high estimation in which it is held by the community in general was shown in the large concourse of over three hundred people assembled at the dedication of the new building. These were not simply native Christian and foreign residents, although every mission and church was represented; but many from the ward in which it is located and from the offices of the mandarins were there. Several of the magistrates attended in person; others, the Viceroy among them, were represented by special deputies; and all expressed in terms of highest praise their appreciation of the methods and objects of the school.

The best means to raise up and educate a native ministry has been a question of vital importance in the whole course of missionary effort. It is perfectly evident to every one who has given the subject the least thought, that in such a field as Canton it is simply impossible for missionaries to be sent in numbers sufficient to reach the myriad population. The great aggressive work of the future must be done by natives of the country. Steps have already been taken in this direction, and the staff of native assistants now enlisted shows the progress that has been made. Hitherto various methods have been pursued to attain the one

great end which all are seeking. Three missions have training-schools and theological seminaries, where systematic instruction is given. The one connected with the Presbyterian Mission has been in existence for many years, but only within a very recent period has it assumed a distinctively theological character. For years young men were received and taught without reference to their Christian character; and the wild hope that by some hot-house process they could be developed into preachers, failed of realization. The evils of the old *régime* being manifest, new regulations were adopted. The first requirement now is that only Christian young men, introduced and vouched for by some member of the Mission, can be received; and further, that those who look forward to evangelistic work shall be formed into a distinct class, admission to this class being granted only after satisfactory examination by the Mission as to their piety and general fitness. A course of three years is then prescribed, at the end of which period they may, after full examination, be employed as preachers. To guard more fully against unworthy men, a committee consisting of three of the most trusted of the older assistants is appointed to inquire into the moral character and conduct of the candidates; and only after their favorable report are the applicants admitted. After being accepted a three-years course of further study is prescribed, and examinations appointed at the end of each year, their promotion and increase of salary depending upon the result of these examinations. The course laid down embraces the following subjects: —

First year. — A sermon in classical style and one in colloquial, on texts assigned by the Mission. The Shorter Catechism to be memorized. Exegesis, Galatians. Theology, one volume. Evidences of Christianity. Natural Theology, one volume. Chinese Classics, Mencius.

Second year. — Sermons as before. Exegesis, Hebrews. Confession of Faith. Theology completed, two volumes. Natural Theology completed, two volumes. Discourses on Mark, one volume. Chinese Classics, Book of History.

Third year. — Sermons as before. Church Government and Discipline. Exegesis, Gospel of John. Church History. Life of Christ. Chinese Classics, Book of Odes.

After this course has been completed an interval of three years elapses, at the end of which a further course for the highest grade of assistants is laid down, on the completion of which they may be examined by Presbytery and admitted as licentiates. In this way, a force of well-trained men is being raised up.

In the theological school of the two German Missions young men are trained in exegesis, dogmatics, homiletics, common history, sacred history, and the ordinary branches of learning. Many of them are keen students, and work for them amply repays the labor expended. Several of their more promising young men have been educated by the Basel Mission, and are doing good work as ordained pastors.

The Wesleyan Mission pursues a different plan, and from the more advanced pupils in the day-schools, or from among the promising young men in the church,

selects a class called student preachers. These are placed in the chapels under the supervision of the missionaries, and associated with the older assistants. They are employed in the beginning as chapel-keepers or colporteurs, and courses of study laid down for them from year to year. By a system of competitive examinations at the end of each year they are graded and classified. Once admitted to a certain class, they are in the way of promotion. In this way the work of training young men falls equally upon the different members of the Mission; and changed about from one chapel to another, they receive impressions from each. There is a charm about this method, and an emphasis laid on the personality of the missionary that leads him to bring all his influence to bear in developing and directing the mind of his pupil. Written examinations are required, the pupils of one being examined by the other members of the Mission. The course of study is very similar to that pursued by the Presbyterians, and the standard of scholarship attained about the same in both.

In the Baptist Mission, the assistants and all who wish for instruction are gathered into classes for a certain period every month, and are taught by the missionaries, who prepare special courses of study, through which they carry them. At the end of the course they return, the preachers to their churches and evangelistic work, and the others to their various occupations, and at the time appointed come out for a second course. In this way a large number are trained in general knowledge, who, when the call comes, are prepared to act as preachers or colporteurs.

In addition to the above methods, private classes are often held by the missionary in his house, in which special courses of study are pursued. On one occasion a number of the older preachers came to me with a request for such a class; and for a long period three evenings in the week were given up to the systematic study of the Gospel of John, from twelve to twenty young men joining voluntarily in the course. This spontaneous request indicated a desire for instruction that greatly added to the teacher's zest in imparting it. In connection with the out-stations classes are often formed, when the missionary, selecting some central point, gathers the preachers and members from a certain district for a month's study of the Bible. Great good results from these special methods. The contact of minds of widely different character, the phases of thought brought to light, and the forms of practical truth emphasized by each, give one a deep insight into their mental characteristics and modes of reasoning. At one such assembly, the question of memorizing the Scripture was brought up; and a young man appeared who undertook to learn the Gospel of Matthew in three days. Much interest was displayed in the result, and many doubts expressed as to his ability to perform the task. At the time appointed he came forward, and, without slip or hesitation, went through the book with lightning-like rapidity, observing accurately the divisions of chapters, paragraphs, and even the periods. By all these various methods an aggregate result is obtained that proves the mighty increasing power of this agency of teaching. The lads in their homes repeat the lessons they have learned, and

unconsciously become the instructors of the family. Their school-books are carried home and eagerly examined by the fathers and uncles; the shape and binding, the clear type and easy style, are closely studied. The contents are compared with their own teachings, and a spirit of inquiry awakened; so that not infrequently a man's first impressions of the truth may be traced to his little son's primary lesson book. In their street games, when quarrels arise, the boys may be heard repeating the precepts learned in the school, and urging their companions to kindness and forbearance. A boat-boy from our school who acted as peacemaker in a quarrel, and sought to dissuade the stronger from abuse of the smaller boy, attracted the attention of the by-standers, who remarked, "Oh, he learned that in the Christian school." The school is a perpetual sermon. The children on their way to and fro are daily noticed by the people, and often stopped by the curious and questioned as to what they learn and how the Christians act. Petty persecution is often endured from the scoffs of the ignorant and prejudiced; but the little fellows stand up bravely for their schools, and sometimes come to blows in their defence. One bright and studious lad, whose diligence and brilliant recitations had called forth many a word of praise, was assaulted and seriously wounded by an uncouth apprentice in a tin-shop. Accompanied by the teacher and several of the boys I went to call him to account. Escaping through the roof, he eluded us; but the whole street joined in condemnation of his cruelty and in praise of the school. Many pupils from these schools have risen to eminence as merchants,

officials, and professional men, and retain great love and respect for their teachers; while the instances are comparatively rare where those who have been instructed show any great hostility. Among the girls, especially, the greatest interest is shown; and the days of their school life are remembered as the happiest they have ever spent. Married and removed to distant places, they are often lost sight of; but when accident brings them in the way of the missionary, they show how warm is their attachment to their teachers, how well the lessons learned are remembered, and become the hearty supporters of Christian work when circumstances permit. The young mind once stored with Christian truth can never fall fully under the sway of superstition again. The seed may long lie dormant, or perhaps may never fully germinate; but it holds, in part at least, the place that error would have filled, and thus detracts from its power. Preaching for the older and teaching for the young, personal influence and pure example, are gradually preparing the way for a wide-spread acceptance of the truth as it is in Jesus.

These schools, it will be observed, are mainly religious, the Bible being a daily text-book. It is necessary that the Chinese books be taught, to secure the patronage of the people, and to give the pupils credit for education among their friends. This of necessity consumes much time and energy; but as the Chinese notion of a liberal education is simply to be able to read and write well, and as the study of the Christian books supplies them with as good and often better knowledge of the written characters than they can gain from their own books, a

great point in its favor is gained with the people. The great aim, however, is to give instruction in all important branches, so that they may be raised in point of knowledge to a level with scholars in other lands, and not be confined to the narrow bounds of their own land and language as all their fathers have been. The educational series now almost completed will furnish the long-sought means to give this general instruction both in primary and advanced schools. This series includes fifty separate text-books on all important branches, varying in style from the simple primer and easy lessons in the elementary departments to elaborate treatises on physical geography, chemistry, political economy, geology, and astronomy. With this full and varied apparatus supplying a long-felt want, the work of education enters upon a new era. The wide-spread and systematic adoption of this series gives promise of grand results far beyond any yet realized, and encourages the hope that a taste for learning in its true and practical forms will be excited in the minds of the young, that will lead them to shake off the fetters of the cumbrous, lifeless systems of the past, and enter with eager appetites the inviting fields of living knowledge which Christian education opens before them.

CHAPTER XIV.

MEDICAL WORK.

HEALING and teaching go hand in hand, — twin brothers that come to the relief of the suffering and the ignorant, the one bringing balm to alleviate present misery, the other with knowledge to secure continued benefits. The history of medical missions in Canton is a noble record of self-denying service freely given, and untold benefits bestowed on thousands burdened with diseases that could not otherwise have been relieved.

The work at present centres in the great hospital, whose annual attendance of patients sometimes reaches to more than a score of thousands. The present organization dates from 1838, when the foreign community, at the suggestion of Drs. Colledge, Parker, and Bridgeman, united in forming the Medical Missionary Society in China, the current expenses of the work being guaranteed, with the understanding that the surgeon in charge should not be dependent upon the Society for his support. On this basis the institution has continued growing in extent and usefulness every year. Dr. Parker was its first physician, and for many years ministered healing to the throngs of patients constantly in attendance. Through him it gained a popularity and secured a hold on the benevo-

lence of the ever-changing foreign community that assured an ample support; and it is but just to say that the merchants and others, conscious no doubt of the advantage they receive from the Chinese in the way of business, have ever responded liberally to its calls for pecuniary help, and provided the physician with the means of carrying on extended and important operations without feeling hampered in his resources.

In the course of its history it absorbed the London Mission Hospital, which under Dr. Hobson had done a noble work, and later on the Hospital of the Presbyterian Mission was united with it; and the whole, on the departure of Dr. Parker, was placed under the care of Dr. Kerr, who for thirty years has given the undivided energies of his life to this particular form of benevolent work. Under his judicious management the institution has been developed in every department, and now unites hospital, dispensary, and medical college in active and efficient work.

At the close of the late war a large and most valuable property in an excellent location, adjoining the Presbyterian Mission premises, was secured. A residence for the physician, extensive wards, dispensing-room, and chapel were erected, to which additional buildings have been added from time to time, as the growing needs of the institution required, until there are now five successive lines of good, substantial buildings, four of which are devoted to the accommodation of patients. The rear line, which is built in two stories, contains wards for the better class of patients, who, by paying a small amount of rent, can be accommodated with separate rooms. The latest

addition, in the way of architecture, is the large and commodious structure on the site of the old chapel. It is in two stories, the upper and more spacious constituting the place of worship for the native church. It will seat over six hundred comfortably, and is said to be the finest Protestant church for the Chinese in the south of China. Underneath is a smaller chapel and reception room for out-patients, in which a daily service is held for those residing in the hospital, and special services on dispensing days for out-patients. Large, well-lighted operating-rooms, lecture-room, and laboratory occupy the remainder of the ground floor, and give every facility for carrying on the work. Medicines and instruments, in quantity and variety to suit the manifold phases of disease that come for treatment, are provided. The name in Chinese is "Pok-tsai-ye-kook," meaning "The Hospital of Broad and Free Beneficence;" and it is better known as a distinct locality in the city than the "Great Street of Benevolence and Rectitude," on which it stands. It is one of the sights of the city; and at the time of the literary and military examinations, students from remote sections of the country come in large numbers to inspect the institution. For forty-six years it has poured forth one continuous stream of practical benevolence, which has penetrated in its numerous branches to almost every nook and corner of the province. The statistics of the past show that in the twenty-nine years of Dr. Kerr's connection with it, the number of out-patients — that is, those who come on dispensing days, but do not reside in the hospital — has been 511,770, to which should be added 19,562 in-patients who have resided in the

hospital for a longer or shorter period, making a grand total of 531,332 people relieved. In the same period, the number of operations performed was 22,139, and vaccinations 7,399. Since the foundation of the institution the whole number of out-patients received has been 815,435, to which at least 30,000 in-patients should be added.

Connected with the central hospital are branches in the interior, at Sz-Ui, Lien-chow, Fu-mun, and Hainan, at which the attendance during the past year has been about six thousand, and the surgical operations performed over two hundred. Statistics are usually dry and uninteresting, but in these matters are instinct with life. Each of these 850,000 cases represents a human being who, coming in suffering, has, in most cases, gone away rejoicing in relief. The aggregate of misery and woe, aggravated by ignorance and the malpractice of native leeches, is appalling. Only those who have watched from day to day the throngs that come can have any just conception of the mass of wretchedness and suffering revealed. They come from all classes and from all parts of the country, suffering from all the ills that mortal flesh inherits or contracts. The list of maladies treated shows a great contrast to those treated in European and American hospitals. Their food, the conditions of climate, their habits of living, cause special forms to appear; and these, with hereditary diseases transmitted from one generation to another, make up a catalogue peculiar to the country; and the physician, well grounded in the theory of medicine, and familiar with the more prevalent forms of disease in his native

land, finds it necessary by practical observation to learn the phases and workings of this new array of ailments. Diseases of the eye abound, produced, in many cases, and always aggravated, by the effect of sun, the smoke of wood and grass fires used in cooking, and the pernicious custom that barbers have of titillating the eyelids of all who pass under their hands. Cataract, entropium, and various forms of ophthalmia are most prevalent. Skin diseases in painfully varied forms, tumors, various forms of calculi, necrosis, and chronic affections without number appear, some requiring months of treatment. A classification of the people who come would show men and women in the proportion of two to one; it would show scholars, tradesmen, farmers, yamen-runners, and priests; rich and poor, from all grades of society and all parts of the country. The hospital is free to all, as its name indicates, beds and medical attendance being supplied equally to patients of all classes. A small fee is received at the gate, and each patient is expected to provide his own food and bedding, unless in cases of extreme poverty. They come with their impedimenta in every imaginable shape and condition: some with glistening leather trunks, others with nondescript bundles of rags, the rice-bag forming an important appendage to the baggage of each. There will often be a run of patients from particular districts for months in succession, attracted by the cure of some friend or neighbor. They often come in such advanced stages of their diseases as to offer scarcely the faintest hope of cure; and some expect the doctor to work miracles for their recovery. People whose eyes have disappeared

request the gift of new ones. A young girl was brought who through exposure had contracted a disease which caused her feet to fall off. The feet were produced, carefully wrapped in a cloth, and the doctor asked to put them on again, the utter impossibility of the thing never seeming to dawn upon their minds in the face of the wonderful cures they knew he had performed. She was cared for until the suffering limbs were healed, and then placed under the charge of some benevolent ladies in Hong-Kong, where she was trained in household duties and Christian knowledge, and is now the accomplished wife of a Wesleyan preacher. The common practice of foot-binding has proved a shield to cover her deformity, so that she simply appears as a lady of low stature with unusually small feet.

The unwillingness of the people to submit to operations is sometimes a hindrance to the physician's work. Men come with tumors to be relieved, and when told they must be excised, will say, "Give me medicine, but don't use the knife;" or, "I must consult my mother, as she told me not to let the doctor cut me." This springs from their fear of mutilating the body, lest they should always appear in future states of existence minus important members. These cases, however, are the exceptions. They are usually easy patients to operate upon. Their nervous system is not highly strung, and under the influence of chloroform the most difficult and intricate operations may be performed with safety, the patient in every case recovering readily from the effect of the anæsthetic without nervous prostration following. The extreme poverty of the people is shown by the fact

that many leave when only half restored, to attend to their work or business; while for lack of a dollar to pay travelling expenses, multitudes endure years of suffering which a few weeks in the hospital would entirely relieve. Their ignorance and superstition are often painfully exhibited in their stupid adherence to their own methods, and often by the use of native drugs in connection with the doctor's treatment, and by their observance of heathen rites when the physician's back is turned. Women with children affected by certain diseases have been seen to light a heap of paper and swing the child through the flames to expel some malicious spirit.

The Chinese have no true medical science. Their practitioners are chiefly herbalists or alchemists. Their whole system is one of pure empiricism, in which they have hit upon some remedies of undoubted value; but their ignorance of anatomy and the first principles of the healing art stamp the greater part of them as a herd of quacks and impostors. Abbé Huc's entertaining account of his experience when, under one renowned physician, he was informed that the *igneous* principle had got the upper hand of the *aqueous* principle, hence he must avoid meat and wine, and live on fruit and cooling drinks; and going to a rival of equal reputation, was informed that the *aqueous* principle was in the ascendancy, and the *igneous* principle below par, rendering a course of good living necessary, in which all weakening food should be avoided, to restore the proper balance in his system, would hold good in Canton to-day. Certain kinds of food are said to be heating, and

others cooling, and the pulse felt to determine which should be indulged in. People appear with brown spots dotting their faces and necks, like marks of small-pox. They are caused by the application of lighted incense sticks, under the belief that this scarification of the skin will heal certain nervous complaints. In dentistry their deceptions are of the most patent and farcical kind. Toothache is attributed to maggots gnawing at the roots, the removal of which gives relief. Each dentist is provided with a supply of wooden pegs, or real maggots, if he can manage to obtain them, which he skilfully conceals in a groove in the side of a wooden probe. Manipulating this instrument in probing about the tooth, he deftly deposits the peg, which, a moment after, he calmly picks up with a pair of forceps and exhibits to his patient as the cause of his suffering. The probing and consequent bleeding give temporary relief; and the man, with the evidence before his eyes that the enemy has been expelled, cheerfully pays his fee and departs satisfied. If the pain returns the operation is repeated, and no deception suspected by many of his victims.

The work in the hospital is chiefly surgical, perfect confidence in foreign drugs being not yet fully established. The Chinese divide their medical practice into two departments, the *ngoi-foh*, or "outside treatment," referring to all exterior applications and surgery; and the *noi-foh*, or "inner treatment," referring to the use of medicine internally. In the former the immense superiority of the missionary doctor is universally conceded; but in the latter the question is not so fully decided, many of them still holding to the old remedies, some

of which have proved very efficacious. Something of the old superstitious fear still lingers in the dread that under the cloak of benevolence some subtle draught or powder may be administered to produce a magical effect and injure the patient. This lurking suspicion is sometimes fanned into open hostility by the gentry, when the occasion suits them, as occurred recently in connection with the Baptist Mission at Ng-chow, their medical assistant being accused of distributing poisonous drugs and magic powders to injure and delude the people, a violent assault and the destruction of the station being the consequence.

A prominent feature of the medical work in Canton has been the large attendance of women, who form about one third of the whole number, nearly three hundred thousand having been treated since the foundation of the hospital. As with all the patients, the majority of these are from the poorer classes, but not all, by any means; many from the wealthier families, the wives and daughters of merchants, tradesmen, scholars, and officials are constantly coming, and frequently attest their appreciation of the benefits received, by donations to the hospital. Full provision is made for the reception and special treatment of women. A set of wards entirely separate from the men's are for the use of the more destitute; while those who wish, and can afford the expense, are provided with separate rooms where they can be as secluded as in their own homes. Female nurses attend them, and women studying medicine act as assistants in keeping the record of their cases and prescribing for their wants. The arrival

of Miss Dr. Niles, who enters with enthusiasm upon her work, has placed this department in the hospital upon a more acceptable footing; and doing away with the necessity of male attendance, except in critical cases, has removed the last obstacle that could deter the most refined Chinese lady from seeking relief from the foreign physician.

Associated with the physician is found an efficient staff of native assistant surgeons, trained by Dr. Kerr, some of whom have attained great proficiency in particular directions. In the skilful performance of the operation for cataract, Dr. So-to-meng stands almost unrivalled. His steady nerve and delicate use of the knife insure almost invariable success. In the scores of cases that pass under his hands every year, very few prove unsuccessful, and when unfavorable results occur, they are generally due to the carelessness of the patient, and reflect in no way upon the skill of the surgeon. Another has made a specialty of entropium, and finds a rich field for his talents. For the neatness of the operation and the permanent relief given, he has seldom been excelled. Others possess general skill and render efficient aid. The capital operations of lithotomy and ovariotomy are never intrusted to natives, the conscientious surgeon fearing to risk precious lives even for the sake of giving practice to his pupils. Dr. Kerr's efficiency in the former of these is attested by eight hundred and fifty operations performed; as many as seventy sometimes passing under his hand in one year. The large percentage of nineteen out of twenty who recover gives incontrovertible proof of the great skill exercised.

His success in this one particular line is such as to place him among the foremost surgeons of the age.

The services of the physician are in constant requisition among the families of the natives. Requests come from the Viceroy to cure him of a lame foot, from the district magistrate to heal a carbuncle, from the salt commissioner to attend some member of his family, and from minor officials to give relief to themselves or friends. From the wealthy and others, messengers come in haste for him to save a wife or a daughter from death from opium poison, or imminent danger from other causes. Sometimes from country districts boats are sent post-haste to fetch him; the great drawback in such cases being that he is too often called in when the hope of giving relief is so faint that no room for skill is found. Besides the routine work of the hospital tours are sometimes made into the country, a few days being spent in each large town or market centre. The concourse of people attracted on such occasions is immense; and in front of a temple or under some temporary structure, medicines are dispensed and hundreds relieved. It is a motley assembly that gathers, and the procession of peculiar characters that passes under inspection is unique. Politeness and gratitude, as a rule, characterize the mass of them; but the opposite is not unknown. A poor wizened specimen of the genus homo will nudge his way through the crowd with a bottle in his hand, and demand, "Foreign devil, give me some medicine." The kind doctor, administering a mild rebuke for his rudeness, fills his phial; while the more respectable people are most vigorous in

denouncing his unpardonable lack of manners. Some shameless wretch, used as a tool by the bigoted and unreasoning gentry, will cut the supports of the frail structure, and cause it to fall about the doctor's ears. Only the simplest operations can be performed under such circumstances; and a sudden furor to have their teeth extracted will seize the people, and the ground be strewed in a short time with a motley collection that would make the fortune of a travelling dentist.

The aim of the medical missionary is not simply to give relief to the individuals that apply to him, but to lay the foundations of a true medical science. To secure this most important result, two departments of labor are added to his practical work as physician and surgeon. The first is the instruction of students. To this much time and strength are devoted. During the course of his career Dr. Kerr has instructed some scores of pupils, thirty of whom have taken the full course and received certificates. Several of these have become noted as surgeons; and one half, at least, have done well in general practice, making for themselves names and fortunes. Much trouble and annoyance have grown out of the want of thoroughness in those who study. The amount of knowledge and experience demanded of a native practitioner is not extensive, so that many come for a few months and then consider themselves equipped for their profession, put out their sign in some interior town, proclaim themselves pupils of the foreign doctor, and attract many people. Much evil has resulted from the ignorance and presumption of these charlatans, and the true nature and benefit of Western medical science

obscured by their false representations. The plan of instruction pursued requires constant attendance on lectures, clinical and general, for at least three years, at the end of which period a thorough examination is required by a competent physician, or several, if possible, other than their instructor. Upon their completion of the prescribed course and a satisfactory examination, they are furnished with a certificate of competency and recommended as approved practitioners. For the instruction of these medical students and the diffusion of general medical knowledge, translations of standard works and original compositions are prepared. The productions of other physicians in this department of literature are utilized, and copies of their works placed in the hands of each member of the class. In this special line, Dr. Kerr has brought peculiar talents to bear, and produced the following works: "Chemistry," four volumes; "Materia Medica," two volumes; "Theory and Practice," six volumes; "Eye Diseases," "Skin Diseases," "Diagnosis," "Surgery," "Syphilis," "Bandaging," "Hygiene," each of these seven in one volume; and "Physiology," in three volumes, is now in press. By his practical work in the hospital, by the instruction of scores of pupils, and by this contribution of more than a score of valuable volumes, he has laid deep the foundations of medical science in China. These fruits of his constant and varied labors will ever remain as a noble monument of his skill, energy, and devotion.

The religious work in the hospital is connected with the Presbyterian Mission, on the principle that the Mission which supplies the physician shall have control of all

such work. Its close proximity to the mission houses affords every facility for efficient supervision. Every effort is made to impress the people who come with the importance of Christian truth. The benevolent work of healing is shown to be the outcome of Christianity; and while receiving physical help, they are urged to accept the greater blessings of spiritual good. As a rule, those who receive bodily relief are more susceptible of religious impressions. By special services, by constant visitation through the wards, in which the missionary is aided by native evangelists, by the distribution of books and tracts suited to their understanding, the truth is brought to their attention. Every year a number, varying from twelve to twenty, make profession of their faith in Christ; while many others go back to their homes fully persuaded of the truth of Christianity, but prevented from making a public profession of their faith by the opposition of friends. The branch dispensaries in the interior are under the supervision of medical missionaries, and are powerful agents in conciliating the people and opening the way for more direct efforts to Christianize them. In Hainan, especially, a work beyond the strength of the physician, who is there alone, is growing up, the people coming by hundreds daily.

In the neighboring city of Fat-Shán a hospital in connection with the Wesleyan Mission has been established, and is proving a mighty agency in that populous centre. The plans of work pursued are similar to those in Canton, and the attendance of patients very large.

The hospital in Canton is not a sectarian institution. The body which controls its operations is composed of

all the missionaries resident in Canton, who are, *ex officio*, members of the society, and all others who contribute not less than fifteen dollars a year. A managing committee consisting of representatives of the various missionary bodies and of the general community, conducts the affairs. The annual subscription list shows how generally it is patronized by people of all nationalities, Parsees and Chinese joining with Anglo-Saxons in its support. The Viceroy, Hoppo, and other high officials are regular contributors; while special gifts from merchants and mandarins add from time to time to its income. Attention is given as far as possible to all classes who come. Special provisions are made for the cure of victims of the opium habit, and in the past many of this class have received relief; but their subsequent course has proved that while cured, great power of will, and a moral courage which but few Chinamen possess, are required to stand against renewed temptation. The course of treatment requires fifteen days; and such is the force of the habit that those who come voluntarily, many of them from a great distance, will lay their plans as they enter for secretly obtaining supplies of the drug. They are required to deposit pledge money as security that they will remain the requisite time, and must be searched and guarded daily to prevent them from concealing or purchasing opium. No stronger proof of the almost unconquerable force of the habit is needed than the sight of these men, who long to be healed, and come expressly for that purpose, resorting to all kinds of subterfuges, such as bribing the gate-keeper or attendants or some passing pedler, to bring to them the very



OPIUM-SMOKING.

enemy they are seeking to escape from. A separate ward is devoted to their treatment; and many have been sent home free from the debasing slavery that blights so many in that land. Many lepers appear among the patients, chiefly those in whom the incipient stages begin to appear, and who, unconscious of their misfortune, or hoping it may be checked, apply for relief. Chinese leprosy, while incurable, is not contagious except by close and constant contact. It may be mitigated, but not cured. No attempt, such as has been successfully tried in the Mission Hospital in Swatow, to relieve them, has been made in Canton. It is impossible to help all; and the energies of those engaged have been directed to more hopeful subjects in a way worthy of all praise. Special attention is given to vaccination, and the work begun by the hospital has been taken up and pushed vigorously forward by native associations, as many as five hundred specialists being despatched in one season to interior districts, in the interests of this work.

The Christian physician is a blessing wherever he goes. His services are required in every community to minister to the health of the missionaries, while his influence among the natives is beyond all power to estimate. In connection with his special work come many bright scenes to cheer the heart. A poor woman, bowed almost double by physical infirmity, and suffering from a troublesome disease, came to the hospital. After hearing the Gospel for a few times, the truth began to dawn upon her mind, and, as she realized its meaning, she exclaimed, "I never heard anything like this before; I never knew there was a God who loved me, a

Saviour who died for me, a heaven to which I might go." She became a happy, joyous Christian in spite of her infirmity, and returning to her home, eighty miles in the interior, bore such testimony to the truth of Christ, that her father-in-law, her mother-in-law, her niece, and her cousin soon after became Christians; and we have now a station in her native village. Some come only to die, but the light of the Cross illumines their way to the grave; and from these beds of pain many a ransomed spirit has winged its flight to the fair world on high. Many, as they depart, take special pains to see the physician, the pastor, and the ladies, saying, "Thanks to you, Doctor; thanks to you, Pastor; thanks to you, Mistress; and thanks to Jesus, for the blessings I have received." In every district of the country they are found, and are ready to greet the missionary in his travel and give glad evidence of their gratitude. No one who has received help from the medical missionary can ever be so prejudiced and bigoted as before. Many, it is true, are bad beyond the hope of redemption, and insult the physician to his face, while the gifts of his benevolence are in their hands, but of these we expect nothing. The good effects are seen in numberless ways: in the removal of prejudice and the awakening of friendly feelings; in lessening the power of the superstition which connects diseases with evil spirits and sends the suffering to the idol instead of to the physician; and in giving constant proof of the unselfish character of our religion.

A striking evidence of the power of the work is found in Canton, where a rival institution, supported entirely by the Chinese, has been established. It is mainly

a hospital, where Chinese physicians of reputation are engaged to prescribe for the patients who attend. The medical advice is in every case gratuitous, but the medicines must be purchased, except in cases where special orders are given. This native institution, the indirect result of the missionary hospital, has been productive of much good. Called into existence by a spirit of rivalry, with the design, no doubt, on the part of its founders, to counteract the growing power and influence of the other, it has not interfered to any perceptible degree with the work of the missionary physician, while it has proved helpful to many of the Chinese. Beginning as a hospital, it has widened the circle of its charities, so that under its patronage free schools and preaching-halls are opened, funds distributed for the relief of people suffering from fire, flood, or famine, and coffins provided for those who die in destitute circumstances. The missionary physician has been careful to avoid any unnecessary antagonism, and has accepted its provision of coffins for poor patients who die in the wards. No surer sign of the power of any agency can be found than the adoption of similar methods by those who oppose it; and the Oi-Yuk-t'ong of Canton, supported by the merchants and gentry to the extent of tens of thousands of dollars, is a standing proof of the practical power of the Pok-tsai hospital among the people of Canton. We see in this a proof that all things are working together for the spread of enlightened ideas and the amelioration of human misery.

The Christian physician can find no wider or nobler field for his energies than this hospital in Canton pre-

sents. It combines all the elements that go to make a man prominent in his profession, and secures to him the high eminence of being a true philanthropist. The development of a true medical science will prove of untold benefit to this quack-ridden people; the practical training of young physicians will form fresh magazines of knowledge and influence; the direct relief of scores of thousands will lessen the tale of suffering under which they helplessly groan; while the prejudice removed, the hostility conciliated, the friendliness enkindled, prepare the way for the greater blessings of moral and spiritual good. A young man of ability, energy, and true devotion is greatly needed to assist Dr. Kerr, whose toilsome services, given without stint or thought of self, have broken his health, so that he can never again ascend his princely throne and dispense knowledge and healing mercies as in the days gone by. Emphasis is laid on the spiritual qualifications of the physician. He must be a man of entire consecration, devoid of self-seeking; for sad experience, in Canton too, has shown that the love of money and the temptations of a lucrative practice among the foreign residents have, once at least, proved too strong for the moral courage of the physician, and brought serious disaster upon the work.

In the great scheme of Christian benevolence so many agencies are interwoven, that when we touch one we touch all; and when one suffers all are affected. Most of the native doctors educated are Christians, and engage more or less in evangelistic work wherever they go; while many of the native preachers acquire a knowledge of medicine to aid them in their more important

work. In the opening of new fields the physician is often indispensable, and takes precedence of the preacher in importance. The doctor is frequently covered with polite attentions, while his clerical brother is dismissed with the remark, "Oh! he is a great man too, but is only a preacher."

Could all the patients as they return to their homes be followed, and their story as they recount their experiences be heard; could all the little streams of Christian truth be traced, as they trickle through the land, in the wake of those who repeat the teachings heard in the wards and chapel; could the testimony of those who have accepted the truth, as they go to their distant villages, be collected; could all the schools and stations opened through this agency, and those whose favor was gained through medical work be counted; could all those who through healing have been led to salvation, be reckoned up, — what a grand aggregate of good it would make!

CHAPTER XV.

WORK FOR WOMEN.

THE crucial test of every system is found in the position it accords to woman; and in China, although she is treated with more consideration than in many heathen countries, she is yet regarded as far beneath the "lords of creation." Each of China's great systems of religion, as it has passed under review, has signally failed in this important test. The Gospel, with its evangel of love and hope, has come to break the fetters of superstition and misbelief, and release the two hundred millions of women and girls in that land, from the bondage of ignorance, fear, and oppression. The noble response which Christian women in Europe and America have made to the mute appeal of their benighted sisters in the dark lands of error, has nowhere opened a more hopeful field than among the women of Canton. During the last decade, this work has advanced from the first stages of experiment, to its present well-established and thoroughly organized system. With the various departments supplied with those well fitted for each special work, and zealous, judicious, and efficient leaders at the head of the movement, it is going forward in a glorious course of conquest, its trophies seen in the light, the knowledge, and the comfort

brought to hundreds of the people. The statement would doubtless be received with scorn by the haughty Chinese *literati*, and perhaps with scarcely greater favor by some from Western lands who rely too much upon purely Chinese methods in bringing the Gospel to the people; yet I believe it to be true, that the great hope of the conversion of China is to be found in the women. They are the religious portion of the people. The men, it might almost be said, have no religion. The more intelligent are often atheists, materialists, pantheists, or at best agnostics. They are all Confucianists; and when we know what an amount of self-conceit and fossilized conservatism that means, it is enough to discourage one. The uneducated are either indifferent or grossly superstitious, an inert, stolid mass; but the women have deep religious instincts. While the men worship out of pure selfishness, the women are often prompted by the longing of their heart for sympathy and comfort. They throng the temples, and often in their choice of deities show the deep yearnings of their heart for help and deliverance, such as none but Jesus can give. It is the mother that takes the little child to the temple, places the mat for him, and teaches him to kneel, to knock the head, and go through all the forms of idolatrous worship. It is the mother who sees that the shrines in the house are not neglected, that incense is lighted every morning and evening, and special offerings made at stated periods. The mother, too, holds an important place in the control of the household, and, though often kept behind the scenes, exerts a powerful influence over her children. When we have reached the mothers, we

have reached the heart of the people; and when the mothers are converted, their households are in a fair way to become Christian. Many instances are on record, where the wife has brought the husband, and the mother her sons, to accept the truth; while the tenacity with which they cling to their religious beliefs is shown by the wife holding out against all the entreaties of her husband, and the mother against those of her sons, to become Christians.

The customs of the country, the strict separation of the sexes, and the hereditary beliefs of the people, have made it necessary to organize a special department of work for the evangelization of the women. This work is at present carried on mainly by the American Presbyterian and Baptist Missions, the former having seven unmarried ladies, fifteen Bible-women, and twenty-five native teachers of schools; and the latter three unmarried ladies, seven Bible-women, and five teachers. Several phases of the work have been discussed in preceding chapters, where the schools and agencies connected with them have received attention. Much still remains to be said before the full scope of the enterprise is brought clearly to view.

The missionary ladies are aided by two classes of assistants, namely, the teachers and the Bible-women; the duties of the former are definitely laid out in the general routine of their school work, while those of the latter are of a more varied character, determined in a great measure by the exigencies of the occasion. The corps of teachers is chiefly composed of those who have been trained in the schools under the direct supervision

of the missionaries, and have shown good qualifications for the duties they have undertaken. The Bible-women are selected with special reference to their personal character, and power to attract and influence the people. Most of them are widows, without family cares, who can give themselves uninterruptedly to the work. Some of them are ladies of superior knowledge and tact, genteel in bearing, persuasive in manner, and unselfishly devoted to the good of their fellow-sisters.

For the sake of convenience, this work may be divided into four sections: first, special efforts made in connection with the day-schools; second, visitation of women in their houses; third, instruction of women in the hospital; and fourth, special tours of work through the country.

The large meetings at the schools are a special feature of this work. Attracted by the presence of the missionary, or drawn by their interest in the little girls, the rooms are often crowded by women, who listen with the closest attention to all that is said. The singing, the recitations, the address of the lady, are fully appreciated; and the Bible-woman who assists, with her knowledge of native character and the motives that control them, improves the occasion to impress the lessons in a way peculiarly adapted to the circumstances. Each school is made the centre of evangelistic work for the women. The acquaintance of those in the neighborhood is made, and many invitations are received to visit them in their homes. Of the hundreds who hear, a few believe and are carefully instructed in the fundamental truths. The contrast to their own forms of worship and blessings

sought is ever a source of wonder to them; and as the deep meaning of the Gospel begins to dawn upon them, and its power to meet the cravings of their hearts is felt, they accept it with a simple faith that is most touching. Most of the schools are in secluded streets where the women feel free to go from house to house; but custom prevents most of them from going beyond their own immediate neighborhood, so that to reach them systematically they must be visited in their homes. Pursued with tact and judgment, much can be accomplished by this method. In many cases, it is true, the spirit of opposition is strong, while in others the husband or brother may forbid such intercourse, and the doors of the house be closed. Again, the object of the visit may not be known, and suspicious people may answer the knock with a sharp rebuff; but by adopting a conciliatory manner, and never intruding where dislike is shown, great things may be accomplished. The special invitations are often more than it is in the power of the missionary to accept; but where entrance is desired to some particular house, a message is sent a few days in advance, stating the time and object of the proposed visit. Such messages frequently call forth most cordial replies, and lead not only to a meeting with the ladies of that particular household, but oftentimes a large company from the neighboring houses will be gathered in, and the lady find perhaps forty or fifty women waiting to receive her. Tea and refreshments are brought in, also a pipe if she will have it, and every polite attention shown. The lady is subjected to the closest scrutiny, her appearance, dress, and everything remarked upon with the

greatest freedom and *naïveté*. In the course of the conversation on the customs of foreign people or on the religious practices of different nations, the way is opened for inquiring into their beliefs and desires, and favorable opportunities found for impressing Christian truth. Many districts in Canton have been visited in this way, and the ladies in going through the streets are frequently invited to enter the houses as they pass. There is no social barrier to interfere with such intercourse, the openings depending chiefly on the inclination of the people.

The Bible-women usually reside at the schools, which become important not only as general centres, but as the means of giving permanence to the results attained. Among the pathetic incidents of this work is the story of the little deformed girl, A-Keet. She was hunch-backed, small in stature, and in delicate health, and regarded with disfavor in consequence. She became a pupil in the day-school; and her heart, rendered more susceptible by hardship and suffering, soon opened to receive the peace of Christ. Her conversion was a complete and joyous one; she astonished the elders and pastor by her deep experimental knowledge of the truth. Her happy trust and consciousness of Christ's presence and help were shown as her eyes kindled when she spoke of His love to her and her faith in His care and protection. Although eleven years old when she appeared before the session preparatory to uniting with the church, she looked like a child of six; but in the pale, bright face upturned there shone the light of peace that gave unmistakable proof that the secret of the Lord had been

revealed to her. She distinguished herself in the boarding-school in general attainments, but especially excelled in the beauty of her handwriting, and was able to assist in teaching for a few years; but smitten by disease, she was soon rendered helpless and made to suffer months of agony. Her face was ever a picture of sweet serenity; her great delight was to talk of Jesus and urge her friends to receive Him; through her prayers and tender entreaties, her mother was brought to the Saviour. Her favorite passage was, "Come unto me all ye that labor and are heavy laden, and I will give you rest," which she would quote as expressly given for her comfort. Her pure, and spirituelle face, upturned with eagerness to receive the message of divine love, her patient resignation and perfect trust, were beautiful to look upon, and showed what a priceless pearl was found in that frail body. Living with her mother in the merest hovel, she never murmured at her fate, but ever shed the radiance of a sweet and gentle spirit through the comfortless room, and filled it with the fragrance of her joyous trust in Jesus. Her last days were brightened by permission to have a room in the boarding-school, where, during vacation, she was carefully tended by her mother until the bright spirit took its glad flight. Without the Gospel the story of this beautiful life would have been one of misery and neglect, her misfortune only tending to increase the unkindness of her people.

The women in the hospital have always claimed a large share in the efforts of the ladies. Some have devoted a portion of their time every week to visiting the wards, gathering the women around them to hear the Bible

stories and learn of Jesus' love. These women, coming from all parts of the country and from all classes of the people, are often more susceptible of religious impressions than the same number under different circumstances. Their condition is at times pitiable in the extreme. Afflicted by desperate maladies, worn down by lives of hardship, and harassed by numberless anxieties, the quiet of the wards is a great relief in itself. Their bodily ills furnish an ever-available text for leading them to trust their hearts to the Healer of all woes, and many respond to God's message of love with a sincere faith. The attachment they show to the ladies indicates the influence they have gained over them; and the proofs of their entire acceptance of the Christian faith are often most conclusive. Two Bible-women and several of those under instruction in the woman's school go among these women daily, and the good thus accomplished can never be fully estimated. Besides those who make a public profession of their faith, many go back to their homes true Christians, and lead consistent lives in the midst of the most adverse and trying circumstances. In a distant town in the interior a missionary met a woman who had learned the truth in the hospital. She professed to be a Christian and to live a Christian life; she had removed the idols from her house and taught her children to pray to Jesus, and never hesitated to confess His name. She knew nothing, however, of baptism or of the outward church, but when their meaning was explained to her, expressed her readiness to be baptized. Many of those who have been taught are the precursors of settled work in their distant villages. One of these

carried the truth to her home, and exerted such a salutary influence that many of her near relatives have come to a knowledge of the truth, and the nucleus of a church has been formed. The church meets in her house; and over the entrance-way, instead of the usual good-luck papers, is this inscription: "The house of those who believe in Jesus." It is well known throughout the village; and the missionary, on his way thither, is often greeted with the words, "Oh, you are coming again to preach in Ip-kan-ning's house." A broad, open space in front of the main room affords facilities for gathering a large assembly, and the meeting being held in a private house, great numbers of women and girls feel free to come. Such occasions are always improved; and through these women from the hospital many excellent openings for work in the country are secured.

The inconveniences of travel often make it difficult for Bible-women to penetrate the interior. They sometimes find accommodations at the out-stations, and making the chapel their head-quarters, visit the surrounding villages. Their presence there is a help to the work in many ways. For instance, in Canton our churches are usually large, and the presence of the ladies of the Mission, and a concession to the demands of prevailing custom, in the shape of a partition dividing the men from the women, enable them to attend the services without exciting unfavorable remark; but in the country the chapels are usually small, and are situated in market centres, apart from the residences of the people, so that it is more difficult for them to attend; moreover, the depraved nature of the people

leads them to put the worst possible construction upon the attendance of women at the chapels, thus deterring many who would like to come. The presence of an elderly Bible-woman enables them to attend without being exposed so much to the base criticism of the people; so that instead of congregations and churches composed entirely of men, as was formerly the case, in these stations where Bible-women are at work, women are coming as well. The good effect is further seen in breaking down prejudice in the villages and leading many to send their daughters to the boarding-school, whence they return with enlightened ideas to spread in still wider circles the benign influences of the Gospel.

At the station in Liu-pó lived the Bible-woman, Atsit, whose heart was truly touched by the love of God. Without extraordinary gifts, she devoted herself to the instruction of the women in the populous villages around. Unsparing of herself, she would travel many miles, under the blazing summer sun, to visit towns where some had expressed a desire to hear the truth; under the guidance of a woman whom she had taught, long journeys were made, and the name of Jesus published where no ear had ever heard it before; careful record was kept of the women returning from the hospital, and special efforts made to follow them up; some, to whom no permanent relief could be given, were visited and consoled in their desolation. Age, disease, and the fatigues of a laborious life brought her to the grave; and the affection of the people she taught was shown by their sending a deputation to the

city to learn of her welfare, and to express their sorrow that she could not continue with them.

Of superior talents and pleasing manner, Mrs. Lee-Sam has shown great efficiency. More highly educated, to begin with, than most who come, she received great benefit from her course in the school, and returning to her native district, has done a good work for the women there. With a winning manner and great facility for instruction, she has gathered a company of intelligent Christians who worship with her continually, and at each communion season brings out several as applicants for baptism. Other villages have sent for her to visit them; so that for miles around she is known as the "lady who teaches of Jesus," her learning and refinement commanding universal respect. Not women alone, but men as well, have benefited by her instruction; and several scholars, convinced of the truth of the Gospel she teaches, have declared their intention to devote themselves to its study.

Fung-Kiu is one of the younger Bible-readers and the wife of a native preacher. As a school-girl she showed remarkable talents, and in her discourses to the women displayed a breadth of comprehension and an accuracy of expression that many a practised theologian could not excel; while her prayers were characterized by a richness of thought and a fluency of utterance most remarkable in a girl of sixteen. Her wonderful familiarity with Scripture gave her unusual power, her favorite expression in prayer being, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me

in the way everlasting." She is now working in the hospital, where her great personal attractions, as well as her more solid qualities, give her great influence. In villages adjacent to Canton are several girls' schools, which constitute the chief objects of interest in these towns. The arrival of the missionary is an event that stirs the whole population: throngs assemble to see her land from the boat or dismount from her sedan chair, and with every mark of respect follow her toward the school, where she is eagerly expected by the pupils. The freedom of a small village, where each one knows the other, often permits a general audience of women and men to listen to the service. These villages, so favored, become the envy of their neighbors, and requests are often received for schools in adjoining towns. Sometimes the bigoted and suspicious *literati* check the spontaneous desire of the villagers, and forbid such schools to be opened.

Delegations from villages or the more remote districts of the city sometimes visit the missionary with requests for schools or Bible-women. On one occasion an unusual commotion in the street led one of the ladies to investigate the cause. The street was filled with a company of women, who closely examined the appearance of the houses as though in search of some particular place; they soon came to a stand in front of her residence, and knocked at the gate. An answer to the summons revealed the fact that they were a company from a village northwest of the city, come to be instructed in the Gospel. The doors were opened, and nearly one hundred women entered. The succeeding

hours of the day were given up to their instruction and entertainment. Delighted with their reception and anxious to learn more, they renewed their request for a teacher and a Bible-reader, and departed, leaving the ladies to rejoice over such indications of interest and readiness to be taught. Accompanying their husbands on long journeys into the interior, many of the ladies, with the assistance of Bible-women, do much for the women of the large cities inland. Gathering them in the boat, or invited to some house in the town, the precious story, so new and strange to them, is repeated. The first foreign lady who entered the gates of the city of San-ui, did so at the invitation of some ladies. Proceeding with her little daughter in a covered sedan chair through the street, where such a sight had never before been witnessed, she was received by the ladies, who were dressed in silken robes, with their little feet in bright red slippers, and their hair elaborately dressed. Conducted to the ladies' apartments, tables were spread with sweetmeats and tea; and after the usual formalities, the conversation turned on the subject of religion, in which the lady, assisted by the old Bible-reader, ever her faithful attendant on such occasions, opened the wondrous story to them. They were the first words spoken by women for Jesus in that city, and are often referred to by those who heard them. In passing through this very city I have frequently been struck with the large numbers of well-dressed, intelligent women who come to the doors to look, and wondered when the time would come for them to receive the truth. This casual visit, followed by many since,

showed their readiness to hear; but the thousands that might be taught, yet pass away every year in utter ignorance of the love of God, weigh like a burden upon the hearts of those who know their condition. In such visits many novel and striking experiences are met with, and a curious insight gained into the habits and tastes of the people. The questions they ask, the refreshments they bring, and the astounding ideas they express, show how utterly unlike other people they are.

The visit of the missionary is often the event of the year in remote parts of the country; and when the ladies announce their readiness to receive the women, their boats become the scene of a grand levee. At the foot of the Lien-chow pagoda, several boats were anchored for a few days, and the ladies made special arrangements to meet the women. All day long small boats from the city, a mile above, came filled to overflowing. They were admitted by companies, entertained, and dismissed to make room for others, until almost the whole female population of the place had been received. The growing importance of this department of the work is one of its most encouraging features. The demand is far beyond the power to meet it fully, and shows the need of increased facilities.

The contrast between the early stages of work for women and the present state of efficient organization shows most encouraging proofs of advance. The relief from the constant and heavy drudgery in the mere routine work of the schools, which the native teachers now do, adds many years of usefulness to the lives of the

missionaries, and secures more thoroughness in teaching and the more practical application of special talents in the line of direct work than was attained when the ladies, in addition to their household cares, were compelled to do several hours' daily teaching as well.

The work is still in its infancy, and the means at command far below the necessities of the enterprise. It is still chiefly confined to the city and the immediate vicinity, the interior being touched only at isolated points and by occasional journeys. Wherever the women have gone, a readiness to be taught has been found, and the zealous Bible-reader is sometimes kept till the midnight hour explaining the message she has brought. No class of people ever needed the comfort of the Gospel more than the women of China. Ground down by hardship and poverty, their homes are bare and cheerless, their lives barren and hopeless, their thoughts and affections warped and misdirected. A more dreary existence can scarcely be imagined. The Gospel opens a new world to them. Many of them learn for the first time that they have souls; they learn the meaning of life, and feel the inspiration of a hope never dreamed of before; their sordid round of toil is cheered by the thought of One who cares for them; the mother-love, crushed out by superstition and penury, is revived; the nameless dread of a thousand evils but vaguely apprehended gives place to a confiding trust in the all-wise Father. The place has yet to be found where the truth has been clearly presented to the women by their Christian sisters, that some did not embrace it. Their ceaseless attendance at the temples, their presence by thousands at

special feasts and anniversaries to which some vague hope of benefit to come impels them, their intense belief in prevailing superstitions, are themselves prime elements in the hope that, when the knowledge of the truth as it is in Jesus reaches them, they will receive it with enthusiasm. Kept in ignorance and restricted by absurd regulations, a sense of inferiority has kept them down. But the dawn is reaching them in their homes; the idol, the amulet, and the written charm are fading in their power; and the all-protecting wing of Him who made of one blood all nations that dwell upon the face of the earth is gradually extending its benign shadow over the weary, burdened daughters of the Broad East.

CHAPTER XVI.

WORK FOR ORPHANS AND OUTCASTS.

IN striking contrast to the respect shown to elders and superiors, appears their heartless treatment of young children. The murder of father or mother is met by the severest punishment known to Chinese law; whilst the murder of innocent children scarcely calls forth a word of comment from the neighborhood, much less the censures of the law. Close inquiry into the practice of infanticide reveals a state of things truly heart-rending. Districts have been canvassed to gain, if possible, reliable statistics, and facts collected to show that in some places one fifth of all the female children born are put to death by their parents. In some districts of a limited area the percentage is greater still, while in the more wealthy centres it is usually less. Of ten women selected at random, all but two were found to have destroyed at least one child, some acknowledging the guilt of several. The reason given for this horrible practice is, in most cases, extreme poverty. The excuse is that girls are expensive and marry out of the family, so that no after good can be expected of them: unless they are brought up respectably they will not make suitable marriages; or after they are partly grown up it will be necessary to sell them to those who will bring them up to lives of

infamy. The girls alone are exposed to such cruel fates, the birth of a son being hailed as a blessing for which the gods should be thanked. The special value of a son is connected with ancestral worship, which requires male descendants to perform the rites of worship and bring peace to their spirits after they are gone; and those who destroy their daughters on the ground of expense, will sometimes, in the failure of sons, adopt an orphan boy as their heir.

In Canton this practice prevails largely among the boat-people, and among the people of San-ning, where the scarcity of girls makes it difficult, among the poorer people, to secure wives for their sons, the young men from California and Australia, with their well-filled purses, carrying off most of those available. It is common, too, among the people of San-hing, where an old man, in the presence of a company of neighbors, told me that he had killed seven infant daughters in succession. As this confession of sevenfold murder excited no remark among the listeners, the inference drawn was that the practice was not in the least unusual. In the city it is comparatively rare, but fails to excite much horror, or censure even.

Many who do not destroy their children outright, do so in a modified form, by sending them to the native foundling houses. Such institutions are found in many cities in the interior, but the largest in the province is in the eastern suburbs of Canton. It is one of the so-called benevolent institutions of the city, and is supported by the Government, the funds being administered in the usual Chinese way, only a small propor-

tion reaching the end for which they are ostensibly given. It is open for the reception of outcast children from all districts; and the little hapless girls, whom no mother's heart opens to receive, are sent to this cheerless asylum. Some have natural shame enough to take them there under the cover of darkness; others carry them boldly in broad daylight. Some place them in the streets, where the watchman or early huckster finds them and sends them to this common receptacle. By the passage boats they are brought in from the interior, often making an aggregate of from fifteen hundred to two thousand every year. When received they are assigned to the care of nurses, one woman having the care of three or four; ill-clothed, half-fed, unwashed, the prey of flies and vermin, their condition is most pitiable. They are kept in this place for six months, during which time one half of them die from exposure and general want of care. Those who survive are disposed of to any one who will take them, for twenty cents each and a present to the nurse. Reliable statistics show that of those who survive, four fifths go into the hands of a class of women known among the Chinese as "devil grannies," whose sole business is to buy and bring up girls for immoral purposes. Scores of these diabolical agents haunt the streets and boats, plying their infamous trade. Into boats on the river or houses in the city they receive the little innocents, who become the property of their captors and have no will in anything that is done. In after years they are seen, painted and bedizened, in the gay boats on the river, or grouped behind barricades in the crowded houses of certain

streets; and pity for them in their wretchedness and degradation is deepened by the knowledge that it was never in their power to avoid or escape their awful fate.

The remaining one fifth become slaves in families, and lead a life of hardship and drudgery. Some enter the families of the poor, and are brought up as wives for their sons; when little more than infants themselves they are made to carry and care for their master's children, and seldom know what rest or comfort is. They are liable at any time to change hands and to fall into the clutches of the harpies ever watching for victims.

Infancy is not the only period of danger to poor young girls in Canton. They are always looked upon as available property when money is required; and bright little maidens of four or five, and often of ten or twelve, are sold to pay their father's gambling debts, or opium bills, or to procure medicine in case of sickness. A constant traffic in young girls is going on. Agents are sent through the country, who with satanic shrewdness gather their victims to recruit the ranks of vice. The heart grows sick in the contemplation of this barbarous system that preys on the young and helpless, and yearns to snatch a few of them, at least, from the hideous fate that lies before them. Burdened with the thought of their present misery and the black future before them, Mrs. Henry determined to do something for the relief of some at least. By the aid of friends, she was able to found the little orphanage, which, it is hoped, will grow into something of a magnitude more in proportion to the demand for help. Of

eleven children received from time to time, four have died, and seven are under the care of the Mission, which has now adopted the work. The personal history of these little waifs will give some insight into phases of life not often exposed to view.

May-Yan, whose name means "Beautiful Grace," came to us in a remarkable way. Her father died three months before she was born, and her mother came to live in a small hovel near the mission chapel in the city of San-ui. Popular superstition regards it as unlucky to have a strange child born in the neighborhood, so that the mother was driven from the shelter of her little hut to the hills outside the town; and there, with no protection against the weather, in the midst of a pouring rain, little A-May made her entrance into the world. The mother was wretchedly poor, with three other children to support; and this little waif was in the act of passing into the hands of the "devil grannies" when the native preacher stepped in, rescued the child, and brought her to us. She has grown to be a bright and beautiful lass, is doing well in school, and is in every way a credit to the band who support her.

Oi-Keet, "Loving Purity," when six years old, was pawned by her father to obtain money for medicine in a serious illness that befell him, with the full expectation that when he recovered she would be redeemed. His illness proved fatal; and Ah-Oi was demanded by the usurer, who was only an agent for baser people. Her mother, in great distress, told the Bible-woman her grief, and bringing all the papers to us, asked us to

interfere. We paid the debt and redeemed the child; and she is now well advanced in her studies, an attractive girl, standing high in the favor of her teacher.

Lock-tuck, "Delighting in Virtue," was mortgaged before she was born to pay the debt incurred by her father at his marriage. He died before he had saved money enough to redeem her, and the heartless creditor demanded the child. The papers were brought to us, as before, and the debt paid. She is yet too small to attend school, but is a plump, play-loving lassie, just learning to sing.

Tsoy-Shang, "Restored to Life," is the daughter of a Christian. Her mother died soon after her birth; and her father, a soulless opium sot, was sending the little thing to the native foundling house, when we claimed the right to interfere, and adopted the helpless orphan. For a long time her life was despaired of; but under careful treatment she survived, and is now the picture of health. Her name, suggested by the native elder, perpetuates the memory of her escape from death.

The story of the others is very similar, each one having been intercepted on her way to a most dismal fate. They are under careful training and instruction, and will all, we hope, become earnest Christian women. There is practically no limit to such a work, the near and final results of which cannot but prove unalloyed blessing, both to the benefactors and the objects of their care. The sympathetic responses which have come to our requests for aid encourage the hope that these weak and innocent victims of cruelty, superstition, and vice, consigned every year to so black and so



CHILDREN IN THE ORPHANAGE.

dismal a fate, may be rescued in larger numbers. Our little work in Canton seems very small beside the institution in Hong-Kong, under the care of the Berlin Society. Through that agency hundreds of children have been rescued, and trained in Christian knowledge, habits of industry, and domestic thrift. From eighty to one hundred girls find a home there continually under the kind superintendence of benevolent German ladies, who supply them with all the means for personal improvement and comfort, superintending their marriage, and protecting them from mercenary and unworthy men. Picked up as outcasts in different parts of the country, these little waifs are taken first to the nearest mission station and afterwards to the home in Hong-Kong. Hereditary tendencies to evil have in some cases given trouble, but in general they have proved susceptible of kindness and fully rewarded the care bestowed on them. In this institution many of the native preachers have found amiable and educated wives, true help-mates in their labors; and Christian young men, assistants, medical students, and others are constantly asking for letters of introduction to the principals in the hope of finding accomplished brides. Each is given an opportunity of seeing the other, and only after mutual satisfaction is an engagement formed. The tenacity with which old customs survive is shown in the experience of a young man who was sent by his mission to Germany, and after a thorough education there, returned to engage in the work of an evangelist. His heart was moved to ask the hand of one of the almond-eyed beauties in this school; and proceeding

on the European plan, against the advice of his friends, proposed in person, and was rebuffed. The damsel, shocked at such a breach of propriety, would not entertain his suit, and when approached by the lady superintendent in the usual way, declared her disgust at his conduct, and refused to have anything to do with him; so that he had to console himself with one less to his taste, and conduct his suit with due regard for the rules of propriety. How beautiful and grand is this result of Christian benevolence, which makes these girls whom their own parents had cast out to die, and who, if they had survived, would, under the working of native benevolence, be found in the very lowest grade of the moral strata, the wives of the best and most respected in the church! The expense of such work is small compared with that of similar institutions in other lands, the annual expenditure for each child, including food, clothing, and attendance, being from twenty-five to thirty dollars. The results attained are, in brief: the parents saved from the guilt of a hideous crime; the children rescued from a life of misery and shame; a corps of teachers, Bible-readers, and educated Christian mothers raised up to be the means of spreading knowledge that will render such things impossible. It is simple humanity to help them, the purest form of benevolence, and one of the most legitimate and promising forms of mission work.

The blind form a large element in the population of Canton, for whom nothing has yet been done in a systematic way. An asylum, supported by the Government, affords them a bare shelter, but the allowance for food is too meagre to sustain them; so that they are compelled

to resort to begging, and go through the streets in droves, each holding on to the other. They emphasize their demands for cash by the most doleful cries and the dreariest noises made by gongs and other instruments. Their forlorn condition and their association together render them easy of access. In the North books printed in raised type have been prepared, but nothing of the sort has been done in Canton, nor has any regular work been opened among them. The custom of deforming children and making them blind, to excite pity and secure alms, is more or less practised. Every day blind children placed in tubs are encountered along the streets, with written appeals for help fastened to them. Efforts to save them from so miserable and debasing a life have proved ineffectual, and revealed the fact that they were the property of some one who kept a watchful eye upon the apparently deserted child, and carefully counted the receipts at the close of each day.

The Home for Old Men and a similar one for old women are also government institutions, to which yearly grants are made that will allow a certain number to obtain shelter and a small pittance for food, scarcely sufficient for a bare existence. These old people, mostly childless, homeless widows and widowers, are a strange commentary on the boasted respect and care for the aged which Chinese moralists parade. The religion and morality of the people are both alike selfish, and are confined to what is likely to prove of some personal advantage. These old people are always pleased by a visit from the missionary; and among the women

much good has been done by the Baptist ladies, through whom many have received comfort in the midst of desolation, and their closing days been made bright by the hope of peace beyond the grave.

A beginning has been made in work for the lepers, and ten or twelve professing Christians are found among them. Near every large town there is a leper settlement, most frequently along the river or canal, where, in straw huts or in little boats, these poor outcasts contrive to pass a cheerless existence. They depend entirely upon charity, and are often compelled to steal in order to live. Near Canton there is a large village set apart for their use, in which comfortable quarters are provided. Admission to this settlement is only gained by paying a fee of from seven to ten dollars. Those who have friends to help them can live in comparative comfort, and within the enclosure of this village are found a number of persons whom the people consider wealthy. Most of these unfortunates are cast off by their friends, and maintain themselves by begging through the streets, their loathsome appearance causing their demands to be met with a more speedy response. As said before, the disease is incurable but not necessarily contagious; hucksters and pedlers go and come continually in this leper village without harm. Belief in its contagion and the fear of social ostracism has hitherto prevented direct missionary work among them. One man, however, has been found who is not afraid to touch them, and through him a work has been commenced. In a small boat in front of an interior city, a leper was found with a Bible, and inquiry showed

him to be an intelligent Christian; he was sent at once to a settlement in a neighboring district and paid as a colporteur. In a short time several converts were made; but united in a community with others, they were sorely persecuted for keeping the Sabbath and refusing to steal, and the work received a temporary check. Another man, in whom the disease showed itself first after his baptism, is supported by his friends, and will probably be transferred to the village near Canton, where much good may be hoped from his labors.

In Swatow special efforts have been made to give them medical assistance, and rich results obtained in religious things. One of them, returning to his home in the interior, where no living voice had ever preached the truth, carried the knowledge of the truth he had learned to his native villagers. Curiosity at first led the people to listen to the leper's account of his travels; but the truth had power, and his words fell into hearts prepared to receive them, so that in a short time more than a score of converts were made; and when the missionary came he found twenty-three waiting for baptism, and rejoicing in the hope of eternal life received through the instrumentality of a despised leper. Healed in spirit, he returned not only to give thanks to God, but to tell his countrymen what great things God had done for him.

There is a peculiar obligation laid upon the Church to remember the poor and the wretched; and there is something in these outcast communities that appeals with special power to the heart where Jesus dwells.

Gradually the hand of sympathy and help is reaching them; and many a Lazarus, or a Bartimæus, or a Simon, in Canton is rejoicing in sight and healing of the soul. To helpless, outcast infancy and forsaken age, to the blind and the diseased, the pure and undefiled religion of Him who "Himself took our infirmities and bare our sicknesses," is coming with succor and relief.

CHAPTER XVII.

NATIVE AGENTS.

THE work begun by the missionary is carried forward and widened in its extent and application by native agents. Brought to a knowledge of the truth under their instruction, trained up and introduced by them to their work, their spirit and devotion are often a counterpart of those of the missionaries with whom they have been associated. Several grades of assistants are employed, with special duties suited to their capacity and energy.

In the forefront of this important body of workers, stand the native ordained pastors. Inducted into this office under the various forms of church polity, ordained by Bishop, Conference, or Presbytery, they stand at the head of the native church, over which they exert a powerful influence. The practice of the various missions has not been uniform in the matter of ordaining men; some have taken the step much earlier in their course than others, while the standard of qualification has not always been the same. Great wisdom and care, however, have been exercised in admitting candidates for this high office. The general requisites insisted upon are devoted piety, clear knowledge of the system of Christian truth, aptness to teach, and practical proof of entire consecration to the work.

The churches springing up all over the land demand the care of men of their own race. In purely pastoral work, the missionary finds himself hampered at every step. The Chinese character is a mystery that but few, if any, have been able to read; their moral perceptions, their conscience, their apparent motives and actual intentions, their general stock of ideas, their views of life and duty, are all different from those of other people, and only a native can understand them thoroughly and know how to proceed. In their families, the intricate rules of propriety, the entire separation of the sexes, the want of sympathy and cordiality between those united by natural ties, make it difficult to penetrate the inner circle of their lives and know them as their spiritual guides should. In seven years of direct pastoral work I was brought into closest contact with the people. Anxious to win their confidence, and benefit them in every way, I held myself open to calls of every kind in the line of my work, and made the humblest of them feel free to approach me on any subject. Often put to great inconvenience by their untimely hours, their winding tales, and prolix narratives of troubles and impossible requests, the door of the pastor's study was never closed against any who came, the force of Payson's words, "The man who wants me is the man I want," being continually felt. While assured of their confidence, I constantly felt the presence of a barrier obstructing the way to full freedom and interchange of thought, and in important cases had always to rely upon the help of the elders to learn the true state of affairs. The welfare of the native church demands pastors from

their own people, and great advancement has recently been made in supplying their wants in this respect.

The Presbyterian Mission was the last to take this important step. Seven churches had been gathered before a native pastor was ordained. A year ago, the exigencies of the work seemed to demand such an addition to the corps of ministers, and three long tested as evangelists were set apart, two of whom received calls immediately. Of these Kwan-Loy was called to the pastorate of the Second Church in Canton, and is proving himself faithful and efficient in the important work committed to him. His history has something of the romantic about it. After receiving a good education in his home and acquiring a fair knowledge of business, for which he showed a good capacity, he went to California in search of gold, and in his wanderings visited most of the Pacific States. Providentially led to the mission school in Sacramento, he began the study of the Bible, to which he brought a keen and logical mind, that could compare its truth with the teachings of Confucius, whom he had hitherto owned as master. He became not only intellectually convinced, but opened his heart to receive the Word of Life. His transformation was complete: the search for gold was abandoned; and with the pearl of great price in his possession, his chief desire was to return to his native place and proclaim the Gospel to his own people. Reading with avidity all the books that came in his way, he was soon prepared for evangelistic work. On his return to Canton he continued his studies, preaching constantly in the mean time, until the way was open for him to begin work in

his native town. The time he had longed for having come, he went joyfully to the place of his birth, the town of Kau-Kong, the most populous centre of trade in the silk district. A preaching-room was opened, and for six weeks was filled with interested audiences; but at the end of that time a fierce opposition arose. Placards were posted, denouncing him as a renegade, and the people warned against him. He was menaced by threats of violence, and a reward of five hundred dollars publicly offered for his head; but he continued to preach the Gospel fearlessly in the face of it all, and no doubt to many who were concerned in offering the reward. Their violence culminated in a mob of sixteen men, hired by the gentry at fifty cents each, who entered the chapel and demolished its contents, strewing the floor with books, medicines, and furniture in a broken and confused mass. Escaping with his companion, he fled to the city. An appeal to the magistrate secured the restitution of the property destroyed, and permission to reopen the chapel. In no way deterred by past experience, Kwan-Loy and his medical assistant declared their readiness to return. Having repaired the damages, a day was fixed, with the consent of the magistrate, for publicly resuming the work of preaching and healing; but scarcely had the doors been opened, when a furious and blood-thirsty mob, encouraged by those in authority, assaulted the place, crying for the lives of the Christians. They escaped through the roof, and under the friendly protection of people from other towns, in business there, reached the city in safety. Dishonored by his kinsmen, Kwan-Loy gave himself up to earnest

work elsewhere; opened the station in the distant city of Lien-chow, and as elder, teacher, and preacher, has labored with indefatigable zeal for his countrymen. Repeated and urgent calls have come from California and the Sandwich Islands; but his letters in reply to these requests, depicting the great needs of Canton, show that pure love for the souls of men has led him to decline the easier, pleasanter, and more lucrative positions offered. He is small in stature, rapid in his utterance, and clear in his exposition. His style of preaching is not so striking as that of some others; but shows a remarkable knowledge of the Scriptures, forcible logic, and a wonderful power of illustration. In a sermon on the passage, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life," a beauty of diction, an aptness of illustration, and a clearness of exposition were shown that would delight and instruct any audience. Gems of thought and delicate turns of expression gave a freshness and charm to the discourse. The birds rejoicing in the sunlight as they left their nightly coverts in the dark valleys, and rose on joyous pinions to greet the rising sun, carolling their thanks and praise for his light and beneficence, were made the emblems of enlightened Christians rising from the dark vales of superstition and ignorance, into the light and joy of true life and spiritual knowledge. The power of the light to sweeten, vivify, and beautify the world was dwelt upon, and the whole discourse given a practical turn, that could not fail to impress the people. Under his pastorate the church is prospering, accessions to the membership being constantly received.

Most numerous among the native agents are the evangelists, or the unordained assistant preachers, who number ninety-seven. Among them all degrees of talent and efficiency are shown. Their primary work is preaching in the city and country. Many are permanently placed in one locality, while others go from district to district. In their stated sermons at the preaching-halls, many of them display remarkable tact and facility in addressing the people. Their perfect acquaintance with the common sayings and folk-lore of the masses, with their motives and desires in the worship of idols, and with their daily thoughts and feelings, enables them oftentimes to bring the truth with striking power before the people. Their skill in the treatment of popular superstitions is sometimes astonishing; their weak points are seized with strategic skill and, by the judicious use of ridicule and satire, mercilessly exposed. Kwán-Kung, the god of war, is a favorite subject for dissection. Possessing themselves of the facts in his history, as given in the popular historical novel, "The Records of the Three Kingdoms," they skilfully undermine the faith of the people in this deified hero, and show him to have been nothing but a military chieftain, by no means perfect in wisdom or character.

Some of the assistants fall into ruts, and content themselves with mere routine work. At the appointed time they don their sky-blue scholar's robe, adjust their goggles, and, fan in hand, with the affected, swinging gait of the *literati*, ascend the platform, and discourse, not without power at times; and when the allotted task is fulfilled, retire to their rooms, feeling that their day's

work is done. Such men may be good Christians, and under the circumstances are better than nothing, but are very disappointing as agents in aggressive work. The men we need, and have secured in limited numbers, are those filled with fire and zeal; who will not only preach, but follow up their words by personal influence, searching for men if they do not come, endeavoring to get hold of them by direct personal appeals. Their modes and manners, as seen in practical work, are not only interesting, but often entertaining. One with no originality will go through a chapter, a book, or perhaps the whole Bible, in regular course; and to an entirely new audience preface his discourse by the remark that "yesterday, or last week, we reached the second chapter of Galatians and the third verse, and to-day we begin at the fourth verse;" and proceed with an exposition of the passage utterly unintelligible and bewildering to the audience, who have never heard of the Galatians or of the Bible itself. Others in the very first sentence uttered command the instant and intelligent attention of all, and carry them irresistibly with them in the current of their discourse.

Mak-Shui is a good example of a Chinese orator. Tall, nervous, intensely colloquial, he throws himself without reserve into his discourse, gestures, facial expression, and tones of voice all combining to emphasize his utterances. His manner is fascinating, his matter pointed and practical, and with an inexhaustible fund of humor and anecdote, he is immensely popular. People who do not understand Chinese have come to watch him, fascinated by his manner and gestures, which speak as

well as his words. One of his best efforts was in applying the lessons taught by the healing of the paralytic. The moral paralysis of the Chinese was depicted: they were shown to be destitute of the power of good action; with evil desires and sinful propensities increased and strengthened each day, they were as men in a dream or in the confusion of drunkenness, who act without knowledge; severed from the source of their being, they had lost the true aim of existence, and given over to the control of their own misguided desires, they worked only confusion continually; bound by the superstitious customs of the age, wounded in soul by prevailing errors, trusting in the choice of lucky days, fortune-telling, sorcery, divination, and other practices, not only useless but injurious. This was shown in the custom when a father dies: instead of proceeding as common-sense would dictate, a man must "turn the wheel," and choose a lucky day for burial, —

> "The body waiting for the shroud,
> And filial faith for empty word."

When a husband dies unhappy delays occur; and though the fragrance of cloves and anise fills the room, yet, as the days pass by, the house and the whole street become offensive. Still no one dares to remonstrate, lest occult influences exert a malign effect. Their paralysis is further shown as they consult the stars in arranging for marriages, and make their engagements according to the indication given by the eight characters pertaining to the hour of one's birth. In this way, a beautiful and virtuous girl may be matched with an ugly and profligate

man, without the power of resisting her fate; or a suitable match be refused because the horoscopes do not combine in a fortunate way. It is also shown when they wish to build a house: they are in bondage to the geomancer, who must examine the site and locate the buildings, determine the direction of the watercourses, and the entrance or exit of lucky or sinister influences; the magician or the Taoist priest must purify and tranquillize the place before they can enter it, lest evil spirits come and go, keeping them in constant terror. Their power to move of their own free will is lost in the bondage to a slavish superstition. Before making a journey to a distant place, the idol must be consulted or a blind fortune-teller called in to give counsel, when it becomes a veritable case of the blind leading the blind. In numberless other things — such as the naming of a child, the time when his head should be shaved, and other equally common things — their bondage to superstition has paralyzed their minds. Following this line with words most aptly fitted to arrest and hold their attention, the folly of their prevailing practices was exposed, and an impassioned appeal made to accept the help of Jesus to heal their moral paralysis.

In depth of thought and power of expression, few could equal Ch'an-Mung-nam, now dead. An accomplished scholar, his writings have commanded general approbation, and several books from his pen are in constant circulation. Never shall I forget his sermon on the words, "In all these things we are more than conquerors through Him that loved us," preached at a large union meeting of the Christians. Under the

inspiration of a fruitful theme and an appreciative audience, he delivered a discourse of which any man might be proud. In the opening passages various scenes of national and military triumph were portrayed; the trials of the Christian and the peculiar difficulties met with in China were dwelt upon, and the victory which each can achieve most vividly shown; while the triumphs of the Cross in the past, the progress of Christianity from century to century, the absolute certainty of the spread of the Gospel and its final prevalence over all, were given in a most powerful manner.

In Au-Fung-chi we have a man of great and varied talent. He excels as a preacher, and is admired for his polished style, for his fluency of speech, and his attractive delivery. He brings the fruits of rich and varied learning to adorn and enforce his addresses, and, in addition to these popular gifts, possesses great skill in exegesis, rendering valuable assistance in the work of translation. His sympathy is not confined to his particular church, but makes him the confidential friend of all.

Wong Shing is a man of fine presence, dignified in his bearing, bold and energetic in his addresses, seizing with great readiness and using with force passing incidents. His talents are of a high order; he is at home with the scholar, the merchant, or the peasant. Whether in preaching to the heathen, or doing the work of a catechist in instructing inquirers, or in his more elaborate addresses before the native church, his exercises are marked by clearness of thought and expression, a force and dignity of manner, that make him a model for the younger men.

Lau-Wy-chiu is a type of the rough and ready kind. Converted late in life, he entered the work without much previous training, and lacks the polish of men more highly educated, but is possessed of much natural eloquence. His forte is in assailing current superstitions, which he does with ungloved hands, and a rush of graphic satire that takes his audience by storm. It is a treat to hear him call over their objects of worship, touching briefly on each, and winding up with the query, "And where is the image of the cat, so clever and so useful? Why has it been slighted and no place found for it among your objects of worship?" The story of the Prodigal Son assumes a novel shape in his hands, but becomes of intensest practical interest to his hearers. Some of these preachers are content with endless repetitions of the same thoughts and illustrations in the same language, which, as their audiences are perpetually changing, are not so fruitless as they otherwise would be. One man always presents the Gospel under the figure of a beggar asking alms, when, instead of the mere pittance expected, the benevolent man at whose door he knocks, brings out a bowl of savory broth filled with tid-bits and dainties that would tempt the appetite of an epicure. The beggar, sceptical of such generosity, suspects a snare; the dish, he thinks, may contain poison; and though its fragrant odors intensify the pangs of hunger, he rejects it, while another just arriving accepts the rich bounty. This figure, elaborated in fullest detail, and garnished with many gastronomic appendages, will occupy half of his discourse.

Among the younger men many bright and faithful

ones are found. Uen-Nga-kok, in Shek-lung, has displayed a peculiar talent in instructing the members there, who are mostly from the laboring classes, and by a nightly meeting for Bible study has brought them to a high position in knowledge of the Scriptures. His fidelity was strikingly shown at the time of the recent mob that destroyed the chapel there. His home was in the chapel; and all his furniture, clothing, books, and other property were destroyed or stolen, and he the object of special hostility. With no place to go to, and his life in danger, I expected him to accompany us to Canton, but gave him no hint as to what was best to do, wishing the decision to come from him. When he had seen his wounded companions safely in our boat, he said, apparently without thought of any other course, that he must return to the town and comfort the Christians, who would be scattered and exposed to great fear and danger. He is a handsome, graceful youth of twenty-three; and I looked with admiration on him, as he went back to the town, still raging with the excitement of the mob, never thinking of himself, but only anxious for the little flock, scattered and terrified by the wolves of fury and violence. He rested not until he had found them all, and was assured of their safety and comfort. Modest and unassuming, his influence over that little church is great; and though younger than almost any of them, they look up to him as their guide.

Ho-Kwei-tak is one of the youngest in the work, and gives unusual promise of power as a preacher and of great usefulness. Trained from early years in the mission schools, he is more thoroughly Christian in all his

thoughts and feelings than many, and is whole-souled in his consecration. Gentle, deferential, and accommodating, he is a prime favorite with the older members of the church. Stationed at an important centre of work in the country, he has travelled and preached through all the surrounding villages, and won general favor by his pleasing manner and zealous efforts. Over his table I found these words written: "Keep constant guard over your words, and be patient in all things." Faithful in every duty, he thoroughly masters the studies laid down in the yearly courses, and astonishes the Mission by his perfect examinations.

As a whole, these native evangelists are a faithful, hard-working body of men, imbued with the true spirit of devotion, which cries, "Woe is me if I preach not the Gospel!" Regardless of fatigue or discomfort, they penetrate the country in all directions, travelling sometimes fourteen or fifteen miles before breakfast, and preaching five or six hours in the day. The salaries they receive do not encourage a mercenary spirit, the amount varying from five to ten, and in very exceptional cases fifteen dollars, a month. On this they feed and clothe themselves, and, if need be, support a family. They are often stationed at distant points in the interior, isolated from friends and Christian society, and must not only be the oracle of truth for the whole country, but bear the brunt of the reproach and opposition that are almost sure to come; and the more aggressive they become, the stronger the tide of opposition; so that the temptation to settle down into a dull routine of formal work is very great, and is almost sure to overcome them,

if they have not the stimulus of deep love for men, and a faith that lifts them up. Their wives are not always Christians, and the habit of making the ancestral village the home for the families of all the sons, often prevents them from having those nearest to them with them. They are often harassed by family troubles, directly or indirectly connected with the position they hold, but through all the difficulties that arise they display great wisdom, forbearance, and zeal.

The colporteurs are usually men of limited education, whose chief duty lies in the sale and distribution of books, and among them are some of the noblest specimens of Christian manhood. They traverse the country at all seasons with books; they canvass the large towns systematically, passing through street after street and offering the written Word at the door of every shop and residence. They visit remote villages, where they gather the peasants in the evening by the side of the pond or under the trees, and explain to them the message brought. They attend the market centres on fair days, and through their agency tens of thousands of Bibles and tracts are every year disseminated through the land,—leaves from the tree of life, that bring healing to the nations. They are the pioneers and prospectors, the forerunners of the more permanent preacher. They observe the character and disposition of the people in different places, and through them chapels are often secured in promising centres. In the absence of trained assistants they often do the work of evangelists at the more remote stations, with most cheering results. The shafts of persecution are often aimed at them with

special force, as the precursors of the school, the church, and the missionary. The first Protestant Christian martyr was of this devoted band, of whom the following account is given: —

"In the city of Pok-lo, on the Canton East River, a Confucian temple-keeper received the Scriptures from a colporteur of the London Mission, became convinced of the folly of idolatry, and was baptized by Dr. Legge. He gave up his calling, and set to work among his acquaintances and friends as a self-appointed Scripture-reader. He would go through the streets of the city and the country round with a board on his back containing some text of Scripture. So successful was he that in three years' time about one hundred of the people were baptized; and so mightily grew the word of God and prevailed that surprise and hostility were excited, and a fierce persecution broke out. The Christians were driven from their villages, and their property was plundered. The colporteur was seized, and twice within forty-eight hours dragged before the *literati* and called upon to recant. This he steadfastly refused to do. He was therefore tortured, by being suspended by the arms during the night. The next morning he was brought forward in an enfeebled state, pale and trembling, for a second trial. The officials and mandarins were cowed into submission by the gentry; but this brave old man was still firm in his resolve to cleave to the Bible and Christ, and expressed a hope that his judges would some day embrace the new doctrine. This was more than they could tolerate; and, like the judges of Stephen, they ran upon him with one accord, and killed him on the spot by repeated blows of their side-arms, and threw him into the river. Thus perished the first Protestant Christian martyr in China."

The teachers employed in the numerous schools are as a rule professing Christians. Some of them are young men from the training-schools, who, feeling no

calling to preach, have taken up school work instead; but most of them come directly from the educated classes of the people. The army of school-teachers in China is an immense one, and the moment one of them becomes a Christian his employment is gone. Whether in schools or in private families where instruction is given, the tablet to Confucius forms a necessary part of the school apparatus, teachers and pupils being required to pay daily worship to the sage; and no matter how high their reputation has previously been, the absence of this tablet loses them the support of former patrons, and shuts out all hope of new pupils. The gods of the ground must also be worshipped, to protect the children from disease and other evils. Moreover, the village school-teacher is the general scribe for the community, and is expected to write the good-luck papers and inscriptions for idol shrines. This the Christian teacher cannot do, and so is no longer employed. Mission schools being free, superstition yields to economy with many, and a good attendance results. Should sickness, however, break out, it would be attributed to the anger of the earth-god, who had not been propitiated; and when the children suffer from some trifling malady while attending school, the parents will sometimes send them with incense and gilt paper to appease the wrath of the earth-god. From this class of educated men thrown out of employment on account of their religion, teachers are engaged, many of whom prove efficient educators, and not a few in the end become evangelists. The importance of obtaining Christian teachers for all the schools is evident. Constant and

close contact with the pupils, the respect and influence which his position secures him in the village or neighborhood, give the Christian teacher unusual means of doing good.

Another class of teachers deserves mention: that is, those who instruct the missionary in the study of the language and afterwards become his assistants in literary work. The influence of these men is very great; and in the help they give in the translation and preparation of books, they touch many minds. The names of some of the more distinguished are connected inseparably with the work of certain missionaries. The names of Au, of Ch'an, of Ue, and of Kung cannot be forgotten by those who know the history of the colloquial Gospels, the Bible stories, and the numerous medical works issued at Canton. By wise suggestion, judicious correction, and the subtle influence of a good literary style, they add greatly to the value and popularity of a work.

This little army of native agents is perpetually at work, undermining the old systems of error, leavening wide communities with the principles of Christian truth, re-wording, to a great extent, the instruction received from the missionary, and impressing it more distinctly on the minds of the people, and so preparing the way for the mighty triumphs of the Cross of Christ.

CHAPTER XVIII.

THE NATIVE CHRISTIANS.

THE day has long gone by when the charge can be brought, with any degree of justice, against the native Christians, that they become such only for the pecuniary advantage gained. In the early days of mission work this was no doubt true in some cases; but the circumstances then were very different from what they are now. Men were required in various employments; and designing persons, with some knowledge of the doctrines and smooth professions of acceptance, in spite of the caution observed, found their way into the church. The declarations of certain missionaries made thirty-five or forty years ago, that they could scarcely be sure of the conversion of a single convert, are still quoted as authority by those who are not informed of the progress since then. However true such statements may have been of the past, they are entirely false of the present. Not only has the deeper knowledge of Chinese character gained, and the increased means of testing the sincerity of each, provided against deception in most cases, but the numbers who come so far exceed the possibility of their receiving outward help, that such motives cannot be admitted. The great increase, too, is in the interior districts, far removed from the foreigner,

under the labor of native evangelists; so that simple justice requires that they be not judged by the selfish hypocrisy of a few designing ones of the past generation, but by the evidence now presented of their sincerity and devotion. A comparison of statistics shows a most gratifying increase in recent years. The last seven show, as far as mere numbers go, an advance equal to that of the previous thirty-five years. These results are not on paper merely; the evidences of true life and vigor are manifested in many ways. The character of the four thousand four hundred Christians in the missions immediately connected with Canton will compare favorably with that of Christians in any land. When we consider the long ages of heathenism that are behind them, we cannot expect to see them leap at one bound into the front rank of intellectual and cultured Christianity, or to reproduce the refinement and domestic comfort of our Christian homes by instantaneous growth. Under the most favorable circumstances it will take generations to eradicate the old leaven of heathenism, and thoroughly Christianize their social customs and family life.

The utmost care is observed in the instruction of inquirers and the reception of members into the church. The examination of applicants for baptism reveals many strange phases of thought and belief. No uniform practice is found satisfactory in testing their knowledge and sincerity; but in most cases months of instruction or probation are required before admitting them to full membership. Coming from all classes, of all grades of intelligence, and of infinite variety of disposition and habit, it is difficult to establish rules that will meet

the wants of all. In examining a score of applicants, a different method, it may be, is required for each. Among those who come there is the school-girl. She has perfectly learned the forms and formulas of worship, and can readily answer any question as to her knowledge of the Gospel. It then becomes important to test her experience of the truth; and the heart knowledge which many of them show is astonishing. The next that appears, perhaps, will be a poor woman from the hospital. She is ignorant, and all her life has been a worshipper of the idols; but now her heart has turned to Jesus, and with a simple faith she clings to Him. She knows the idols are false, and declares her greatest crime against Heaven has been the worship of these graven images. The love of Jesus has been a wonderful revelation to her. She cannot comprehend the system of truth which the Gospel presents in all its important bearings; but she knows Jesus loves her, died for her, and her heart is made glad by the assurance that He has pardoned her sins and will take her to heaven. Her creed is brief; and her reply to repeated questions is: "Jesus is my Saviour, He died for my soul; I trust Him, pray to Him, and hope for salvation in Him." The one who follows, it may be, is a scholar. He has compared Christianity with Confucianism, and acknowledges its superiority. He admits himself to be a sinner, but is vague in his replies as to personal guilt. There is no question as to his intelligence, but in the matter of repentance and the practice of the Christian faith he shows little heart knowledge; so that while the old woman, with but a tithe of his knowledge, is admitted,

he is placed on the list of inquirers until evidences of the vital power of the truth in his heart are given. In this work of testing the sincerity of those who apply, the native elders, with their knowledge of the intricate workings of Chinese thought and motive, render the most valuable assistance. Great reliance, too, must be placed on the assistants by whom they are trained; who know their history, and have been intrusted, it may be, with many secrets of their lives. The true attitude to be observed toward all who come, is not one of suspicion, that perceives selfishness and hypocrisy under the most honest exterior, and insists on years of trial before their confidence is vouchsafed, nor, on the other hand, a too great readiness to accept without question every profession of belief; but a kind and discriminating spirit that inspires confidence in those who come, but looks carefully for the marks of true discipleship before receiving them. The conviction of the paramount importance of keeping the Church pure from the beginning, has ever kept the standard of qualification for membership high; and while avoiding the two extremes of credulity and suspicion, the wisdom of most of the missionaries in Canton is attested by the character of the churches gathered. The charge of indiscriminate reception of all who come has driven some to undue severity in their judgment of inquirers, unnecessarily repelling those whose motives were not fully approved. A pathetic instance of this occurred nearly a score of years ago. A man in the northern part of the province heard the Gospel preached, and was forcibly impressed by the appeal to repent and be baptized; he afterward received

a book in which this exhortation was repeated; and so powerful was its effect that he left his business, and took passage to Canton. He made his way to the foreign concession, and, entering one of the merchant houses, prostrated himself before the gentleman in the office, knocking his head on the floor, and asking for baptism. The merchant, not understanding his words, called in his compradore, who told him of the man's request, and they sent him to one of the missionaries. Ignorant of the distance to be travelled, he had not brought sufficient money, so that he appeared destitute. This awakened suspicion; so that when he came to the missionary, the belief in his duplicity led him to disbelieve his story. He fell down at the feet of the missionary and begged for baptism, until doubts of his sanity led to his being delivered into the charge of the magistrate for safe-keeping. After undergoing many hardships, he was sent back to his home. Years afterwards, a missionary visited a Buddhist monastery in a distant city, and there found the man, from whom he learned the history of his life. The treatment he had received in Canton drove him from the world into the little cloister, beyond whose doors he had never passed since entering. He conversed freely; but all attempts to lead him to study the Gospel, and all the excuses made for the unjust treatment he had received, were of no avail. His reply was, that "no doubt it was very good, but experience had taught him to avoid it." Many of those received into the church in Canton are from the villages in the interior. Their imperfect knowledge, and their isolated positions, as weak individuals singly ex-

posed to the current of superstition, have given much anxiety to their instructors; but evidence has come repeatedly to show that they have been faithful to their vows, and not only kept themselves pure from idolatry and prevailing error, but have sought to influence others to do the same. On one occasion we received with some misgivings a woman who was very urgent in her request for baptism. A few days afterwards she returned to her home in the western part of the province, promising to come out to the following communion. The time came, but she did not appear; and we thought our doubts had been confirmed, and she had gone back to the world. Another three months passed, and she appeared with two other women, relatives, whom she had taught. A severe illness had prevented her coming when she promised, but she had never forgotten her Master; every day she worshipped Him, observing the Sabbath faithfully. She had induced these women to join with her in worship, and they, too, had become Christians; and after their day's toil in gathering firewood on the hills, — for they were very poor, — they would meet and pray to Jesus, and when the Sabbath came, would spend it in prayer and meditation. Another old peasant woman, who could not read a word, and who spoke such a strange dialect that but few even of the Chinese could understand her, attended our services, and, after a time, applied for baptism. Her reception was delayed to test her knowledge and sincerity, and she returned to her home eighty miles in the interior. After three months she came out, at her own expense, to renew her application, bringing with her a young nephew whom

she had taught. I never heard a clearer or more satisfactory examination than that of this young man before the session of the church; and all that he knew, he had learned from his old aunt, who was in truth taught by the spirit of God. They have both since died, after having lived faithful and consistent lives to the end.

Among the religious characteristics of the native converts the lack of a vivid sense of sin has often been remarked. They will at times pass through long seasons of doubt, in which the conflict of error with truth is severe, before they are brought to its full acceptance; but the absence of any pungent conviction of their own personal sinfulness, considered almost indispensable to true conversion in Christian lands, is frequently a source of uneasiness to their instructors. The reason, however, seems evident: they have lived in ignorance, and sinned without knowledge; and although the fact of their transgression is clearly seen and recognized, and the punishment due for sin is well understood, and its justice acknowledged, yet their ignorance of God's love, of their duty to Him, and of the law they were breaking, prevents that keen sense of personal guilt we look for. They know now it was wrong, but cannot feel such a shame and horror of their conduct as those who sin against light and in the face of loving remonstrance. In Christian lands the knowledge of God's love and of our obligations to Him come with our earliest years; so that every sin is against this love and against the knowledge of our duty, and when conviction comes it is deepened by a sense of ingratitude and shame for wilful disregard of Divine affection. With the Chinese it is



A GOOD-LUCK PAGODA.

different; and the lack of such feelings in the first stages of their Christian life is in many respects only natural. As a people they are not emotional, yet many moving scenes are witnessed. Some are overcome by their emotions as they tell their experiences in coming to Jesus: tears of contrition, tears of gratitude, tears of joy, are often mingled as the story of how Jesus found and saved them is told. As they advance in the Christian life, the emotional or, more properly, the experimental side of their religion is developed; and in their prayers and exhortations a depth of love and tenderness will appear which show that they have been deeply taught in the mystery of divine things.

The simplicity of their faith is often strikingly shown. They believe without doubt; the truth comes to them in a practical form, and is accepted without reserve. No speculative misgivings disturb the calm serenity of their trust. The Heavenly Father is a daily reality to them, and they refer to His presence and disposing power in the most trivial events of their lives. Their prayers are simple and direct, and are offered without the slightest doubt that God is interested in all the details of their affairs. They pray for food, for clothing, and other physical blessings, as well as for spiritual gifts. They ask for strength to bear suffering and pain, for wisdom to direct them in business or travel, and take great comfort in the thought that God is always with them. They accept adverse fortune, even to the loss of property and health, as the will of God, and yield to His all-wise direction. They believe in the disciplinary effects of suffering, and console each other with the assurance that

all is for the best. Indeed, their belief in the overruling providence of God is carried to such an extreme sometimes that the Almighty is made responsible for their own carelessness or neglect of duty. They accept proofs of Divine interference in a way that shows their unquestioning faith and freedom from all sophistical reasoning, so often the bane of more enlightened Christians; and certain striking occurrences carry great force to them which would excite nothing more than a passing remark among others. For instance, a peasant who became a Christian was the owner of several head of cattle; a plague broke out, and was destroying many cattle in his district. The neighbors taunted him with being a Christian, and urged him to worship the idols, saying if he did not he would lose his cattle in consequence; but he trusted in a higher Power, and remained faithful to his Christian principles. The plague continued: many of those who scorned him were lamenting their losses; while he was safe in the possession of his property, no harm having come to one of his beasts. This event was widely remarked, and was accepted as a proof of the special favor of the Master to this disciple. In the same vicinity the child of a native preacher became ill. Its mother was not yet a Christian, and a neighbor came to urge her to go to the temple and pray for its recovery, declaring that the wrath of the evil spirits would destroy the child if she did not. She replied that her husband was a Christian, and would not permit such a thing. On his return, she related to him the conversation; he procured medicine, prayed to God, and committed the child to His keeping, and had the

joy of seeing it soon after restored to health. A few days later the child of the woman who urged the worship of the idols was taken ill. She followed her own recommendation, and sought relief at the temple; but all in vain, the child died. This event attracted the attention of many, and was used to confirm the faith of the Christians, and shake the confidence of the people in the gods.

Their readiness to take an active part in Christian services is a pleasing characteristic. Very few intelligent men or women are found who are not willing to lead in prayer, or engage in teaching when required. This readiness to use their talents is of great advantage. Often separated from all others, they may at any time be in circumstances where great good may be accomplished by such gifts. Accustomed to perform worship to the idols in public, they feel no shame or diffidence in the worship of God. They are fond of religious meetings, and, when left to themselves, often prolong them to a great length. Prayer, singing, and exhortation are interspersed, singing always forming an important part. No systematic attempt has been made to utilize the native music, which would require great modification, in order to adapt it to the service of song. The gospel hymns have been translated; and such stirring tunes as "Hold the Fort," "Revive us Again," etc., may be heard constantly in their meetings. In the schools the girls and women hold meetings, and show great aptitude in prayer and other forms of service. The girls, in their prayer-meetings, display a fluency and power of language in supplication, beyond what many

clergymen can command, and sing with an earnestness that redeems any defects in voice or harmony.

The spirit of unity manifested among the Christians in Canton is most gratifying. The sectarian differences are comparatively slight, and the distinctions are more in name than in reality. As long as the native churches are connected ecclesiastically with the home churches, these names will be kept up. The paramount importance of uniting on the main issues, and of presenting a simple Gospel to the people, has kept the missionaries from exaggerating differences of creed. The discussion of the question of the proper term to use for "God," has assisted indirectly in breaking the power of sectarianism, by absorbing the controversial talent. Among missionaries, as well as other bodies of men, there are certain persons who are born controversialists, whose peculiar mission seems to be the agitation of vexed questions, and who have kept the theological world in turmoil through the past. Fortunately the question of "terms" has engaged the attention of these eager spirits, while the discussion of creeds has scarcely come up. Divided into three parties, each advocating a particular term, controversy has raged around this question, which has engaged all the polemic talent available; so that the points of theology between Methodist and Presbyterian, Congregationalist and Baptist, have been left in the background. Considering how bitter, worse than useless, and destructive of all Christian unity, such discussions have often proved, we cannot be too thankful that in planting the church of Christ in China, these differences have been, in a measure, overlooked; and that

these infant churches have not been perplexed by the presentation of various systems, in many respects contradictory, each supported by long lines of arguments, and backed by astonishing arrays of authority. The books published by the various Missions are used by all; and it is not an unusual thing to hear a strong Calvinistic sermon from a Wesleyan or a London Mission preacher, and a long argument bearing the stamp of Wesley's logic from a Presbyterian. No attempt has been made to establish a union church under one particular form of government, or to unite the various bodies in one systematic expression of faith. The time for the discussion of this is still in the future. The creed of the Church of Christ in Canton, if they ever unite in a common expression of belief, will be something which the wisest cannot yet presume to prophesy. While bearing the marks of the founders of the churches, their confession of faith will doubtless crystallize in formulas different, in expression at least, from any presented to them now. Their peculiar cast of mind and modes of thought will lead to characteristic expressions of belief, which will, no doubt, embody the best of all they have received. The historical significance of such names as Calvin and Wesley not being felt, there is hope that what is too often widely separated in other parts of the world may be harmonized here.

The form of church government they will adopt is also a question which cannot now be determined. Each church now represented dwells on the special adaptation of its particular form. The Independent form allows too much liberty, and opens the way for many

irregularities, which even now are giving some trouble in the church in Fat-Shán. The Episcopal is too hierarchal, and will foster a spirit of formalism, to which the tendency is already too strong. The Presbyterian has many points in its favor: by its representative system it brings matters within easy control, and by the power vested in the Presbytery can assist and protect isolated churches. If it should become the prevailing form, it will, no doubt, be modified to suit the circumstances. The absence of any bitter sectarianism, and the constant, free interchange of thought among the different bodies of Christians are leading to a better understanding of the good qualities and the needs of all. They have a Christian Union of their own, and hold quarterly meetings in the various churches in succession. A preacher is selected, and a programme of services arranged beforehand. The meetings are always well attended, five or six hundred sometimes gathering, and are the occasion for the best efforts of the native preachers. They are held during the week, and never interfere with the usual Sabbath services; delegations from churches in the country frequently attend. A bi-monthly conference of the native preachers is held, at which the representatives of all the Missions meet to compare notes of work, and discuss the best means of reaching the people. These meetings are often the scenes of interesting debates; the various methods pursued are compared and criticised. A record of the members admitted to the church is kept, and the mutual responsibility of keeping watch over the scattered groups of Christians acknowledged. The importance of the native Christians' all

being known and recognized is felt, so that they may be protected when necessary, warned when in danger, and guarded from relapse. In their counsels they are always open to receive suggestions from the missionaries; while the fact of voluntarily assuming this responsibility in the oversight of the native Church shows their readiness to help in every way possible. In this conference many subjects of practical importance are discussed, among which the subject of foot-binding has come up; and the general unity of sentiment expressed, promises much good in the future. The evils of this practice are fully recognized, and the necessity of constant instruction in the matter urged. The duty of every Christian to abstain from this custom is laid down, and pastors requested to preach publicly on the subject. This position of the native Church will do more than any influence the missionary can exert, to create a sentiment against the practice. The Presbytery of Canton has sent to the churches a pastoral letter on the subject, which is indorsed by the conference of native preachers, and which brings it in practical form before every member of the church. As a matter of fact, very few of the Christians bind their children's feet, yet the power of custom is so great that some have yielded. Many girls and women have unbound their feet after becoming Christians, with good effect. Such questions require great care in their treatment; no absolute rule can be adopted, but the sentiment of the whole body of Christians is strongly against it.

In the matter of opium, an equally strong position has been taken. An anti-opium society has been formed,

working in connection with the anti-opium committee of the missionary conference, and associated to a certain extent with a similar society among the gentry. Its sphere is limited, but the feeling of opposition to the gigantic evil aroused is most salutary. The invariable rule in all churches is to refuse baptism to an opium-smoker; and their fidelity to this rule has been severely tested in instances where men of position and influence, addicted to the habit, have applied for membership. No compromise is allowed; nothing but the absolute and permanent breaking up of the habit can avail. So, too, with the manufacture and sale of the drug: Christians are required to keep themselves clear from all connection with it, either in the way of personal use or of business. The purity of the Church demands decided action on such questions, and the loss of a few, who would be but doubtful acquisitions, is more than made up in the accession of moral strength to the whole. Analogous to the question of intemperance in other lands, the use of opium requires the first and constant attention of the Church; total abstinence from the use of the drug is insisted upon, and made the absolute condition of membership, and the violation of this important regulation is made the matter of immediate and strict discipline.

Other questions of practical interest, such as the relation of the Christians to guilds, the proper form of ceremony in marriages and in funerals, the subject of the betrothal of children, and their marriage to unbelievers, receive attention. The interchange of opinion secured is most beneficial, and the practical outcome of their

deliberations is often of great value. Common interests, common hindrances, common hopes, and the one great source of comfort to which they fly, tend to unite them more fully; and it is the prayer of all who sincerely long for the coming of Christ's kingdom that this spirit of unity may ever prevail among the churches in Canton, that they may ever recognize each other as Christians first, and be joined in cordial union. The results of Christian education are becoming manifest in the management of their families and in arrangements for the marriage of their children. They appreciate the privilege of presenting their children to the Lord, and accept with grateful feelings the comfort and help which the covenant of baptism brings. They show great care and affection for their little ones, and manifest a strong desire to have them educated; and this desire of the parent, fulfilled more largely as the facilities for education increase, will bear rich fruit in the future. An intelligent community will spring up that will command the respect of the people and exert a wide-spread influence. Many of them are poor and ignorant, knowing only the rudiments of the faith; yet the deep importance of trust in Christ and constant obedience to Him is always found impressed upon them. Their lack of spirituality and the little zeal they often show for the salvation of others, are frequent sources of anxiety to those who act as shepherds to the flock in Canton; but when their previous habits of life and the narrow circle of their daily thoughts are considered, it is not so much to be wondered at. It is perhaps too much to expect that all will be filled with an aggressive spirit, that will lead them to cry in the streets and

lanes, bidding all to come. It is enough, perhaps, with many of them that they are able to give a reason for the hope that is in them, and to live the Gospel in their lives. The examples of unselfish zeal are numerous. Among the children are found many little workers, whose young hearts glow with love to Jesus, and who in their homes or among their school friends speak for Him and urge others to become Christians. Among the young men are many noble spirits who stand up manfully against the ribald jests and open scoffs of their companions, and by the pure light of a Christian example proclaim the truth with power. Among the women the list of faithful witnesses is long; and the number whom they have influenced in the acceptance of Christ shows what faithful disciples they have been. Sons look with gratitude to mothers through whom they have learned of Jesus; husbands saved from evil habits and unbelief by the prayers and examples of wives are found enjoying the comforts of religion. Households now united in the worship of the true God point to the faithful mother or sister who first found the precious truth. The spectacle of a son carrying his mother two miles on his back to the Christian church is one that attests both his love for her and his devotion to his Master. A man holding an umbrella over his wife in the street is a most unusual sight, yet the Gospel leads to such acts of consideration. Little girls are not looked upon as burdens, but received as gifts from above, and trained as lambs in the fold of Jesus. The Christians of Canton are, as a whole, a noble company, gathered from every walk of life. Assembled in the individual churches, or crowding the largest halls

in their union meetings, it is an inspiring sight to behold them. Dressed with care, reverent in demeanor, attentive to the services, they show a deep respect for the house of God, and entering with real zest into the exercises, they show their delight in worshipping Him. They form an aggregate of zeal, intelligence, and personal worth that cannot but be a power for good. They are a noble monument of the triumphs of the Cross already won in the face of mighty difficulties, and are the pledge of greater multitudes to be brought to the knowledge of Christ.

CHAPTER XIX.

TRIALS OF CONVERTS.

SUPERSTITION is ever the mother of cruelty, and in China has aroused the baser passions of men to oppose with violence the advance of the truth. This hostility is not only directed against the Church as a body, but attacks the individual members, who are exposed to numberless trials in their lives as Christians. It requires no little courage to brave the persecution that is sure to arise, in some form, against converts to Christianity; and the witness for the truth, borne in the face of prevailing hatred and violence, is a strong proof of their sincerity. There is scarcely a man, woman, or child, among the four thousand four hundred Christians in Canton, who has not been exposed to reproach, calumny, injustice, or physical violence, because of his religion. The forms which such treatment assumes show how deep the darkness of error is, how blind and unreasoning its outward manifestation becomes. The mildest form in which it comes is that of personal abuse and verbal reproaches for the sake of Christ. The minds of the people are often filled with the wildest and most frightful notions of the morality of Christian people; it appears to them, as they listen to the base slanders of designing opponents, to be the very "doctrine of devils,"

and they accuse the converts of complicity in all sorts of wickedness. They are openly charged with the most unnatural crimes. Women are assailed with volleys of abuse, implying conduct not only most abhorrent, but utterly impossible under the circumstances. Falsehoods, the vilest ever conceived, originally the fruit of the base ingenuity of unprincipled men, are repeated as truth, and widely believed. In some places public notices are posted embodying these slanders, and blank forms for deeds of sale or lease of property distributed, in which Christian chapels and schools are classed with gambling-places, houses for receiving stolen goods, and those for the basest of immoral purposes; and, on the ground of their evil character, the people are forbidden to sell or rent for such purposes. In consequence of these things, Christians are often branded as immoral, lost to all sense of propriety, deceived by pernicious teaching. In going through the streets they are insulted by vile epithets, and held up to reproach as the "offscouring of the earth." If a man brings his wife from his home in the country to be instructed in the school, the worst construction possible is put upon his action; and perhaps a resolution is passed by the village authorities forbidding her return, lest the town should be contaminated. Nothing but the deep conviction of the truth of the Gospel, and the power of God to assist, can sustain them in the face of such calumnies. In many places they are able to live down these slanders, and by pure and honest lives command the respect of the people. It is a remarkable instance of the unreasoning hatred of the ignorant and debased, that they

charge upon Christians the very practices with which they are themselves most deeply stained, and denounce them as fit only for destruction in consequence. They are always called "disciples of the foreigners," "the followers of the red-haired devils," and are often regarded as spies and traitors in collusion with the enemies of the nation.

The trials encountered in the family are often most severe. A son becomes a Christian, and is covered with reproaches as a reprobate from the faith of his fathers; he is accused of unfilial conduct, — the worst charge that can be brought against a man in the eyes of the Chinese. The tombs and tablets will be neglected, and the spirits of the dead reduced to beggary. The parents loudly lament the dismal fate brought on them by their recreant child, who has been deceived by the seductive teaching of the foreigner. "Oh, oh," the mother cries, "that I should live to see this day, to see my son cast off his father and mother, desert the graves of his ancestors, and bring this disgrace on the family!" and perhaps will beat him with rods to drive out the evil spirits which are supposed to possess him. One of our young men was chained for weeks, under the belief that he was suffering from some occult spell; but he patiently and kindly assured them of his sanity, and was released; his experience only increasing his desire to bring his friends to a knowledge of the truth.

A young man of unusual talent and of good family was brought to study the truth. His attendance at the chapel resulted in his acceptance of it as the Word of Life, but the habit of using opium stood in the way

of his reception into the church. His full conviction of the truth was shown on the occasion of an idol procession, in which a popular local divinity was carried back and forth from his shrine to call down rain upon the parched earth. Ascending a platform near the hall where the idol was temporarily received, he boldly denounced the folly and uselessness of such ceremonies, proclaiming the sovereignty of the one true God, in whose hands were the destinies of all men, and who gave "to all men life, and breath, and all things." He was interrupted by the jeers of some companions, who demanded of him, "How much do the missionaries pay you for such harangues?" He replied that so far from receiving anything from them, he was not yet a member of the church; but he knew the doctrine they preached was true, and was urged by an uncontrollable impulse to proclaim it to the people. Spiritual help was given him to break off the opium habit, and the way thus opened for his baptism. His father was indifferent; but his mother opposed him in every way. She would hide his shoes and clothes, so that he was often late at the service, or dressed in laborer's clothes. She would plead with him to return to his old ways; and he would answer, "Mother, am I not a better son now than I was before I became a Christian? I do not gamble; I do not smoke opium; I keep myself pure, and love you a hundred-fold more than ever." Unable to understand the change that had come over him, she would say, "I would rather have you a gambler, an opium-smoker, a profligate, than to have you a Christian." All the fresh feelings of love and reverence which his Christianity had

kindled toward his mother made the bitterness of her reproaches the harder to bear; but he remained firm, professed his faith, and is an active member and an ornament of the church in that city. Trials of another kind also beset his path. Associated with his father in business, his duty was often to entertain the richer customers that came. The passing of the opium-pipe forms an important part of polite entertainment; this, as a Christian, he could not do. His refusal was taken as a slight, and business began to fall off, so that his father became alarmed, and accused him of neglecting the interest of the firm. He has stood the test of these trials, and is now in a position where he is full master of his own time and conduct.

A leading man in one of the villages near Canton became an applicant for baptism, and the day fixed for his reception was his birthday. We congratulated him on the happy coincidence; but his mother, strong in her superstition, interposed, and forbade his joining the church on that day. She disliked his being a Christian, but had held her peace until the day was fixed; and as it was the day on which he had been given to her, she begged him, for her sake, not to incur the chances of misfortune by taking such a step on that day. The day being unimportant, he yielded to the wishes of his mother, at the same time protesting against the superstitious motive that prompted her request.

Lee-yen, a Christian returned from California, was greatly tried by his family. In weak health, he was unable to endure the hardship of farm labor, and had tried various employments without success. His wife

and mother charged his misfortunes upon his religion, and urged him to renounce it. He became a student-preacher, and this excited their anger still more; his wife repeatedly threatened suicide, and on one occasion tried to strangle herself. His home life was a long and bitter experience of opposition, but his faith prevailed; their open hostility ceased, his wife relented, and even joined him in acts of worship to Jesus.

Mo-Hing, who returned from Los Angeles, became a preacher of unusual ability. Full of gentleness and deeply imbued with the spirit of the Master, his desire was to bring the truth to his own family; but instead of the joy he hoped to cause, he was received with storms of abuse. Their indignation knew no bounds; his wife and mother heaped reproaches upon him in a ceaseless stream. He was in charge of a mission out-station; but his wife refused to accompany him to the place, yet complained of his neglect in separating himself from her. His young brother became his pupil, and soon professed conversion; on his return home, he was beaten, imprisoned in a room, and subjected to great cruelty to compel him to recant. Mo-Hing hastened to his rescue, but could not prevail on the mother to allow him to return to the station. Excuse after excuse was made. The field work was behindhand, and he could not be spared. This objection was met by Mo-Hing and the missionary who accompanied him turning husbandmen for the time, and hoeing the sweet potatoes and other crops requiring attention. The boy, however, was not released, all their efforts only extracting a promise, never fulfilled, that he should follow them to the station

in a few days. Every day beholds the striking fulfilment of the words of our Lord, "A man's foes shall be they of his own household." Natural affection is converted into bitter enmity; the ties of family life are unbound and turned into whips of scorpions, by which the hearts now filled with Christian love are stung and wounded.

Old Chiu-Tak-chiu, a paralytic, received the truth, and was happy in the hope it inspired, but the spirit of evil was aroused in his wife and friends, who deserted him and left him to starve in his helplessness, because he was a Christian; he was saved by the timely help of others, and sustained until his death by the charity of Christian friends.

The intensity of hatred that can be aroused was strikingly shown in the case of Ng-Oon, a Banner-man in the city. His mother drove him from his home by her reproaches, followed him through the streets and to the houses of the neighbors, accusing him publicly of every form of wickedness. He bore it all meekly, ever hoping she would be brought to know the truth. She accused him before the officials, causing him to lose his position as a soldier, and the monthly allowance attached, thus cutting off the means of her own support as well. She carried the matter to the higher tribunal, taking advantage of a custom still in vogue, that when parents have a son who is worthless and incorrigible, they may deliver him to the magistrate, to be exposed in the street with the *kang*, or broad wooden collar, around his neck as an example of incurable badness. She went to the magistrate with her tale

of falsehood, but was checked by the threat that if her charges were not sustained they would recoil upon her own head. Through all this bitter experience he maintained an attitude of kindness and forgiveness, proving the falseness of every reproach by unremitting attention. Her insane persecution reached such a point that it was deemed best for all concerned that he should leave the place, the whole neighborhood concurring in the opinion that he was driven to such a step by his mother's outrageous treatment. Another Banner-man, of more than usual ability, suffered the loss of all for Christ. Engaged to be married and possessed of a prosperous business, he found himself the object of suspicion and the victim of fraud. The family of his betrothed renounced him, broke off the engagement, a step allowed only in extreme cases; his partners in business, knowing how difficult it would be for a Christian to secure redress, robbed him of his money and broke up his business. He was driven forth, homeless, friendless, and almost penniless, to seek his fortune in another land.

Harsh as are the trials to which men are exposed, they are not equal to those which meet the girls and women. The full tale of suffering which Christian women in China have to bear can never be told. It is not simply the bitter trial of words of hate that scorch the heart, the curses that fall like pitiless hail upon them, the reproaches that grieve though they cannot defile, but the physical violence to which they are subjected that crushes them. It is not the wild rage of some general storm of persecution, but the constant burden of ill treatment in their own homes that is most trying. When

girls apply for baptism the consent of their parents is obtained, when possible, that the trials of their home life may be lessened; but this is not always attainable, and the young heroines must brave the opposition of all to whom they should naturally look for sympathy and protection, that they may not fall under the condemnation of those who love "father and mother more than Christ." The severest trials of those who have not Christian parents usually come at the time of their marriage. Their hands have been bestowed by their parents or guardians upon those chosen by them; and many idolatrous rites attend the marriage ceremony, in which their fidelity is sorely tried. Then follows a life of which no proper idea can be gained beforehand. An inmate of her husband's house, she submits to his mother as her own; and often the fact of her being a Christian is made the pretext for a ceaseless round of petty persecutions. From morning till night she will be assailed with accusations against the Christians and unjust remarks on her own conduct. Disregarding the unselfish devotion which the Christian daughter-in-law shows, they will hold her up to the reproach and scorn of the family, of the neighborhood, and the passing visitor, as wanting in all womanly virtues. If her feet are of the natural size, they may compel her to have them bound, as was done in the case of beautiful A-Hung. Transferred from the pure and peaceful atmosphere of the boarding-school to the jealous, carping, exacting life of a heathen household, she began a life of trial. Besides the daily reproach and insult which her husband and mother inflicted upon her, she was forced to put her feet into bandages, and be

subjected to the excruciating torture of having them compressed. As the cruel treatment went on for weeks and months, she was oftentimes compelled to shriek out in the intensity of her suffering; as a result she was wrecked in health and beauty. These misfortunes, instead of exciting pity, only increased the ill treatment of the family.

The opposition of their immediate relations often leads to their ejection from the clan, and robs them of their rights as citizens. Failure to perform the rites of worship or attend the gathering of the clans cuts them off from the privileges so highly prized; they are disgraced in the eyes of their acquaintances, and the way closed for them in seeking redress of grievances. They can be imposed upon with impunity, and are subjected to innumerable petty frauds and annoyances in consequence. They are declared to be enemies of the public good, working against the time-honored customs and beliefs of their fathers, deserving only the contempt of all good citizens. They have no standing in their villages; their petitions to the magistrates will not be received; and their lives are frequently in danger. This is not of course the fate of all, but may happen to any one. The return of a Christian to his native place is often made the occasion of testing his adherence to old customs. Wisdom and tact on his part may avoid an open rupture, but if his opponents are anxious to bring about a collision, the task is not difficult. Abuse and violence usually follow the public refusal to bestow a share of the roast pig, the formal way of cutting a man off from the clan; the blows and harsh words of reproach from the heads of

the clan are soon known over the country, and endless annoyances result.

In San-ui, Lee-Keng-oo suffered greatly from his relatives. His fields were fraudulently taken, and his share in the rice refused; the doors of his house were walled up to prevent his entrance; he was beaten in the street, and exposed to numberless indignities. The magistrate refused to receive his petitions for redress, but listened to the version of his uncles, who combined against him. He was expelled from the clan; his wife, mother and children exposed to many trials because he was a Christian. The treaties guarantee protection to native converts; but many difficulties stand in the way of securing to them the advantages of the provision made. The importance of having the native Church grow up self-reliant renders it unwise to interfere in every case of persecution. Were this done, the hope of receiving help in their local difficulties would influence many to come under the protection of the missionary; so that except in extreme cases, the help of the consul is never solicited. The diplomatic regulations require that all intercourse with the Chinese officials must be carried on through the consul, so that the missionary is debarred in a great measure from bringing matters personally before the officials.

The sympathy of the officials with the offenders is often the greatest obstacle to obtaining just decisions. The story of Wong-Fook shows this in a remarkable way. A barber by trade, he left his home and opened a shop in a village sixty miles distant, leaving his family

in the city of Pok-lo. Yielding to the influence of a notorious character, his wife deserted him, and allowed his daughter to be kidnapped. The facts were all well known, and the name of the man who had blighted his home was familiar to the officers. Deeply concerned for the fate of the girl, then twelve years of age, I gave all the assistance in my power, and accompanied by the native assistant, went in person to the mandarin's office. A petition was drawn up, the facts recorded, and men sent out to arrest the culprit. The mention of the man's name called forth the remark of the official: "Lee-Hap, oh, yes, we know him,—a disreputable character: we will bring him to justice." A delay of several days being necessary, I left Wong-Fook with the native preacher in charge of the case. When Lee-Hap appeared, he entered a counter-charge, accusing the father of deserting his family, who, but for him, would have been in beggary, denounced him as a Christian, and openly insulted him in the presence of the mandarin. The magistrate, no doubt influenced by a bribe, treated Wong-Fook with the greatest indignity, compelled him to prostrate himself, and go through an examination in the attitude of a criminal, dismissed him with the severest censure, warned him to leave the town, and declared him deserving of the punishment he had tried to bring on the other party. The poor old father was compelled to drop the case and leave his child to her fate, nor could we interfere further in his behalf. A paragraph appeared, a few weeks later, in a Hong-Kong paper, in which it was said that a suspicious character, having a young girl in his charge, of the same name and from

the same town, was arrested as he was about to take passage to Macao; but as no evidence that he was not her father, or that he meant to sell her, could be found, he was discharged. It was doubtless old Wong's daughter taken to Macao, where all hope of tracing her in the evil resorts that abound in that city was at an end.

The loss of money and property is the frequent consequence of the profession of Christianity. Leung-Yem returned from Los Angeles with a few hundred dollars. His father's house was old and in bad condition, and he felt no little pride in having the means of providing a comfortable home for his parents in their old age. He was advised to be cautious, and not risk all his money; but he invested all the earnings of years in the enterprise. A lot was secured, the materials purchased and brought to the place, and the foundation begun, when the villagers, perceiving that no idolatrous ceremonies had been performed, no lucky day chosen, rose in a body, and forbade the work to proceed. Fearing that his disregard of their customs would bring ill luck upon the whole town, they insisted on his submitting to their requirements. Refusing to comply, he was driven from the place; his money sunk in the building materials was lost to him, and he returned to the city downcast in spirit, with his mind made up to leave the country. Faithful to his obligations as a Christian, he has had the joy of seeing his father converted, and is now preparing himself for medical work; but the loss of his money through the perverse superstitions of his neighbors is a stern proof to him of the power of error in his country.

He is not alone in such treatment. Kwan-Loy and his brother each inherited a house from their father; their profession of Christianity cut them off from the sympathy and association of their native town, and their elder brother, intrenching himself behind the general feeling of hostility, proceeded to appropriate their inheritance. One house was torn down, and the materials sold piecemeal; the other was leased, and the rent appropriated. The ill favor with which these Christian brothers are regarded prevents them from interfering to save their property, the decree having already gone forth that they are aliens from the clan of their fathers.

The name of Siu-Shek-lin is one well known in Canton. He is the Christian contractor who has erected several of the finest structures in the city; he is a respected member of the Wesleyan church, and shows his fidelity in many ways. Years ago, when he became a Christian, he was exposed to great persecution in his native town; his business was broken up, his name maligned, and finally the villagers expelled him from their midst, saying it was "bad luck for the town to have a Christian in it." What appeared disaster to him has resulted in material good, and brought him an extended business that would never have come in his little native town.

Superstition and idolatry are so constantly associated with every phase of life and business that the profession of Christianity often leads to the discharge of a man from employment, and closes the way for his entrance to any of the trades. A shop-boy is not only expected to sweep out and attend to the shop, but to light the

incense for worship on the little altars; and the refusal to perform such offices will probably cause his prompt dismissal. The guilds which bind the different trades together in associations for mutual assistance have many heathen rites connected with them, which Christians cannot observe. In the guild of shoemakers, for instance, the apprentice is required to sweep the shop out in the morning, light the incense, and provide oil for the lamp in the shrine of the earth-god. This prevents Christians from entering such a trade. In the course of the year, contributions are levied for processions in which the patron deity of the guild is carried through the streets, and a celebration in which idolatry is mixed up with general hilarity. The refusal to contribute for such purposes is made the ground for expulsion from the guild, which usually means that a man must give up his trade, as little hope of employment is found outside the guild. So with all the trades. The Christian is not only regarded with suspicion, but frequently expelled from the association, and cut off from the exercise of his handicraft, and Christian youth debarred from entering as apprentices. In a country where the people seeking work so far outnumber those for whose services there is a demand, this becomes a serious question. As the number of Christians increase, they, too, will be able to form combinations for their own mutual help and protection, so that trials from this source will, we hope, become less in the future. Besides these guilds, each street and ward has its special feasts and processions; and on the occasion of the anniversary of some idol, the building or repairing of temples, or thank-offerings

for protection from fire in the vicinity, a tax is levied on every house and shop. The exemption of Christians from such demands is officially acknowledged in a proclamation from the foreign office, in which it is expressly stated that such things being contrary to their religion, they cannot be required. While in all public works, improvement of streets, construction of roads, and such like, they are expected to pay their share, yet, in whatever pertains to the worship of idols or ceremonies contrary to the teachings of the Gospel, they are exempt. The publication and distribution of this decree, secured for Protestants through the kind offices of Minister Angell, has had a good influence in protecting Christians from constant demands, and persecution in case of refusal in such matters. The evil, however, still exists, and the malice shown is most evident. In Shek-lung a procession in honor of the earth-god required a tax of two cents from the shop of one of the Christians, which he refused to pay. The smallness of the sum was sufficient to prove that it was not refused from a mercenary spirit. Some with less stamina might have handed it over to save trouble; but a deep principle was involved, and the man could not compromise his Christian fidelity even to the extent of giving two cents for idol worship. His refusal excited general hostility; the people of the street combined against him, and tried to drive him out, but were unsuccessful. They then withdrew their custom, he being a barber, and for weeks his receipts were not sufficient to buy him rice. The two cents cost him many dollars, but the tide turned at last in his favor, and he now pursues his calling unmolested.

The trials of the women in Canton, as they maintain their faith in the midst of opposition in their homes, and in the face of reproaches as they attend Christian services, are great; but in the country districts they are often more severe. Few in number, isolated from each other, without sympathy of any sort, their burdens weigh more heavily upon them. They are often debarred from the comfort and help of Christian fellowship by the cruel calumnies of their own people. At Chik-hom a small company of Christian women had been gathered; faithfully attending the services they had received much comfort and help; but the rough idlers of the place, repeating the vilest slanders, aroused a general feeling of hostility against them. In spite of the threats made, they still came to the services; and the firmness with which they bore all the reproach which these wicked men heaped upon them was worthy of all praise. Through crowds of vile wretches, panting out the most offensive epithets, and pouring forth a stream of the basest slanders, that made us, who could hear them, fairly quiver with indignation, they made their way to the place of worship. These hostile demonstrations culminated in a mob, in which the lives of the missionaries and native Christians were threatened, but which was quelled by the assistance of the mandarin, before any acts of violence had been perpetrated. On the Sabbath, the chapel was besieged by a crowd of evil men who threatened the destruction of all, if the women were admitted; anxious for their safety, we sent word to them not to come, and a general outbreak of violence was avoided. They did not wholly escape, however;

some in their homes, others among neighbors, were assailed in the basest manner. One, who was preparing to attend the service, was beaten by her nephew, and treated in the most brutal manner, she and her little son being compelled to flee to another village and remain in concealment for some time. In no instance did any of these women so persecuted prove false to their religion, but grasping with a simple faith the glad hope of salvation it had brought to them, stood fast in the Lord. In such cases we have the right to appeal to the mandarins; but little good is secured. If, on the one hand, the officer fails to obtain redress and guarantee protection, as is sometimes the case, the people say, "We have nothing to fear, we can treat them as we please; there is no one to call us to account." If, on the other hand, the officers exert themselves and the offenders are punished, it is always treasured up as a grievance by the people, and made the occasion for secret assaults; so that they are placed between two fires, and must meekly bear such trials and reproaches for the sake of Christ and their soul's salvation. I have known men whose oxen and farming utensils were stolen because they were Christians, but who did not dare to seek redress, lest all they had should be taken. The Christians in Canton have a deep claim upon the sympathy of all God's people. Were they all gathered into communities, their trials would be less hard to bear; but scattered over the land, oftentimes removed from all sympathy, without the sight of a fellow-Christian for months or years, it may be, they need the strongest help to sustain them. Those who live in the full light and comfort of Christian

lands cannot well appreciate the desolation, the cruelty, the hatred, that fall to their lot. No stronger proof of their sincerity could be asked, than their readiness to profess Christ in the face of all the trials which they know will beset them; and no more conclusive evidence that the truth of God has taken deep root in their hearts, than the fidelity with which they cling to their faith, against all the schemes of friends and enemies to win them back to their former misbeliefs.

CHAPTER XX.

TESTS OF FAITH.

THE subjects of this and the preceding chapter are in some respects identical, but the lines are not entirely coincident; every trial through which the convert passes is not of necessity a test of faith, while the most conclusive tests of faith are not always found in the sphere of trials. The question as to the real character of Chinese Christians is one that comes up continually, and the demand is made, "What evidence is forthcoming to show that they have been truly converted?" "In the face of all the doubt that has been cast over their sincerity, what proofs can be adduced to show that the truth has taken a vital hold upon their hearts?" All who are familiar with the lives of our Christians in Canton will no doubt agree in the statement, that the power of God is nowhere more signally manifested than in the conversion of men and women in China. The proofs of this are of many kinds. Men long addicted to the use of opium, and bound by the chains of a habit stronger even than the craving for strong drink, have been so transformed by the simple power of the Gospel, as to be able to shake off the opium habit and live ever after free from it. Gamblers and men stained by unnamable crimes have been

changed by it into honest, upright, God-fearing men. There are in Canton men and women who have endangered their lives for the sake of Christ. There are those who have been robbed of their property and beaten within an inch of their lives, because they would not conform to idolatrous customs. Kwan-Loy, as he preached in Kau-Kong, with the offer of the reward of five hundred dollars for his head, posted in the market place, is an example of fidelity that needs no praise of ours to commend it. His companion, Lo-Look, the lame physician, the helpless victim of the mob that destroyed the preaching-hall, gave proof of his Christ-like spirit in another way. Prevented from escaping by his infirmity, he sat in his chair while the enraged mob tore up the furniture and pelted his unprotected head with the broken fragments of benches and chairs. His medicine-chest was destroyed, and the contents strewed over the floor; as one of the ruffians, in his eager assault upon what still remained, was about to step on a broken bottle, Lo-Look, unmindful of himself, called to him, "Beware, or you will cut your foot." It was a severe test of their fidelity when these two devoted men returned to the place a few weeks later, prepared to sacrifice their lives, if need be, in bringing the Gospel to the people of that crowded district. Weak women and young girls have endured, without flinching, treatment that would make strong men shudder. One of these, a beautiful Christian girl just graduated from the school, was married by her parents to a man whom they had chosen for her. An important part of the ceremony is the worship of the husband's ancestors; the tablets are arranged on a table

in the reception-room, and at the appointed time the young couple prostrate themselves to the earth, knocking their heads in worship to the spirits of the dead. Being a Christian, she refused to perform these idolatrous rites. They could bring her into the presence of the



A CHINESE BRIDE.

tablets, but she refused to kneel; they could then pull her feet from under her, and force her into a kneeling posture; but she refused to bow the head; they could then by main strength force her head to the ground three times, as the ceremony required, but her heart did not respond; and as she afterwards told the missionary,

with the tears streaming down her cheeks, "I prayed to Jesus all the while, and I hope he will forgive what my body was forced to do, for my heart was toward him all the while."

Lam-Iu-shi was a peasant woman of more than usual intelligence. Her acceptance of the truth was not a sudden impulse, but the result of clear conviction; and the proof she gave, in enduring constant ill treatment, of its power over her life was most positive. Beaten by her husband, she maintained her faith unshaken; reduced by hardship and want to a state of weakness, she never wavered in her trust, but faithfully served the Lord in her house and carried the message of his love to others, several of whom through her means were made happy in the peace it brings. Each time she came to Canton, the light of faith shone brightly over all her trials, and gave her strength to bear in meekness the reproach of Christ.

God's ways are not as our ways, and the spirit of His truth can surmount all difficulties, and cause even the blind to see, the deaf to hear, and the dumb to speak. Many of the blind have been illumined by the light of life, and even the deaf and dumb been brought to the Saviour. In the city of Shiu-kwán, a man who can neither speak nor hear has been a faithful attendant at the service, and, as we believe, has become a sincere Christian. Quick in perception, he has caught the leading ideas of worship, and joins with reverence in all the exercises. Expressing by signs his desire to be baptized, his knowledge was tested in various ways. Incense and wax-candles were placed in the usual form

for idol-worship, and signs made for him to bow down. With a look of indignation, he swept them away with his foot, and placing his hand over his heart, looked reverently upward and pointed to the skies, showing his knowledge of the God who dwells not in temples made with hands. Their victory over innate selfishness attests the character of their faith; and men and women giving their monthly wages to support those who revile them, show the power of that love "which seeketh not her own."

Each fresh outbreak of hostility reveals some bright examples of fidelity. When the Baptist chapel at Ng-chow was attacked, the preacher might easily have sought safety in flight; but true to his trust, he remained at his post, refusing to yield. The assailants crossed their knives over his throat, but he stood fast until superior force compelled him to enter the boat prepared.

Time-serving expediency would dictate a compromise with prevailing customs in the matter of choosing lucky days for laying the foundation of houses and similar undertakings, but strict adherence to the faith requires fidelity in that which is least as well as in greater things; and the experience of Hong, in the town of Ku-tseng, shows that his faith was not a mere fancy. It was necessary for him to repair his house and enlarge it for the comfort of his family: explaining his position in the matter of certain rites deemed essential by the people, he proceeded without consulting the fortune-teller or the geomancer. No lucky day was chosen, and the whole responsibility of any evil consequences was assumed

by him; but this did not satisfy their unreasoning superstitions. They obstructed his work repeatedly; and as it drew near completion, gathered a mob and drove the workmen from the house, walled up the doors, and assaulted Hong in a murderous way. He was beaten with stones and clubs, dragged to the outskirts of the town, and left in a state of unconsciousness. For two hours he lay, as he expressed it, dead; when life was given back to him, and he was enabled to escape further violence from his blood-thirsty assailants. No redress for his injuries could be obtained; but with the true spirit of Him who, "when He suffered, threatened not," he has given himself to study, with the purpose of devoting his life to work for the people who sought his life.

In the mob at Shek-lung, which destroyed the Presbyterian chapel, young Mr. Cheung, who was accidentally at the services, was nearly killed. The infuriated mob, under the supposition that they had found the regular preacher, Uen-Nga-kok, assaulted him as he was ascending the steps to his room, threw him with violence on the stone floor, and cut him savagely about the head with the broken pieces of the chapel seats. Escaping from their hands he took refuge in our boat; and as he lay on the bed, groaning in agony, said, "Jesus on the cross prayed that His tormentors might be forgiven; I too pray that these people may be forgiven and brought to know the truth."

The little flocks scattered over the country, ever maintaining a steadfast faith, are proofs of the prevailing power of the truth they have received. Women who

heard the Gospel in the city, after four or five years have returned to make public profession of Christ, with the evidence that through all that time, amidst their heathen surroundings, they had kept one day in seven as the Sabbath, and maintained daily prayer. These, without the stimulus of membership in the church, have kept their faith pure; and others, still subject to cruel treatment by their husbands, have held fast their Christian faith in spite of indignities and violence, looking forward to the day when they can publicly confess the name of Christ. No possibility of outward benefit can influence such, separated as they are from the missionary. These lights, sparkling over that dark land, show where the martyr-spirits dwell. In larger towns they are sometimes driven from the preaching-hall, and meet in the house of some member. This was the experience of the Baptist Christians in Tsing-uen; and their fidelity was shown in the face of continued hostility, as week after week they met, often in fear and trembling, but ever in faith that God would protect them, as He did; and a prosperous church, with its native pastor and ever-widening influence, is the grand result.

The power of the truth to produce moral renovation is ever a signal test, and many instances might be cited as proofs of such power in China. One only will suffice: a man addicted to opium for forty years, and rich in the legacy of poverty, disease, and wretchedness which this habit inevitably entails, came under the influence of the Gospel. Ragged, penniless, and forlorn, he was the butt of many a rude jest, and the state to which he was reduced was truly pitiable. The message of love touched

his heart; his conscience stirred, and the hope of better things dawned on his desolate life. Encouraged by the preacher, he became a regular attendant, and special pains were taken to teach him the importance of repentance, faith, and a holy life. Spiritual help was given him to throw off the curse of opium, — a moral triumph scarcely equalled by the complete reformation of a confirmed drunkard of forty years' standing. Naturally blessed with a cheerful disposition, his release from the bondage of opium revived his spirits, and led him to reform his conduct in every way. A complete and wonderful change was the consequence. Well clad and cheerful, he became the constant marvel of his companions, who could not understand the secret of the change; and with true Chinese instincts they asked him how much money he received from the missionary. His reply was, "I have received more than can be told. I have food and clothing; I have a comfortable home, and money in my pocket; and" — to complete the Chinese idea of luxury — "I have a pig, besides a joy and happiness beyond expression." A new man himself, he must renovate his house: the good-luck papers were torn down and burned, and all the signs of superstition and idolatry removed, except an image of Koon-Yam, "the Goddess of Mercy." This had been in the house for generations, and he hesitated over it. The preacher insisted on its overthrow, until he said, "If you will strike the first blow, I will remove it." The blow was struck, and no result followed save the sound of the blow on the block of wood; and he entered with childish zeal into the destruction of the image, — struck it

repeatedly, threw it on the ground, and finally split it up and cooked his evening rice with the pieces. His unusual spirits, as he entered the meeting soon after, called forth general remark; and he informed his friends that he had just partaken of a delicious bowl of *Koon-Yam-chook*, "Goddess-of-Mercy gruel," playing upon words in a manner not reproducible in English,—Koon-Yam-chook being a species of bamboo held sacred to the goddess, the word *chook*, meaning "gruel," being the same in sound as the word for bamboo. His cheerful testimony is ever given to the truth and power of the Gospel, and his recognition of Divine Providence most striking. At the side of his lot grew a large tree, overshadowing it and rendering it unproductive. Such trees are held sacred by the people; and no one would dare to cut them down, lest the good influences of the neighborhood should be lessened or destroyed. This tree happened to fall, in the course of a gale that not only blew it down, but into his yard. Accepting this gift of Heaven, he cut it into firewood, which he sold for ten dollars, and rejoiced in a vegetable garden open to the sun.

Within the past year (1883) the church in Canton has been exposed to severe tests. Owing to the general excitement and the prospect of war with France, the position of the Christians has been a peculiarly trying one. They were charged with being emissaries of the French; and the public and oft-repeated threat was, that after the foreigners were disposed of, the native Christians would all be destroyed. In every possible way they were made to feel that no mercy would be shown them in the event

of war with a Western power. But they stood the test most nobly, many instances of Christian fortitude inspired by simple faith in the Lord Jesus Christ, recalling the spirit of the early martyrs, being seen. Many of them have been weighed in the balances and not found wanting, but, filled with the spirit of Christ, have given unmistakable evidence of their oneness with Him. One small company, composed of men who belong to the Banner-men brigades, or the old Tartar garrison of the city, was exposed to the most sifting tests. As the result of several years' work, fifteen of these people have been led to embrace Christianity, all but one of them belonging to the Third Presbyterian Church in Canton. They were attacked in a Chinese newspaper, published in Hong-Kong, and denounced as spies, waiting for an opportunity to deliver the city over to the French. These slanders were backed by a series of falsehoods, in which a company of Banner-men was said to have acted in collusion with the English in the last war, and that a score of them had been found among the French prisoners captured in the attack on Sontay in Tonquin; and the people were called upon to expose the secret enemies in the city in the person of these Christians. Previous to this, they had been subjected to many annoyances, and threats of violence freely indulged against them. A minor official without authority summoned each of these Christians before him, and commanded him to abjure his faith and pledge himself not to attend the Christian chapels again. Each one, also, was commanded to divulge the names of all who were Christians. This they refused to do, saying that

all who were true Christians would not be afraid to acknowledge it when called upon to do so; but if any should prove false to their profession, it would only involve them in trouble to give their names. The end for which these proceedings were instituted was not evident; and coming after all the threats made of imprisonment, degradation, and death, the Christians were in doubt as to what was before them. Out of fifteen who were thus summoned, all but two stood the test, declaring plainly that they were Christians, and would remain so whatever the consequences might be. One yielded to the demand to refrain from attending the chapel; but was so troubled in the night that he returned next day and retracted his promise, saying they might kill him for it, but he must attend the Christian church. The two who failed in the test were weak men, of whom nothing better was expected. One had already lost the confidence of the Christians; and the other was so influenced by his friends that, when the summons came, he allowed them to answer for him. The test was a searching one, but the result has been a grand testimony to their fidelity. The final outcome, too, has been beyond all expectation. The Tartar general, the head of the military government in Canton, hearing of the action of his subordinate, summoned him to his presence, publicly censured him for his unwarranted course, and declared that, as the Christian religion was tolerated by the Emperor, these Christians should not be disturbed in their practice of it. In this way their standing was recognized by their general-in-chief, and the persecution that threatened serious consequences checked. To un-

derstand the full strength of this test, it should be known that most of these men were dependent upon their pensions from the Government for their support; and even if they had escaped imprisonment or violence, could scarcely have hoped to retain their positions under the Government. The daily treatment they received in passing through the street, when acquaintances would greet them with the words, "I congratulate you on the new collar you are to have," or enemies would hiss into their ears the sibilant *sshat-ni*, "murder you," did not add to their comfort.

Notwithstanding the open hostility, the insolence of the rough people, and the insulting language addressed to ladies in passing through the streets, the Christians in Canton have maintained a steadfastness most gratifying, and have shown themselves to be deeply in earnest in their adherence to the truth of Christ. Routine work was in a measure interrupted, but the attendance of Christians at all the services was remarkably good under the circumstances.

It would be impossible to gather up all the instances of individual fidelity that have come under our notice, in the small compass of this chapter. In the household, in the school, in the workshop, in the public office, in the city, and in the country, these faithful witnesses for Christ have given their testimony. In the perfection of his self-denial no one can exceed Lo-fu of the Baptist Mission, who with singular zeal gave himself to the instruction of his countrymen who were going as emigrants to Demarara. Without means to pay his passage, he sold himself as a coolie in order to

accompany and preach the Gospel to them, and after his arrival worked out his redemption, devoting himself meanwhile to teaching his associates. His labors have resulted in gathering a church of over two hundred members, who, in addition to caring for themselves, support a chapel and preacher in Canton. Beyond all praise and excelled by none is the example of this Christian hero, — only a Chinaman. His life alone, were no other evidence available, would settle forever the question of the power of the Gospel over the Chinese heart.

Christianity teaches not only how to live, but also how to die; it not only throws the shield of its protecting arm over the Christian amid the perils and troubles of his earthly journey, but sheds a flood of light across the gloom, and bridges with hope the dark river of death; and this phase of its power is also strikingly seen in the church in Canton. Many of these Christians die far removed from all the kind sympathy and support of those who believe as they do, but testimony of their steadfastness, transmitted through heathen, has come to us repeatedly. Yam-a-Lin and his aunt lived far away from all other Christians; but in the case of each, their friends declared how they prayed to and trusted Jesus in the end, and forbade all heathen ceremonies at their burial. I have watched beside the death-beds of these native Christians, and have seen them triumph over the last enemy. Two of these were elders in my own church; and confined by months of lingering sickness, their rooms became very Bethels where the presence of God was ever manifested. Lau-

Hing, a man of superior talent and great power as a preacher, broke himself down in the daily proclamation of the truth. From one to two hours, and even longer, he would preach to the great audiences in the chapel near the Double Gate. His zeal was beyond his strength, and brought on disease which cut him off in early manhood. Gentle, patient, wise in counsel, sympathetic to all, he won the love and confidence of the whole church. No breath of hostile criticism ever stirred against his name as a Christian. His room was often thronged with friends, to whom the assurance of the infinite joy and comfort of a hope in Christ was given with most cheerful conviction. His only regret was the enforced idleness his malady laid upon him; but the example of his spotless life, his perfect resignation, his earnest words of exhortation as the end drew near, were a lesson more deeply impressed than his most eloquent addresses. When death released him, the spontaneous tribute of his friends was shown in the great attendance at his funeral, the church being crowded with members from all the missions, and the long procession that escorted his remains to the tomb exciting general remark from the people along the way. He died a saint, honored of God's people, and the savor of his life still breathes its fragrance over the Church in Canton, his words and example being still quoted as expressing the highest standard of piety they have known.

His colleague, Liu-Kiu, was a man of different type, but no less faithful. Receiving from the native Church barely enough for his support, he devoted himself with

most unsparing energy to Christian work. No call from near or distant places fell heedless on his ear, but in the hospital, in the city, and in the country, he toiled incessantly as elder and colporteur, resting only when compelled by sheer failure of physical strength and vocal powers. In his last illness his great desire was to leave a good name behind him, so that none might point to him as faithless in any way. Intrusted with church and school funds, he was scrupulously exact in all his accounts; and when all his worldly affairs were settled, he simply awaited the time of his departure. Scores of people were attracted to his room and heard his expressions of unshaken confidence. It was beautiful to see the perfect faith he showed. He wondered when the Lord would send for him, and only wished a little warning that he might call the elders and brethren in to pray; no fear, no self-righteousness, no presumption, but a pure and simple reliance on God's love was ever shown, crowned by the cloudless hope of a happy immortality. The legacy which these dying Christians have left is a perpetual blessing to the Church; as their friends gathered round their dying beds, they rose above all physical pain, and filled with a deep peace and a triumphant expectation, gave such testimony to the bliss of dying in Christ, that all who knew them were inspired with fresh hope and devotion.

As they have approached the spirit world, these Christians have sometimes been blessed with visions of the coming glory, such as have cheered the last hours of Christians in other lands. One of those

blessed with such experience was a woman who had suffered months of lingering illness. As her end drew near, her daughter, who is one of our most accomplished teachers, was sitting by the bedside, and her mother seemed to have gone. Overcome with grief at parting from her mother, she clasped her in her arms and prayed that she might be restored to her. Soon after, she revived, and turning to her daughter said, "Why did you ask that I should be given back. I was with Jesus, and He would have kept me with him. Oh, it was so beautiful, so bright! I long to be there." Erelong the messenger came, and crying, "Praise Jesus, praise Jesus!" she passed into peace with Him. Let such scenes of victory be placed in contrast to the cheerless, hopeless, ghastly ending of the multitudes of that people, that the power of God's truth in bringing such experiences of hope and joy may be appreciated.

In all parts of the whole wide circuit of Christian experience, the proofs of their fidelity are found. In almost every sphere of life they have been proved, and by every grade and variation of test, the result being an aggregate of proof which the same number of Christians in any land could not exceed. No attempt is made to conceal their imperfections. Nothing short of a miracle could, in the present stage of the work, bring them up to the knowledge and culture of Christian lands. It is the simpler phases of Christian life, which many communities have outgrown, that are more strikingly seen. They have the faith that questions not, the obedience that asks no reason for the command, the childlike

confidence that brings its trivial wants in prayer, the constant acceptance of God's providential care, the honest belief that sin will be punished, if not repented of, and the confident hope of heaven as the culmination of all their joys. The foundations of true faith have been deeply laid in their hearts; and the simple, intensely real, and matter-of-fact religious life that is developed, promises great permanence and power in the future.

CHAPTER XXI.

CHRISTIAN GIVING AND SELF-SUPPORT.

THE practical test of sincerity which appeals most strongly to the common-sense of people in general, is found in the material support which the converts give to the institutions of the Gospel. The evidences that come from the emotional or the sentimental side are regarded by many as more or less illusory, but the solid proof which the giving of their substance to the Lord affords is accepted by all. With the Chinese such proof is especially important. The mercenary spirit which is generally attributed to them, their sordid views of life, and the lack of anything like true benevolence among them as a people, make us look the more anxiously for evidences of the transforming power of the Gospel in the consecration of their property to the Lord. The constant aim of the missionaries has been to develop a spirit of liberality in the native Church; and the success that has attended their efforts in this direction, though by no means striking, is such as to inspire great hope for the future. In this important branch of Christian education our people in Canton have hitherto been behind their brethren in some of the more northern portions of the Empire, but in recent years great progress has been made. Owing to

the extreme poverty of most of the members, and the fact that they are scattered over so wide a territory, very little has been done in a systematic way. Its great importance is clearly recognized by all, and the leading men among the native Christians unite with perfect accord in the efforts made to bring the Church up to a high standard of liberality; but as yet plans and methods for systematic action have not been fully matured, nor is there perfect unanimity of opinion as to what should be aimed at, and what is at present attainable. The subject is one attended with many difficulties, and the present small degree of success has been attained only by patient and persistent exertion.

There is, to begin with, the poverty of the converts. They are respectable, but poor; and even when they belong to influential or perhaps wealthy families, the fact of their being Christians in many cases cuts them off from all the sources of income previously open to them. Many of them, in accepting Christ, have sacrificed home, property, and employment, giving in this way a hundred-fold more than the most liberal standard in Christian lands requires. It is true that the treasury of the Lord is filled with the gifts of the poor, yet it becomes a difficult matter to urge those already in most straitened circumstances to reduce still further their slender support by voluntary contributions to the Church.

Again, the isolation of many of them interferes seriously with systematic efforts. Those who are gathered into communities and meet regularly for worship can be easily reached; but a large proportion of the native

Christians live at distant points in the interior, remote from each other, and can attend service only at infrequent intervals. Another difficulty is found in the fact that they have never been accustomed to give anything for the benefit of others. Heathenism is essentially selfish: it expends everything for its own benefit, and takes no thought of others. Its demands, enforced as they are by superstitious fears, are often hard to meet, and keep the people in poverty. There is no practice of liberality in their former lives to which we can appeal. Moreover, the way in which the Gospel comes to them is often a hindrance to the development of such a spirit. It is presented as something free, "without money, and without price." They are exhorted to give up their false gods, which not only cannot help them, but waste their energies and squander their means, and to accept the free mercy of God. It comes to them not only as a spiritual release, but as freedom from the grinding taxation that superstition lays upon them. But half-enlightened, they make this truth, so grand and beautiful, the refuge behind which they hide when appeals are made for pecuniary help. Their ignorance of the true spirit of the Gospel leads them to a misapprehension of the glorious blessings received, so that they sometimes congratulate themselves that they can not only save their souls but save their money too. On the other hand, the very fact that idolatry has been such a tax upon them, may be used as a strong argument to incite them to Christian giving. The spirit of the two, however, must be kept distinct. The offerings of the one were forced from them under the compulsion

of fear and dread of disaster; the other must come freely as a thank-offering for blessings received. The power of superstition being broken, there comes a general sense of relief from its exaction; it is only when the wondrous nature of God's love is in some measure realized, that the desire comes to show some appreciation of the boundless good received. While it is true that in the families of the poorest at least several dollars are expended on idolatrous worship every year, yet we cannot go to them and say, "You must now give the same amount to the support of the Gospel." The motives in the two cases are so different that they cannot be placed side by side, or one made the reason for the other. It is perfectly legitimate to say that the amount given to idolatry shows what they can do under compulsion; that the blessings received in Christ should incite them to outdo their former service to the false gods in devotion to the true; and that the least we can expect is that they should equal in their service of Christ the sacrifices made in serving the idols and spirits of the dead; yet all confusion of motives in these matters must be carefully avoided, lest they look upon contributions to the Church in the light of meritorious services which in some way purchase for them the blessings of God's favor. It were far better to have them give less, and do it from pure motives, than to give more in the spirit in which they serve the idols.

It is to a great degree a matter of education, as the history of the Church in all lands shows; and as they are becoming enlightened on this and other important doctrines, the Christians in Canton are gradually rising

to a standard that will place them beside their brethren in more favored lands. In the practical application of the principles of benevolence two forms have been observed, namely, Christian giving in general, and self-support in particular. The former has been practised constantly since the first group of converts was gathered; and in all the churches regular contributions are made for the general objects of benevolence, such as caring for the poor, employing colporteurs, and supporting different agencies. These contributions are made by weekly or monthly collections, or in the form of special subscription, and all the members contribute more or less. For many years little was done beyond the statement of the duty of giving freely to the Lord, to incite the members to greater exertion, and as a natural consequence the aggregate of gifts received was small. The Church has grown in numbers; and the question of its permanent establishment has turned mainly on the power and willingness of the people to maintain the Church in its organized form among them. This has led to a thorough examination of the subject, and in some cases to concerted action to attain the result desired.

To bring the matter in concrete form before our minds, the work done in several of the churches may be sketched. In the Second Presbyterian Church, the contributions had barely sufficed to meet the incidental expenses of the church, when seven years ago a special effort was made to secure funds for the employment of a colporteur. The amount was soon pledged; and as the church grew rapidly in numbers, the sum guaranteed

was sufficient to pay the salary of a second colporteur as well, who was engaged. The constant presentation of the practical side of Christianity, and the necessity of caring not only for themselves, but for the myriads in darkness, awakened a spirit of zeal which made the employment of these two men possible. Encouraged by past experience, a great effort was made when the erection of a new church edifice became necessary; the people entered with enthusiasm into the project, and more than doubled the sum expected of them. Every detail of the work was watched with the deepest interest; and when the time appointed for its dedication came, an audience of five hundred native Christians was gathered; representatives of all the churches in the city were there; and on the walls hung panels of wood, with texts and precepts beautifully engraved, the gifts of sister churches. The fine audience-room, furnished in excellent taste and reserved for the worship of God alone, is an object of great delight to the people, who took such an active part in its erection. Following their contributions to the new church came a scheme for a parish school, which was adopted soon after its presentation. The importance of providing for the Christian education of the children of members was deeply felt; and as many of them lived at points remote from the mission schools, the most feasible plan to secure their instruction was to establish a school in connection with the church, where they could be gathered, the additional expense of their coming to Canton to be paid, in case of necessity, by the church. The elders were chosen as a board of directors, and the school put in

successful operation. During these years, the church was being steadily advanced toward a point which the pastor was most anxious to reach, the point of entire self-support. Many doubts and misgivings filled his mind, but the opportune time for putting the matter to a practical test came as he was about to leave the station for a year's rest. The church had been fully instructed in the matter to come before them; so that when the day for the general meeting arrived, all were in anxious expectancy as to the result. Three questions were put successively to the people, namely: "Is it your desire to call a native pastor?" to which an unanimous response in the affirmative was given; "Are you prepared to choose such a pastor to-day?" to which the same reply was given, and ballots taken up which resulted in the unanimous choice of Kwan-Loy, a licentiate of the Presbytery and an elder of the church. This being settled, the great question of all was then put: "Are you ready to guarantee his salary in full?" The answer was not immediately given; but after due deliberation it came in the shape of a promise to pay him a salary larger by one third than he had been receiving as a preacher from the Mission. He was ordained and installed in the presence of a large congregation. Pastor and people are working in harmony, and the church prospering under the new arrangement, constant additions to the membership being received. These results have come after seven years' patient, persistent instruction; in that period the church has grown from a membership of forty-seven to over two hundred, not counting nearly one hundred who have during that

time died or joined in the foundation of other churches. While the membership has increased fourfold, the contributions have increased twenty-fold. The pastor and elders are all active, aggressive men, filled with the spirit of progressive Christianity in the practical sense of the term. Their exhortations to the church are in fullest harmony with the most liberal spirit. While the leading elder urges them to do liberal things to prove that the Gospel has a deeper hold on them than idolatry has on their benighted countrymen, the pastor impresses their duty to support the cause of Christ, by saying, "We pray for the extension of Christ's kingdom; but unless we give of our means to assist in the work, we offend God by such prayers."

In the district southwest the Presbyterian church in Chik-hom has become self-supporting. Small in numbers, they have shown great devotion, and have assumed the rent of the chapel in which they meet, and the support of a preacher. If help comes to them, as it should, from Chinese Christians in America, many of whom are from that vicinity, a large and influential church, maintained entirely by native support, will arise in that town.

The church of the London Mission in Hong-Kong has called a native pastor, and gives liberally to other churches. It supports the work of that Mission in Fat-Shán, where a strong church has grown up. In the Baptist Mission the evidences of self-reliance are encouraging. In the city of Tsing-uen, a church has been organized, and a native pastor settled, his whole support being guaranteed by the natives. In the Tsung-fa

district a small company of Christians, with help from the native Church in Canton, secured a lot and built a place of worship. They were mobbed and persecuted, but persevered in their course until their enemies were defeated and gave them peaceful possession of their property. Entirely under native direction, this church is growing in numbers and influence. For many years the church of this Mission in Canton has had a Chinese Missionary Society, organized for the extension of work by the natives, under which stations have been opened in various places and preachers sustained. Their chief work has been the erection of a chapel in Canton, at an expense of over one thousand dollars, secured by subscriptions from Chinese Christians in Demerara, America, and elsewhere. It was partially destroyed by a mob, but is now rebuilt and occupied.

These instances of active effort by the native Church, increasing every year, are proof that cannot be denied that the power of the Gospel is taking deep hold upon the people; and the indications are that erelong the Chinese Christians will support liberally all the institutions of the Church. The results already attained are the pledge that the Church will not only become self-supporting but actively aggressive.

Various methods are adopted to secure systematic contributions from the churches, and to bring the matter of liberal giving to the cause of Christ as a practical duty before them, and make them know that giving is a part of worship. Besides frequent exhortations from the pulpit, small treatises are prepared and distributed, and personal application made to each member in

behalf of various objects. Printed forms, with the different objects to which idolatry compels their gifts marked down, are circulated, and each member requested, in recognition of his own individual obligation, to make a note to this effect: "Formerly, I gave so much a year for incense, wax-candles, good-luck paper, sacrifices at the tombs, etc. I now will give so much in the worship of Jesus." This brings the two into vivid contrast, and leads to a practical perception of what their duty is.

Two principles are usually laid down, and made the basis of every precept in this matter. The first is that in the matter of Christian giving, no one should fall short of the sum previously given in the worship of false gods. With due consideration of all the difficulties already mentioned in this connection, and the difference of motives prompting the giver, this principle, kindly urged, seldom fails to call forth a favorable response from the people. Their motives in becoming Christians are tested, and the true relationship in which they stand to the Master set forth. They believe in Him, not for the sake of saving money; He has a right to all they possess; and their service to Him should be marked by a spirit of generosity far beyond anything seen in the lives of the heathen around them. When in the service of error they held not back what was demanded of them, now in the service of the truth it should be their glory and their joy to outdo the past in cheerful service to the Lord. This line of argument, judiciously urged, has great influence. The second principle laid down is that one tenth of one's income is the least that should be

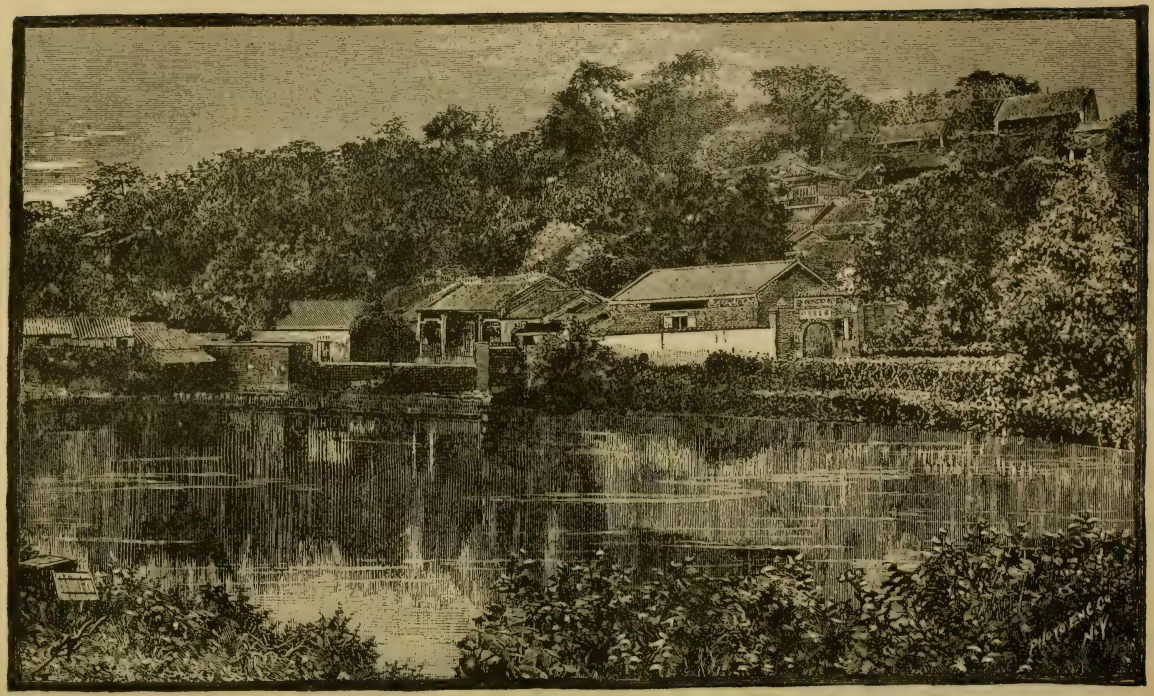
given. This standard of the Old Testament is, we know, superseded by that of the New Testament, which requires the full consecration of all. Still, even its requirements have never been fully accepted and carried out in practice by any body of Christians. We hold it to be the least that is expected, and find that its justness meets with a very ready response, although in actual practice but few live up to it. Precept, however, is not sufficient; an example must be given them; and missionaries themselves must exhibit, in practical life, their adherence to the principle they lay down. It will do but little good for us to urge them to give one tenth, while we give one fiftieth or, perhaps more frequently, but the one hundredth part of our incomes. I know it is sometimes argued that missionaries have given up home, country, and in some cases positions of eminence, and that such sacrifices should be counted in their gifts to the Lord; but the Chinese cannot be expected to appreciate or even understand the nature of such acts of self-denial, if self-denial there be. They know us to be in the receipt of a certain income, and should be assured that we set aside as large a proportion of it for the Lord as we ask them to do in their own cases. It is to be feared that the precept, "Let not your right hand know what your left hand doeth," has been wrested from its legitimate application, and made to mean, "Let not your right hand know how little your left hand gives." Some are content to lay down the precept, and think it strange that the native Christians do not immediately follow it. Some who condemn the Chinese as illiberal would, if investigation were made, be found to give much less, in

proportion to their income, than the poorest of these people. I am persuaded that the precept has lost much of its power hitherto, from lack of a consistent example. Some, who wish to excuse the small results, say that the water in the stream cannot rise to a higher level than its source, meaning, by the source, teachers from Christian lands, from whom they have received the truth. Accepting this interpretation of the figure, many of them have not only risen to a level with the source, but above it. This figure, which we continue to use, has, however, a deeper meaning: the source of all Gospel truth and Christian life is in Christ, and not until the measure of His complete self-sacrifice is reached, can any one be said to have attained the full standard of Christian benevolence. We are sent to hold forth the teachings and example of Christ, and may not be satisfied with any weak imitation of our own imperfections. Our examples become of the first importance as helping toward the attainment of the higher standard of Christ's own life; hence missionaries must not only be good teachers and preachers, but, by practical, systematic giving, show, in concrete form, the standard we wish them to attain.

The Chinese need the stimulus of a definite object in all their contributions. To them the Missions, with their multiplicity of agencies, seem abundantly supplied with funds, so that an appeal for contributions for the general work is likely to meet with but a faint response; but a definite object, in the shape of a colporteur, a Bible-woman, a chapel, a school, or — as we hope will soon be the case with them all — a native pastor to

support, calls forth their heartiest response. It is also a great encouragement for them to know how the funds are expended, in the various objects specified. Great prudence is required in bestowing praise, to prevent discouragement and incite to greater effort on the one hand, yet not produce self-satisfaction on the other. They are slow and plodding by nature, and every inch of progress made is by patient, continuous effort. They manifest real docility in the matter, and when the true motives of Christian giving are clearly perceived are often most zealous in their efforts.

A comparison of results in every mission will show a great advance in the last few years. The sentiment that has been created and fostered, and the zeal that has been manifested by the leading men among them, show that the matter has taken deep root. They fully appreciate the fact that China can never be evangelized wholly by missionaries from other lands, or the work carried on by funds from outside sources, and know the mighty work that rests upon the native Church. They know that its very existence — much more its triumphant spread over the land — depends upon the zeal and aggressive efforts of the native members. This feeling is deepening every day, and is rendered stronger by the example of the Christians in Swatow, Amoy, Shan-tung, and elsewhere. Canton will not long remain behind in the race. This subject is zealously urged by missionaries and native pastors; and a deep interest is gradually growing up, and their real devotion beginning to appear. They no longer reply to our appeals, "We are only babes; you cannot expect us to walk before we have



A SCENE IN THE NORTHERN PART OF CANTON.

learned to stand alone, or to run until we have learned to walk." They are becoming ashamed of their prolonged period of infancy; and are making honest efforts not only to stand, but to walk, and even run, in the great race of Christian liberality. We have not the cheering record of stations further north: we cannot point to any one who has given $14,000 to a Christian college, as did Mr. Ah-Hok in Foochow; we have no wealthy man who supports several churches by his own contributions, as I believe they have near Amoy; but we have many who give one tenth of all they receive to the Lord, and some who exceed this proportion. Lo-Kwan, in the church at Chik-hom, receives five dollars a month, and gives one fifth to the church; a Christian in the Hawaiian Islands supports a school and chapel in his native town, in the northeast portion of Canton province; A-fat, a Cantonese, now in the island of Tahiti, receives twenty-five dollars a month, and spends twenty of it in Christian work. Their gifts cannot compare in amount to the magnificent sums received into the treasury of the Lord in Christian lands, but their mites often mean more than the millions of others. They often respond instantly to the call of duty. After a sermon on "The Widow's Mite," — in which the lesson was urged that her example was not to be taken as an excuse for giving little, but as showing our duty to give much, even all we had, to the Lord, — two peasant women came to my study, said they had been impressed by the words spoken, and brought their gifts to the Lord, — a dollar each, relatively equal to ten dollars in America, and far more to them in their poverty than

hundreds to many in Christian lands. Their tens count for more than the hundreds of many, and their dollars for more than the tens of many in the churches of America; while their pennies are often equal to the dollars of home lands. So that while the sums in the aggregate may seem small, yet, considering the circumstances of the people, they show a true spirit of consecration. To me the indications of the generous and wide-spread support of the Gospel by the Christians in Canton are most evident. They are as yet few in number, scattered hither and thither, in trying circumstances, without control of business or property; there are no men of even moderate means among them; but their number is increasing, and their influence being widely felt. When they are more firmly established and can concentrate their energies, greater things will come. The vast sums now expended on heathenism are indications of the gifts that will flow into the bosom of the Church when the religious longings that prompt such worship find satisfaction in the Gospel of Jesus. The readiness with which men of wealth endow monasteries and subsidize the priesthood, shows that, when the spirit of true religion seizes them, they will turn their wealth toward hospitals, schools, and all the benevolent institutions that spring up in the wake of the Gospel. Their innate pride will spur them on in the work of self-support. Many of the teachers and the preachers feel keenly the sneers of the people, who speak of them as the hirelings of the foreigner, and the Church as the sect of the outside barbarians. This scorn of the world, however unjust it may be, tends to drive them to a

course of independence and self-reliance, that they may escape the reproach of being merely the beneficiaries of outside people.

In the Christian Church of Canton there are all the elements of strength, namely, intellect, scholarship, wisdom, eloquence, aptness to teach, and true consecration. There are men tried by severest tests, women of acknowledged piety and devotion; men who are well fitted to be leaders, and women who would suffer martyrdom if necessity required; a body of sober, earnest, and devout Christians, who know what their profession means, and are ever ready to bear their witness to the faith in all sincerity. With their talents, energy, and zeal, comes this fuller sacrifice which devotes their persons and property to the Lord, — a consecration still far from complete, but even now made in such a manner as to insure its full bestowment.

CHAPTER XXII.

CRITICISMS OF TRAVELLERS, AND ROMAN CATHOLIC MISSIONS.

AS the work of missions in Canton is viewed by transient visitors from Western lands, or by those who reside for a longer or a shorter period in the cities of the South, I have observed three stages of feeling or conviction, three progressive steps which their minds make as they study the subject. To the stranger, who visits for the first time the populous districts of South China, and looks for some striking outward indication of what has been done in the work of missions, the first feeling that comes over him is, most likely, one of disappointment and surprise at what he considers the lack of results. He has read accounts of mission work; he knows, from official records, the number of missionaries and native agents engaged, and the thousands of converts reported; but as he steps ashore and passes through the narrow, crowded streets of the great cities, he sees no evidence of what has been done. No church spires rise above the low lines of houses, except those of the French Cathedral that tower over all; he meets no throngs of children on their way to or from the Christian schools; but sees idolatry in full sway, evidences of superstition and degradation painfully abundant on

every hand. He looks at this unchecked tide of heathenism, but sees nothing of that crystal stream of Christian influences, which is flowing too; and the feeling settles down upon his mind, that the results have been exaggerated, and that, in fact, very little, if anything, has been accomplished; and if his stay be a short one, and he be not provided with the means of knowing what is being done, he will probably depart with the unhappy conviction that missions in Canton are a failure. I have known of such cases; many, I might say the majority of travellers from Europe and America, receive only this first impression, and either from ignorance or disinclination, never go beyond what they see at the first glance on the surface.

Those who remain a longer period and study the subject more deeply, often pass into a second stage of thought in the matter. As they go about among the people, and become, in a measure, familiar with their manners and customs, their mode of life and moral state; as they see the power of superstition, the dense ignorance and pitiable degradation of the people; as they learn the false and, in many cases, frightful notions they have in regard to the customs and morality of Christian people, and the appalling amount of prejudice which even the more enlightened have against the Gospel as a foreign thing, a feeling of despair comes over them, and they are persuaded that however well-meant the efforts of the missionaries, and however earnest and zealous these efforts may be, their cause is hopeless. It seems to them impossible to move such masses in the state of moral and spiritual deadness in which

we find the Chinese. I have known many, especially among those engaged in diplomatic and commercial pursuits, possessed of such feelings.

There is, however, a third stage, which those whose hearts are truly enlisted in the welfare of their fellow-men invariably reach. By inquiry, they readily find the missionaries, and are soon familiar with the great agencies at work. They learn of the churches, some of which in their numbers and vigorous life compare well with those of other lands; they learn of the scores of chapels open for daily preaching, of scores of schools for boys and girls, with thousands of pupils in attendance, of hospitals whose annual attendance of patients is counted by tens of thousands; they learn of the practical power of the Gospel in the lives of thousands of Chinese Christians; and as these evidences of vigorous life in this vine, which God's own hand has planted, and the ever-growing influence of Christianity are seen, in spite of all the difficulties there are to contend with, the feeling that comes over them is not one of disappointment and surprise at the little that has been done, nor of despair at the hopeless prospect of doing anything, but of wonder and of gratitude that so much has been accomplished, and that the outlook for the future is so bright and cheering.

The Church depends, to a great extent, for her information concerning what is done, on the reports of those who have made journeys, more or less hasty, through the lands where her missions are established. These travellers come in great numbers every year, and, in many cases, barely glance at the cities and countries

passed, and then consider themselves authorities on all subjects pertaining to them.

"Did you see anything of mission-work in Canton?"

"Oh, yes; my guide, who spoke very good pidgin-English, told me there were some 'Joss-pidgin men,' as he called them, there; but from his account I infer that they were not doing much."

"Did you meet any of these missionaries?"

"No; but the Captain of the steamer told me that the people laughed at them; that they would baptize a man one day, and the next he would be arrested for stealing."

"Did you see anything of their schools or churches?"

"I don't think they have any schools; and the only church I saw was the French Cathedral. Come to think, I did go, for a few minutes, to a hospital, where there was such a crowd of dirty people coming for medicine that I was glad to get away."

This is a specimen of how they become familiar with mission-work. Ignorance is at the bottom of most of the false reports so widely circulated. They have but a few days to spend; and, as is natural, think more of seeing the temples, curio-shops, and manufactures of the city, than of studying mission-work. No one would complain of this, if they did not set themselves up as authorities. They ply the steamer captain with questions, and he is only a trifle less ignorant on the subject than themselves, but is full of all sorts of tales and scandals, not one in a hundred of which has the slightest foundation. His position seldom permits him time to go into the city; and all he knows is the merest hearsay.

and when, by chance, he gets hold of a solid fact or an authentic account of work done, it is perhaps fifteen or twenty years old, and has long since been outlived and left far in the rear in the rapid progress of the work. Recommended to some merchant-house, the traveller makes inquiries of his host, who is often scarcely more enlightened than the men on the steamer. His intercourse with the natives is confined to his compradores, his silk or tea merchants, and others who come to him in the line of his business. His travels into the city take him no farther than the shops of these merchants, or an occasional visit to some large temple, or to the White Cloud Hills to the east of the city. He passes, it may be, a chapel or two on his way, but knows no more than that a crowd is usually seen, coming and going at the door, and many seated inside listening to a man talking. Furnished with a professional guide, the most unreliable person he could apply to, he is supplied with a jumble of facts and fancies utterly useless. Common-sense dictates, that to learn the state of commerce, you should go to the merchants; to know the exact relations which nations sustain to each other, go to the diplomatic representatives; and to know the facts concerning mission-work, apply to the missionaries themselves, or those well informed on the subject. Most of the foreign residents, absorbed as they are in their special lines of business, are utterly indifferent to the work of missions. The assertion has been made, and its truth I am not disposed to doubt, that not more than half a dozen of the residents, outside the missionary body, have ever been inside a mission church or

school, and that not more than half a score of them know anything of the practical operations of mission-work. This is not said in the way of complaint or condemnation of their course, but simply as the statement of a fact not always kept in mind. They are not in a position to know, and therefore cannot give intelligent judgment as to the success, or otherwise, of the enterprise. A very few are hostile, and show their dislike, not by studying the facts and exposing the weak points of this system of Christian work, but by repeating all the silly tales disseminated by designing persons, by holding up isolated cases of inconsistency, or dwelling upon the hypocrisy of some native convert, who no doubt was excluded from the church long before the story of his duplicity reached their ears. This method of backbiting and calumny has been a favorite mode of attacking missions in the East, while there has been no discussion of principles, no comparison of results. Some of the residents take a decided interest in what is done, and are ever warm in their support and commendation. The views placed before the traveller will depend entirely upon the class of people he falls in with; and if he be a man of sense, and treat this as he does other matters of business, he will accept only the testimony of those whose knowledge of the facts warrants their speaking with authority. Every sea-captain has a fund of stories which he relates, for not one of which has he a grain of positive proof. They have been repeatedly exposed, but this does not prevent their being told with fresh zest to each new-comer. Every young clerk has a slur to cast on missions, a

subject of which he is as profoundly ignorant as of the materials composing the mountains of Mars. Beyond a temporary annoyance, these calumnies do not affect the missionary in his work. In most cases he remains in ignorance of what is being said of him, and regarding the source of the criticism, when it is heard, treats it accordingly.

This ignorance of what is going on is not confined to merchants and others in secular employments, but even clergymen, who come as temporary visitors or as residents for a longer period, sometimes fail to inform themselves on the subject. One clerical gentleman, not a missionary, held a chaplaincy in Canton for three years, but at the end of that period was as ignorant of the status of mission-work as when he came. Having occasion to visit Japan, he became the guest of a missionary there, and was actually brought into contact with his host's work, in which he became interested. Returning to Canton, he dilated upon what he had seen in Japan, and criticised the course of the Canton missionaries. Close inquiry revealed the fact that the state of things which in Japan called forth his admiration not only existed in Canton, but in a much more advanced and wide-spread form; the fact being, that he had never taken the trouble to inquire into school-work, hospital-work, or any of the dozen branches of Christian effort constantly carried forward; and was about to return to his native land after three years' residence, — and would of course be regarded as an authority on such subjects, — without knowing in the least the condition of things. Another clergyman from Singapore spent two weeks in

Canton; but in that time he had not made the acquaintance of a single missionary, or seen the inside of one of the fifteen chapels, or heard of one of the fourscore schools. He had, however, seen the execution ground, and secured the skull of a criminal as a memento; and announced his purpose of writing a book on Canton, which, coming from the pen of a clergyman, must, of course, contain authentic accounts of missions. Such indifference and wilful ignorance on the part of Christian men is culpable in the extreme. Simple justice to all concerned requires that they possess themselves of facts derived from authentic sources, before they give forth dogmatic opinions on such important matters.

The relations existing between the missionaries and other foreign residents is in the main friendly: many are on the footing of close and cordial friendship with each other; with others the acquaintance is of a less intimate character, but pleasant; while a few on both sides hold aloof. Constant intercourse has shown the Chinese that there are good and bad in all nations; and while some still take the dissolute lives of certain men from Western lands as the practical exponents of Christianity, yet the constant teaching of the "pure and undefiled religion," and the godly examples of its adherents, are gradually counteracting such false conceptions. It still remains a fact that in almost every case where men express contempt or dislike for missionaries and their work, their own lives are such as to receive constant rebuke and condemnation from the pure teachings of the Gospel. Many years ago, Darwin, who cannot be considered as biassed in favor of missions, gave his

unqualified judgment as to their beneficent effects, and denounced in strongest terms their traducers. These are his significant words in reference to the South Sea Islands: —

"There are many who attack, even now, more acrimoniously than Kotzebue, both the missionaries, their system, and the effects produced by it. Such reasoners never compare the present state with that of the Islands only twenty years ago, nor even with that of Europe in this day; but they compare it with the high standard of Gospel perfection. They expect the missionary to effect that which the Apostles themselves failed to do. Inasmuch as the condition of the people falls short of this high standard, blame is attached to the missionary, instead of credit for what he has effected. They forget, or will not remember, that human sacrifices and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a consequence of this system; bloody wars, where conquerors spared neither women nor children, — that all these have been abolished; and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager, to forget these things is base ingratitude; for, should he chance to be at the point of shipwreck on some unknown coast, he will devoutly pray that the lesson of the missionary may have extended thus far. . . . But it is useless to argue against such reasoners. I believe that, disappointed in not finding the field of licentiousness quite so open as formerly, they will not give credit to a morality which they do not wish to practise, or to a religion which they undervalue or despise."

Ever ready to abide by the sober judgment of unbiassed men familiar with the facts, we protest against the shallow criticism and false statements of those who are ignorant of that whereof they speak, or are incapable

of forming a just opinion on matters of such vital interest to the Church as her foreign mission-work.

The relations of Protestant missions to those of the Romish Church are at present more prominent in theory than in practical work, the methods of work being different and the points of contact few. Since the days of Matteo Ricci, who reached Canton in 1582, the Romish missions have continued, subject to many vicissitudes. The policy of their founders has given tone to their whole subsequent course. Concealing their real object, they obtained permission to build houses, and thus secured a permanent foothold. Entering Shiu-hing, the capital of the province at that time, they assured the governor that "they had at last ascertained that the Celestial Empire was even superior to its own brilliant renown. They therefore desired to end their days in it, and wished to obtain a little land to construct a house and a church, where they might spend their time in prayer and study, in solitude and meditation, which they could not do at Macao on account of the tumult and bustle which the perpetual activity of commerce occasioned." This method of concealing their true aim has ever characterized their actions; and by the use of such means they have acquired footholds in all parts of the province. Beginning at Shiu-hing, they have spread north, east, south, and west. For two hundred and fifty years before the introduction of Protestant missions, they worked; but the present exhibition of their success is not at all commensurate with the time, the men, and the means expended. In Canton, after three hundred years, the number of their converts,

according to their own records, is twenty thousand, as against seven thousand, or nearly that number, in Protestant missions, after forty years of work.



THE GODDESS OF MERCY.

Their use of the word *Tien-chu*, for "God," has won for them the name of "The Church of the Heavenly Lord;" while Protestants are universally known as "The

Church of Jesus," a distinction we are quite ready to accept. The evidences of great success in past periods are seen in many places, notably Hainan, where the graves of many converts, with those of their priests, are found, indicating a large following, which Chinese records confirm, and state that at one time they numbered a prefect and other high officers among their converts. They have almost entirely disappeared from that island, the present missions there having no connection historically with the old. In many places their numbers are kept up simply by the natural increase of the people, the girls being permitted to marry only co-religionists, and the young men compelling their wives to adopt their faith. Their presence in Canton is instantly known by the beautiful cathedral now approaching completion, after a period of more than twenty years since the foundations were laid. It is an object of pride to the Romanists, but of hatred to the Chinese, who regard the action of the French in securing the fine location in which it stands, in restitution for property destroyed in the interior, as a piece of high-handed injustice; and more than once the place has required a guard of soldiers to protect it from mob violence. The priests, of whom there are twenty in the province, all adopt Chinese dress, and often penetrate far into the interior. Some of them are earnest, self-denying men, submitting to hardship willingly, and spending their lives in toilsome service for others. They work in secret and often by underhand means, never allowing the people or the magistrates to suspect their purposes until they have gained their ends. They have no public chapels or

preaching-halls. One of their prominent members came to me with the request that I would permit him to preach in my city chapel, stating the various points of doctrine on which we agreed, and assuring me that he would carefully avoid introducing any of their peculiar tenets. The reason given for this unusual request was, that in his own church he had no opportunity of proclaiming the doctrines he believed. He had called the attention of the priests to the great influence the Protestants were gaining by the method of daily preaching in their numerous chapels, and suggested the advisability of their opening a hall near the great cathedral, where people might be taught their doctrines. He was rebuffed by the priest, whose whole attention was concentrated on the cathedral, which, in some magical way, was to convert the people to the faith of Rome; and burning with a desire to tell what he knew, he applied to us. The workings of their system were shown in his previous operations. A man of fine physique, good mind, and fluent tongue, he had been employed in various missions, in the performance of which, to use his own expression, he "had laid up large stores of merit that would secure him honors in the next world." The province of Kwong-si has been most rigidly closed against them, as against Protestants, and Mr. Kong was sent to effect a foothold in it. Entering the southwest border, he reached an inland town, where he gave out to the people that he was a merchant from Foochow, in quest of a quiet, respectable town in which to retire from business. The gentry became his friends, and urged him to settle among them, acting as his agents

in purchasing a desirable house and lot. When the transfer of the property was completed, he threw off his mask and announced his real character, to the chagrin and the consternation of those who had aided him. This transaction was regarded by him as exceedingly meritorious.

Their method of receiving converts is also different, as are the requirements made of them. The Bible is not placed in their hands, only a short catechism, the repetition of which secures their reception. The worship of saints and images makes it an easy transition from idolatry to the practices of the Romish Church. Instances are given where the original idol is retained, but rechristened as St. Joseph, in place of Kwan-Kung, or the Holy Mother, in place of Koon-yam. The priests assume political control over their converts, and assist them in litigations before the magistrates. This draws a certain class of people to seek their help; and the readiness with which they respond to such applications shows the evils of their policy. Near one of our outstations a quarrel was going on between two clans in an adjacent village. The weaker party, finding themselves in danger of losing their cause, sought the assistance of the French priest, saying they would join his church if he gave them the assistance required. He baptized about thirty of them, and undertook their cause, but was unable to fulfil his promise of help. The case went against them; and, considering themselves duped by the priest, they swore vengeance against him. Passing near the place one day, I met a man dressed as a scholar, who accosted me with the words, "Are you a French

priest?" "No," I replied. "It is well for you that you are not," he said; "for the people in the village yonder say they will kill him when they catch him." I assured him I was a preacher of Jesus, and had nothing to do with the priests; and directed him to my chapel, near by, where he could at any time hear the doctrines of Jesus expounded.

In the district of Ying-tak the Wesleyans have had much trouble on account of their interference. They have worked directly and indirectly to win their converts away, but have been foiled in their efforts, except in the cases of a few who were only inquirers. Their presence in this district, and their practice of assisting their adherents in official cases, have led the missionaries to put up public notices in their chapels, declaring that the two churches are entirely distinct, and that no person would be permitted to use the name of the missionary, or that of any of his assistants, in any affair before the mandarins.

As a rule, however, working on entirely different lines, we seldom come into contact, much less into collision. The situations of their schools and churches are not generally known, and their converts are under no obligation to proclaim their character to others. All this is so contrary to the free and open profession of Protestants, that there is very little in common between us. Their converts at the present time are not of so high or renowned a character as some in the earlier days, when Paul, Candida, Agatha, and others, were shining lights, and really wonderful for their fidelity to their religion and the benevolence shown in the exercise of it, as well as for

their high position. Many of their intelligent people have left the Church which closes the door of knowledge, refuses the Scriptures to the people, and hides its light from the masses, and joined the Church of Jesus. In the earlier years there was constant confusion of the two churches, not only in public documents, but in the minds of the people, and the followers of Jesus were everywhere called "the sect of the Heavenly Lord;" but now the distinction is recognized by the greater part of the people, and will be still better understood as the light from the schools and churches, spread so freely, reaches the people.

Unless the Church of Rome changes her policy, there is not much hope of her doctrines becoming prevalent to any wide extent. Relying, as they do, upon the arm of political power, their progress everywhere assumes the shape of a political movement to a great degree. Their converts are chiefly bound to them by the hope of political protection, and are constantly bringing them into collision with the mandarins. The Chinese officials may ignore or tolerate this state of things to a certain extent, but anything like a general recognition of political power in the hands of the priests can never be attained. Did they rely more on the doctrines they teach, or even on their supposed miraculous powers, there would be more hope; but protection before the officials is the great attraction offered, and this must certainly limit their success to a comparatively small compass.

Protestants have little to learn from them, and less to fear; and while admiring the courage and self-sacrifice

of many devoted men who have plunged into the unknown interior and there worn out their lives, we avoid their methods, and appeal to none but the purest motives in winning men for Christ, still trusting that, in the flocks gathered by these self-denying priests, there may be many who, through the imperfect light brought them, have been led to a true knowledge of the Lord of all and Jesus, His Son, our Divine Redeemer.

CHAPTER XXIII.

TEACHING ENGLISH.

THE question of teaching English to the Chinese, as a phase of mission-work, is one whose importance no one can deny, nor can it be answered decidedly in the affirmative or the negative without careful consideration of its manifold bearings. It is not a new question which has arisen in late years, but one which is as old as the missionary enterprise in China, and one which has come up again and again in the course of missionary work for the Chinese, never exactly in the same form, it is true, but always modified more or less by the state of popular feeling or the demands of the time.

In the earlier days of mission-work, every means that would bring the missionary into closer relationship with the people, or afford more favorable opportunity of communicating Christian truth, had to be made use of; and the teaching of English was made the pretext, as is done in California and other places to-day, for inculcating higher teaching, — the entering wedge to prepare the way for the introduction of the Gospel; and the Chinese, for purposes of trade and other reasons, were glad to avail themselves of the offers of the missionary.

But in this respect, the circumstances are now entirely changed. The missionary needs no such adjunct to the more legitimate methods of work. Our work is firmly established; we have every facility. Audiences await us in our chapels; pupils crowd our schools where English is not taught; and new openings for work are constantly presenting themselves. We cannot begin to improve to the utmost the opportunities now afforded; so that there is not the slightest necessity for holding out the teaching of English as a bait to secure favor with the people or increase our opportunities for work. And if the question were, "Do we need to teach English to aid us in our proper work as missionaries?" a decided negative would be given without the slightest hesitation.

The importance of the matter from a Chinese point of view has also changed very materially. In the beginning the advantage of a knowledge of English was understood and appreciated by very few. The many considered the time spent in acquiring the foreigner's speech as wasted, and regarded such accomplishments with contempt. A comparatively few years sufficed to show the Chinese mercantile community, at least, especially those who had dealings with foreigners, the great advantage of such acquirements, and a fresh stimulus was given to the study of English. As the demand for English-speaking Chinese increased, their services commanded higher remuneration, and many an enterprising youth found that a knowledge of the despised foreigner's tongue was the golden key that unlocked the gate, and sent him speeding on his way to fortune.

This demand filled and still fills the government schools of Hong-Kong with pupils; it made and still makes the teaching of English in Canton a comparatively remunerative employment. The Chinese have thus advanced from the point of being willing to attend a free mission-school and receive a modicum of Christian truth for the benefit of instruction in English, until they are now willing to pay, and in many cases to pay well, for their instruction. They are so far, however, only moved by mercenary considerations; they regard it purely in a business light, and are willing to pay a moderate sum for what will bring them greater profit in the end. There is among this class no desire for the knowledge of the language for its own sake, or for any advantage to be gained from a literary point of view.

Such, I take it, has been, in the main, the relation of the Chinese to the study of English until within a very recent period. Their feelings in regard to it have been, for the most part, purely mercenary; it has been a question of dollars and cents. The time and money spent in acquiring English have been so much capital invested, from which they expected to derive a great profit in their business. Of course there have been exceptions to this rule, but, in the main, I conceive that this has been their real bearing toward it. If this were still the case, and it were likely to continue so in the future, then the question as far as missions are concerned would be easily answered. It is not our place as missionaries to take the superintendence of commercial schools or identify ourselves with a course of work that is prompted and sustained by purely

mercenary considerations. If the question were merely, "Shall we assist the Chinese in acquiring a knowledge of English so that they may be better fitted to carry on business with foreigners?" a simple and decided "No" would settle it.

But the signs of the times, as read by the most casual observer, show it to be a much broader question than the foregoing views of it would show. It is evident to many that there is now a demand on the part of the Chinese for a knowledge of English, apart from any commercial consideration, — not merely the knowledge of how to read and write; but for the advantage it gives them in the search after truth. This demand presents itself with two main sides, which for convenience may be termed the political side and the scientific side. The political side has reference to the Government and its servants, both in relation to their own people and to other nations. The establishment of legations in foreign courts, and consulates in many cities, was a great step in advance, as all will admit, — an unqualified departure from the customs of ages. If these are kept up, as they no doubt will be, a separate service will probably be established, and officers, properly trained and qualified, will be appointed to fill the posts. Among the requirements for such a service, a knowledge of English will probably hold an important place, — not a superficial or mechanical knowledge merely, but such as will prepare its possessor for going more or less fully, as may be desirable, into the history, laws, and general literature of outside nations. This aspect of the question is very important in the present state of things, and will become

more so as the relations between China and her neighbors become closer and more settled.

But more important still is the scientific side of the question, which presents the English language as the vehicle for the introduction of Western sciences, both in their theoretical and practical forms, into China. The demands for such knowledge are increasing every day. There are many evidences of an awakening spirit of inquiry. In the past there have been isolated individuals who have had independence of mind sufficient to lead them to strike off from the beaten tracks, and not to despise help from the outside "barbarians." These individuals are becoming nuclei for still larger companies, who, with the thirst for the knowledge of living facts in place of worn-out theories, will push their investigations into the higher realms of scientific and philosophic research. China's intense conservatism has kept her back long enough; she cannot stand out much longer; she cannot forever resist the waves of progress that beat against her shores. There are movements and indications which all who wish her well must hail with joy. There are disturbing elements at work in that mass of overwrought conservatism. The crust which ages has formed over them is breaking in places, and signs of life and progress begin to manifest themselves, even in this apparently dead and fossilized nation. We believe in a glorious future for China; we believe she will yet again be, as she has been in the past, in the front rank of nations; but there will be a complete revolution of thought and theory before this can take place. Already there are premonitions of such a revolution. It will be accom-

plished through the spread of truth, religious and scientific; the two must go together to make the change complete. But, as it has been elsewhere, so it will no doubt be here, that secular and scientific truth will appeal more directly and powerfully to the minds of the majority of the people than will religious truth. The time seems to have come when we can with perfect propriety, with great advantage to the cause of Christian missions, and with the fair hope of exerting a salutary influence upon the minds of educated Chinese, take steps toward giving them that knowledge of English which seems necessary to any adequate or accurate acquaintance with philosophic or scientific truth as developed in our day. The question is one which cannot be thrust aside as irrelevant; it is entitled to a fair and favorable consideration, and as in Foochow and Shanghai, so in Canton, should receive a cordial affirmative answer. Special reasons urge this favorable answer.

Because, in the first place, it comes to us now in a different shape from any it has assumed in the past. It is not merely the old question restated, but is in many respects an entirely new question. It includes, to a great extent, the broader and more important question of higher education, of assisting the Chinese to gain a knowledge of Western science and general culture. It brings us into relationship with a class of students who come for reasons which we can all approve. The old class, who come to learn only from mercenary motives, who acquire English as a part of their stock in trade, with which to make money more easily, still come, in larger numbers perhaps than ever before; but, in

addition to them, is this other class, better and more hopeful; real students they are, prompted not by a mere desire of gain, but seeking knowledge with something of the same spirit that characterizes men of intellect in other lands. They are students of political economy, students of natural philosophy, students of the arts of civilization, who have in some degree the genuine desire for the true and the useful. They present much more hopeful material to work upon than the sordid, grasping, mercenary lot that thrive in the treaty ports of China.

Closely connected with this, and in some respects identical with it, is the second consideration that should influence our minds, namely, that there is a desire, more or less wide-spread, among intelligent Chinese to obtain this knowledge for its own sake, and for the sake of the facility it gives them in acquiring the treasures of wisdom and practical truth which form the strength and glory of Christian lands. There are men of progress in China as well as elsewhere, men of independent thought, men of keen observation, who know and appreciate, if they do not publicly acknowledge, the superiority of Western learning, and at the same time are fully aware of the absurdity and puerility of many of their own theories and methods. The intercourse with foreigners in the past few decades has opened the eyes of those who have been brought into relationship with other peoples, and made them feel that they are far behind the rest of the world in more ways than one. Their national pride in many cases has been aroused, and a laudable desire to emulate the best that others have attained, has been awakened. These intelligent leaders of thought

among the people know that something must be done to bring them up abreast of other nations, and that one of the first things to be done is to put them on an equal footing as to knowledge and general intelligence with other nations. They begin to see that truth, and especially in their case scientific truth, is universal and cosmopolitan; that it is not the peculiar property of any one nation or class of men, but that it belongs to all alike, and that there is no sacrifice of national or personal dignity in acquiring it from whatever source it may most easily be obtained. This is one great step toward the breaking down of the barriers of exclusiveness which have so long enclosed them. Their peculiar ignorance of anything and everything outside their own borders makes them peculiarly helpless and dependent upon others, now that they begin to feel the need of something better. They have sufficient penetration to see that the English language is a great conservatory of knowledge of all kinds, and that with a good understanding of it, almost everything they want is at their command; hence the desire, more or less prevalent among them, for a knowledge of English. The more the advantage of such a knowledge is known and appreciated, the more wide-spread will become this desire. With many of them it is already a foregone conclusion that the cumbrous, stilted, and effete methods now in vogue must erelong give way to more approved and practical methods.

It is also worthy of note that those who are foremost in advocating a change in this respect are also in favor of a liberal foreign policy, the introduction of the liberal

arts, and liberal education according to the standard of Western nations. Many foresee that the men of mark and influence in the near future of China will be those who have the advantage of such liberal education; and the feeling of many is expressed in the language of a scholar of note with whom I was speaking on the subject not long ago, and who said in his native dialect: "To have a familiar knowledge of foreign language and literature is better than to be a member of the Hanlin College." Such expressions are prophetic of the future. Those who can understand the drift of affairs see what is coming, and many of them hail it with joy and prepare for it accordingly.

If we are not mistaken in our view of this side of the question, it becomes a matter of considerable moment for us to decide what we shall do in regard to it. Shall we put our shoulders to the wheel, and help them forward in the line of progress and higher knowledge; or shall we stand aside and let them work it out for themselves? It may be said that it is outside our province; that this desire for a knowledge of English has not sprung up in connection with our work as missionaries, but is something extraneous. This, in a certain sense, may be true, but the case stands thus: they are in need of help in a particular direction, or at least would appreciate it; and we have it in our power to give that help. By giving it we do not waste our energies on sordid, thankless minds, but are dealing with men of intelligence and progressive ideas, men who will hold the balance of power in the future, and may be able to recompense us an hundred-fold for our labor and

trouble for them. Since we have reason to believe that there is this commendable desire for a knowledge of our language for purposes which we cannot but rejoice in, it would seem to be the part of wisdom to give the matter the attention it requires, and, if possible, inaugurate some plan by which we can assist them, and through such means exert an influence for good upon the progressive mind of China.

Another strong reason, as it appears to many, in favor of our doing something to help them now, is that if we do not undertake it, the Chinese themselves will make the move, and establish institutions from which missionaries and Christian influences of every kind will be rigidly excluded. This is now the case in every school and college under their control, nor can we reasonably find fault with them for their course in the matter. If the desire for a knowledge of English is increasing, as we have reason to believe it is, if the advantage of such knowledge is as great as it now appears to be, there can be no reasonable doubt that they will erelong take steps to inaugurate some efficient measures for teaching that language. It is not that they have any special love for English-speaking people, or see any special beauty in the language itself, but because it is necessary in order to acquire that knowledge of science and the practical arts which is the great desideratum with them now. The scientific works already translated into Chinese do not fully meet the demand. They are excellent as far as they go, but the translators labor under a great disadvantage for want of a full and uniform scientific vocabulary; and even if the list of

terms were definitely settled by common consultation, many of them would be unintelligible to the ordinary student. Besides all this, modern science, in its full breadth, cannot well be compressed into the compass of a few text-books. It is very gratifying, as proof of their inquiring spirit, to see that medical works, scientific works, works on mechanics, on political economy, and international law, meet with such a ready sale among the people. These, however, give only a taste, and this taste which inquiring minds get from these books only arouses the desire to learn more. This desire for a fuller knowledge and more perfect training will lead to the invention of means to satisfy it. But the Chinese move slowly, and they have not yet seen their way clear to open, on any large scale, schools for such purposes. The Peking University and its branches, however efficiently managed, are not adequate to the purpose. The sending of young men to other countries to be trained is a step that looks to something more extensive in the future, but as yet no adequate provisions have been made. They will, however, surely come to it. As surely as scientific truth exists, it will find its way among the educated people of China, and the day will come when colleges and universities, where a liberal education, as it is understood in our own land, is given, will be established throughout the Empire.

The practical issues at present centre in the question of teaching English; and mature deliberation has led, in two important centres at least, to the establishment of colleges, where this language is made the medium of

education; and the favor manifested toward them shows that their founders were not mistaken in their views of the demand for such education. Many other questions relating to higher education are inseparably connected with such enterprises, and receive solution more or less satisfactory, as these schemes are modified and developed. The present seems to be an auspicious time to lay the foundation of true learning in the broadest sense; and every movement that aims, by legitimate means, at the general enlightenment of the people should be encouraged.

CHAPTER XXIV.

A CHRISTIAN COLLEGE FOR CANTON.

IF, in view of what has been said, it is deemed advisable to meet our Chinese friends half-way, and provide them with the means of acquiring the knowledge they desire, the practical question comes before us as to what plan it is best to pursue. How shall we set about the accomplishment of our purpose? As it appears in its practical bearings, the experience of the past is of great benefit in showing what to avoid, as well as in suggesting feasible methods to be adopted. It is evident that it would not be advisable to attempt the teaching of English or science in any advanced form in our mission-schools already established. They should remain as they are, devoted entirely to instruction through the medium of the Chinese language. Our mission-schools have one prominent and special object,— the teaching of Christian truth,— and the introduction of English would only be a disturbing and a distracting element. It would be bad for the pupils, because it would draw away their attention from other and better things. It would be bad for the teachers, because it would, if they are Chinese, involve a long course of previous study before they could be fitted to assume such duties; or, if they are foreigners, it would

consume much precious time and strength, with but little compensation. There can, no doubt, be great improvements made both in the modes of teaching and in the books taught in our mission-schools, but not by the introduction of English. The class of pupils who come would not usually be promising material to work upon, nor would they remain a sufficient length of time to receive any permanent benefit.

It does not seem wise, further, for those who are now engaged in active missionary work, to take it up in connection with their other duties. If this were done, I fear that one of three things would be the result: either the work would be done in such an indifferent way as not to amount to anything, and thus hinder real, efficient work; or, if much time were devoted specially to such duties, it would be to the neglect of more important and legitimate missionary work; or else the missionary who attempted to carry on both with any degree of efficiency, would break down beneath the weight of a burden heavier than he could bear. But even supposing that any one felt justified in turning aside from work already begun, and should devote his whole time to such work, what he could do would be a very small thing, in comparison with what ought to be done. It seems evident that those who are already engrossed in the work which their various societies have sent them out to do, and which, in point of importance, must ever take precedence of all other, should not turn aside to engage in secular education of any kind. As it is, their time is now cut up and divided into too many portions. Their work is now so varied, that they cannot give exclusive attention

for any length of time to any one part of it, even though they may have a decided preference, and special qualifications, for some particular phase of work; and the addition of another burden would not much improve matters. Besides this, if each missionary were to lend a hand in teaching English, if each school were to have it among the branches taught, it might seem as though a great deal were being done, when in reality a large amount of time and energy would be frittered away, and no substantial good be accomplished. Such desultory efforts would tend to defeat the object we have in view rather than to further it.

The practical solution of the question will be found in the establishment of a central college in Canton, on a liberal basis. This may be done in a way to secure general approval, and conciliate all who, for any reason, might be disposed to regard it with hostility. It should not be a theological school in the special sense, or a school in which religious teaching is given undue prominence; but one after the model of our colleges in Europe and America, where English should be taught, and a thorough training given in the arts course, with all the books of merit already published in Chinese in the educational line put into the hands of the students, to be used in connection with English text-books. While religion is not made conspicuous or brought forward in a manner to offend or drive pupils away, yet the whole tone and attitude of the institution should be thoroughly Christian. It should be of a standard high enough to attract the more advanced and intelligent of the Chinese; and the course of study should be such as

to fairly entitle a man who had gone through it faithfully to the degree of A.B. in an American college. Provision also should be made for any who wish to pursue a special course, or spend a shorter time. The teachers and professors should be men specially qualified and sent out from home for the work, — men of learning and sound Christian character.

In contemplating this scheme, three important points come up for consideration, namely, its special bearing upon the work of the Church, its bearing upon the Chinese in general, and the prospect of success.

As to the first, it stands in vital relationship to the direct work of the Church, and is of the first importance in the training of the young men who are coming forward as evangelists and pastors to the native churches. We should not be compelled to adopt a low standard for our native ministers and teachers. They should be men who take rank as scholars, and secure the respect of educated people for their attainments. Education is ever an integral part of mission-work, and nowhere does this particular department meet with more encouragement than in Canton. Yet there is at present no institution there in any degree adequate to the wants of the case. We have scores of elementary schools that are doing a good work, and a few of a higher grade; but these are for special objects, and do not meet the general demand. The respect for learning inborn in the Chinese strengthens the influence of the educator, while illiteracy is regarded with contempt. The desultory attempts hitherto made to secure an adequate training for the native preachers would be concentrated

and systematized by a central college. A heavy burden of routine work would be lifted from the shoulders of those now engaged, and they would be enabled to devote themselves more fully to purely evangelistic efforts. In the department of medical missions immense advantage would be received. The great drawback to efficient training in medical science is that the pupils come without any good foundation in general knowledge. They are often ignorant of their own books, and unable to comprehend the language of the treatises on medicine placed in their hands. In our lands a liberal education is the usual prerequisite for a course of professional study. So it should be in Canton; and the great importance of a thorough grounding in general knowledge to the medical student is at once evident.

Again, the present is a time of transition and change. To those who have watched the progress of events, and are familiar to some degree with the undercurrent of thought and feeling among the Chinese, it is evident that at no distant day great changes in the style of education among the people of China will take place. The old fossilized systems will be broken up and new methods adopted. The demand for enlightened ideas is becoming so great, that even Chinese conservatism cannot long resist. What is needed by the Church, is a large staff of qualified teachers to meet the demands of this movement when it comes; and we can be ready only by being prepared beforehand: hence the importance of an institution where young men may be trained for that vast and wide-spread educational work that will soon be upon us. Simple self-interest indorses the

wisdom of such a course. The demand for instruction in advanced ideas will far exceed the supply of teachers, and the controlling influence in this coming movement may be thrown into the hands of Christian teachers, if we are wise enough to provide in advance for the training of such men. We seem, to me, to have before us a great opportunity; and if we but show a little of the wisdom of the serpent, we may forestall the Chinese, and establish, in advance of them, an institution worthy of patronage, where English and the liberal arts shall be taught under Christian auspices, and teachers imbued with Christian knowledge be supplied to the land. We claim to be ourselves persons of liberal education, and we should represent Christianity in its most cultivated form. We are in the best position to take advantage of the current of a desire more or less prevalent, and furnish those who are anxious for it, with the means of acquiring knowledge. We are in full sympathy with true science and all its latest discoveries and verified theories, and we believe in the inestimable advantage which the knowledge of these gives to a people. We hold that all truth is one, and is ever consistent with itself; that there is no real antagonism between religious truth and scientific truth, although many have tried hard to make it appear otherwise. We know the baleful consequences which have, in other lands, followed the violent separation of these two great divisions of truth; and it were a pity such a state of things should obtain in China, without our making any effort to counteract it. We find there a people in need of a consistent knowledge of such truth, and many of them anxious to

acquire it. We take advantage of the circumstances, and provide them with the means of acquiring it. We are led to do this with greater alacrity, because if we delay, others will forestall us, and exclude us from the field.

The interests of the Church are closely bound up in such a movement; and among a people like the Chinese, where respect for learning is almost universal, the position of influence gained by being the fountain of knowledge to them cannot be overestimated. There is no merit in accepting a position of less influence when the first and the highest might be ours. There is no danger of exalting too highly the power and importance of Christian learning; and in the present crisis of affairs, it is impossible to mistake the wisdom of establishing a Christian college in Canton, where the youth of our churches and of the people in general may receive a liberal education, and all the branches of Western learning be taught from a Christian stand-point. The time is fast approaching when the demands for advanced education will result in colleges being established by some one, and the Church may lose her grand opportunity by want of timely effort. It might not be any great calamity for others to take the lead, were it not for the fact that those who will do the work which we might have done will exclude all Christian influences and make the work practically atheistic and of course anti-Christian. This we must all feel would be a great calamity and one which we should do our utmost to avert. History shows that when institutions of learning have been established under the patronage of pagan governments, Christianity has been rigidly excluded. Even where missionaries have been

employed as teachers and professors, their mouths have been closed on the subject of Christianity. It is not a question of taking the first step merely, or of allowing Christianity to be admitted on an equal footing with other beliefs, but a question of the first place or none at all. We cannot but perceive the paramount importance of this consideration, that when this desire for and striving after scientific knowledge takes definite shape, and permanent institutions are established, Christianity should not be excluded; and we can safely say that unless they are established by missionaries or through missionary influences they will inevitably become anti-Christian. Non-Christian education soon becomes anti-Christian, and it is needless to depict the evil consequences that will certainly come from a people of the mental characteristics of the Chinese receiving scientific truth from a rationalistic or an atheistic stand-point. Their chief characteristic in this matter is, that they receive teaching on authority without reasoning it out for themselves; and having accepted certain theories, they hold to them with all the traditional pertinacity of their race. With the means apparently within our reach of influencing the minds of those who in many respects form the best portion of the people, we should consider the matter well, before declining to use them. We should not lightly forego the grand opportunity presented of giving a Christian tone to the higher education of the Cantonese; of reaching the minds of those who in their first inquiry will be far more open to conviction than they will be afterwards when they have settled theories of their own. No greater safeguard could be thrown

around them than that afforded by the plan of teaching them scientific truth from a Christian stand-point, of letting them know from the beginning that science and Christianity are absolutely consistent, and help to interpret each other. If they learn it from an anti-Christian stand-point, it will take ages to undo the mischief and set them right.

Such work may not be purely missionary work in the common acceptation of the term, but in its real bearing and results it is one of the highest forms of mission-work, and would doubtless be fruitful of untold good in the future history of the people. It does not meet the point to argue that where Christian truth is diffused and accepted, liberal education and the arts of civilization follow, as a natural and in some degree a necessary consequence. This may, and no doubt will usually, be the case where the Gospel is accepted, but how long will it be before it is generally received by the masses of the people? It may be centuries, for any indication we can show to the contrary now. In the mean time science is advancing with rapid strides. It is as aggressive as Christianity, and is more sure to find a ready acceptance. Its advocates and propagators are, in many cases, men who are utterly indifferent or openly opposed to Christianity; and those who are waiting for it, and will be the first to accept it, are not from our Christian people, except in a few instances. They have not, and could not be expected to have, any proper conception of the true relations of religion and science, and will therefore have no protection against the insidious teaching of scepticism, as it

is now so widely taught in connection with science. The probability is that science will make much more rapid progress among the educated than the Gospel. Will the Church allow herself to be outdone, and the ground occupied in advance by the most dangerous enemies of our cause, and the people provided with entirely unsanctified or sceptical teaching, when she might, if proper measures were adopted, take the lead herself, and, by a liberal policy, reach a vantage ground from which she could exert a greater influence over the thinking classes of the people than she could ever otherwise hope to gain?

In its bearing upon the Chinese, this subject is deep and far-reaching. It contemplates them not as a race that is hopelessly on the decline, but as one that is arising from the slumber of ages and about to enter a career of prosperity never before equalled. The Chinese have all the elements of mental and physical vigor; and every effort put forth on their behalf in the way of education and Christianization will tell with increasing power in the generations to come. China is on the eve of great changes and revolutions, as radical as any in the past, in her political system, in her educational system, and in her religious life; and the character of the people is such as to warrant the belief that they will emerge from these revolutions, which may be entirely bloodless, stronger, wiser, and prepared for a course of advancement and power unequalled in her past history. The day of wider knowledge seems to be dawning for this people. Many intelligent and observant men among them have seen the benefits that are bestowed by foreign medical

skill, mechanical skill, and the various methods of applied science. They see that their people are groping in the dark, wasting time, energy, and precious material, because of their ignorance of many of the most fundamental and practical truths of modern science. Some of those thus awakened have persevered, and, in spite of great difficulties, have gained a knowledge of these truths and theories, more or less imperfect; and the evident advantage it has been to them has inspired others with the desire to follow their steps; and this feeling will increase as the years roll on, until China, with her millions, is found travelling along the way of progress and improvement in religion, science, and civilization.

In comparing the Occidental nations with those of the Orient, the latter are often represented as having passed the period of their vigor, and on the sure way to decay. Dr. Draper says: "From this we may also infer how unphilosophical and vain is the expectation of those who attempt to restore the aged populations of Asia to our state. Their intellectual condition has passed onward, never to return." Such a theory cannot be held in the case of the Chinese. Six eras of intellectual expansion are noted by those who have studied their mental history as shown in their literature of the past.

The first was the Chow period, the most famous of all, and still regarded as the golden age of China, — the time of Confucius, Mencius, and that group of worthies whose tablets are found in the temples of the sage.

The second was the Han period, in the first century

of the Christian era. It was characterized by the attention given to classical studies, to history, and to Taoistic philosophy, which underwent great modification in the hands of the philosophers of that age.

The third was in the time of the six dynasties, extending from the fourth to the sixth centuries, and was characterized by Buddhistic influences.

The fourth embraced the period of the Tang dynasty, from A. D. 618–905, and was the age of poetry and elegant literature.

The fifth was the time of the Sung philosophers, A. D. 960–1126, which was prolific in moral and critical writings.

The sixth is the present age of classical criticism, and shows a reaction from the extreme views of the Sung writers.

These six periods cover a space of three thousand years, each presenting distinct elements of vigorous thought. At the present time, the intellectual vigor connected with Buddhism and Taoism is dead, past any hope of resurrection.

Confucianism lives, but is not strong on its intellectual side, its power being due to tradition and reverence for the past, rather than to any deep hold it has upon the intellectual life of the people. No one need despair of their intellectual life. It has survived many struggles in the past, and the present signs of a quickening desire for knowledge indicate its vitality. The great struggle before us intellectually and religiously, however, is with Confucianism. There the mental activity, as far as shown, the literature, and the trust of the people lie.

Their history is that of a literary nation, and their claims to be regarded as an educated people in the present age cannot be denied. The nature of their knowledge and the kind of mental food by which their intellectual life has been sustained are peculiar; yet the fact that they have minds well disciplined, a love and respect for learning, and a mental vigor surpassed by but few, show good materials on which to work in giving them true knowledge.

The scholars in Canton are numbered by hundreds of thousands. At every triennial examination for the second degree, corresponding in some respects to the degree of A.M., twelve thousand or more, who have already taken the first degree, gather in the provincial city. They vary in age from the youth of sixteen to the old man of seventy, but are all imbued with a love for letters, and have proved their proficiency in successfully passing the rigid examination for the first degree. On the day appointed they are admitted to the great enclosure, on either side of which extend rows of cells, three feet by six, to which the candidates are assigned, after a rigid examination of their persons to see that no papers or helps of any kind have been concealed. Writing materials are supplied to them, and on the first day themes are announced from the Four Books for three prose essays and one poem, and twenty-four hours allotted in which to do the work. The essays are handed in to the first committee of examination, who sift out any that may be blotted or appear unworthy of consideration. The remainder are transcribed, so that the penmanship may not be recognized, each having a

name assumed for the occasion, and handed to a second committee, who sift them still further, and submit the few that remain to the chief Board of Examiners, who give final decision as to their merits. After two days they assemble a second time, and in the same manner prepare essays and poems on themes taken from the Five Classics, which are submitted to the same process as the previous ones. Another interval of two days passed brings them to the third session, at which miscellaneous subjects are assigned. The whole process, with the preliminary examination which each has to pass to obtain his seat, the intense excitement, the fatigue, and confinement in the narrow cells in the sultry September days, prove very trying; and on almost every occasion some of the weaker ones succumb, and are carried out lifeless. Of the twelve thousand contestants, about one hundred are successful, the remainder going back to their homes or schools, where they continue their studies until the next triennial. The contest for the first degree is held in the prefectural city, and the candidates are admitted by districts. Each one is required to pass a preliminary examination before he is admitted, so that none but those who have a recognized position as scholars appear. In the province of Canton, there are seventy-seven districts or counties, the number of literary candidates varying from a few hundreds to six thousand in each. This shows what a great army of scholars Canton can produce. Besides these are large numbers who have studied, and from disinclination or despair of success, have not tried for a degree. They are chiefly engaged in teaching or in keeping books for merchants;

so that we have a vast number of fairly educated men, who can appreciate the higher learning we wish to supply to them.

It is in this mass that the desire for advanced knowledge is working. A few have given expression to their desires, and by the study of scientific works published in their own language have gained some insight into the great field of knowledge yet unknown to the mass of them. Long secluded from the intellectual life of other lands, they are beginning to feel the subtle magnetism of advanced thought and to shake off their old exclusiveness. Many agencies are at work in opening their minds, chief among them being the proclamation of the Gospel and the distribution of Christian literature. Other events are conspiring to break down the walls which ultra-conservatism and traditional dislike have reared. The construction of a telegraph line from Canton to Hong-Kong, though it caused much excitement and the loss of several lives, has proved an educating power. It has dispelled, in some degree, the maze of superstitions that cover so thickly the surface of the land. It has been purchased by the Government and extended far into the interior. The war with France is shaking them out of their old habits, and leading them to inquire, with some practical end in view, the secret of power in Western nations. The whole trend of outward events, and of thought and discussion among the people, is toward a period of change and enlightenment. Who is to supply the light to this great army of scholars? Such an institution as has been suggested would become the fountain of

knowledge to that immense company, and through them to the thirty millions of people in Canton and the adjoining provinces. What may we not expect when such a host turns from the vagaries of Taoistic philosophy and the dry bones of Confucianism to the pursuit of living knowledge?

As with the Church, so with these people: the great matter of importance is that they should receive science from Christian teachers. The bias received in the first study of philosophy or science will continue to influence them ever after. It is a matter of the deepest moment that we should step in and prevent another and more dangerous form of error taking the place of the present ones, which, instead of leading them to the truth in its highest and most symmetrical form, show only the secular and material side, with a leaven of scepticism which their minds are only too ready to receive. A call comes to save them from the unbelief and barrenness of atheism and agnosticism, and give them the truth they are searching for in its purest form, instinct with the life of Him who is "the way, the truth, and the life," that the intellectual life of China in the future may be distinctively Christian.

The prospects of success to such a scheme are most encouraging. We have the examples of other institutions in Foochow and Shanghai, established upon similar principles, that are commanding a large patronage; so that the attendance of students is not only assured, but the hope of its becoming in a great degree self-sustaining is also warranted. The efforts made in the

earlier days of missions in South China were not fruitless of good. Although the Missions that did most in giving instruction in English have long since suspended such operations, yet men who in these schools received their training have become leaders among the people in many enterprises of science and general business. They are not consistently Christian in all things, it is true, but their enlightened ideas have been a boon to the people.

A great field is here presented which promises rich results in every line of progress, but the great need is for an adequate endowment, that the institution may be founded without delay, and the grand opportunity presented improved to the fullest extent; and the hope is indulged that some whom God has so abundantly blessed with earthly treasures, increased, it may be, by business connections in South China, may be led to see this wonderful opportunity, and give the project that generous support needed to place it on a firm basis of success. In this work of higher education, there is unusual scope for the talents and energies of young and enthusiastic men. No finer opportunity could be presented for impressing one's character upon and giving permanent bent to inquiring minds than this enterprise holds out. To be the founders of true science in that populous land, and the first to open the secrets of true knowledge to its thousands of students, — what a prospect for the aspiring educator! All the toil and anxiety of organizing the work will be forgotten in the results which even a few years may be expected to show. Japan has astonished the world by

the wonderful strides made in the line of progress. China, less easily moved because of the great mass of her people and their peculiar habits, is advancing too. Her time has not yet fully come, but it is fast approaching; and great will be the reward of him who holds the cup of true knowledge and Christian learning to the lips of that people parched by long ages in the deserts of their barren and antiquated systems.

A college in Canton, well established and manned by efficient teachers, would, without doubt, attract many of the inquiring spirits who are in search of the treasures of knowledge hidden, as yet, from that blinded people. These minds, imbued with the spirit of progress, and receiving the truths of nature and philosophy from the lips of Christian teachers, would go forth with greatly enlightened views of men and things; and, although they might not be led to accept religious truth as we hold it, they would learn that there is no contradiction between the deepest and most mysterious truths of Christianity and the highest truths of science. They would learn that science and religion should go hand in hand, and that the lands from which they would learn the deep and practical lessons of national life are indebted to both for their enlightenment, freedom, and advanced civilization. Such an institution, too, if properly conducted, would become the parent and model of many others in the surrounding cities, and men trained in it would become, in time, the teachers of multitudes more. How important, then, to have the beginning of the movement under the control of

Christian men, who would give a Christian tone to the education and literature that is sure to spring up in its wake, and the way be thus prepared for the full reception of Christian truth, when the masses of the people shall be shaken out of the mental and spiritual lethargy in which they have been dreaming the ages away!

CHAPTER XXV.

THE PRESENT OUTLOOK.

IF the foregoing pages have not utterly failed in the object for which they were written, they have made it clear how deeply the foundations have been laid, how multiform and wide-reaching are the agencies at work, and how grand and almost boundless in their possibilities are the prospects of the enterprise in the near future. Each decade raises the standard by which results are compared. The present shows wondrous attainment beside the first score of years, but is itself a day of small things compared with what is soon to come. We have endeavored to take a comprehensive view of the various departments of the work, to observe the progress and present condition of each, and thus obtain some adequate general conception of the whole. Such views, however, are necessarily imperfect. There are influences and indications of power that defy classification. There are signs of an undercurrent of sentiment, of which we gain only occasional glimpses, that show the secret working of the leaven of Christian truth. The whole structure of heathenism is being undermined and weakened in a way that only the future can reveal. The supercilious, self-conceited *literati* stand in dread of the Gospel, and the bitterest hostility

is often the clearest proof of its power. Some hint of its growing influence is seen in the rival hospital established to cope with the missionary hospital; in the preaching-halls everywhere opened to counteract the effect of the daily proclamation of the Gospel; in free schools opened by benevolent associations in imitation of the mission-schools. Imitation is the highest form of commendation, so we may infer the power of these agencies, from the rivalry they have excited.

Two years ago a company of Chinese gentlemen, men of intelligence, but not Christians, were discussing the subject of Christianity, and agreed in the opinion that it was destined soon to prevail. Keenly observant of the drift of public sentiment, they saw the chief evidences of its power in the decline of idolatry, which just then was especially marked. The people were deserting the shrines; and the temple-keepers, who depend for their living on the sale of materials for worship, were in despair, and bitterly denounced the preachers of Jesus, who had shaken the faith of the people in their gods. In the great city temple of Canton, the worshippers had fallen off to such an extent that the lease of the place, which was formerly considered a profitable speculation, often commanding six or seven thousand dollars a year, for a term of three years went a-begging, no one being willing to undertake it for more than a few months at a time. This falling off in the number of worshippers occurred, moreover, at a time when the country was suffering from drought, which, under ordinary circumstances, would have sent the people in larger numbers to the shrines

to pray for rain. The opinion expressed by these Chinese scholars was that the preaching of the missionaries had been so far successful in shaking the confidence of the people in the objects so long worshipped; and their belief was that this was but the first step toward a much wider and more significant departure from the habits of their ancestors. The man who gave me the details of this conversation, himself a scholar of repute, assured me that there were many among the more intelligent people who believed the Gospel to be true, but awaited a favorable time for declaring their position. This testimony of outsiders incidentally given is of the greatest value.

Another fact that has come repeatedly to our notice is that not all the Christians are found within the churches. There are many hidden ones scattered through the land, living faithful lives, but shut off from their fellow-Christians or prevented by some obstacle from joining the company of believers in the church. In a village near Canton lived a venerable man who had heard the truth in the hospital. His belief in Jesus was no secret in the town; his ready witness for Christ and his earnestness in declaring his faith, won for him the name of "the man of Jesus," by which title he was known far and wide. His long white beard and gentle dignity secured for him the respect of all; and the fact of his adherence to the Gospel was revealed by inquiring of some people from the village who attended service in Canton, whether they had heard the truth before they had come to the city. "Oh, yes," was their reply; "Father Tsun in our village is a Christian, and teaches the people every day."

In a distant district seldom visited, a native evangelist was travelling, and accidentally found an old man ninety years of age, who had become a Christian ten years before, but had never received baptism. His presence in the place was made known by the people responding to the appeals of the preacher: "We have a Jesus man in our town, — old Mr. Wong; come and see him." The testimony of his relatives and townsmen showed him to be faithful in his worship of the true God. Every trace of idolatry had been removed from his house; and in the simplicity of his heart true homage was paid to the Lord of all, although of baptism and the rites of the outward church he was ignorant. A man in the interior sent to the preacher at a distant outstation for Christian books, his interest having been awakened by the general report of the Gospel. After careful study of the books, he sent for more, declaring his belief in the doctrines, although he had never seen a missionary or heard a native preacher speak.

In a city on the North River a missionary was seeking for a suitable building to be used as a public preaching-hall. The usual suspicions as to the motives of the foreigner in securing a place stood in the way of his success, until one day he was approached by a well-dressed, portly gentleman, who had learned of his object, and had come to offer him a shop on the main thoroughfare. His readiness to rent his property in this open way was in such contrast to the usual methods, that the missionary was led to ask if he knew anything about the Gospel. His reply was: "I was formerly a merchant in Canton, and was accustomed to attend the chapel near

the 'Double Gate,' where a man who spoke with great animation and perfect idiom[1] used to preach. I know the Gospel is good and true, and am perfectly willing to rent my shop for a preaching-room." How many more there may be of the millions who have heard the truth, now scattered over the land, unknown, unsuspected, but with a knowledge of its meaning and a belief in its truth, we can never know. By the constant and wide-spread proclamation of the truth in scores of churches and preaching-rooms, in hundreds of market-centres and populous villages; by the instruction of thousands of children and youth in the schools; by the sale and distribution of hundreds of thousands of Gospels and Christian tracts, the people are coming to know what the Gospel is. It is not an exaggerated statement to say that there are in the province of Canton to-day, hundreds of thousands of people who have a sufficient knowledge of the truth to save them, were it but quickened into life by the Spirit of God. As far as mere outward preparation goes, there is nothing to prevent a veritable Pentecost of blessing coming to the Church in Canton.

Other influences directly or indirectly connected with Christianity are at work, breaking down prejudice, overthrowing superstition, and preparing the way for the coming of the Lord. The all-wise Providence of God is seen in many of the political movements of the last half-century; and our faith is strong in the assurance that whatever struggles are before the people, and however persecution may sift the young Church now

[1] Rev. C. F. Preston.

growing up, the end will be the wide extension of His kingdom.

Our first duty is toward the work in hand, in the performance of which both courage and hope are required. It looms up before us as we advance, in mighty proportions. It is easy to talk of what has been done, and to utter bright prophecies for the future. It is delightful to dwell on the glorious prospect that opens to the eye of faith, when China and her millions are converted to the Lord; but we must be ready as a Church to put our hands to the mighty work of preparation that must yet be done before the Gospel can triumph in that land. We must be ready to occupy each coigne of vantage, and improve the providential openings that come on every hand; we should no longer offer the formal prayer, too often meaningless, that God would open the way for the spread of His truth. He has opened the way most marvellously; and what we need in Canton, at present, is some scores of men, with the means to correspond, to occupy the field now open before us. From Lien-chow, with its surroundings of rarest beauty, on the north, to the island of Hainan, with its jungles and aborigines, on the south, with many a populous district intervening, the land lies fully open to the missionary. Were the men and the means forthcoming, nothing would be easier than to show where twenty men could be placed at once with work all ready to their hands, while five hundred men of the best talents would find their hands more than full in working up the populous districts now open and easily accessible from Canton, that have not yet been reached.

As we view the outlook from Canton, the mind is forcibly impressed with the utter inadequacy of the means provided for the work that spreads out. As far as the nature and the opportunities for enlargement of the work appear, there is nothing to prevent indefinite extension. In every department there is scope for almost unlimited effort, so that it becomes the part of wisdom to choose, from the many opportunities presented, those most promising of success.

China, as the oldest and most populous nation on the face of the earth, has peculiarly strong claims upon the Church. Her long isolation, her state of semi-civilization, her peculiar but wide-spread system of education, have long been barriers in the way; but the day of better things is dawning, and the doors, so widely open, invite the Church to enter and possess the land. What has been done is but the merest beginning, compared with what is still before us. The difficulties that are yet to be encountered are neither few nor small. They are so great and so numerous, that those who know them, but do not understand the power of the Gospel we preach, think them to be insurmountable; but as soldiers of Jesus, we are not afraid of difficulties; we are sent to overcome them, to prepare the way for the coming of the Lord; to cast up the highway, to gather out the stones, that the King in His glory may come.

The great conflict between truth and error is to be fought in this land of the Dragon. All the forces of error, symbolized in that national emblem, are arrayed against the truth, as symbolized in the Cross. Her population embraces nearly one half of the people in

the whole pagan world, and should therefore absorb one half the energies of the Church, in her foreign mission work. It is the duty of the Church to consider the proportionate claims of China beside those of other nations, and also to reflect upon the permanency of results attained in that land. No doubt is suggested as to the wisdom of all that has been and is still being done for the decaying races of the earth. The islands of the Pacific, though fast losing their original populations in many places, will ever hold the place of honor, as the scene of the first great triumphs of Christian missions; but what proportion of effort has been bestowed on them, compared with what China has received? The Sandwich Islands, with a present native population of less than fifty thousand, have received an amount of effort, which, if given to Canton in the same proportion, would increase the present force of agents more than one hundred-fold. Whatever is done for China will tell with power, long after these Polynesian races have entirely disappeared. It seems but the part of wisdom for the Church to bestow her labors where they will tell most effectively, not only in the immediate future, but in the generations to come; and the prospect of the perpetuity of Chinese institutions is such that no doubt as to the endless good of every atom of Christian force set in motion can be admitted.

The two great races that confront each other on either side of the world are the Anglo-Saxon and the Chinese. Of the wide prevalence of the English language as the general medium of communication, and of English institutions as the great transforming power in the world,

there can be little doubt; nor, on the other hand, can the continuance and spread of the Chinese, with their peculiar manners and habits of life, be denied. How shall these two races affect each other? What reciprocal influences shall be exerted? Is there no indication of God's Providence in the close relationship into which they are thrown? — the one the oldest, and most stereotyped in its institutions, of all the nations of the earth, the other embodying the latest and best results of Christian civilization. The East and the West have met; youth and age have come together; Christianity, fresh and blooming in its perpetual youth, meets hoary paganism in its primeval and perennial home. Let not the lack of faith or zeal weaken the hands of its champions as they assail the Dragon in his lair, and pour the light of purest wisdom into the land, which shall yet fulfil the prophetic word in sending her sons to the feet of the Crucified One. And as a fair and promising portion of that wide domain, let Canton receive the proportion of attention that is rightly due her, that the Broad East and the Broad West, and the Cloudy South (Yunnan) as well, may be provided with teachers of the Word of Life. Let the proportion of one missionary for fifty thousand people, which has been wisely suggested as the least that will suffice, be adopted for Canton, and the force would have to be increased twelvefold immediately. Six hundred missionaries would be required to meet this apportionment, which assigns a flock more than twenty times as large as that demanding the attention of a pastor in Christian lands, to the care of each missionary, whether ordained minister, physician, layman, or unmarried lady.

The broad possessions of South China present a fair land of conquest for the army of truth, not only in the myriads of people found, but in the natural resources of the country. Rich in minerals, the land is impoverished, and its natural treasure-houses closed, by the strong seals of superstition. Coal, iron, copper, lead, and many other substances are hidden in large deposits in her mountains and in the basin of her plains, but superstition forbids them to be touched, lest the anger of the Dragon and the wrath of the spirits be excited, and dire calamity overtake the land. Christianity comes with its power to break the spell which the belief in magic power and evil influences has cast over the people, and to open to them the treasures of their own land, which contains the means of bringing to them great national wealth and outward prosperity; and we may hope that those receiving these gifts at the hand of religion, will be ready to devote them largely to the work of the Lord, — to the support of all the various forms of benevolent work which ever accompany the religion of Jesus; and the whole land, with its people and its products, be presented an acceptable offering to the Lord.

We are on the eve of great events. The land of Sinim is to be shaken by convulsions. Political crises are approaching, which may end in the downfall of the present foreign dynasty and the establishment of a purely Chinese family on the throne. The day of exclusiveness can never return, even though many of them desire it; and the probable effect of whatever transpires, will be the fuller opening of the country. The work

of preparation already done will prove of immense advantage, and enable the Church to enter on a career of prosperity, equipped, in some measure, for the work that opens before her. Missions in Canton, as well as other parts of China, are only in their infancy. The results of the past, both as to the number of agents employed and the influence exerted, are but pledges of what is to be done. The whole land has not been so widely opened, merely to show its extent and capacity. It is meant that we should go in and take possession of it. The messengers of the Lord have gone through almost every part, and bring back the report that it may even now be possessed. By the increase of the agents, native and foreign, and the systematic division of the country, the whole land may be easily reached in a period of five years, and the Gospel preached in every town and village. The way is open, the means of travel fully adequate to the work; the only lack is the men to go. What a work it is to carry, in five years, the Gospel to thirty millions of people in these scattered towns and villages. Shall such opportunities be disregarded, while the Church is possessed of such wealth and such numbers of men who could easily go?



CHAPTER XXVI.

ADVANCE INTO THE INTERIOR.

THE work hitherto done has, in a great measure, been confined to Canton, if we except the German Missions in the Hakka district. The city itself and the densely crowded country immediately adjacent present a field at once accessible and large enough to absorb the energy and time of all who choose to enter; but the regions beyond are ever kept in mind, and constant efforts made to pierce the interior. Special openings

are presented at many points, toward several of which the hopes and energies of the missionaries are turned as promising centres for future operations.

In the north of the province the Wesleyans have secured a firm footing in the important prefectural city of Shiu-kwán, which is the political centre of six large counties, to all of which free entrance is assured. The work so favorably begun there promises a large outcome of good results before many years have passed. Besides being the centre of a large section of Canton province, it is connected directly by river and portage road with the adjoining provinces of Kiang-si and Hunan. The people of this latter province have sedulously resisted the efforts of the missionaries to obtain a footing on the north, so that the matter of entering from the south becomes of greater importance than it otherwise would be. Ascending the long and picturesque mountain pass, through which the river flows in a succession of rapids, above Lok-cheung, the town of Ping-shek, the first military post on the southern border of Hunan, is reached, and access gained from that point to a wide and populous district. The early establishment of an outpost in the city of Lok-cheung will afford efficient means of reaching the people of Hunan, who are constantly passing to and fro on business.

The city of Lien-chow, in the extreme northwest corner of the province, is the point selected by the Presbyterian Mission for the establishment of a station with missionaries resident. It is in the midst of a plain, surrounded by natural scenery of surpassing beauty. It is reached by a branch of the North River, which winds

for one hundred and twenty miles through a series of wonderful scenes, ten mountain gorges of most picturesque formation being passed, with endless variety in the mountain groups that line its course, while from the city attractive views of high mountains open on all sides. Three smaller streams unite to form the Lien-chow River, and in the valley of each are large collections of populous villages, forming an aggregate of several hundred thousand people who may be reached from that centre. The people are gentle and docile, and show great friendliness to the missionary. A chapel, school, and dispensary have been in successful operation for some time. Besides the immediate district of which it is the centre, Lien-chow is only one and a half day's journey from the head-waters of an important stream flowing down into the heart of the Hunan province, which affords easy access to that section of the Empire so long closed against Christian effort. The disposition of the Hunanese people on the Lien-chow border encourages the hope that permanent work may soon be inaugurated among them. To the south of Lien-chow, and occupying an extensive mountain region, are large tribes of the aborigines, who still hold themselves independent of the Chinese. They are seen in the market-towns, to which they bring the products of their native hills to exchange for various articles, but nothing has yet been done toward bringing them to a knowledge of the truth. An interesting people, both in their history and customs, they form an attractive feature in the prospective work in Lien-chow, — a new race to be brought under Christian influences.

Turning to the south and west, the densely populated district of Heung-Shan, forming the southern portion of the great delta, and the broad district of San-ui, immediately to the west, present an immense assemblage of people for whom but little has been done. Several millions of people there found within a comparatively small radius, all perfectly accessible, call for some definite and adequate provision for reaching them.

Further west is the city of Ko-chow, the prefectural city for six counties, isolated by mountain ranges from the central portion of the province. This wide section, as yet untouched by missionary effort, has a river system of its own, many large and important towns with a teeming population, easily reached from Ko-chow as a centre, presenting a fine opening for work. It is entirely destitute, and besides one or two hurried journeys through a portion of it, nothing whatever has been done to reach its people. Its large streams, flowing out to the sea, invite a brisk trade in salt, fish, oil, hides, and medicines, which, up to the present, has been carried on by junks alone, no merchant steamers having yet entered its waters. Its people are pure Cantonese, showing only a slight variation in dialect, and from general report seem to be of a friendly disposition. Cut off by natural barriers from other parts of the province, it demands special attention, and offers an inviting field to the Church.

At the extreme south is found the island of Hainan, lying abreast of the gulf of Tonquin. This great island, which forms one of the largest prefectures of the province of Canton, has hitherto been almost entirely

neglected in the work of evangelization. Its isolated position has cut it off from frequent communication with the mainland, and the difference of dialects spoken has made it impossible for missionaries from Canton or Hong-Kong to do anything for its people. Until twelve years ago the island was a perfect *terra incognita* to the outside world; and the reputation it bore, as the haunt of pirates and desperate characters, did not encourage investigation. At that time the opening of a treaty port for foreign commerce was under discussion; and several gentlemen, connected with the Chinese Customs and the English Consular service, made the circuit of the island in gunboats, landing at various points along the coast and making short excursions inland. Their observations, however, were too limited to furnish any reliable information as to the condition and disposition of the people in the wide and unknown interior. It was not until three years ago that the outside shell was really broken, and this interior laid open. This was done in the first instance by Mr. Carl C. Jeremiassen, a Danish gentleman, formerly connected with the Imperial Maritime Customs, who has devoted himself to independent mission-work for the people of Hainan. In addition to other preparations, he studied medicine and surgery with Dr. Kerr, in Canton, and is now doing, single-handed, a noble work on the island. Two years ago I visited Hainan, and, in company with Mr. Jeremiassen, made extensive journeys through the country. Having spent forty-five days in the interior of the island, among both Chinese and aborigines, I can speak from personal

observation and experience of the disposition of the people, and the openings for work among them; and I can say with emphasis that the whole country — coast, interior, mountain, and plain — seems fully open to Christian work. Three years ago we were all in total ignorance of the state of the people; but now the greater part of the interior, as well as the outer circle near the coast, is as well known as the more frequented districts near Canton; and, what is of much greater importance, our favorable reception is assured. In ten years of mission-work, extending over the greater part of the province of Canton, I never met with as much civility, friendliness, and genuine hospitality, as among these people.

The island is about twice the size of Sicily, its longest diameter being, in one direction, one hundred and fifty miles, and in the opposite direction, one hundred miles. The northern half is composed of broad plains, and a gently rolling country, covered with cocoa-nut groves, to the east. The middle and southern portions are mountainous, the peaks and ranges rising from four thousand to seven thousand feet above the sea. It is a fine agricultural country, but is especially rich in minerals, gold, copper, and magnetic ore abounding.

While the climate is tropical, the heat is not so oppressive as in countries farther south, the constant sea-breeze modifying the heat. It is, on the whole, a pleasant climate, especially from October to April. The foreign residents in the port of Hoi-how uniformly enjoy good health.

The population is composed of Chinese and the

aborigines, called Les. Of the former there are perhaps one million, but the number of the latter is not known; the only point we can be sure of is that they are very numerous.

The Chinese are the descendants of colonists who came centuries ago, and are a quiet, simple people, easily accessible and apparently without any strong prejudice against Christianity. The Les are the descendants of the original inhabitants of the island, who were there when the Chinese approached it two thousand years ago; and although driven back from the rich plains near the coast, they have ever maintained their independence against Chinese aggressions. They are divided into some fifteen or twenty tribes, each with an independent chief, but seem to be all of one race. We were the first white men to visit their villages in the interior and live with them in their homes; and notwithstanding all reports to the contrary, we found them invariably kind, hospitable, and glad to have us come among them. Their dress and customs are very different from the Chinese. Their language and history have yet to be studied, and their proper place among the races of mankind has yet to be determined. They are entirely free from many of the Chinese superstitions which oppose the greatest barriers to Christianity, such as the state religion, worship of ancestors, Buddhism, etc. They live among the hills in the centre and south of the island, and although possessed of many of the usual characteristics of savages, are truly a fine race both in physique and disposition. Invitations come from several important villages to open schools among them.

The dialect known as the Hainanese is spoken over most of the island, and is understood and spoken also by most of the men we met in the Le country, so that one language would suffice for both Chinese and aborigines. The situation of Hainan is in many respects similar to that of Formosa; only the Les seem much more accessible and impressible, to begin with, than the savages of Formosa, and we have but to refer to the wonderful successes that have attended Christian work in that island, to find a prophecy of what may be done in Hainan. Providence has thrown open the doors of this island so that we can look into its very centre, and has shown us a people — two peoples, in fact — ready to receive the Gospel, — people who, from the double fact of their isolation and readiness, have peculiarly strong claims for help. Mr. Jeremiassen is alone in this interesting field, without even a native to assist him. He cannot begin to meet the demands that come for his services. His letters say, "My hands are more than full. I am seeing patients from nine in the morning until almost dark, and am obliged to send many away every day unaided. During the last fortnight I have daily prescribed for over one hundred patients, performing many operations in the mean time. There is a fine opportunity to speak to the people while they are waiting for medicine, but there is no one to speak. I generally hold a short service of preaching and prayer before commencing work." There he stands alone, with the pressure of this great work upon him, and his heart longing to carry the Gospel to the aborigines in the interior. Associated with the Mission in Canton, he calls

to us for help. The occupation of this most promising field comes directly in the line of the enlargement of our work from Canton, and, to my mind, there is no part of South China that promises such large results in the near future as this island of Hainan.

Stretching to the west is the great province of Kwong-si, "the Broad West," in which no permanent or systematic work has yet been accomplished. The occupation of this province is of the utmost importance to its millions of people, and is the preparatory step to the opening of the still more distant province of Yunnan, "Cloudy South." Nearly twenty years ago the Baptist Mission secured a preaching-room in the city of Ng-chow, but were driven from the place at the time of the "gods and genii" powder excitement. Two years ago they reopened the station, but were a second time compelled to retire. This city, situated a few miles within the border, is the port of entry and the most influential place in the province. As a basis of operation, it is well situated on the main river, near the confluence of the stream that flows down from the provincial capital, the city of Kwei-lam. The Presbyterian Mission has a slight hold in the city of Kwei-ping, several days' journey further up, and in the persons of Messrs. Fulton and White, has undertaken to establish a centre there. The question of residence once settled, the province presents a most attractive field. Traversed by streams in all directions, the means by which the people can easily be reached are at hand; and under the stimulus of the desire to carry the glad tidings to the millions who have never even heard the report of the Gospel, a great work may be done. At

present the whole province is in a state of entire destitution. Beyond a few tours of evangelism and the sale of some tens of thousands of books, the people are still unreached. Its broad waterways, lined with cities, towns, and market-centres, where thousands gather daily, present a field for endless labor. This province was the starting-point of the Tai-ping rebellion, and has ever maintained the reputation of being the most bitterly hostile, to Christians not only, but to all foreigners. Approached on various sides, its people seem all to be imbued with the same spirit, and cry death to the emissary of a foreign government or of a foreign religion. The hostility was shown to be anti-foreign and not simply anti-Christian, in their treatment of an Englishman who held a high position in the Chinese army, and was compelled to stay a few weeks in their midst. Threats of the direst methods of torture were freely indulged in, and open insults offered in spite of his official dress. Their present attitude, however, is not such as to deter the persevering missionary; experience has shown that he can travel from one end of the province to the other, while no special hindrance is offered to the public proclamation of the truth and the general distribution of the printed Word, other than the usual incivilities of a motley Chinese assembly. The immediate work in this province seems to be the thorough exploration of its entire extent by the missionary and the oral proclamation of the Gospel to the people. When this is thoroughly done the way will be open for more permanent work. Months may be spent on its rivers, traversing new territory, each day bringing several new towns

within the reach of Christian influences. The only convenient way of entrance to Kwong-si is from the Canton side, the West River, in its broad, deep volume, flowing down through its entire length and carrying the rich cargoes of grain, cassia, and matting straw to the markets in Canton.

Beyond the borders of Kwong-si, the province of Yunnan is reached. One of the most extensive of Chinese states, it is remote from every convenient centre; and the question of reaching and bringing it, with its wealth of mineral deposits, into the line of commerce, has led to many expeditions, the loss of valuable lives, and even to war. The great point at issue in the French conflict in Tonquin was the opening of the Red River as the highway of trade to Southeast Yunnan. The expedition of Garnier and others up the river of Cambodia had the same end in view. The road from Burmah by Bhamo into its western borders, it was hoped, would prove a convenient outlet in that direction; while with infinite difficulty it is approached from the north by way of the Yang-tsz River. The expedition of Messrs. Colquhon and Wahab, which ended fatally for the latter gentleman, had in view the opening of a trade route from Canton, through Southern Yunnan, and the Laos country, to Maulmein. Well conceived, and in a measure proved to be practicable, this promises to be the most feasible route, and will throw the development of that vast territory into English hands. Commerce has been far in advance of Christianity in exploring Yunnan from the Canton side, but the way is now open, and a more ready access afforded from this side than from any other. An

additional call is therefore made for the enlargement of missions in South China, to include this vast region of the "Cloudy South." Sparsely settled, and in many places peopled by mountain tribes, chiefly aborigines, it does not present its inhabitants in so accessible positions as those in the great domains of the two Kwongs; but their state of ignorance and destitution, and the means possessed of reaching them, are strong arguments for efforts on their behalf.

Turning now for a final glance at the field, how vast a portion still remains unoccupied! There are whole streets in the city of Canton, where the people are as ignorant of the truth as in the remote hamlets in the mountains. There are thousands of villages never yet visited by missionary or native evangelist. There are hundreds of populous centres, where thousands of people gather on every fair-day, that have never seen the form of the herald of Christ. There are still other hundreds of towns, where the missionary has been but once or perhaps twice; while millions of people are found everywhere who know absolutely nothing of Christ. And these people are not shut up in seclusion where it is impossible to reach them; they are all within the reach of the messenger of Christ. No edict of the government, no barriers of caste, no local restrictions, hinder the approach of the preacher. The simple reason they have not heard is that there is no one to go to them. Unless reinforcements come, many years will pass before these millions can be supplied with even the most superficial knowledge of the great truths of Christianity. They need not merely the passing message,

heard but once and then imperfectly understood, but the repeated presentation of the truth. It is next to impossible to give to persons who never heard it before, such a knowledge of the truth as will lead them to an intelligent acceptance of it, in one brief interview. All that can be hoped, in such cases, is to create an interest and lead them to the study of it. This necessitates the frequent visitation of the same place to follow up impressions made, and, as a matter of course, circumscribes the sphere of one's efforts. The missionary's course, to be efficient, should not be a hurried march across the land, although it too often has the appearance of such, in which the number of towns and villages visited is noted down as so many conquests made. Such superficial work is barren of permanent results. Many times must the same places be visited, many times the same message repeated, before its meaning dawns on the benighted mind.

Oh, that the condition of these people could be truly and vividly presented! They are not anxiously waiting for the Gospel, and ready to receive it on its first presentation. Waiting they are, but they know not for what; longings they feel, but in their blindness and ignorance they know not that the Jesus we preach is the only one who can satisfy them. They are indifferent, or wedded to their old beliefs; thronging the temples, or bowing at wayside shrines, they live day after day with no thought above the things that perish in the using, with no hope of any definite happiness beyond. But they are accessible, the way is open by which the message can be carried to every one of them.

Their condition is not utterly hopeless so long as the truth may reach them; and as long as the way is open and the messenger ready, they may be saved. What a responsibility is here laid upon the Church! The key of knowledge is intrusted to her, the oracles of eternal wisdom committed to her care, and still so many ignorant of the way of Life! Can she give an account of her stewardship without fear of reproof for unfaithfulness?

The call is here presented to every young man consecrating himself to the work of Christ. The claims of home interests are strong, the calls from home churches pressing, but the call from the millions of pagan lands, in utter ignorance, is superior to these. Compare the life of the faithful pastor in this land with that of the missionary of the Cross. At most a few hundreds come under his direct influence. Week after week, and year after year, to the same people he expounds the Word, and does a noble work for the Master; but in Canton and elsewhere there are thousands who come under the missionary's influence, with minds never yet touched, hearts never yet softened or made glad by the truth, upon whom he may impress himself. Look at it in another light. What pastor in this land, after years of labor, can positively say that the work he has done, however important, would not have been done by some one else; or the place he has filled have been filled with another equally efficient? But the missionary is doing what would never have been done had he not gone to the work; and to all who come is given this assurance, that they do that which would otherwise be left undone, thus adding directly to the aggregate of efficient service.

The results attained, while full of encouragement and calling for profoundest gratitude, furnish but little ground for self-congratulation to the Church: fifteen small churches for a city of fifteen hundred thousand people; one hundred schools, chiefly primary, for the children and youth in a population of thirty millions; ninety-seven out-stations in all the vast territory of three great provinces; and seven thousand Christians in their myriad population. Thank God for what has been done; but, oh, how little compared with what remains to be done! These Christians form but a very narrow band of bright gold around the dark mass that is yet untouched. These schools and churches are but sparks of light in the great sea of black ignorance and dark superstition. The signs of progress are many and cheering, the indications of greater triumphs are most significant; but the darkness, the ignorance, the cruelty, are still appalling. The Gospel has proved itself effectual in bringing joy and hope to thousands; shall it not bring similar blessings to the millions there? Let the answer come in enlarged gifts, in the consecration of lives, and the gift of sons and daughters freely given, that the grand fact may be established that the people of Christ are not ashamed of His Gospel, but believe it to be the power of God unto salvation not only to the multitudes of Christian lands, but to the myriads of China as well.

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