

parting-hand before leaving the wharf, we felt that we were parting from brethren in the Lord. We have learned to love them as objects of Christ's love. His intercessory prayer ascends no less for them than for us. We expect to meet them in heaven and to know them there, holding converse in a common tongue. It would have been pleasant to linger for many parting words with our dear brethren, who have made our visit to China one of deepest interest and pleasure, but already the motion of the tide bade us hasten on board, and soon the "Geelong" moved down the Woosung to the Yang-tse and out on the Yellow Sea.

We are making fine headway toward Hong Kong, where we expect to arrive early on Monday morning, January 15.

Steamer "Geelong," Coast of China, Jan. 12, 1877.

## LETTER XVI.

## HONG KONG AND CANTON.

THE steam-ship "Geelong," which bore us to Hong Kong, belongs to the Peninsular and Oriental Steam-ship Company, whose only special competitor on these waters, and between Shanghai and Southampton, is the Messageries Maritimes, a French line subsidized by the government. Our officers were all English, and English customs, of course, prevailed on shipboard. "I thank you" is shortened into "Thanks." The usual way of getting you to repeat a remark that has not been distinctly understood is for your interlocutor to say, "I beg your pardon," with special stress or emphasis on the word "beg." This custom prevails all through foreign communities here. Even Americans are in the habit of using these phrases, as well as of pronouncing *a broad*, as in *ah*. One is somewhat nonplused at first when he hears "vases" called "vahses." These and other English customs are not objectionable, however; but somewhat less drinking would be more agreeable to a temperance man. Every officer has his bottle of ale, or beer, or wine, at every meal save breakfast, and if not at "tiffin," or lunch, always at dinner at 6 p.m., and he finishes the bottle at a sitting. They only bring their home customs with them, and we shall be able to see on reaching England the extent of these drinking habits, especially among the laboring

classes, which prevent manufactories from being run on Monday, that being the workmen's holiday, that he may sober off enough from Saturday and Sunday's dissipation, and go to work on Tuesday.

We made fine speed coming down, having the benefit of the north-east monsoon, the prevailing wind for six months of the year, as the south-west monsoon is for the other six months. The sea was very high during most of the passage of three days. In fact, on the last night of the voyage we shipped quite a heavy sea, the water flooding the cabin and a number of the state-rooms. The waves ran so high, and the night was so dark from a dense fog, that with a dangerous island in our course it was deemed best to turn the head of the ship east, and wait for day. With the morning came light, but not calm. The important question to settle was where we were. There was no land in sight to judge from. The clouds obscured the sun so that an observation with the sextant was impossible. In the meantime we steered almost due west, with men on the lookout, and officers here and there with glasses, trying to sight the land, and others with sextants watching if perchance the clouds would lift and give them a glimpse of the sun's face. It required an experienced seaman to stand on deck; but as we had escaped seasickness thus far on the voyage we presumed to try it, and with gratifying success, although it was like standing each moment on the alternate ends of a board while "see-sawing." We saw the China Sea in all her glory. At last a man far up on the lookout sighted the "Nine-pins," or nine islands, some twenty-two miles from Hong Kong, and in two more hours we were at our buoy in the harbor.

It may be interesting to note how in every nation of the crowded Orient the population overflows as we approach it. Not only the Chinese meet us in

great numbers in America and Japan, but now the East Indians appear in China. A number are in Shanghai, and enough are in Hong Kong to form a respectable part of the population. On board the "Geelong" all the sailors are East Indian Mohammedans. The Hindoo loses caste by becoming a sailor. The name given them is "Lascars"—the Indian for sailor. They are very dark, more so than the American Indians. They wear a turban-like head-dress, but otherwise there is nothing peculiar in their costume. Many of them are barefooted. We noticed them reading in their sacred books on Sabbath, but whether copies of the Koran or other Mohammedan works we did not learn. The officers all address them in their native language, although some of them speak "pigeon English." I do not think that they make as good sailors as the Chinese.

Our coalers, or firemen, are Africans—genuine thick-lipped Africans—black as night, and who have never lived in any other country. They come up from the engine-room occasionally, and while enjoying the fresh air sit on their hams, with their knees as high as their head. They are just the original of the illustrations of those on board slave-ships given years ago in *Harper's Weekly*. Thus far I have not been able to understand a word of their language, although they seem to have a few words in common with the "Lascars." There are some twenty of them on board, and are about as different from the negroes in America as they are from the East Indians.

The island of Hong Kong, which was ceded to the English in 1842, is over nine miles long and five wide. It is one of a number of islands, formerly notorious for the number of thieves inhabiting them, and accordingly called "Ladrones," or "Thieves," by the Portuguese at Macao. The present population of the island is estimated at one hundred and

fifty thousand, of whom one hundred thousand are in Victoria, the principal city, most usually called Hong Kong.

This city presents a splendid appearance, all of it being seen at once, as it is built on the side of Victoria Peak, which rises to the height of over one thousand eight hundred feet above the harbor. The houses are foreign-built—even those occupied by the Chinese are of brick and several stories. The streets are terraces cut in the sides of the mountain, and the houses rise one above another for several hundred feet. Like most houses in this part of the world, they are well provided with verandas. Even those are not enough for comfort in the summer, but punkas, or huge fans, attached to the ceiling, and worked day and night by means of man-power, are necessary. The city is well lighted by gas, and the view from shipboard all night long is that of a grand illumination of the whole side of the mountain. The city is peculiarly English, although there are perhaps less than two thousand English on the whole island, and they have a governor appointed by the queen. Macao, a Portuguese settlement, over three hundred years old, and long the seat of the cooly slave-trade, is only forty miles distant.

Immediately after reaching our buoy we were in a sampan, or small boat, hastening toward the wharf. The post-office was of course the first objective point, and we realized the full significance of the words cut in stone over the entry, "*As cold waters to a thirsty soul, so is good news from a far country.*" Letters read, we called on the American consul, and were able to mail some on the "City of Tokio," which in a few minutes moved majestically out of the harbor. It was not strange, as we saw our national colors, and the prow of an American ship turned toward our native shores, that we almost wished ourselves on board.

We were now in the home of "pigeon English." Comparatively few foreigners other than missionaries attempt to learn the Chinese language. The result is that what is commonly spoken is a composite of English and Spanish words and Chinese idioms—a conglomerate amusing for awhile, but soon distasteful. The Cantonese, being the most enterprising merchants in China, have, in their intercourse with foreigners, learned to use this new speech. The consul, in calling for two sedan-chairs for us, said to his servant, "Catchee two piecee chairs topside, sabe?" which meant, "Call two chairs on the street above, understand?" Our chairs brought us to the residence of Sir John Smale, Chief-justice of Hong Kong, to whom Bishop Marvin bore a letter of introduction; but, much to our regret, Sir John and Lady Smale were both absent, the former on important judicial business. He is held in high esteem by all classes, as one who has done much for the interests of the colony.

A stroll through the streets was full of interest. The elegant foreign residences are surrounded by almost tropical vegetation. The Chinese settlement is full of Cantonese, engaged in all kinds of business, and on such a scale as makes us anxious to see Canton itself, which we arrange to do on the morrow.

Canton is on the Pearl River, some eighty miles from Hong Kong. Two rival lines of steamers ply between the cities, and the consequence is fine accommodations and cheap fare. We left on the "Qehang" at 7:30 A.M., and by 2 P.M. were at the wharf in Canton. Steam-ships of considerable size can approach by another channel a few miles longer to the city. We pass through some beautiful scenery on the way, not reaching the alluvial section for several hours, and even then there were always mountains in the background. Immense quantities of sugar-cane and bananas are grown along the

banks of the river. Towering pagodas tell of towns and villages in the distance. But for these reminders, and the music of Chinese singers on board, we might have supposed ourselves in the elegant cabin of some Southern river-steamer in America. The "cut" rate fare for Chinese is ten cents, and some musicians make their living by playing for the crowds of natives who, for business or pleasure, find themselves on board. There is a heavy fine imposed on any steamer which carries over seven hundred at once, and the consequence is that the boat often has to leave before her time to keep her number within legal limits. There is considerable smuggling of opium on this river, usually accomplished by throwing out on the water straw bundles containing it, which are picked up by small boats on the lookout for the steamer. At our only stopping-place, Whampoa, several hundred disembarked on native boats, but not before custom-house officials inspected their boxes and bundles.

As we neared Canton we saw the immense floating population in their boats. Of the million souls of this great city, over one hundred thousand live on the water. They are born, live, and die on their boats. If the men have any thing which they can do on land the women, with their children on their backs, run the boats. Small as are their boats, fully one-tenth of their space is occupied by a shrine with an idol, to whom worship is offered daily. The boat population live largely by fishing, and even by growing domesticated fish, which are taken alive in tanks to the Canton and Hong Kong markets. The women are very skillful in handling the oars, and, being dressed about the same as the men, suffer no inconvenience on the score of costume. We saw many little boys and girls rowing boats with considerable dexterity. The sampan which we took on our arrival was rowed by three women.

Shortly after reaching Shanghai we received a letter from the Rev. Dr. Happer, of Canton, inviting us most cordially to visit this city and to be his guests. Though an entire stranger we felt that he ceased to be one from that hour, and his house very naturally became our home. He is a Presbyterian missionary, and has been in China thirty-two years, all of the time in Canton. A son and a daughter, following a father's honored example, have also devoted themselves to the work. The cheerful spirit of a true missionary, consciously in the line of duty, is something we can hardly appreciate in America.

Our time being limited to less than a day and a half, Dr. Happer called chairs and accompanied us to the five-story pagoda on the city wall, from which we might obtain a view of the whole city and surrounding country. In the country we saw the rice-fields, which here yield two crops annually. Nearer the city walls is the great cemetery. The graves are shaped like a horseshoe, or more strictly an arm-chair, with the head toward the middle of the curve. Many are made simply of earth, while others are marked by stone of the same peculiar style and design. The city wall failed some several hundred years ago to inclose all the population, and so a second wall was built on the south side; but the mass of humanity has long since passed that limit also, and even that of the river, and a large settlement beyond, called Honan, contains part of the overflow. Only twelve miles distant is another city of half a million. Much of the space within the walled city being occupied by official residences with their grounds, is less crowded than that which is without the gates. The city on the whole exceeds in beauty any I have seen in China, save Hangchow, whose location is exceptionally fine.

Walking along the wall, with its rusty cannon. Long dumb, happily, we came near the south-east

gate to the Examination Hall, capable of accommodating ten thousand students at the time of their competitive examination. Often the number is increased to twelve thousand, when booths are erected for two thousand more. Each student is assigned to a stall with a board to sit on, while he writes his essays and poems, to be submitted to the examiners, who determine whether he may be promoted from a B.A. to an M.A., and thus be in a more favorable position to obtain office under the government. Great *éclat* attends the successful examination, to obtain which many compete until late in life. It often happens, as here a few months ago, that some die while in their stalls. All are locked in for the first day, after which those who finish their essays and poems are allowed to withdraw, anxious friends awaiting them with applause at the gates. Their work is then copied by clerks before the examiner sees it. If any mistakes are seen it is thrown out without being copied.

Returning home in our chairs after dark, we observed the places of business closed, but incense burning in a little altar by every door. The idol thus worshiped is called the "god of the door." Every store has an altar built for his worship, and some of the finer stores have elegant marble altars. The "god of wealth" has a shrine within each of these stores, and usually it is fitted up at great cost.

The following morning was devoted to seeing in detail many of the streets of this Paris of China. The houses far surpass any thing in any other city in China. They are built of brick, sometimes the finest pressed brick, and are usually two stories high. The streets are narrow; but this is desirable to shut out the sun, whose heat is so great that an umbrella is needed, as we found, even in January. The stores are often protected at their entrances by iron bars or grates. The ceilings are very high,

and often ornamented with great taste. The store-rooms are often large and airy, and sometimes have considerable depth. We were prepared to see elegant carvings in ivory and wood, and elaborate embroidery in silk, the same design on both sides. Several of these firms made large displays at Philadelphia, but still have tempting show-cases full of the same wonderful work. Here are ivory balls, one carved inside the other, often to the number of nine or twelve, to say nothing of screen-work in ivory and elaborate designs in tortoise-shell or bird's-beak. The prices are reasonable, and some firms have them marked on their goods, and never vary from them.

The same elegance in the stores prevails in the temples, especially in the "Temple of the Five Hundred Sages." Here are gilded figures, almost life-size, to represent the five hundred disciples of Buddha. They occupy necessarily a very large space, and before each one is a fine porcelain incense-burner, made especially for this temple. But alas! rascality had spread upon the very pavement of the temple, to dry, tea-leaves once used, but now being dried preparatory to being colored and sent to America for fresh tea.

The architecture of Canton is really quite fine. The tiles in the pavements of some of the finer houses fit so close together that the point of a knife could not be put between them. We saw no private residence, however, that compared with that of Wu, in Hangchow, whose great wealth has enabled him to lay all China under tribute to furnish him the best.

A special meeting of the missionaries of Canton was held at the residence of the Rev. Mr. Piercy, of the Wesleyan Society. Bishop Marvin gave a brief sermon on "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be

witnesses unto me." It was a profitable occasion. There are between four and five hundred native Christians in Canton. The Wesleyans are here in good force—seven male and two or more female missionaries. The number of female converts is larger in proportion than elsewhere, and many of them do good work as teachers in the day-schools. Women are induced to attend preaching in some instances by being shut off entirely from the male part of the congregation. The condition of the women is somewhat more hopeful here than elsewhere, by reason of their access to the churches. We were glad to observe less feet-binding than elsewhere, but whenever it was attempted it usually went to greater excesses. The harmful influences of the English and Chinese wars have long interfered with the spread of the truth here, but one venerable missionary thinks that there are now not less than thirty thousand in easy distance of Canton who are reached by the truth, but who need the Holy Spirit to awaken a sense of sin and need that they may be converted to Christ. Let fervent prayers everywhere ascend for this one end!

We returned to Hong Kong by the "China," a German steam-ship running to Shanghai. She lay anchored off the "Shameen," as the island park, devoted to foreign residences, is called. Here we saw a species of the banyan-tree, only the roots failed to reach the ground. They hang from all the lower limbs like Southern moss, for which we at first mistook it. We reached Hong Kong at daylight this morning, and are now about to resume our quarters on the "Geelong," for Singapore, the most southerly point we shall touch in Asia, and for Galle, in Ceylon. Already the awning on deck tells of our proximity to the equator.

We have thus, during more than a month in China, been permitted to see five of her principal

cities—Shanghai, Ningpo, Soochow, Hangchow, and Canton, together with a large number of other walled cities, and many towns and villages. The only word in common for the people of these places, that we have observed, is "Cumshaw," or "gift;" literally, the word of which it is a corruption means "Give me cause of thanks," or "Let me thank you for something"—a very polite way that priests and others have of asking for a fee. The differences in language are hardly greater than in the habits and customs of the people. Different significations are often attached by different sections even to a custom or superstition which they may have in common. Thus what is often true of superstitions of one part of the country is not true of another. China is a very composite country, its extremes varying even more than the North and South or East and West of the United States. In fact there are many points of resemblance between China and America, in their coast-line, in extent of territory, in influence present and prospective, and in general capabilities of good to the rest of mankind. True, we shake each other's hands in place of our own, and that is just what the Chinese must be taught to do—to throw off their exclusiveness, and not only be on good terms with the rest of the world, but feel that interest for the spiritual welfare of other nations such as only the love of God can kindle. China converted, overflowing as she does on other nations, the prophet's vision will be realized, "Every thing shall live whither the river cometh." China heathen will render impossible the new heavens and the new earth wherein dwelleth righteousness. China is the last great stronghold of the prince of the power of the air. Already some of the outworks have fallen. Who will help to take the citadel?

The Buddhist religion, which the Chinese got

from India, has long been extinct in the land of its birth, but it is the best that the Chinese know any thing about. The religion of four hundred millions of people, it fails to bring comfort in this life or illumine the future. Because Buddha is deaf to their cries they have added many other idols. Such as have heard of Christ, and have accepted him, have found their souls' desire. But there are over three hundred and ninety-nine millions who know not the truth.

Hong Kong, China, Jan. 18, 1877.

## LETTER XVII.

FROM HONG KONG TO CEYLON.

THE "Geelong" left Hong Kong promptly at noon, January 18. I was very glad to be on board, partly because she is an excellent steamer, but mostly because my baggage and Bishop Marvin were aboard, and I came near getting left. Returning in ample time to the ship after mailing my last letter, the stiff breeze made travel in a sampan somewhat rough and risky. We were making good headway, however, when our mast broke, and mast and sail went overboard. The woman at the rudder came to the rescue; but with the waves so high, it seemed doubtful about the ability of the three rowers—two men and a woman—to bring the boat in time to the "Geelong," which was anchored about a mile distant.

I admired the calmness of this well-regulated Chinese family. Evidently alarmed, not an unnecessary word was spoken, unless it was a request for me to steer while they rowed, which my ignorance of navigation compelled me to decline. However, a little ingenuity enabled one of the boatmen to give the rudder an occasional turn, and while they all toiled in rowing, and made slow progress, we reached the ship's ladder several minutes before she moved out of the harbor. Another sampan came near capsizing on the way out, but happily no accident occurred, and the