A Winter in North China

BUHR A
a39015 01810780 8b

Rev. T M Morris

Digitized by Google
Original from
UNIVERSITY OF MICHIGAN

ARTHUR PROBSTHAIN
Oriental Bookseller
41 Gt. Russell Street
LONDON, W.C. 1

Digitized by Google

Original from
UNIVERSITY OF MICHIGAN

Digitized by Google
Original from
UNIVERSITY OF MICHIGAN

Digitized by Google

Original from
UNIVERSITY OF MICHIGAN

Digitized by Google
Original from
UNIVERSITY OF MICHIGAN

PAGE NOT AVAILABLE

Digitized by Google

Original from
UNIVERSITY OF MICHIGAN

Digitized by Google
Original from
UNIVERSITY OF MICHIGAN

151-

Digitized by Google

Original from
UNIVERSITY OF MICHIGAN

A WINTER IN NORTH CHINA

A

Digitized by Google

Original from
UNIVERSITY OF MICHIGAN

Digitized by Google

Original from
UNIVERSITY OF MICHIGAN

A

WINTER IN NORTH CHINA

BY THE

REV. T. M. MORRIS

OF IPSWICH

AUTHOR OF 'SERMONS FOR ALL CLASSES,' 'THE MYSTERY OF THE BURNING BUSH,' ETC., ETC.

WITH AN INTRODUCTION

BY THE

REV. RICHARD GLOVER, D.D.

OF BRISTOL

WITH A MAP

LONDON:

THE RELIGIOUS TRACT SOCIETY

56 PATERNOSTER ROW, 65 ST. PAUL'S CHURCHYARD

AND 164 PICCADILLY

1892

Digitized by Google

Original from UNIVERSITY OF MICHIGAN

DS
709
.M88

LONDON:
PRINTED BY WILLIAM CLOWES AND SONS, LIMITED,
STAMFORD STREET AND CHARING CROSS.

Digitized by Google

Original from
UNIVERSITY OF MICHIGAN

INTRODUCTION

I ACCEDE with great pleasure to the request of Mr. Morris that I should be associated with him in this book, which describes the journey which we took together, and conveys the conclusions on matters of supreme importance which concurrently we reached.

There is room for a variety of works describing other lands and other peoples. The works of those long resident in foreign lands who have made a calm and complete study of all they have seen, carry of necessity the highest authority, and are charged with elements of deeper interest. But it is obvious that part of what is gained in force is lost in freshness. By the time they write, they are so accustomed to the usages of the people that they have ceased to feel, and cannot therefore communicate, an interest in what at first struck them as so peculiar. The first impression has its own judicial value. There is, therefore, room for the work of those who write what they see, when they see it, with all the freshness of their own surprise.

Such is the special quality of the letters which are here presented to the reader. They interested a very large circle of readers from time to time during

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

our journey, and they will, I doubt not, extend and deepen that interest; for they deal with varied themes, some of them the most interesting that the devout Christian can ponder. It fell to our lot, for instance, to see in the Sandwich Islands how much barbarism the Gospel could convert; and the respective merits of the progress created by the Gospel and the progress created by mere civilization could be studied side by side. In Japan we were permitted to mark how the Gospel could lay hold on a mobile, artistic, but withal sensual people, and commend itself to thousands as the best guide for nations and for men; while in China all sorts of questions of keenest interest met us at every turn. The sociologist, the geologist, the student of history, the student of comparative religion, the statesman, the Christian—all find there a field replete with interest. So that we had opportunities enough of seeing numbers of things, all new and of deepest interest.

Every reader of these letters will see at once that Mr. Morris is a careful and shrewd observer of all that comes within his ken. I can testify to his extreme solicitude to verify his facts, and to give above all things the exact truth concerning that of which he writes.

I trust that China as here disclosed will engage the deepest interest of Christian hearts. Containing one-third of mankind, united for ages by a common government, literature, and religion, it presents the largest single community lying outside the empire of Christ. Yet though through thousands of years China has lived an imperial hermit amongst the

Digitized by Google Original from UNIVERSITY OF MICHIGAN

nations of the world, there never seems to have been a period in which she was not ready to receive new ideas.

Dr. Edkins points out in one direction traces of the Zoroastrianism of Persia, in the universal recognition of a principle of Dualism as pervading all things. India gave Buddhism to China. In Central Asia one section of Buddhism adopted from Mediæval Catholic missions a great many papal usages and things, amongst them an infallible pope—the Grand Lama of Thibet, whose sway extends over tens of thousands of monks in this land. The worship of Amita Buddha in Japan, Mid-China, and in some of the sects of North China, has elements which must have come from a Christian source. The doctrine of transmigration is held as keenly as by the disciples of Pythagoras 2400 years ago, while a survival of an ancient theism still gives peculiar sanctity to the Altar of Heaven at Peking.

What the conversion of a nation of such strength to the Gospel would mean for mankind it is impossible to imagine. But it is an event of little less moment than the conversion of Europe has proved. That they will accept the Gospel was impressed most profoundly on the mind of Mr. Morris and myself by many things: such as the aching void caused by the absence of all higher religious faith; the spiritual eagerness for light shown by some of the more religious of the secret sects; the lack of motive-power in the dominant Confucianism; the benign services rendered by all the missions, and valued by the people; and the great success that has already

Digitized by Google Original from UNIVERSITY OF MICHIGAN

attended almost all Christian missions both in the north and south of that great empire. At the present moment our attention is held acutely by the popular commotions which have risen against the missionaries in the Yang-tze Valley. Whether they will prove political rebellions, or merely religious persecutions, time only will show.

It is deeply to be lamented that the doctrine of transubstantiation should have been carried to China. To the people there it suggests that Christians are cannibals; and they see in the numerous orphanages which Roman Catholic piety has established throughout the land, only the means of supplying the Lord's Table with the revolting meal. Such awful misconceptions render the work of the Christian Church in securing foothold there immensely difficult. It is to be regretted also that the undue patronage of Roman Catholic missions by France, and an overreadiness on the part of the Roman Catholic missions to appeal to Treaty rights, and to carry things with a high hand, has awakened dislike amongst the official classes almost as strong as that aroused by the misconceptions of the people. It is further deeply to be lamented that as a people we are identified with the nefarious opium traffic, which, finding a great nation free from the opium vice, has so inoculated them with it that we have developed a vice as awful as drunkenness, and as common among the four hundred millions of China as drunkenness is amongst our thirty-eight millions at home!

But, in spite of all these things, Truth never faileth: and Love never faileth: and the beauty of the Gospel

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

teaching, the splendour of its consolations, its sufficiency to give deepest peace and to quicken purest love,—all impress the people profoundly. So that in a little over forty years the half-dozen converts whom Dr. Legge found in China when he went have become nearly forty thousand. And these converts enjoy the respect of the missionaries (the best judges) for their constancy in the midst of persecution, and their purity and integrity in the midst of abounding temptation.

We went out fairly well informed of the statistics of Christian missions; but we were not prepared to find such a measure of success as both in north and south, in our own and in other missions, we were permitted to behold. Shall we pursue this task to the complete success with which God waits to crown the earnest labour of all who work for Him there, or shall our hearts be feeble and our hands be slack?

It were greatly to be wished that in this year, which marks the centenary of English missions, there could be a revival of the imperial compassion which the grace of Christ works in every heart that yields itself to its influence. It needs to be recognized that work for others is *the* business of the Church of Christ, and that the best lives of the Church should be consecrated to the work that is most difficult. In the revival which the Jesuit Missions in the sixteenth century brought to the Church of Rome, the men who went to China were the noblest men that the Church possessed. They left their professorships in the universities of France and Italy to carry the Gospel, as they understood it (and some understood

Digitized by Google Original from UNIVERSITY OF MICHIGAN

it well), to that distant land. Their success, their sufferings, their mistakes, their consecration, are all 'writ large' in the world's history and in the Book of God's remembrance. Why should our purer Gospel be unable to secure the consecration of those who are manliest and godliest in our Churches to-day? When the number sent to China must necessarily be so very small in proportion to the work to be done, we want those for the work who are fitted by nature, by grace, and by culture, to be *leaders of leaders of men*. Whatever enlarges men's understanding of the ways of God and of men, and increases men's power of understanding men, is of supreme importance in the training of missionaries.

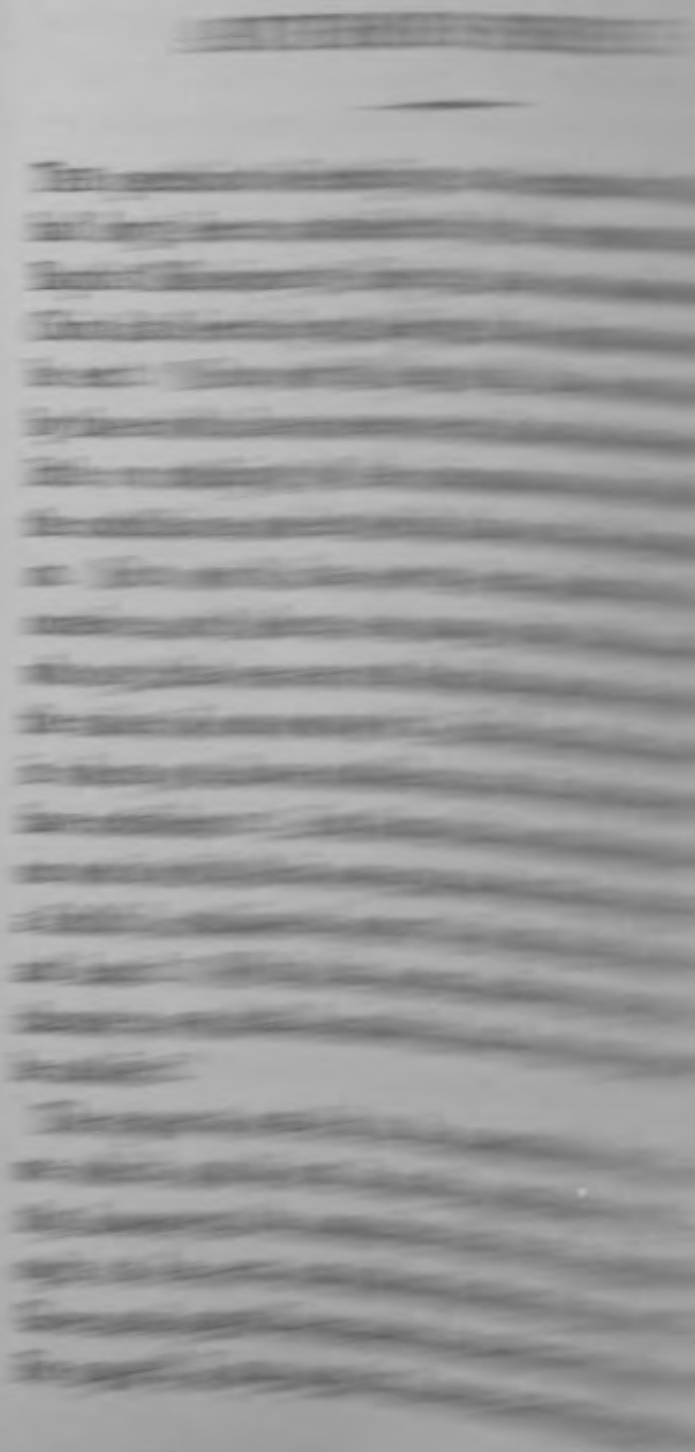
What results will come of our efforts, and in what order, it is not for us to speculate. That great persecutions will attend any very wide success of the Gospel, is almost certain; and the men we send out should be men strong enough to exhort men to choose Christ in face of death, and strong enough, if need be, to die with them. But beyond the troubles which will attend a wider success, there gleams the bright day which God's promise assures to us, and the infinite reward of all well-doing.

May the testimony of the following pages cherish a higher faith and hope in our Churches, and thus hasten the day when this great people will see and adore the glory of God as it streams on them through the face of Jesus Christ!

RICHARD GLOVER.

Digitized by Google

Original from UNIVERSITY OF MICHIGAN



d discomfort
time to time,
w and heard.
interior, visit-
d save by the
living with the
ut in Chinese
mixing freely
bour—and we
the nature and
of their work.
til we came on
not meet with a
ies. It will be
ssionaries in the
nt lives. They
day and sleep-
Their work is
patience. Many
months without
the presence of
hich they feel in

ous difficulties and
but the reader will
one, that in our
hat could be done
gate our sufferings,
gh their thoughtful
we travelled with
hich they ordinarily
ver complain. The

Google
Original from
UNIVERSITY OF MICHIGAN

it well), to that distant land. Their success, their sufferings, their mistakes, their consecration, are all 'writ large' in the world's history and in the Book of God's remembrance. Why should our purer Gospel be unable to secure the consecration of those who are manliest and godliest in our Churches to-day? When the number sent to China must necessarily be so very small in proportion to the work to be done, we want those for the work who are fitted by nature, by grace, and by culture, to be *leaders of leaders of men*. Whatever enlarges men's understanding of the ways of God and of men, and increases men's power of understanding men, is of supreme importance in the training of missionaries.

What results will come of our efforts, and in what order, it is not for us to speculate. That great persecutions will attend any very wide success of the Gospel, is almost certain; and the men we send out should be men strong enough to exhort men to choose Christ in face of death, and strong enough, if need be, to die with them. But beyond the troubles which will attend a wider success, there gleams the bright day which God's promise assures to us, and the infinite reward of all well-doing.

May the testimony of the following pages cherish a higher faith and hope in our Churches, and thus hasten the day when this great people will see and adore the glory of God as it streams on them through the face of Jesus Christ!

RICHARD GLOVER.

Digitized by Google

Original from UNIVERSITY OF MICHIGAN

AUTHOR'S PREFACE

THE question of sending out a deputation to China had long been considered by the committee of the Baptist Missionary Society, and our missionaries in China had been long asking that a deputation should be sent. 'Our work,' they said, 'has been criticized by those who have never seen it, and who have known little or nothing of the circumstances in which and the conditions under which that work is being carried on. Our work has never been described but by ourselves, and there are many who think, and some who say, that we are not the fittest people to estimate the value of our own work. Send out, then, two men in whom you have confidence, and in whom we shall have confidence. Let them visit our stations and see our work with their own eyes, and on their return give a faithful, unbiassed report of what they have seen and heard. With that report, whatever may be its character, we shall be satisfied, and we trust you will be satisfied.'

The request was felt to be reasonable, but it was one which could not be easily complied with. In 1890, however, the committee felt that a deputation ought to be sent out without further delay, and Dr. Glover and myself were asked to undertake the work. For myself, I may say that I never entered upon any

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

work with more hesitation and reluctance; but there is now scarcely any part of my life upon which I look back with feelings of greater satisfaction. I am thankful, and ever shall be thankful, that I have been permitted to see something of that great work which God is carrying on in China.

Our instructions were to visit our own missionary stations in the two provinces of Shantung and Shansi, and report upon the work done. Further, we were to see all that could be seen of the work of other societies in those parts of China which we might visit. During our brief stay in that great empire we had the opportunity of inspecting the work of many missionary societies, and we were constantly moved to thank God for what we saw. We had read about missions in China, we had heard about them, and we were not disappointed when we were brought face to face with them; for extent, character, and worth they far exceeded our largest expectations; and so far from feeling that we had been deluded by exaggerated, extravagant, or garbled statements, we felt, as we passed from one mission station to another, that 'the half had not been told.' Again and again have we said to missionary brethren as they have quietly unfolded to us the extent and results of the work in which they were engaged, 'Why have you not told us this at home? It has all the charm of a romance.'

The account of our visit which appears in this volume was sent home in the form of letters to the *East Anglian Daily Times* and *Freeman*. These letters were written in haste, and under circumstances not very favourable to literary composition—on steamers,

Digitized by Google Original from UNIVERSITY OF MICHIGAN

Chinese river-boats, amid all the dirt and discomfort of Chinese inns. They recorded, from time to time, impressions made upon me by what I saw and heard. We travelled for the most part in the interior, visiting places which have never been visited save by the missionary, wearing Chinese clothes, living with the missionaries as they live, moving about in Chinese conveyances with them in their work, mixing freely with the people among whom they labour—and we were able thus to form some idea of the nature and value, difficulties and encouragements, of their work.

From the time we left Tien-tsin until we came on our return journey to Peking, we did not meet with a single foreigner except the missionaries. It will be seen from the following pages that missionaries in the interior do not live easy, self-indulgent lives. They are not Sybarites, living in luxury by day and sleeping on beds of rose-leaves by night. Their work is hard, oftentimes trying to faith and patience. Many of them have to work on for many months without intercourse with foreigners, and in the presence of great forces of heathenism with which they feel in themselves little able to deal.

The letters indicate the many serious difficulties and inconveniences of Chinese travel; but the reader will kindly remember two things: the one, that in our journeying everything was done that could be done by our missionary friends to mitigate our sufferings, and so it came to pass that, through their thoughtful kindness and constant attention, we travelled with much less discomfort than that which they ordinarily experience, and of which they never complain. The

Digitized by Google Original from UNIVERSITY OF MICHIGAN

other is the fact that we made our journey in the winter. We had to safeguard ourselves against the cold, which was often extreme; but for a variety of reasons, which need not be specified, the cold of winter is, by the foreigner travelling in China, generally much preferred to the heat of summer.

We were nearly five months in the interior, travelling by cart, wheel-barrow, mule-litter, and other strange conveyances not less than 1800 miles. We moved at the rate of not more, often considerably less, than three miles an hour, the roads in many places being in such a condition that it was to us a matter of surprise not so much that we moved slowly, as that we moved at all. In addition to this, we travelled by coast and river steamers and Chinese boats more than 3000 miles. We spent most of our time in the three great provinces of Chih-li, Shantung, and Shansi, but we paid passing visits to six other provinces, and we saw the larger number of the treaty ports.

As a deputation from an important Missionary Society, we enjoyed great advantages which would not otherwise have fallen to our lot. Everywhere we met with a most hearty welcome and abounding hospitality, and friends connected with different missions in China, both American and European, freely placed at our disposal the information we were seeking to obtain, and sought in every possible way to aid us in our work. And this opportunity is taken of publicly expressing our thanks for the great kindness which was shown to us by missionary and other friends, not only while we were in China, but also in our journey to and fro. We would also

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

express our obligations to the two anonymous friends who so generously defrayed the entire cost of the special mission which is here described.

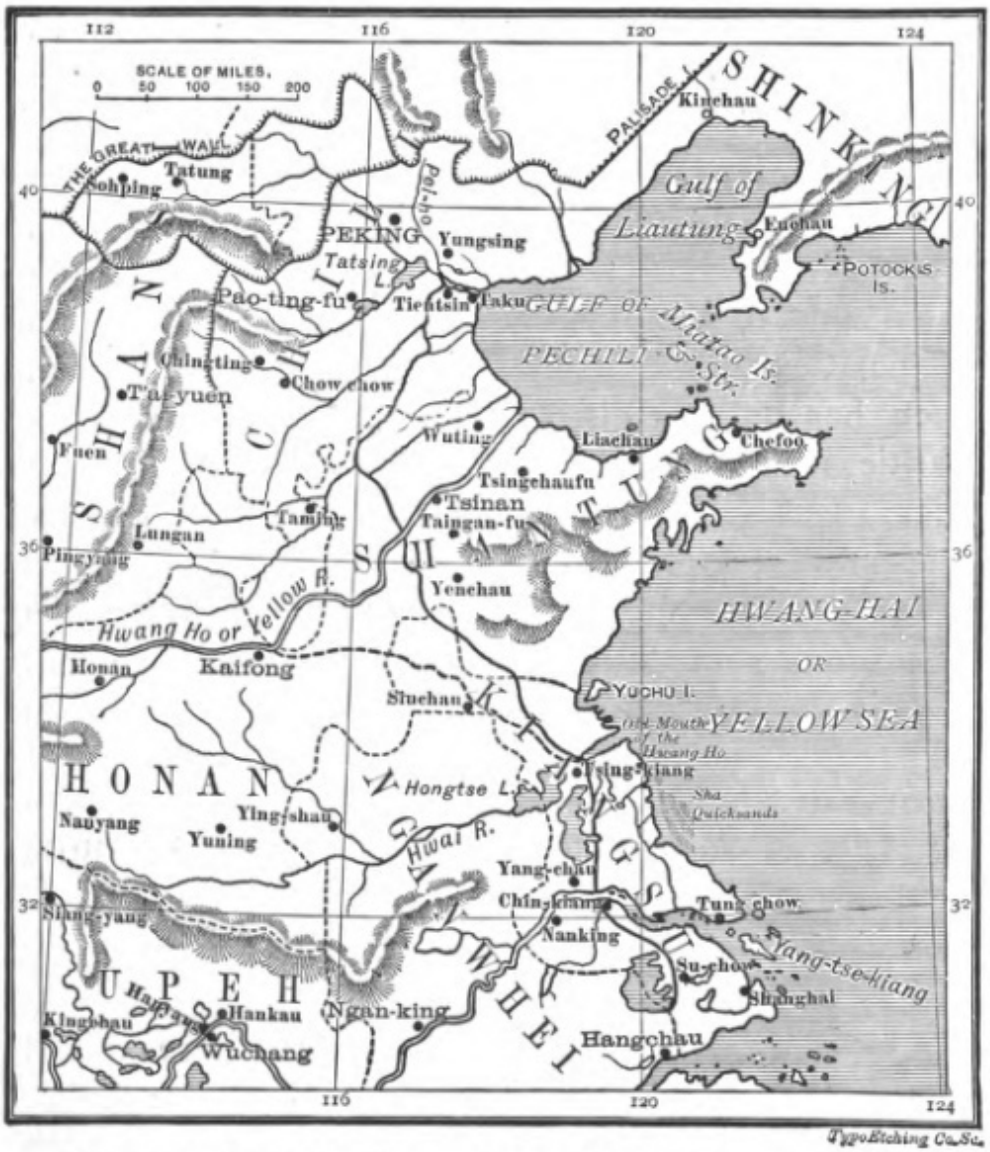
With regard to China, I have sought faithfully to describe what I saw, adding only this word of caution —that any description of China and of Chinese life and manners must be judged strictly in relation to that part of China which is professedly described. The China of the ports is altogether different from the China of the interior. Northern and Southern China, Central China, Eastern and Western China, each has its own distinguishing features and peculiarities; and a description which may be fairly accurate as applied to one district would be grossly inaccurate if applied to another.

In the supplementary chapters an endeavour has been made to furnish, in compendious and unpretentious form, information as to some of those things concerning which the deputation have been most frequently questioned since their return. Should the curiosity of any reader be stimulated by the little that is said, additional information is easily obtainable by those who may wish to make a study of any special subject.

These letters having been hastily written and sent home without any idea of republication, the author regrets that he has not been able to give references to the particular authorities and sources of information on which he depended at the time.

If what is written serve to awaken or deepen interest in China and the work of God in that great empire, the writer will be ever thankful.

Digitized by Google Original from UNIVERSITY OF MICHIGAN



Typo-Etching Co. Sc.

MAP OF THAT PART OF CHINA VISITED BY DR. GLOVER AND THE REV. T. M. MORRIS.

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

TABLE OF CONTENTS

CHAPTER I.

FROM SAN FRANCISCO TO YOKOHAMA.

PAGE

Chinese population in California—China-town—Mission work—Prohibitive legislation—The Pacific voyage—Reasons for calling at the Sandwich Islands—Honolulu—Marvellous change in these islands since their discovery by Captain Cook—Yokohama—Tokyo—The Pagoda of Towers—Shiba and its temples—Zojyoji—Vries Island—Kobe and Hiogo—Sunday in Kobe—Mission work—Productions—Civilization 21

CHAPTER II.

CHEFOO AND TIEN-TSIN.

The Inland Sea and Corea—Nagasaki—Buddhist temple—Mission school—Fusan—Jinsen, or Shemulpoo, a Corean village—Corean funeral customs—Voyage to China—Chefoo—Yentai—Chinese filth—Chinese curiosity—Market gardens—Ancestral burial-places—Mission work—American Presbyterian Mission—China Inland Mission—Voyage to Tien-tsin—Taku—Railway-ride—Tien-tsin—Missionary work—Meeting of missionaries and mission workers—Flood and famine—Visit to famine villages—Extreme destitution—Chinese good-nature 42

CHAPTER III.

FROM TIEN-TSIN TO TSING-CHOW-FU.

Journey to Tsing-chow-fu—Chinese cart—Chinese roads—Chinese inns—Discomfort of Chinese travel—Approach to Tsing-chow-fu—Meeting with native Christians outside the gates—Cordial welcome 56

CHAPTER IV.

TSING-CHOW-FU.

City of Tsing-chow-fu—Baptist Mission—The province of Shan-tung—Birthplace of Confucius and Mencius—Tai-shan—Buddhist monastery—Funeral of the abbot—Confucian temple—Hill of the Cloudy Gate—Buddhist heaven and hell—Intercourse with native Christians—Sunday services at country stations—Chinese food—Respect for grey hairs . 65

Digitized by Google

Original from UNIVERSITY OF MICHIGAN

CHAPTER V.

CHOW-PING.

PAGE

Chow-ping—Journey on Chinese wheel-barrow—Description of wheel-barrow—Arrival at Chow-ping—Christmas Day in China—Kao-Yuen—Detained by rain—Mule litter or shen-tzu—Po-sing—Chinese hospitality—Chinese feast—An interesting service—The last night of the year—An out-of-door service 75

CHAPTER VI.

CHI-NAN-FU.

A bonfire in an inn—Arrival at Chi-nan-fu—Good shops—Streets crowded with wheel-barrows—The lake—Mahommedan mosque—American Presbyterian Mission—Farewell to Shan-tung—Departure for Shansi—Pleasant experience of Chinese respect for age—Chi-nan-fu again—Refugees from Chou-ching-chou—Riot there, and expulsion of American Presbyterian missionaries—Pang-chuang—Station of American Board—Hsiao-Chang—London Mission—Welcome of unexpected guests—Perils of robbers—Missionaries mistaken for robbers 86

CHAPTER VII.

THE GREAT PLAIN OF CHINA.

Its size—Appearance—Monotony—Poverty—Industry and isolation of the people—The Hwang-ho—'China's sorrow'—Grand Canal—Roads of China—Donkeys and pack-mules—A Chinaman inquiring about the doctrine—Approach to Hwai-lu—China Inland Mission—A Chinese market—The To-chiao—A new conveyance—Multitude of donkeys—A pitiable spectacle—Mountain gorges—The great wall of China—Loëss villages and inns—A narrow escape—The province of Shansi—Mineral productions—Large coal-measures—The Loëss formation—Richtoven's theory—Great productiveness of the soil 98

CHAPTER VIII.

T'AI-YUEN-FU.

T'ai-yuen-fu—Capital of province—Centre of both Baptist and China Inland Mission work—Sunday services—The Chinese New Year—In what way celebrated—Kitchen-god—Ancestral worship—The worship of the emperor—Worship of Confucius—Start for Hsin-chow—Intercourse with native Christians—

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

PAGE

Chi-tsuen—Visit to a Chinese house—Hsiao-tien-tzu—Pleasant time with native Christians—Chinese mottoes—The feast of lanterns—Noisy celebration—Curious legend—Most brilliant festival of the year—Grand display of lanterns and fireworks — Taouist temple — Oracular responses — Return journey—Snow on the mountains—Chinese mules—Opium largely consumed—The use of it increasing—Never defended by a Chinaman—Chinese agriculture—Pao-ting-fu—American Board Missions—Great stone bridge—Imperial stone road—Singing girls 117

CHAPTER IX.

PEKING.

Approach to the city—Multitude of camels—Busy spectacle—Description of the city—Chinese city—Tartar city—'Carnation prohibited city'—The 'unspeakably dirty city'—The 'land-ship of mercy'—Funeral processions—The Altar of Heaven—The Altar of Earth—The astronomical observatory—Examination Hall—Lama monastery—Great Bell Temple—Imperial college—Missionary and philanthropic work—Dr. Blodgett and the American Board—Methodist Episcopal Mission—London Missionary Society—American Presbyterian Mission—Society for the Propagation of the Gospel—Roman Catholic Missions—Portuguese cemetery 139

CHAPTER X.

AN INTERVIEW WITH LI-HUNG-CHANG.

Return to Tien-tsin—A rough ride—Tung-chow—American Board Mission—Its educational work—Down the Peiho in a Chinese boat—Good Friday in Tien-tsin—Arrangements for interview with the viceroy—Courtesy of Lo-Fung-lu—Reception at the Yamen—Interview with Li-Hung-Chang—Cordial welcome—Careful and minute inquiries as to mission work—Reference to Roman Catholic Missions—Inquiries as to opium traffic, and the relations of the missionaries to it—The conduct of the British Government in respect of it—Medical missions—The viceroy's strong approval of them—His wish that more medical missionaries might be sent out—Departure from Tien-tsin 157

CHAPTER XI.

SHANGHAI.

Shanghai—The Yang-tze-Kiang—The first view of Shanghai—Apparent wealth and prosperity—Municipal council—The Anglo-Chinese town—Important missionary centre—St. Luke's

Digitized by Google

Original from UNIVERSITY OF MICHIGAN

PAGE

Hospital—Chinese Hospital—American Presbyterian Mission Press—Union Church—Native city—Departure for Hankow—The Yang-tze-Kiang—The changes in the river-bed—Nanking—River scenery—Water-buffaloes 168

CHAPTER XII.

HANKOW, HONG-KONG, AND CANTON.

The three cities—Hankow, Hanyang, and Wuchang—Hanyang Hill—The viceroy's iron-works and cotton factory—Native cities and foreign settlements—Tea-trade—Brick-tea—A Russian factory—Italian Roman Catholic Mission school—Wesleyan Mission at Hankow—Blind school—Hospital work—London Mission—Medical work—Margaret Hospital—Meeting of native preachers—Scottish Bible Society Press—Chin-Kiang—American Southern Baptist Missions—From Shanghai to Hong-Kong—Approach to Foo-chow—River Min—Foo-chow the capital of Fukien province—The native city—Foreign settlement called Nantai—Mission work of the Church Missionary Society and the American Board—Amoy—Fine harbour—London Mission—English Presbyterian Mission—Swatow—English Presbyterian Mission—American Southern Baptist—Hong-Kong to Canton—City of Victoria—Island of Hong-Kong—Beautiful situation—Kowloon—Mission work—Canton—Pearl River—The Fat-shan—River scenery—Boat-population of Canton—Wesleyan Mission—Trade of Canton—Shameen—Narrow streets . 179

CHAPTER XIII.

THE RELIGIONS OF CHINA.

Chinamen blend all religions—Conduct of the Viceroy of Shansi—Ancestral worship—Chief features of this worship—The ancestral tablet—Significance of the worship—It is a great hindrance to Christianity — Confucianism — Taouism—Buddhism 202

CHAPTER XIV.

FUNG-SHUI.

Description of the superstition 229

CHAPTER XV.

MISSIONARY WORK AND METHODS IN CHINA.

Evangelistic work—Educational work—Medical work—Women's work among women 235

APPENDIX 256

Digitized by Google

Original from UNIVERSITY OF MICHIGAN

A

WINTER IN NORTH CHINA

CHAPTER I.

FROM SAN FRANCISCO TO YOKOHAMA.

Chinese population in California—China-town—Mission work—Prohibitive legislation—The Pacific voyage—Reasons for calling at the Sandwich Islands—Honolulu—Marvellous change in these islands since their discovery by Captain Cook—Yokohama—Tokyo—The Pagoda of Towers—Shiba and its temples—Zojyoji—Vries Island—Kobe and Hiogo—Sunday in Kobe—Mission work—Productions—Civilization.

I PASS over, without remark, our pleasant Atlantic voyage, and our rapid run across the American continent, in which we saw just enough of that wonderful country to awaken the desire to see more. The only matter on which I would touch, as related to the errand on which we were going forth, is the short visit we paid to what is called China-town. In the State of California there is a Chinese population of 35,000, and of these more than 15,000 are resident in San Francisco. These are all huddled together in one quarter by themselves, and it is very difficult to understand how so many people can contrive to live in so small a space. This part of the city is

Digitized by Google

Original from
UNIVERSITY OF MICHIGAN

so exclusively occupied by the Chinese, that as you walk through its streets, and see all the peculiarities of Chinese life about you, you can scarcely bring yourself to believe that you are not in a Chinese city. But there, side by side, Chinese and American life touch each other at many points, not intermingling, but each retaining all its characteristic differences.

We called at the head-quarters of the Episcopal Chinese Mission. The clergyman in charge was not at home, but we had a pleasant talk with the matron of a female school and home, which seems to be doing a good work among Chinese women and girls, in a quiet and unobtrusive way. We were guided to this mission-house by a young lady, whom we encountered in the street, and who is working among the Chinese in connection with the Baptist Mission. The Chinese are creating a difficulty in San Francisco and all along the Pacific coast. They seem to be a quiet, sober, industrious, and pre-eminently frugal people, who can live and save money where others would starve. But they live by themselves as a distinct people. Their ambition is to save money and return to their own country, or, at all events, they would like to be buried at home. There were several coffins on board the ship by which we went to China.

The difficulty with the Chinese is a labour difficulty. They undersell the labour of the United States, and, in consequence, a very bitter feeling is displayed against them by the labouring classes, and this feeling is so decided and widespread that it has secured legislative interference. The entrance of Chinese labour is prohibited. The Chinese already in the

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

United States may remain, but no more must come in. The Chinese are not only a very industrious, but also a very persistent and a very ingenious people, and thus it happens that those who have the administration of this prohibitive law have need of all their wits to keep the Chinese out. Many of the most intelligent people I met with in these parts strongly condemn this legislation as unnecessary and harmful, and they did not hesitate to say that America cannot afford to dispense with Chinese labour. And in this legislation, which is designed to prevent Chinese immigration, we have another of the many expressions of the American love for protection. This prohibitive legislation has naturally excited a very bitter feeling in China.

On October 9, 1890, about noon, we went on board the steamship China, but our start was delayed until nearly seven p.m. It was a splendid afternoon, and though we grew a little impatient because we should not get through the Golden Gate by daylight, we much enjoyed the varied scenery which stretched away from us in every direction as we lay at anchor in the beautiful Bay of San Francisco.

After getting on board, we found we were not to proceed directly to Japan, but to call at Honolulu. There was a sufficient reason for this detour, which added several days to the length of our voyage. The China, on its way to San Francisco, ought to have landed at Honolulu a large number of Chinese; but, having come from a cholera-infected port, the authorities would not allow them to land without subjecting them to a lengthened quarantine. The

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

captain could not spare time for this, and so carried his Chinese cargo on to San Francisco, to be discharged at Honolulu on his way back!

We had about eighty saloon passengers—a few missionaries and missionary ladies, proceeding to their different fields of labour, a considerable number of Americans, and a few English, travelling for pleasure; a good many Japanese, several Chinese, and a Corean gentleman, who had been acting as the Corean Minister at Washington, all of whom were returning to their respective countries after more or less lengthened absence from them. We were made to feel that, not Europe or America, but Asia, was the great object of interest to the majority of our fellow-passengers, for, besides those of the saloon passengers who were Asiatic by birth, or had commercial or social relationship to that great continent, there were seven hundred and fifty Chinese in the steerage. The crew was almost entirely Chinese, the servants Chinese and Japanese in almost equal proportions, so that we had an Oriental atmosphere about us, and received a Chinese education before we reached China. The more we saw of this wonderful people, the deeper was our interest in them.

Several of the Orientals on board had been led formally to embrace Christianity during their residence in Europe or America, and were intelligent and earnest Christians; and others were deeply interested in the Christian religion, and favourably affected towards it, though at present, with several of them, it was chiefly an intellectual preference, they regarding Christianity as one of the most potent

Digitized by Google
Original from UNIVERSITY OF MICHIGAN