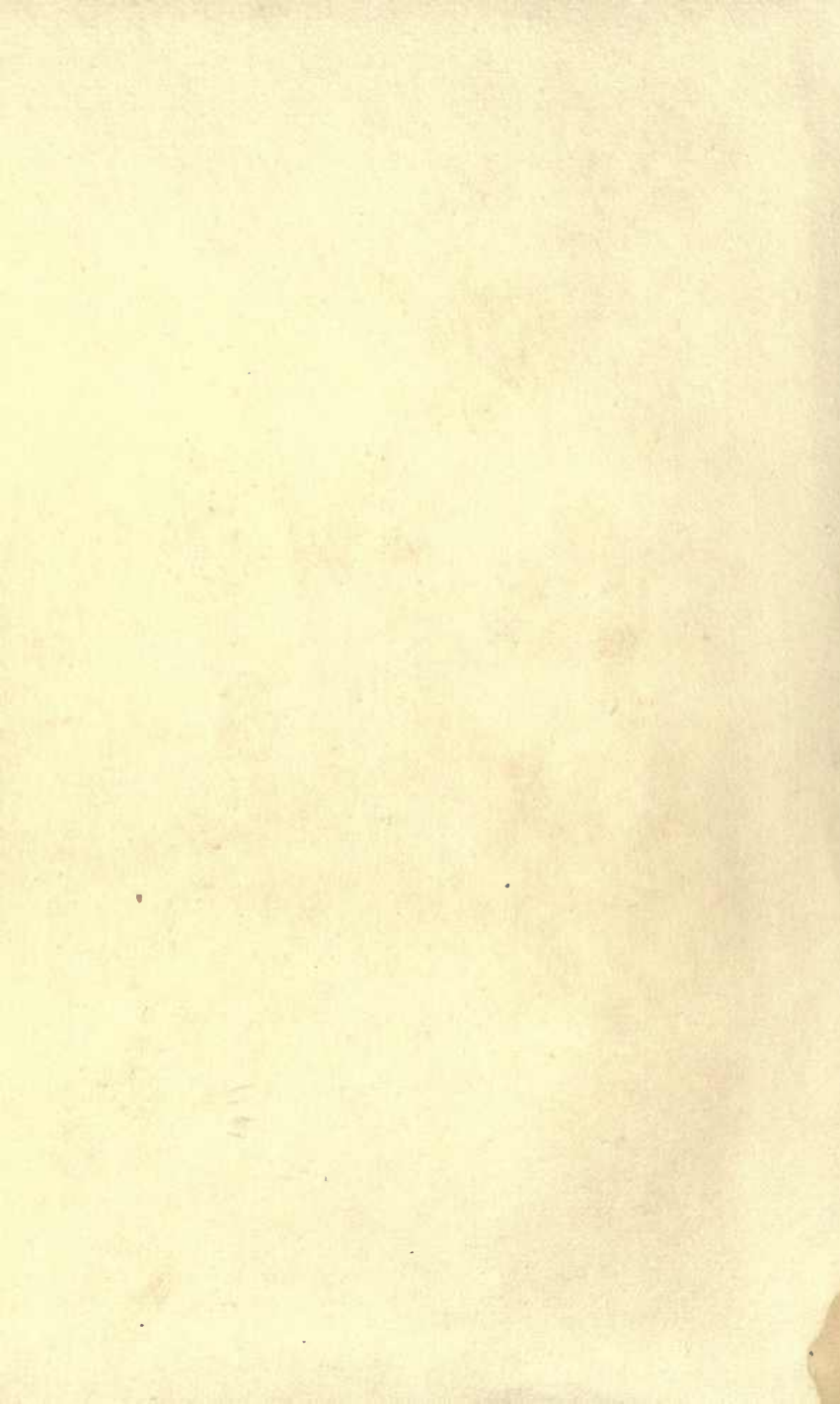


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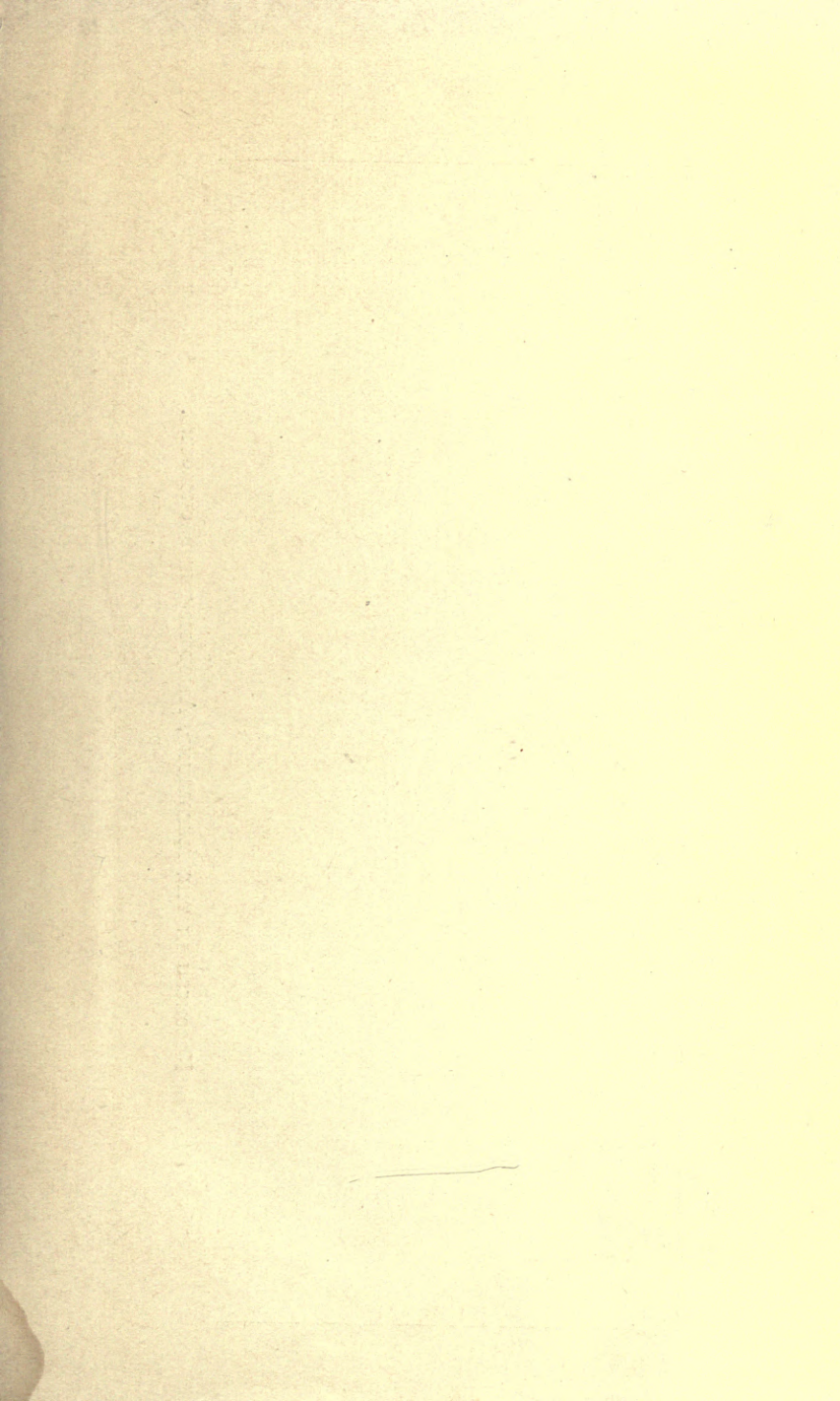
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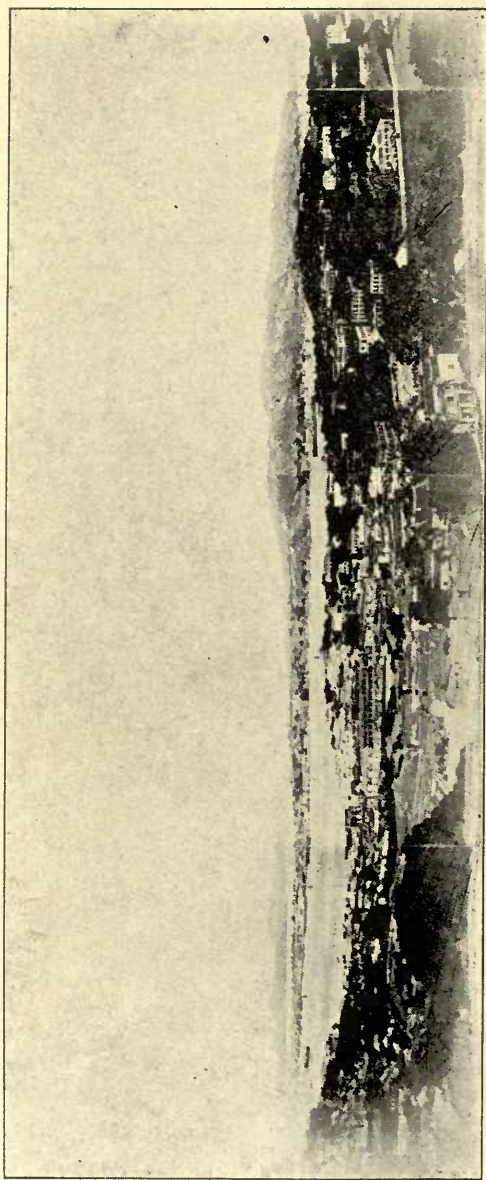
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IN AND ABOUT AMOY







KOLONGSU IN THE FOREGROUND, AMOY IN THE BACKGROUND.

IN AND ABOUT AMOY

Some historical and other
facts connected with one of the first
open ports in China

BY REV. PHILIP WILSON PITCHER, M.A.
Member of the American Refd. Church Mission
Amoy, China

SECOND EDITION.

ILLUSTRATED

1912

THE METHODIST PUBLISHING HOUSE IN CHINA
SHANGHAI AND FOOCHOW

TO
A.F.M.P.

2005212

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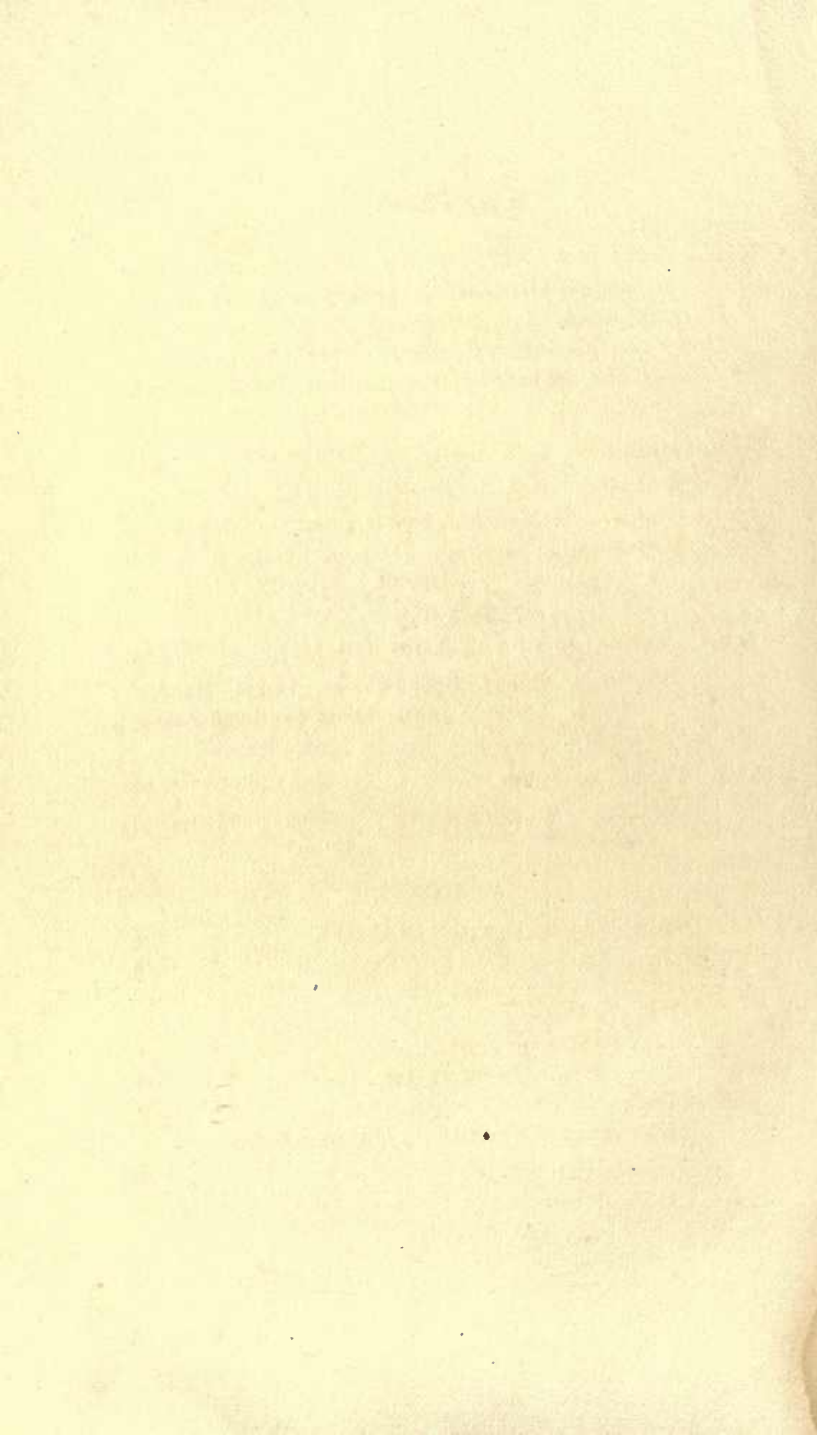
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FOREWORD.

The material for this small volume has been gathered from many sources, and from personal research and observation during more than twenty-five years residence in the place. Some of the matter has appeared in print before, but it is the belief of the writer that by reproducing it here in this form the value of the book will be enhanced and at the same time make it more complete in all its parts.

Perhaps no place along this entire coast has had a more interesting and exciting story to tell than this same small island, scarcely eight miles across. Many are the stirring events which have taken place here and in the neighborhood. For hundreds of years it was the rendezvous of bold buccaneers and unscrupulous adventurers, who, ravishing and plundering its inhabitants without mercy, made off with the spoils only to return another day to renew their wild depredations more violently than before. It has been the theatre of many a fierce struggle, and the strong strategical position, or gateway to all the vast territory beyond (even Formosa itself), coveted alike by Manchus, the Long-haired Rebels, the Dutch, and the Japanese.

The story of some of these events has been chiselled on the rocks, or carved on Memorial Arches, which time, for the past 300 years at least,

has failed to erase. About some of them it will be the purpose of this book to tell, as well as something concerning the homes, country, industries, customs, and language of this people. While the book does not pretend to have exhausted the subjects presented, yet it is hoped that these brief glimpses will be sufficient to prove both instructive and interesting. They are glimpses, however, of but a small corner of China, and it must not be assumed that they reveal the whole empire.

Whatever else Amoy may have given to the world (and it has given much) it has contributed two words to the English language, sufficient in themselves to immortalize the place.

(1) The word '*tea*' had its origin in Amoy, being derived from the word pronounced in the local dialect, with a circumflex over it, *tê* to indicate its tone. *Tê*. Tea.

(2) The etymology of the second word is not so clear, but the word "*satin*" is said to be of Chinese origin (vide, Webster's Dictionary, *Satin*), and is probably derived from the proper noun *Zeitun* or *Zayton* (a place about which more will be said later on), an ancient city near Amoy, a once famous emporium from which shiploads of raw material for silks and satins were transported to Manila and thence to Mexico in the latter part of the 16th century.

In this second edition some new chapters have been added and others eliminated and such a rearrangement of old and new material as to render the book more logical and comprehensive.

The author desires to acknowledge his indebtedness to all who have contributed in anywise to the production of this book, whether in the way of helpful criticism or suggestion.

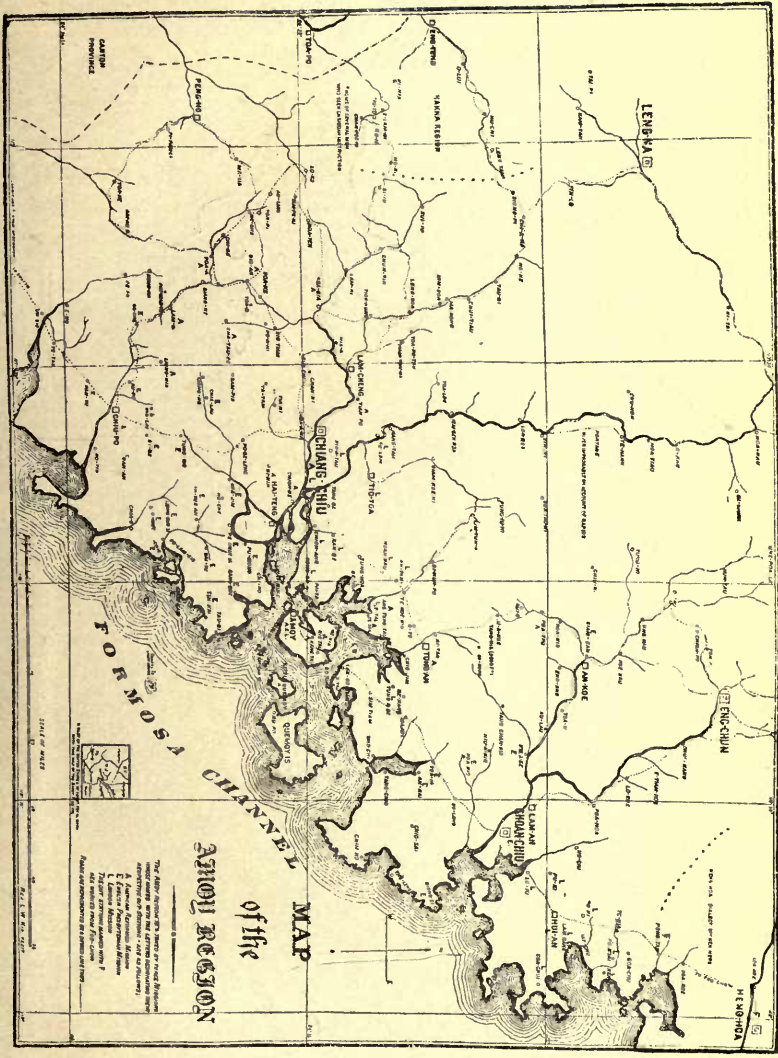
May the book prove not only interesting to those who have lived here, and to those who still reside here, but may it enable our friends in the home lands to better understand our environments in this part of Far Cathay.

Kulangsu, November 8th, 1910.

P. W. P.



MAP OF THE AMOY REGION.



MAP OF THE AMOY REGION
of the
FORMOSA CHANNEL

The following information is taken from the Chinese
maps of the Amoy Region, and is given for
reference only. It is not intended to be
used as a basis for any other work.
Linsen, Amoy, and Hsin-chun are
the principal cities of the Amoy Region.



SCALE OF MILES
0 10 20 30 40 50 60 70 80 90 100

FORMOSA CHANNEL

CHUAN-CHIU

LIEN-SHAN

FO SHAN PROVINCE

CANTON PROVINCE

LIEN-SHAN PROVINCE

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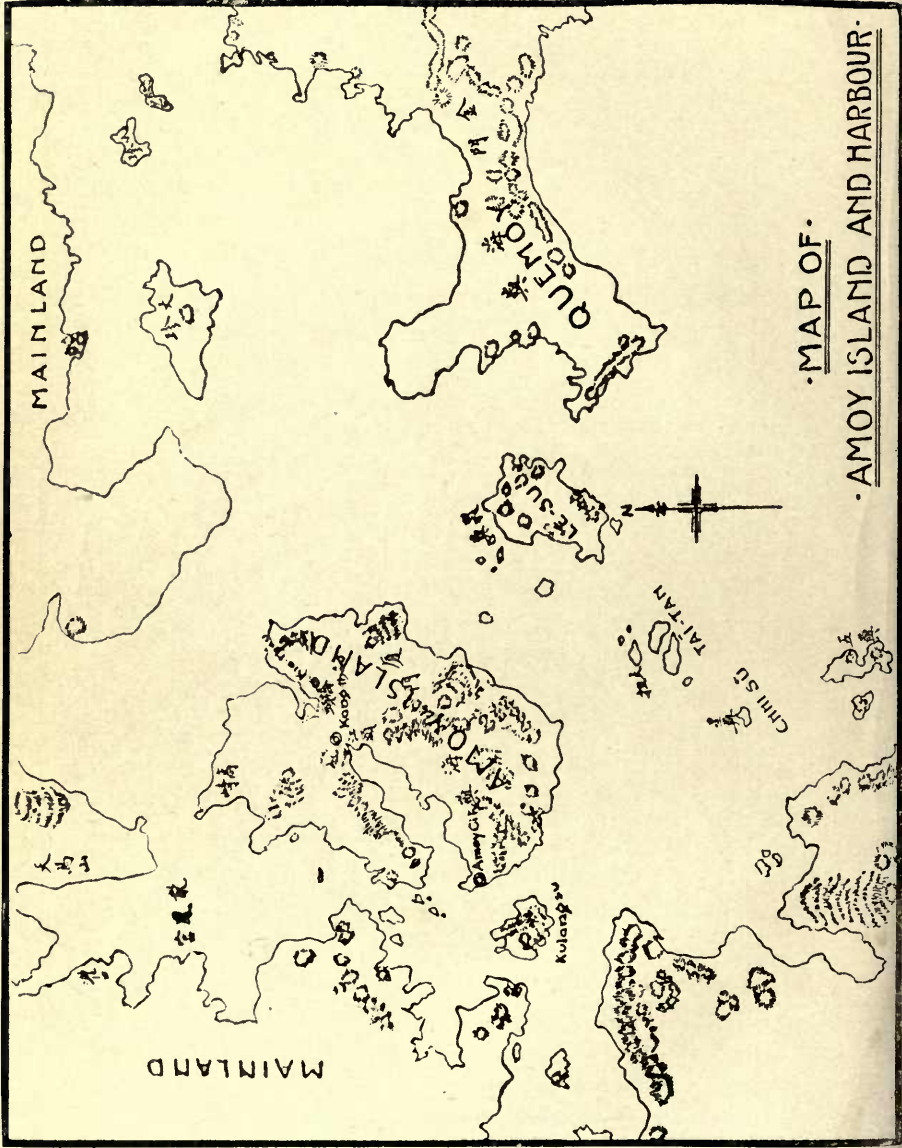
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·MAP OF·

·AMOY ISLAND AND HARBOUR·

CHAPTER I.

THE GEOGRAPHICAL LOCATION OF AMOY.

In the southern part of the great Empire of China on the borders of the Pacific Ocean, where its western shores sweep for 2,000 miles south-westward, in N. Lat. 24° and E. Long. 118°, lies the little island of Amoy. So hidden is it behind the still further outlying ones that protect it from the sea, such as Quemoy (金門), Le-su (烈嶼), Tai-tan (大担), and Chhi-su (星嶼), that the traveller would be apt to miss it as he journeys up and down the Formosa Channel.

It is therefore located in the southern part of the Fukien province, which is bounded on the north by Chekiang, on the south by Kwangtung, on the west by Kiangsi, and on the east by the Formosa Channel. The Amoy district covers an area of about 18,000 square miles, comprising three *Fu* with twenty counties; and two *Chiu* with four counties, having a total estimated population of 10,000,000 people.

A *Fu*, or *Hu* as it is called in the Amoy vernacular, corresponds somewhat to a Congressional district in the United States. A *Chiu* is the same as a *Fu*, only * smaller and less ancient.

* Douglas' Dictionary.

Physical Features.

The region of Amoy, like the whole of Fukien is decidedly mountainous. The waterways are numerous spreading out in all directions thro the great and fertile plains of this entire district. The estuary on the North extends within a few miles of Tong-an* (Tung-an); and still farther North to An-hai the inland port of Chuan-chow. Still further up the coast is a stream running close by the city of Chuan-chow itself, which is formed by two branches having their sources away beyond An-khoe (An-ki) and Eng-chhun (Yungchun), but only navigable by small craft. Westward is the Dragon River, which just above Chioh-be (Shihma) branches off into two small streams, the one called the North River, sweeping far round by Leng-na Chiu (Lungyenchow); the other the Chang-chow River which penetrates by its numerous branches into all of the southwestern parts of this district.

Up as far as Chioh-be the Dragon River is navigable by light draught launches and sail-boats, but beyond that point only boats that draw about a foot of water can proceed.

Climatic Conditions.

During a certain part of the year the climate is most disagreeable and trying while at other times none could be more delightful. The latitude $24^{\circ} 28'$

*The spelling of the names of Fu cities follows that given in the Chinese Imperial Post-Office Guide. In regard to other names the old style is used, but with new spelling in brackets.



AMOY CITY FROM THE HILLS.



ALONG THE BEACH, KULANGSU. AMOV IN THE DISTANCE. "WHEN THIS ROCK FALLS,
THE ISLAND OF KOLONGSU IS DOOMED."

GEOGRAPHICAL LOCATION OF AMOY 7

METEOROLOGICAL OBSERVATIONS
REGISTERED AT THE AMOY CUSTOMS HOUSE

	1906		1907		1909		1910		1906		1907		1909		1910					
	Ther- mometer		Ther- mometer		Ther- mometer		Ther- mometer		Weather		Weather		Weather		Weather					
	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Rainy Days	Hours Of Rain	Rain. Inches	Rainy Days	Hours Of Rain	Rain. Inches	Rainy Days	Hours Of Rain	No. of Inches			
January . . .	80	45	74	45	61	54	74	45	10	53	2.35	2	37	1.80	5	36½	1.01	10	35	.63
February . . .	71	44	70	40	69	47	70	40	17	112	6.04	2	23	.41	4½	72½	2.84	5	59½	1.99
March . . .	79	43	74	51	70	51	82	47	15	61	4.89	2½	56	.96	4¾	80	5.33	6	4¾	2.02
April . . .	82	53	75	51	78	55	88	52	12	69	6.59	5	108	6.49	8	38	5.04	7	33¾	2.35
May . . .	88	63	84	59	73	68	91	63	13	139	9.41	6¾	161	13.15	7½	157	12.70	4	14½	1.23
June . . .	96	70	90	75	89	72	88	75	5	6	.49	3	64	5.64	11	15	2.00	5	24½	2.87
July . . .	99	76	91	76	96	80	90	82	6	72	8.42	3	68	7.61	15	12¾	4.50	8	17	3.68
August . . .	98	75	95	79	90	78	84	76	9	15	1.44	1¼	25	4.25	3	13¼	1.91	8	21	3.56
September . . .	93	72	92	76	91	78	87	73	4	44	9.08	4	19	3.82	11	63	8.35	5	18	2.52
October . . .	89	65	87	67	82	72	79	72	. . .	3	0.78	6	28	4.23	6	32½	1.89	2	28	1.02
November . . .	84	54	81	57	76	73	71	66	2	26	1.27	1	11	.66	4	32	1.14	6	37	.62
December . . .	75	48	75	45	69	54	83	44	2	23	0.99	5	44	1.37	3	7¾	.05	5	31½	.48
										51.75				50.49			46.76			22.97

is just a degree above the tropics, being about the same as Key West, Florida, U.S.A.

There are four seasons, spring, summer, autumn and winter. Spring begins in February, summer in May, autumn in October and winter in late December. Spring and summer are rather trying, autumn and winter beautiful and very healthful. From the middle of January till well along in May the wet season usually prevails.

Sometimes the wet season is shorter, but one can generally count on this period of dampness. Clothing, shoes, and books, unless carefully protected and watched become covered with mould,—and a sticky sensation is universally prevalent.

After the wet season there follows the hot and humid summer. Thus it is not alone the heat that smites—(the mercury rarely rises as high as 96° Fah.) but the heat combined with something like 80% of humidity makes it at times almost unbearable—especially at night. During the day the sea-breezes to a certain extent cool the atmosphere, but very often not a leaf stirs after the sun has set.

As Amoy lies in the track of typhoons there are times when there is decidedly too much breeze. Fortunately these storms are not of frequent occurrence as the island of Formosa, lying just opposite, serves as a buffer turning them off into the broad Pacific.

It is always possible to escape the heat of summer if necessary, either by a visit to "Big-Hat" (Tōa-bō), a mountain about 2,000 feet high within 25 miles of Amoy to the southwest, or to "Drum Pass" mountain (Kuliang) 2,400 feet high, four miles east of Foochow. In these places there will be found a summer climate comparable with similar resorts in the homelands. Many seek these places in the summer time, especially Kuliang, which has a summer population, composed of missionaries, merchants, and Consuls, of over three hundred * people.

The summer ended, there then follow three or four months of as fine weather as any one could desire. Days and weeks of bright skies and balmy air follow in unbroken order.

Really this all compensates for the cruel things one has suffered up to this season. It is usually a healthy period. Not that spring and summer are necessarily unhealthy—but only that they require more care and moderation to insure health. Probably there would be fewer breakdowns if this were more generally recognized.

Occasionally there is frost, rarely any snow. During the twenty-five years of the writer's residence here snow was seen but once (1892), and then not over half an inch deep. It was a rare sight for the natives. Not one of them remembered any previous occurrence of the same kind. For all that

* 1910.

is known some of that snow, in liquid state, may still be in existence. For the natives took good care to bottle some of it, and undoubtedly cured (?) many an ill or ache with it.

Political Divisions.

CHUAN-CHOW FÚ 泉州府

County of Chìn-kang 晉江

„ „ Lâm-an 南安

„ „ Hwei-an 惠安

„ „ An-khoe 安溪

„ „ Tông-an 同安

Estimated Population 3,000,000

CHANG-CHOW FÚ 漳州府

County of Liông-khe 龍溪

„ „ Chang-pu 漳浦

„ „ Lâm-chêng 南靖

„ „ Tiô-thoà 長泰

„ „ Pêng-hô 平和

„ „ Chiàu-an 詔安

„ „ Hái-têng 海澄

Estimated Population 2,500,000

TING-CHOW FÚ 汀州府

County of Siông-hâng 上杭

„ „ Tiông-theng 長汀

„ „ Lêng-hòa 甯化

„ „ Bú-pêng 武平

„ „ Liân-sêng 連城

„ „ Chheng-liú 清流

„ „ Eng-têng 永定

„ „ Kui-hòa 歸化



The Fukien Province: Political Divisions.

Note. The six political divisions lying south of the double line are sometimes referred to as South Fukien but of these Henghoa is not included in the region spoken of as the "Amoy District."



GEOGRAPHICAL LOCATION OF AMOY 11

Estimated Population 3,500,000

ENG-CHHUN CHIU 永春州

County of Tek-hòa 德化

„ „ Toā-chhân 大田

Estimated Population 500,000

LENG-NA CHIU 龍巖州

County of Chiang-pêng 漳平

„ „ Lêng-iông 甯洋

Estimated Population 500,000

HENG-HOÀ FÚ, with its two countries, is also under the jurisdiction of the *Taotai* (*Intendant of circuit, who rules several departments) residing at Amoy, but since this Fu is in closer proximity to Foochow, it is omitted here.

Principal Cities and Towns.

For the most part the people in the Amoy region live in small villages. There are but few large cities, Amoy being the largest with an estimated population of 400,000 or 500,000.

§ *Fu cities.* Chuan-chow, † population 150,000; Chang-chow, population 200,000; Ting-chow population 100,000.

†† *Hsien cities.* Tong-an (Tung-an), population 40,000; Peng-ho, (Pinghwo), population 10,000;

* Douglas Dictionary.

§ Prefectural cities.

† All these figures are estimates, and must not be considered accurate.

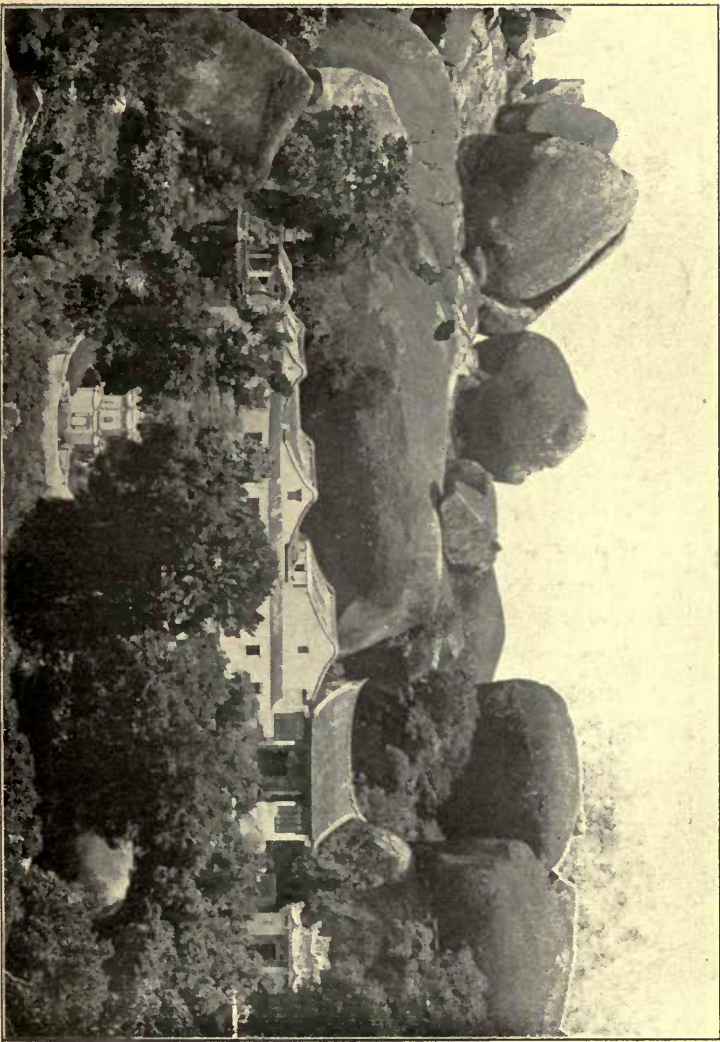
†† County seats.

Lam-an (Nam-an), population 5,000; An-khoe, (An-ki) population 3,000. Hui-an (Hweian), population 20,000; Lam-cheng, (Nancheng), population 10,000.

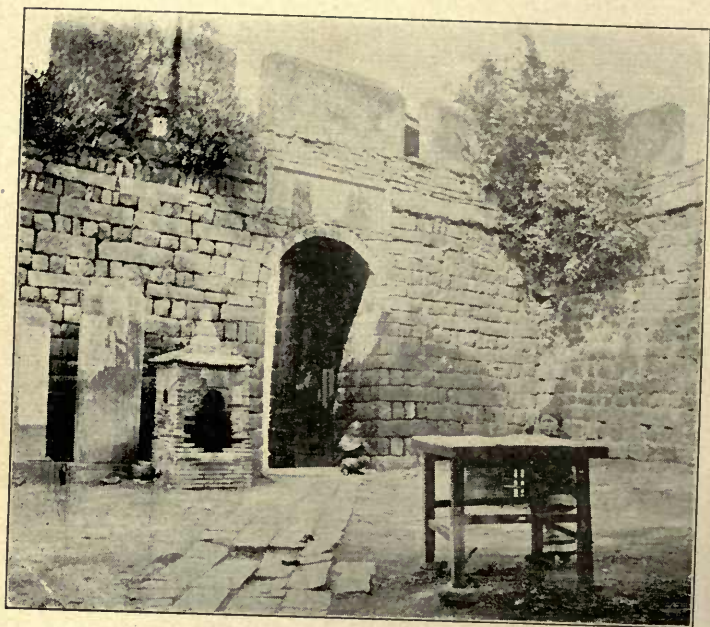
* *Chiu cities.* Eng-chhun (Yungchun), population 30,000; Leng-na (Lungyenchow), population 20,000.

Other towns. Chioh-be (Shihma) population 60,000; Peh-chui-ia (Paishuiying) population 5,000; An-hai, population 20,000.

*Smaller than a prefecture.



SHOWING ROCK-FORMATION.



NORTH GATE AMOY CITY WALL.

CHAPTER II.

THE ISLAND AND CITY OF AMOY.

The City of Amoy on the island of the same name is situated 300 miles north of Hongkong, 200 miles south of Foochow the capital of the province, 550 miles south of Shanghai, and 1,100 miles south of Peking.

The island is seven or eight miles across, and about twenty-five miles in circumference. It came near losing a large slice of itself by the waters of a deep bay on the west side. The surface is extremely rough and rugged. Great boulders, and high rock-capped hills stretch out before one's vision in a line of unbroken profusion and forming a landscape both wild and pleasing.

The name by which the island was first known seems to have been Ka-ho-su* 嘉禾嶼 *i.e.*, The Island of the Goodly Crops. (1276). In 1654 Koxinga changed the name to Su-beng-su (思明嶼) *i.e.*, The Island that Remembers the Mings,—meaning thereby that this island was the last place in the whole Chinese Empire to fall into the hands of the conquering Manchus. (1680).

During the time of the Manchu invasion when Koxinga had the coast and inland districts divided into seventy-two military posts, Amoy was known by the name Tiong-tso-so(中左所), *i.e.*, The Middle

* "Topography of Amoy."

Left District. Some time later in its history it received the name Lo-kang* (鷺江) *i.e.*, The Egret River or The Paddy Bird Stream,—on account of the large number of white egrets or paddy-birds that frequent the streams about here. Somewhere about A.D. 1400 it received its present name Amoy† (夏門) *i.e.*, The Mansion Door, or The Elegant Gate, but just why is not very apparent. The meaning of the name may be in reference to Formosa, as Amoy was considered to be “the throat or strategical key to that island.” However this name did not come into regular use until after the subjugation by the Manchus had been completed in 1680.

The two ranges of barren and bleak hills which stretch across the island from north to south, make vegetation scarce. The farms are confined to the very small patches of ground that lie in the valleys, or nestle by the hillsides. One hundred and forty villages are hidden away among the hills and rocks, averaging § 1,000 souls apiece. The houses are very rarely, if ever, isolated.

Harbor of Amoy

The harbor of Amoy is one of the best on the China coast. It consists of an inner and outer harbor. Ships can secure good holdings in the outer harbor, and can anchor securely in the inner

* Poetical name.

† Locally written E-mûg. Mandarin Hsia-men.

§ Estimated.

harbor within a short distance from the shore. The tides in this harbor rise and fall from 16 to 18* feet.

Although the China and Formosa tea trades which once made this port commercially very important have passed away entirely, yet there are about 75 or 100, or more, ships entering and clearing here each month. The majority of these are coasting vessels plying between China coast ports, Formosa, Hongkong, the Philippine Islands, and the Straits Settlements. But the future has still greater possibilities in store for it. With the development of railroads, some already begun, whose terminus will be near this harbor, its importance will be increased many fold, surpassing even its palmiest days of years gone by.

The city of Amoy† is situated on the southwestern extremity of the island, and was built, probably during the Ming dynasty in 1394.

The Island of Amoy contains in all a population estimated at about a half million. About four-fifths of this population live in Amoy city, the crowded condition of which can easily be imagined when we consider that the dwellings are mostly one and two story houses contained within an area of little more than two square miles. Within the city of Amoy

* At times, especially when a heavy northeast gale is blowing, they rise even higher. The highest point reached has been twenty-five feet.

† N. Lat 24° 28'. E. Long. 118° 10'

there is a walled* town which at one time probably held most of the city's population. There are about 50,000 people crowded in between the four walls of this town. At each of the four points of the compass in this wall there is a gate. This walled city is well worth a visit. The spectator on the parade grounds will notice a wall also to the south and extending from the sea up over rugged crests of the hills to the east. This might be termed the outer wall. It was built several centuries ago to assist in protecting the inhabitants of Amoy from the ravages of pirates, who infested these regions up to within a comparatively few years ago.

The city is divided into 18 wards and is governed by a Municipal Council, having under its control a fairly good police force. The police force came into vogue in 1907.

A city! But not the kind of city you have in mind. There are no wide avenues, beautiful private residences, magnificent public and mercantile buildings. All is directly opposite to this condition of things. The streets are narrow and crooked,—with the sewer underneath and plainly in sight thro the chinks of the uneven flagstones,—ever winding and twisting, descending and ascending, and finally ending in the great nowhere. The wayfaring man, tho wise, is bound to err therein. There is no street either straight, or one even called "Straight" in Amoy.

* 30 feet high, 15 feet broad at base, 12 feet broad at top.

Then in addition to the crookedness, they must add another aggravation by making some of them very narrow. There are streets in Amoy so narrow that you cannot carry an open umbrella, but there are others ten, twelve, and fifteen feet wide. Of course they are crowded, what else might be expected. The streets are alive with a teeming throng, and the unwary pedestrian is liable to be hustled about and shouted at unceremoniously. Here every aspect of Chinese life passes before you, presenting grotesque pictures. Here goes the motley crowd, from the wretched beggar clothed in filthy rags to the stately mandarin adorned in gorgeous array. On beholding such sights we stop and question ourselves if this is all real or whether it is not the working of our imagination. Men almost nude, hatless and bootless, go hurrying by, giving a grunt of warning for people to clear the road as they go struggling under the weight of some ponderous burden, while still others are bearing on their shoulders the sedan chair. What does it all mean? Have men turned themselves into "beasts of burden?" Indeed they present a sad phase of human life. But perhaps the beggars show a more wretched state of existence than these "heavily laden" ones. They dress themselves in the most outlandish way possible and appear as hideous as they can. They do most horrible things to carry on their profession, such as putting out their eyes, deforming their features,

cutting the flesh and severing the cords of the body, and thus destroy the use of their limbs. We once saw one of these professionals on all fours, being unable to stand erect. Thus men deform themselves to gain a lazy livelihood. It is horrible enough for men thus to mutilate their own bodies, but what sight so piteous as to see a little, deformed and blind girl, shabbily clothed, seeking for "cash" for those at home who have made her the miserable creature she now is. Oh, that the shadows and the darkness might no longer fall upon, and crush the life out of these little ones!

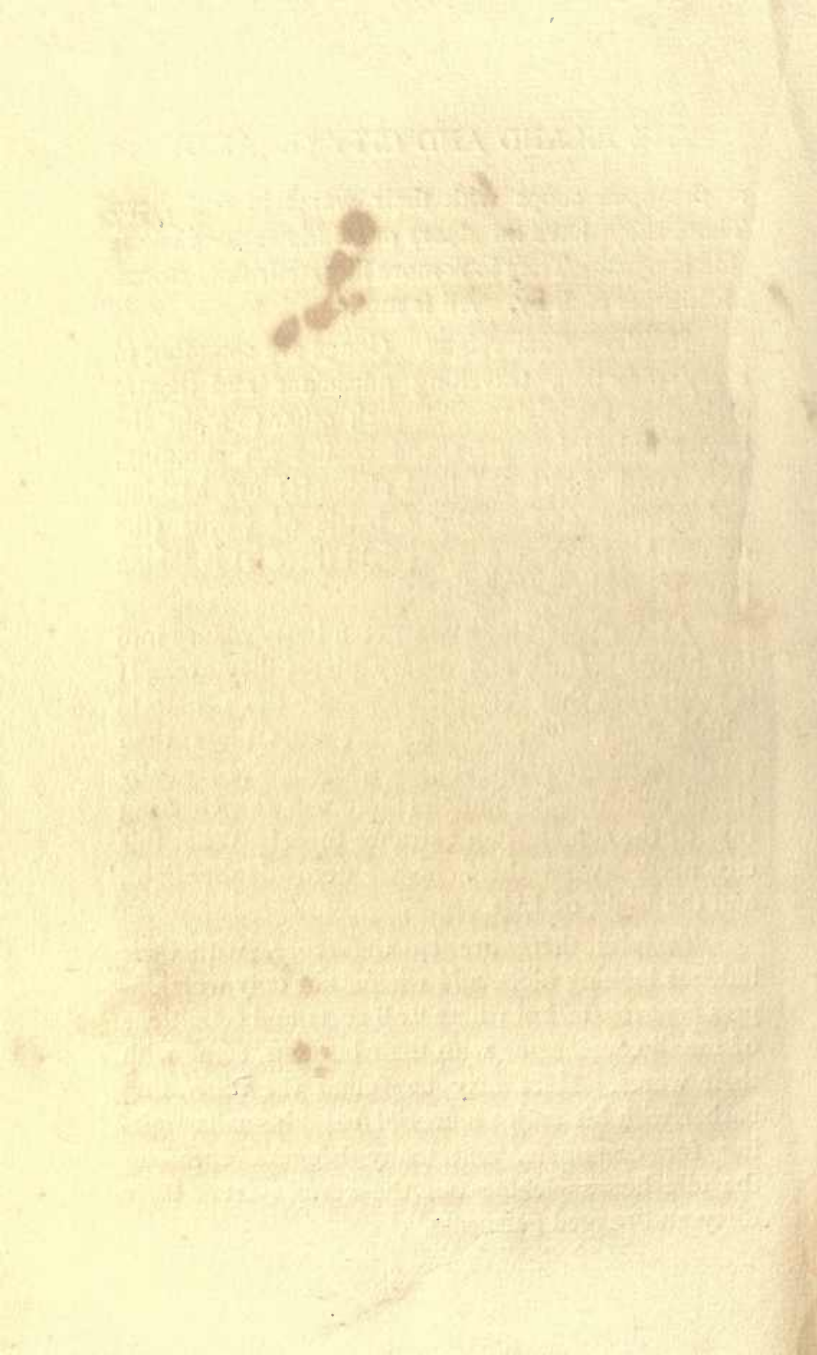
Here we see queer sights and hear strange noises. Through crooked and extremely narrow streets we wend our way: climb flights of stone steps and pass through much mud and filth. You have no idea what disgusting places these streets are. In the words of the poet: "Several well-defined and distinct stenches" greet the sense of smell at every step. The streets are always full and in "Indian file" the procession moves. One must needs be on constant guard else he will run against some one ahead or be run into from the rear. "Lost in wonder and amazement" at the strange sight, we are suddenly made aware of our existence by the shouting of some degenerate coolie as though we were ten miles off, to "clear the track." And we clear. He goes by and we escape injury. So he is forgotten and we become oblivious to everything in the line of coolies and look in wonder

at the open shops with their wares in full view. These shops have no doors or windows; one whole side is open. They look more like stalls than stores. Multitudes rush by. All is motion.

Pandemonium reigns. Gongs are sounding in every direction, travelling musicians and theatre orchestras are vieing with each other to make the louder noise; hucksters and coolies are shouting, dogs (with which the land abounds) are barking and fighting, and usually a battle of words (the nearest approach to a street fight there is) is taking place somewhere in sight.

As we pass along we get a hasty glance into the homes. Dark and dreary places they are. It is easily seen that very little sunlight can penetrate within them. The windows are little more than small openings without glass, and are usually closed with wooden shutters; how can the cheering rays of the sun steal an entrance there! What this city needs—what these homes need—is Sunlight, and the Light of Life.

Temples there are by the score, with their hideous looking idols, and where, not only worshippers congregate, but where "all sorts and conditions of men" come, some with their burdens, some with their wares. Here may be found the itinerating barber with his entire tonsorial paraphernalia waiting for customers, and many beggars spending the idle hours picking out the vermin from their dirty and ragged garments.



CHAPTER III.

HISTORICAL AMOY.

1 Domestic Affairs.

Long before Amoy became a port of entry for domestic and foreign trade there was another city somewhere in this vicinity called Zeitun, or Zayton, which held that distinction down to the end of the 14th century. Just where that strange and remarkable city was, no one seems really to know; nor do I propose to settle it after the many pages that have been written on the seemingly inexhaustible subject. Some writers will tell you that there can be no doubt about Chuan-chow-fu (Chin-chiu) being the place; others will declare it was Chang-chow-fu (Chiang-chiu). As a matter of fact it might have been either, as both of these cities had the distinction of being the capital, in turn, of the Empire at one time or other during the 13th and 14th centuries. But there are other writers who will just as strenuously argue that the site of this ancient port was Haiteng, a small county seat of the present day, situated about 16 miles west of Amoy and near Chioh-be.

But wherever it was, and it was no myth, it was famous for its large and extensive trade with India, Arabia, and Western Asia. It must have been one of the greatest, if not the greatest commercial center of the world at that time. From

this port were exported immense quantities of silks and satins, sugar and spices. And thither was imported "the most astonishing quantity of goods and precious stones and pearls." It was also from this ancient city of Zayton,* that Kublai Khan's expedition to Java and Japan set sail.

During the Southern Sung Dynasty (1126-1278)

Amoy first comes to notice in the days of the Sung dynasty (1126-1278) when it existed only as one of Marco Polo's "isles of the sea," then probably inhabited by a few poor fishermen and roving adventurers. To this place came the princes of Sung,† when they fled from the capital at Hangchow on account of the invasion of the Mongols. Stopping first at Chuan-chow (泉州) they made their way to this place where they arrived in the winter of A.D. 1276, landing on the northeast coast at a place called Gaw-thong (五通)‡

After 1345 history records how for 200 years bold buccaneers and Japanese marauders pillaged and murdered the people of the island without showing mercy either to the women or children. Out of self-defense the poverty-stricken inhabitants were compelled to cast their lot with these des-

Douglas Dictionary.

† "Topography of Amoy." Translated by C. A. V. Bowra, Esq., Commissioner of Customs at this port, 1905-1909. For other data contained in this chapter the author wishes here to acknowledge his indebtedness to Mr. Bowra.

‡ The place where General Burgevine is said to have been drowned.

peradoes, and hence it became a most notorious rendezvous for buccaneers and pirates from along the entire coast.

During the Ming Dynasty. (1367-1644)

Worthy of special record at this point is the rise and fall of Koxinga and his army of loyalists.

His father, Ti Chi-liong 鄭芝龍 of Chioh-chi near An-hai, while still a young man, ran away to Japan where he became a lawless adventurer. There he married a Japanese. Returning to China he harrassed for many years the maritime districts of Fukien and Kwangtung. In 1626 he invaded Amoy and again in 1627, when he defeated the government troops and took possession. After a desperate fight at Foochow in 1628, with the invading Manchus, his wife being killed, he surrendered, but his loyalty was never above suspicion.

But it is with his son, viz: Ti Seng-kong 鄭成功 (Koxinga) that the exciting events of Amoy are connected. He was probably born in Japan, but left for China when seven years of age. At fifteen he had won a literary degree. Soon after he became acquainted with one of the Ming princes who praised his cleverness, took a great fancy to him, and "made him a noble of the third grade." He was also given the rank of Kok-seng 國姓 *i.e.*, "he who bears the name of the ruling Kok (Dynasty)." To the last, as his history will show, he remained steadfastly by the Mings and never surrendered to

the Manchus, but opposed and fought them to the end.

In the mighty struggle against the latter he chose Amoy for his place of defence. It was he who changed the name of the island to: "The Island that remembers the Mings."

He collected a band of followers, several thousand strong and set up his standards (1647) on the island of Kolongsu, an island just opposite Amoy. He had, it is said,* a fleet of 8,000 war junks, 240,000 fighting men, 8,000 Ironsides; and with all the pirates that infested the coast of southern China under his command he claimed to have a combined force of 800,000 men. In training his men, we are told, he used a stone lion weighing over 600 pounds to test the strength of his soldiers. Those who were strong enough to lift this stone and walk off with it were selected for his own body-guard, named the "Tiger Guards." They wore iron masks and iron aprons; they carried bows and arrows painted in red and green stripes, matching with long handled swords used for killing horses; and they were stationed in the van that they might maim the horses' legs. They were his most reliable troops and were called "Ironsides."

In vain the Manchus endeavored to dislodge him and in 1660 they suffered a serious defeat just off Ko-kia (高崎), a small town about three miles northwest of Amoy.

*Topography of Amoy.

In the year 1662 Koxinga died, leaving his son in command. He did not possess the ability of his father and Amoy was captured with the aid of the Dutch by the Manchus in 1663, but the place was not finally conquered until 1680. Thus did Koxinga "remember the Mings."

At Chioh-chì (石井) the home of Koxinga's father his memory is still preserved, and his deeds commemorated by a temple. "The court is dim with weeds, but lists of honors won by members of the family hang upon the walls," demonstrating that even in recent times the name is still of some distinction.

On the left side of the "big road" leading from Amoy to E-mung-kang there are several images and a riderless horse grouped about and under a small open temple. These are said to have been erected to commemorate the deeds of Koxinga, "the great general."

During the Present Ts'ing Dynasty.

This region has been the battle-ground of many a mighty struggle, most of them, however, more spectacular than otherwise, as very few have been accompanied by great loss of life. On one occasion after a three days' fight, when the Imperial troops were endeavoring to recover the city of Amoy from a body of insurgents, it was learned from reliable sources that the net results of that famous battle were as follows: killed, none; wounded, none; prisoners, none.

The Tai-Ping Rebellion.

The origin of the Tai-ping Rebellion (1850-65) is well known. Born from the seed of injustice, cruel oppression, and abuses which had been sown for thirty years, it sprung up into a mighty force which shook the nation to its very foundation. About the same time that the rebellion started there appeared on the horizon in the province of Kwangtung a man who was destined not only to become a successful leader (up to a certain point) of this movement, whose purpose was to drive the Manchus from the Dragon throne, but the fearless champion of a greater cause, namely the destruction of every idol, and every idol temple in the whole empire. How this was all brought about the pages of history have made sufficiently clear. We need not therefore pause to recount it.

The man was Hung Sin-chuen (洪秀全) who was born in Canton, 1813. He became a convert to Christianity, and according to some historians, was baptized by Gutzlaff. Under his brilliant leadership Kwangsi, Hunan, and Hupeh were soon aflame with the spirit of rebellion, while the iconoclastic campaign did its destructive work. While this caused the wildest consternation in all quarters yet it appealed marvellously to the common people everywhere, until an army of 50,000 was in the field fighting for the Mings, and making havoc of old forms and hoary headed customs and systems.

The movement spread over the whole country, not always under the sobriquet of "The Long-haired

Rebels" (from the fact that they did not shave), but it often masqueraded under other appellations. In the Amoy district it went for a time by the name of "The Little Knife Insurrection." (1853). To be sure these insurgents did not allow their hair to grow long, but it was a part of the one great plan, tho perhaps its chief and only object was the overthrow of the Manchu government, while it cared nothing or very little about the extermination of "the imps" (idols) from the land. In the main its object was the same,—and its end likewise, tho its course was shorter. It rose and perished in a year.

It became known by the name of "The Little Knife Insurrection" because those who enlisted carried short swords or knives. They also armed themselves with spears and old matchlocks.

From the start it received the support and sympathy of the people over this entire district. From Amoy to Chang-chow and Chang-pu the whole country seemed to rise as one man to drive out the Tartars and to restore the Mings. The local mandarins became wild with frenzy, and the Imperial troops were generally demoralized. Both Amoy and Chang-chow fell into the hands of the insurgents, while whole villages were plundered and their houses burned. For many days these two cities were in a state of siege. Every native was obliged to give a good account of himself. Failing in this his life was in great danger. Some met untimely deaths in this way.

For about a year the struggle surged to and fro. Chang-chow was captured by the rebels and again retaken by the Imperialists. Amoy fell before the insurgents early in the campaign. This was followed by numerous attempts to recapture it. In one of these endeavors in the summer, in which the three days' fighting already mentioned occurred, the land forces on both sides amounted to something like 15,000 or 20,000 about equally divided. The three day's fight resulted as already recorded. At the same time a naval battle took place in the outer harbor, when some 30 or 40 *battleships* (junks) engaged about an equal number of the same order of crafts of the enemy. Not much damage was done on either side. The mandarin's fleet finally withdrew and left the insurgents in possession.

The insurrection continued until November when the government was able once more to exert its authority. Amoy was taken by an overwhelming force but the leaders escaped. Government officials "wreaked their rage on the helpless and unoffending townspeople. Hundreds of both sexes were slain in cold blood." Thus ended the rebellion in "an indiscriminating and insensate massacre."

The Tai-pings, the real long haired rebels, appeared again in a most unexpected moment in this region in October 1864, when they captured the city of Chang-chow and held it until April 1865. After their defeat at Nanking a large

number "made good their escape" some one way and some another. Perhaps a couple of thousand of this number "managed to march across the intervening districts southwesterly to the city of Chang-chow, near Amoy, where they entrenched themselves till the next spring, subsisting on the supplies found in the neighborhood." They were dislodged by a force of 8,000 well disciplined men brought down from the north.

Among the *three hundred foreigners who had joined the rebel cause, was General Burgevine, who preceded General Gordon in command of the "Ever Victorious Army." For some reason or other he forsook the Imperialists and came down to Amoy with the purpose of joining the Taipings at Chang-chow. But he never reached that city, tho just what disaster overtook him after his arrival in Amoy will probably never be known.

Very little is really known of his movements beyond a certain point. He came to Amoy, passed over to Formosa, came back to this port, and soon afterward started on his northward journey to Peking. At this point the curtain drops, absolutely cutting off all traces of his subsequent movements.

The surmise is, that while on this overland journey, he was betrayed by his black servant into the hands of the Imperialists and drowned while crossing the ferry at Gaw-thong.

*Williams Middle Kingdom. Vol. II. Pp. 613 and 622.

Some portions of this district still bear the marks of this rebellion, and many years will pass before final restoration is accomplished. Chang-chow, almost the very last camping ground of the "stragglers of the Tai-ping's heavenly adherents," never recovered from its overthrow. Evidences of the devastation wrought may still be seen in the ruins that remain.

"On the 13th of March 1865 the British Consul, Mr. W. H. Peddar, accompanied by Mr. Douglas, a missionary (E. P. M.), and a storekeeper in Amoy, left in the gunboat "Fisher" to visit the rebels (Taipings) at Chang-chow. They were hospitably entertained by the rebel leaders, and found five or six foreigners serving in prominent positions among them under the immediate control of one Rhody, late Colonel and Adjutant General in Colonel Gordon's force. The party brought back with them as a guest, and returned afterwards safely to Chang-chow, one of the leading rebel chieftains. This worthy was treated with high distinction and entertained on H. M. S. "Pelorue," on which vessel the visitor, who went on board to see him, recognized in the distinguished guest his former chair coolie in Hongkong."

The Boxer Movement.

The history of the intercourse of foreigners with China has often been punctuated with startling outbursts of fanatical passion. The Tientsin Massacre 1870, the Hwa-sang Massacre 1895,

the Boxer Movement 1900, and the Lianchau Tragedy 1905, all show with what frequency the pages of Chinese history during the past generation have been marked with atrocious and barbaric deeds of violence against strangers within the gates.

The wild events of 1900 were prefaced by the *coup-de-tête* of Sept. 21st, 1898, which was soon after followed by the announcement of the death of the reigning monarch Kwang-su. For the moment this was not regarded as a very unusual occurrence, and moreover Chinese Emperors always enjoyed the privilege of dying at convenient seasons. Why not Kwang-su!

But for some reason or other the Powers did not approve of this method of laying aside the royal diadem. In fact the whole episode caused such a bad impression everywhere, coming at such an inopportune time, that it was once more *conveniently* discovered that Kwang-su was not dead after all.

However, with the national aspect of this movement either in regard to the stirring events which preceded it, or the awful storm that burst with such fury over North China, or the storm center which hung over Peking from the middle of June till Aug. 14th, we are not now concerned. The pages of history are sufficiently replete with these facts, but our purpose now is only to show *How it affected Amoy*.

The fearful times in North China could not help affecting the whole country to some considerable extent. While no great damage was done in the district of Amoy, more or less excitement prevailed everywhere. We were never sure what might happen. God's protection was about us just as manifestly as it was about those shut up in Peking. Attempts were made to incite the people of this district to deeds of violence, but they failed. The following is a free translation of a yellow placard that was posted up all over the city of Amoy:—

“Because I hear that Amoy has a great many foreigners (barbarous slaves) and Christians I have ordered twelve association men to proceed to Amoy to organize a ‘Righteous Harmony Society’ (Boxers). If any of you people wish to join this society you should come to Ka-ho-san, Chhan-chhu-oa (a place on the outskirts of Amoy, among the hills), and enroll your names. But you must be twenty years old; in the whole membership of our society none exceed twenty years. The power of the spirits (Genii) protects us from the injury of swords, etc.; these can in nowise hurt us. If any of you doubt this come and join the society and you will see. The purpose of forming our ‘Righteous Harmony Society’ is to destroy the foreigners and the native Christians, but without harm to any of our own people. I issue this proclamation and command you.

.....	Submit to the present dynasty.
: Seal :	Destroy the foreigners.
.....	Amoy, July 17, 1900.”

So far as known not one responded to this command. No rioting took place in or about Amoy itself. But up in the interior, from which points all missionaries and others had withdrawn early in July, there was some trouble, especially in Chang-chow Fu and Leng-na Chiu, and Ting-chow Fu, north

and west of Amoy. Chuan-chow Fu, and Eng-chhun Chiu were practically undisturbed.

The explanation of all this is simple. It was due entirely to the different attitude shown by the officials toward existing events, and to the difference in character of the two Taotais (civil magistrates) who stood at the head of these two provincial departments viz: Chang-chow and Chuan-chow. The one took every possible precaution against any outbreak, and by proclamation signified his intention to deal speedily and severely with all offenders against foreigners and native Christians. He gave all to understand that under no consideration nor circumstance would he tolerate any insubordination or insurrection. The result was as already indicated, everything went along smoothly and quietly. The other took few, if any, precautions outside of the city of Chang-chow itself where he resides. Apparently, too, he had no control over his subordinates. This weak jelly-fish policy brought its Nemesis. The rowdies along the North River and in the regions beyond soon became emboldened, and began their fiendish work of destroying chapels and persecuting the native Christians.

The American Reformed Church Mission had the new chapel at Leng-soa looted and then occupied by the ruffians as a rendezvous for a month or more. Besides this three other chapels (rented houses) located at Tiong-li-jin, Hoe-khe, and E-lang

were destroyed. There was no loss of life reported, even the heathen affording protection to the persecuted Christians. But in some instances the native converts of Christianity were unmercifully robbed of everything,—houses, fields, deeds of property, crops and all the clothing they possessed, save what they had on. In some cases children were seized and held as hostages. Prices ranging from \$30. to \$85. were paid to redeem them. A number of pastors and preachers (evangelists) had their children stolen. The total loss from destruction of property was in the neighborhood of \$1,500. Mex.

The London Missionary Society suffered far more, having eight or ten chapels along the North River destroyed, half of them were distinctively church buildings, the remainder rented houses. The total loss was estimated to be \$20,000 Mex. Neither in these places was any loss of life reported. These sufferers also bore the same testimony of shelter and protection given them by their unconverted neighbors, showing most conclusively that the persecutions were none of their choosing.

And in justice to the people of this district, noted for their sobriety and industry, it should be said, that with a Taotai of some mental caliber and moral stamina, such atrocities could not and would not have occurred.

The cause of the Boxer Movement.

We may well digress for a moment to inquire into the causes of this furious outbreak. By what

psychological reasoning the Chinese authorities reached the conclusion that all foreigners were enemies, and therefore to be hated and exterminated without distinction, should not be difficult to discover.

First then it was hatred of *all* foreigners and all that was labelled foreign. No discrimination was drawn between nationality, creed, or occupation. Belgian engineers, diplomats and missionaries without distinction were objects of the wrath of the Boxers.

Second, two or three reasons, whether they be sufficient or not, may be pointed out for this hatred:—

(1) For years China had witnessed her domain being sliced off. England was in possession of the island of Hongkong, and Japan of Formosa; France had her eyes on a piece down in Kwang-sai and Kwang-tung; Germany had cut off a bit from Shantung; Italy was casting about for an open port along the coasts while her neighbor on the north had practically taken possession of Manchuria without any excuse whatever.

(2) The building of railroads, which not only led thousands to believe, tho wrongly, that their very livelihood was to be destroyed, but which excited the wrath of thousands more because the graves of their ancestors were threatened with desecration. In China the grave is looked upon as a most sacred possession, and on account of many

superstitious beliefs, a place to be sacredly guarded. One may realize, therefore, how their feelings were outraged when the story became current that every tie of the railroads had to be placed on the body of a little child to make it secure. If not this fabrication, then they were told something almost equally offensive, namely: that the graves in the line of the road had to be removed to make way for the iron horse, which would thus destroy the **“fung-shuy”* *i.e.*, wind and water *i.e.*, the goodluck of a place.

But again, it was said, there was bold robbery going on by those in power among their own people. When the land was sold, the real property owners saw very little of the enormous sums that were paid for their lands on which the railroads were to be built. The officials pocketed the bulk of it, doling out but a small pittance to the real owners of the land.

All this was maddening,— and for a very little be it noted, was the foreigner responsible. It came back on them however with terrible fury, and all was laid at their door.

(3) There was still another reason which stands by itself, viz: the status the Roman Catholic priests insisted upon maintaining in the Chinese courts of justice, particularly when affairs of their converts were involved.

*The belief, that spirits or genii rule over wind and water, and anything that interferes with these angers them, visiting upon all transgressors dire calamities in revenge. Hence the opposition to all progress when wind and water are concerned.

In 1899, thro the French Minister at Peking, they had obtained the rank,* in proper succession of Viceroy and Taotai, *i.e.*, Governor-general and Intendent of Circuit.

In passing it may be noted that this official status, in order to be fair to all, was offered by the Chinese government to all the Protestant missions, but was politely declined by all their missionaries.

Nothing but harm and misunderstanding could be the outcome of such a position, however good the intentions may have been on the part of those who occupied it. It opened the door wide for unprincipled men to seek entrance into the church for no other reason than the hope of gaining some selfish advantage, and support in the lawsuits that so abound in China. No one denies that the Chinese Christians receive but little justice in the courts, yet even this cannot justify any missionary in playing the role of a judge in this benighted land. Such position would not be tolerated in any country, and if it had to be, nothing could create greater suspicion and disorder.

This interference with political matters created just this suspicion and disorder, and in due time brought its harvest, helping to increase the fury of the storm that swept over North China.

The settlement of the Boxer Movement in Amoy.

When the disturbances occurred here the American Reformed Church Mission at once con-

*Rescinded in 1907.

sulted with their Consul. Not knowing to what extent the troubles would at that time reach, it was decided to place the whole matter in his hands. And he succeeded in securing a settlement on the basis of:

1. Indemnity for destruction of property.
2. The punishment of the ringleaders.

The effort was made to be strictly just and fair in the estimate of damages, desiring to err on the side of too little rather than too much, in order to avoid any reproach being cast upon God's people. It was therefore only after most careful scrutiny of each item, in consultation with native advisers, that the claims were made. And we have yet to learn that these estimates were in any way unreasonable. Since they were more than acceded to, it is proof sufficient that they were not.

The following list of estimates was prepared and handed to the Consul: First of all a value of \$3,000 was placed on the Leng-soa chapel in case it was not handed back; then there was some building material on the property which was estimated to be worth \$500. The other items were classified: books \$35; furniture, etc., \$594.80; building, \$200; total, \$829.80.

The "chapel and building material" at Leng-soa were restored and the sum of money asked for to cover other losses was granted with \$670.20 extra to be divided among the natives who had suffered personal loss. The total sum received was \$1,500.

The London Missionary Society also received sufficient indemnity to cover their losses.

Order was soon restored and safety guaranteed in these disturbed districts, and by November 1900 all the missionaries were back in their country stations at work the same as before.

A member of the London Missionary Society completed in 1905 a journey of 230 miles into the interior from Amoy, visiting the churches located in six different counties. He reported a kind reception and a hearty welcome by both the gentry and the officials. In fact it seemed as though they could not do enough to manifest their friendliness, literally in some instances showering upon him presents of rice, fowl, tea, etc. In the places especially where the riots occurred (caused by the riff-raff and not the Boxers) and where the churches or chapels have been rebuilt or restored by the people, there he found the congregations all larger than ever. This may be somewhat surprising, because it was thought in some quarters that the acceptance of such money for rebuilding or restoring churches or chapels would antagonize the communities against the Gospel and lead them both to hate Christianity and the foreigner more bitterly than ever, though the Chinese freely admitted the justice of all claims. The opposite, however, seems to have been the result. The whole result of the trouble has been to draw greater attention to the Christian religion, and to make all missionary

enterprises more conspicuous and prominent. Costly, therefore, as the loss may have been by the upheaval of 1900, we have every reason to believe that the gain that will surely follow in the years to come will more than overbalance it.

The Fanners.

China is undoubtedly honeycombed with secret societies, and given the opportunity they are prepared to make trouble. Early therefore in 1906 rumors were abroad of the recrudescence of Boxerism in the region about Chang-pu under the guidance of a new society which passed under the name of "The Fanners." Members were initiated by the old and ridiculous methods that prevailed in 1900. By swallowing wads of paper with Chinese characters written on them, and by subjecting themselves to various other equally absurd ceremonies they were made invulnerable against bullets and swords. Such is Chinese credulity.

They became known as "Fanners" from the fact that when fighting they were always *armed with a fan* on which characters were also inscribed, the meaning of which none knew but themselves. They carried, as well, short knives, while on their foreheads they pasted yellow paper. From the latter they likewise claimed that they derived their mysterious power.

This movement which at first seemed to have no special purpose in view was not long in discovering an outlet for its insane fanaticism. It came about in this manner.

On or about Feb. 5th, 1906, some Catholics at a village near Chang-pu became involved in trouble with some natives. To settle the dispute they took the law in their own hands, seized two men whom they forthwith imprisoned. These two men chanced to be members of the secret society, which at once aroused the anger not only of the "Fanners" but of all the rowdies for miles around. It proved to be the spark that started what threatened to be the wildest outburst of fanaticism ever known in this region.

The number of fanners and rowdies multiplied rapidly, until there was a mob of three or four hundred strong marching *en-masse* on to Chang-pu, breathing vengeance and bent on doing all the damage possible to the Catholic mission in the city. But when they reached the city, like all mobs, passion recognized no bounds or distinctions, and so without the slightest discrimination they began to attack the mission property of the English Presbyterians. Before they finished they had burned down the hospital and doctor's house and looted all the other places—destroying or carrying off everything they could lay their hands on. The total loss (not including personal property) amounted to nearly \$50,000. Fortunately all the missionaries except Rev. Mr. Oldham were away from Chang-pu at the time. Some had left and were down in Amoy, others were away visiting neighboring stations. Mr. Oldham found a safe

refuge in the *yamen* where he received every courtesy, attention, and protection. No lives were lost, either natives or foreigners.

The officials took prompt action. Twelve of the leaders, notwithstanding their invulnerability, lost their heads. This with some other heroic treatment had a most salutary effect. That was the last of the Fanners. Since then everything has been calm and peaceful.

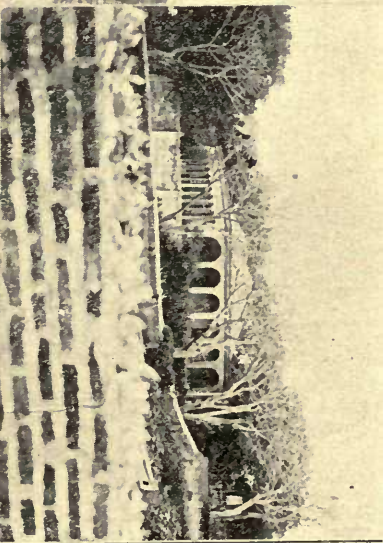
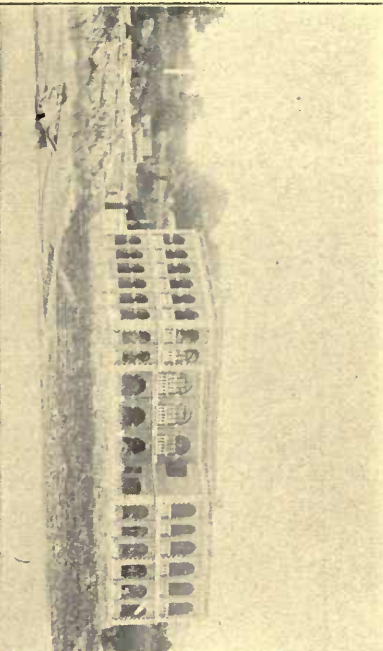
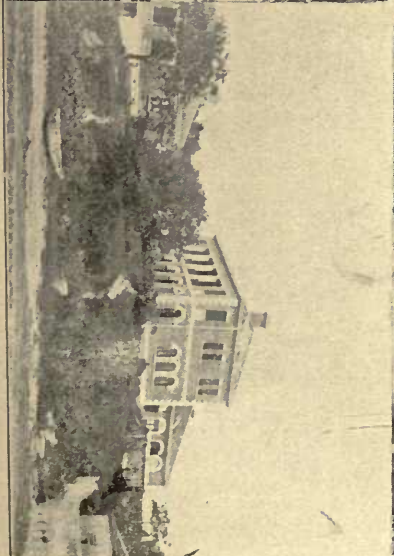
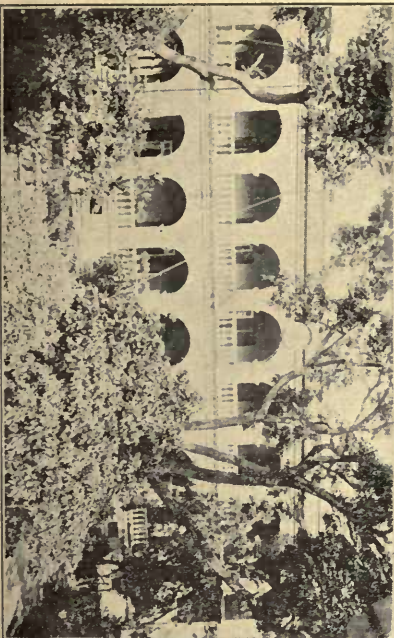
The people were again compelled to pay dear for the folly, as altogether likely the best part of the funds which were secured for the restoration of this property—and a great deal more—came out of their own pockets.

Guilds.

There are other societies, not necessarily secret, which may be called guilds. They are formed for the purpose of mutual protection in cases of lawsuits before mandarins. In some parts of this district each of the four divisions of society: scholars, farmers, workmen, and traders, it is said, have their own guilds. By contributing a certain sum of money each month the guild guarantees to manage all cases which its members may have with the officials,—either defensive or offensive.

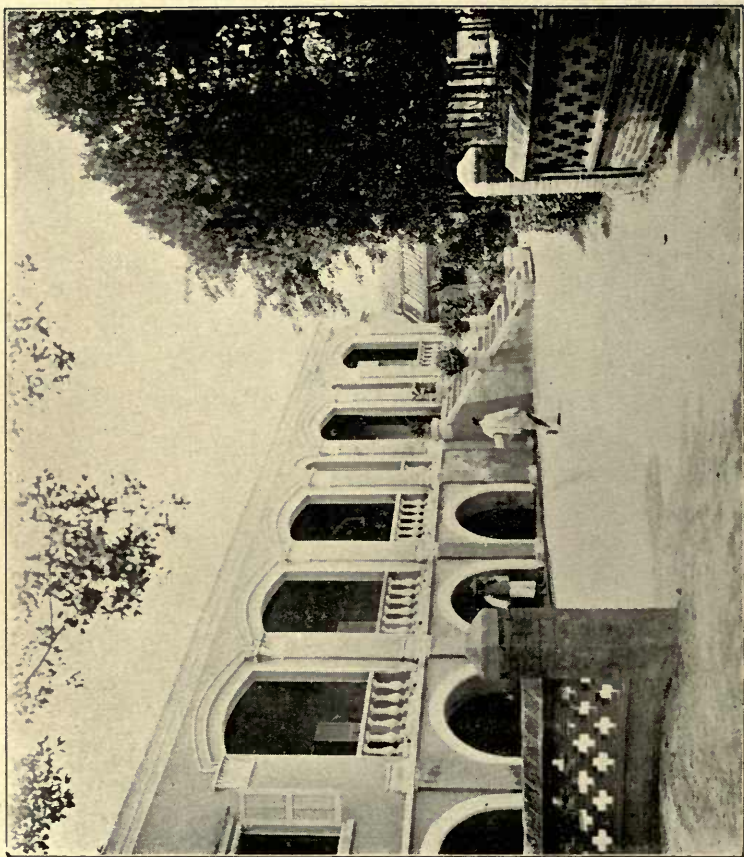
11 Foreign Relations.

Amoy, being one of the natural entrepots of the nation, with a harbor unsurpassed, was undoubtedly brought very early to the notice of the



AMERICAN CONSULATE.

GERMAN CONSULATE.



AMOY CLUB.

world and was known to the traveller and merchant of the West in the early centuries of the Christian era.

Arrival of the Portuguese.

As a commercial port Amoy itself first came to notice about 1516 with the arrival of the Portuguese who maintained a trade with the Chinese for nearly fifty years, *i.e.*, till 1566. Their intercourse with the people of this port was conducted, however, surreptitiously on the island of Go-su (浯嶼), [beyond Chhi-su (星嶼) a light-house station* in the outer harbor] as they were forbidden by the authorities to have any dealing whatsoever with the natives, or vice-versa. It is said that when the officials discovered what was going on they resented the offense by taking off the heads of ninety merchants engaged in trade with the foreigner. This undoubtedly repressed the ardor of the Chinese merchants and they became more discreet in their operations.

Arrival of the Spaniards.

After the Portuguese came the Spaniards from Manila in 1575. Notwithstanding the fate of the unfortunate merchants mentioned above, the Spaniards managed to induce others to enter into

*There are two others that mark the approach to Amoy.

First, there is Dodd Island Light about twenty-six miles to the north; and second, Chapel Island Light about twenty miles southward. Taitan and Chhi-su guard the entrance to the harbor.

trade with them, and succeeded in building up a trade that required a fleet of "thirty or forty junks" to carry the products to Manila. This trade amounted to over "a million and a half gold annually." The principal article handled was raw silk, which was transhipped at Manila to Mexico where it was used "to weave the celebrated fabrics so much in vogue at that time."

Just why this trade came to an end, there are no means to discover. It may have been, and probably was, on account of the hostile attitude of the Chinese Government against all foreign intercourse, —of which they were well aware.

Arrival of the Dutch.

Then came the Dutch in 1604, who sailed up as far as Haiteng. But in all their attempts up to 1662 to find a footing in Amoy they not only failed but succeeded in provoking the bitterest opposition. However, after possessing themselves of Formosa in 1624, they were able to maintain a kind of trade in silk and sugar, which was conducted as secretly as possible on the island of Quemoy (金門). This however all came to an end when they were driven from Formosa in 1662 by the famous Koxinga.

The landing of the Dutch on these shores (1604) aroused the strongest opposition in this port. So violent it became that Admiral Wybrand Warwyk was not able to maintain the position he had taken at the Pescadores, and accordingly was compelled to sail away.

Nearly twenty years passed ere the Dutch were again seen in these waters. For it was not until 1622 that a fleet of fourteen vessels from Batavia arrived at the Pescadores. Here they succeeded in some way, by making friends with the Chinese, in opening up trade with the mainland, and at the same time built a factory at this port of Amoy, the walls of which still stand "northward of the Amoy Dock." But all trade and other commercial relations ended abruptly with their expulsion from Formosa in 1662.*

"The Dutch not only traded with the Chinese and Japanese from Formosa, but also sent their ships to China and Japan to deal directly. Peter Nuits, the Dutch Governor, in his report of trade, stated that silver was sent by junks from Taiwan (Formosa) to the mainland city of Amoy, sometimes to be given to merchants who remitted it to their agents residing there; sometimes to be given to the merchants who were to provide merchandise for the markets of Japan, India, and Europe. This could only be done with the connivance of the Governor of Foochow, and was very advantageous, for goods could thus be obtained so as to allow a greater profit than those delivered at Taiwan by Chinese compradores. Also when the time arrived for the departure from Taiwan, if their cargoes

*Native Customs, Quinquennial Reports and Returns, 1902-06. A Descriptive and Historical, and Statistical Account of the Treaty Port of Amoy. By C. A. V. Bowra, Esq., Commissioner at Amoy 1905-1909.

were not complete, they were sent across to China by stealth, where they were filled up with goods, which were brought on board in great quantities and at a cheaper rate than they could be bought in Taiwan, the difference in the price of silk alone being some eight or ten taels‡ per picul.† If time allowed, these vessels returned to Taiwan, otherwise they were sent direct to their destinations. The principal exports were raw silk and sugar to Japan,—the amount of the latter being as much as 80,000 piculs in one year; silk piece goods, porcelain, and gold to Batavia, while paper, spices, amber, tin, lead, and cotton were imported to Formosa, and, with the addition of Formosan products such as sugar, rice, rattans, deer-skins, deer-horns, and drugs, were exported to China.” *

Arrival of the English.

After the Dutch had been driven out of Formosa (1662) the East India Company took the opportunity, and succeeded in opening up trade with the “King of Taiwan.” They also built a factory at Amoy, which proved a fairly good investment.

The first English vessel to arrive in Amoy in 1670 (June 23rd) was the “Bantam Pink” accompanied by the sloop “Pearl.” “The trade in

‡\$1.50 mex.

†133½ lbs.

*Davidson: Island of Formosa. Quoted from *Quinquennia Reports*, etc.

Amoy was more successful than at Zealandia (Formosa), and a small vessel was sent there in 1677, which brought back a favorable report. In 1676 the investments for these two places were \$30,000 in bullion and \$20,000 in goods. The returns were chiefly in silk goods, etc. The trade was continued for several years, apparently with considerable profit, tho the Manchus continually increased the restrictions under which it labored. In 1681 the company ordered their factories in Amoy and Formosa to be withdrawn, and established them at Canton and Foochow, but in 1685 trade was renewed at Amoy. In 1701 the investment for Amoy was £34,000. In 1734 only one English ship came to Canton, and one was sent to Amoy, but the extortions were greater there than at the other port, whereupon the latter vessel withdrew. . . . The "Harwicke" was sent to Amoy in 1744 and obliged to return without a cargo." *

The only local records of these early traders are the tombstones on Kolongsu which mark their last resting place. Recently (1905) they were taken up and placed in the Foreign Cemetery. On their tombstones are these dates 1698, 1700, and 1710. Even tradition has failed to leave any trace of the site of the English factory.

About 1730 foreign trade became almost, if not entirely, centered at Canton "and only Spanish ships were permitted to trade at Amoy. But trade

*Williams Middle Kingdom. Vol. II, Page 445.

no doubt went on intermittently and clandestinely, and at the beginning of the nineteenth century received an impetus from the sudden growth of the opium traffic. Matters were not on a regular basis however until the whole question of foreign trade in China came to a head in the so-called Opium War of 1841, in which Amoy soon figured as a scene of hostility." *

The final act in the drama, that had been played for three hundred years occurred when the British fleet, composed of thirty-eight vessels, † arrived in the harbor of Amoy in August 1841.

Seven of these carried a detachment of the 49th and the whole of the 18th regiments, eight others carried a detachment of the 26th, and the 55th entire with the Engineers and Artillery, the remaining six carried provisions. (There will be occasion to say more about this fleet in the next chapter).

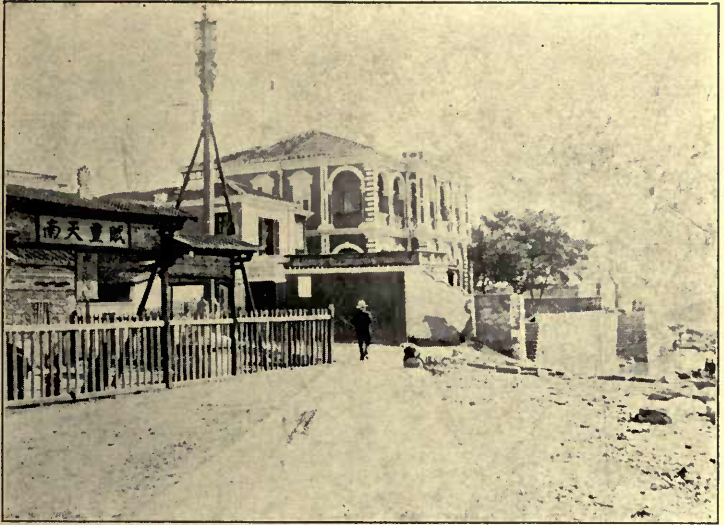
Seventy years have passed since that epoch-making event. Great changes have been wrought in this empire. China has by no means been the loser. Indeed she has gained much of inestimable value by throwing open her doors to western commerce, education, and Christianity.

The Visit of the American Battleship Fleet.

It will now be in order to give an account of the visit of another fleet of Western battleships, which came not on a work of destruction but rather

*Mayer: Treaty Ports, China and Japan. Quoted from Quinquennial Reports, etc.

†Chinese Repository. Vol. X. Page 524.



HONGKONG AND SHANGHAI BANK



TUNG-WEN INSTITUTE, AMOY.

upon a mission of peace and friendship and not at their own bidding but at the invitation of a friendly Power,—symbolic of the dawn of a new day in China's relation with the nations of the West.

On December 16th, 1907, one of the finest, best equipped, and largest battleship fleets that had ever been assembled in American waters, left Hampton Roads, Va., U. S. A., on its memorable world-wide cruise, which has evoked universal admiration and applause.

The fleet was composed of the following vessels:—Connecticut (Flagship, Rear Admiral R. D. Evans), Kansas, Vermont, Louisiana, Georgia, New Jersey, Rhode Island, Virginia, Minnesota, Ohio, Missouri, Maine, Alabama, Illinois, Kearsage and Kentucky.

Early in February these ships passed from ocean to ocean thru the famous Straits of Magellan in perfect safety, and so on up to San Francisco, where the fleet arrived about the middle of March after having completed one of the longest voyages ever made by a battleship fleet.

The part of the fleet *visiting Amoy was composed of the third and fourth divisions of the second squadron, viz:—

Rear Admiral William H. Emory, U. S. Navy.
Commanding Second Squadron and Third Division.

Louisiana (Flagship)	Capt. Kossuth Niles, Commanding.	16000 tons
Virginia	Capt. Alex. Sharp, Commanding.	14948 "
Missouri	Capt. R. M. Doyle, Commanding.	12500 "
Ohio	Capt. T. B. Howard, Commanding.	12500 "

*The other vessels went to Manila.

Rear Admiral Seaton Schroeder, U. S. Navy,
Commander, Fourth Division.

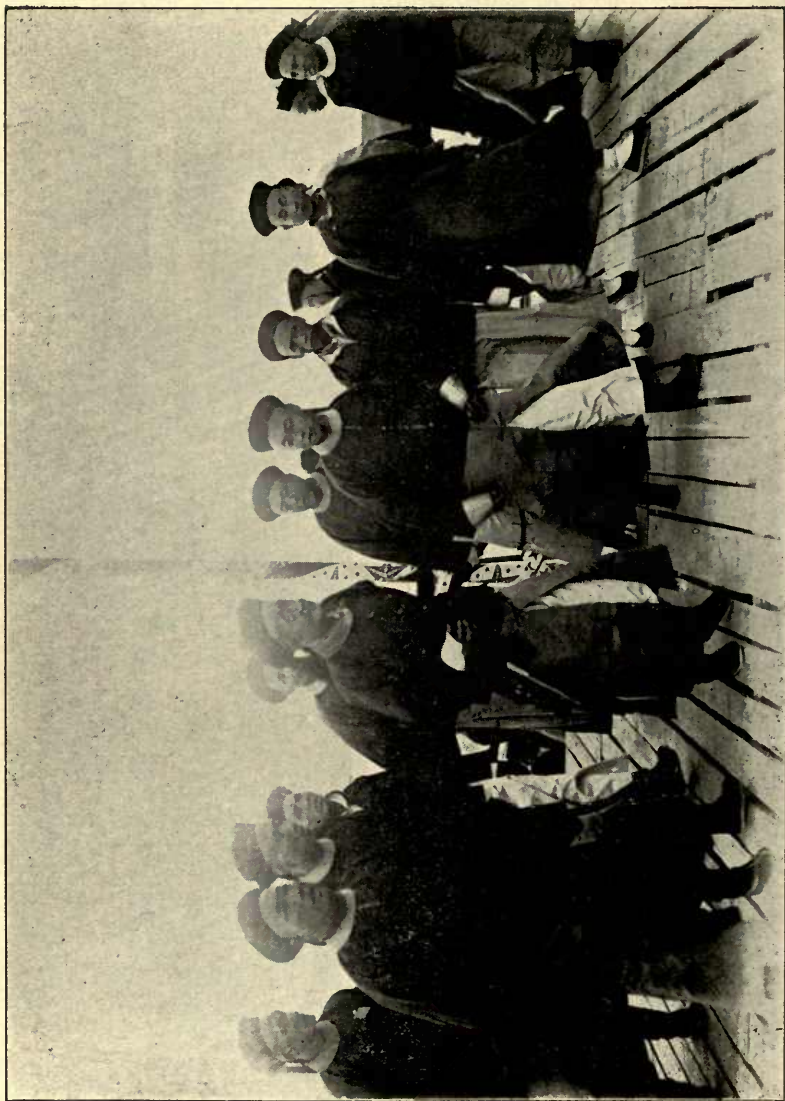
Wisconsin (Flagship)	Capt. F. E. Beatty, Commanding.	11552 tons.
Kearsage.	Capt. Hamilton Hutchins, Commanding.	11525 "
Kentucky.	Capt. W. C. Cowles, Commanding.	11525 "
Illinois.	Capt. J. M. Bowyer, Commanding.	11525 "

The fleet reached Amoy on Friday morning about 9 o'clock, Oct. 30th, 1908 a day later than at first announced because of bad weather experienced on the way from Manila to Japan. The ships were soon anchored in double line in the outer harbor, taking up their position in the order indicated. Just beyond them, as a guard of honor, lay the Chinese cruisers: Hai-chi, Hai-yung, Hai-shen, Hai-chew, Fei-ying and Tung-chi; the gunboats: Yuen-kai Fuh-an, and the Revenue cutter Ping-ching, under command of Amiral Sah.

The U. S. N. collier "Alexandra" and the Supply Ship "Colgoa" were here when the fleet arrived to furnish coal and provisions.

Each one of the American battleships carried from seven to nine hundred men, making a total of something like seven thousand officers and Blue Jackets, a large number to be entertained at such a small place as Amoy. Be it said to her praise every demand was fully met, and a program most admirably arranged was carried out to a most happy and successful termination. That all the efforts made to entertain the fleet were appreciated was evident on all sides.

Just why Amoy was chosen for this high honor by the Imperial Government of China to entertain



this fleet was not announced. Quite likely it was because of the splendid harbor accommodation which this place affords. Certainly none better or more commodious could have been selected.

That the Chinese as a nation took the keenest interest in this whole-hearted demonstration of good will and good feeling towards the United States of America, and intended that the reception should be a national and not a local affair, was not alone manifested by the magnificent money appropriation, but by the men who were sent here as representatives of the Imperial Government to receive and entertain the fleet. The following is a list of these high dignitaries.

1. His Imperial Highness Prince Yu Lang.
2. His Excellency Sung Shou, Viceroy of the Min-Che Provinces.
3. His Excellency Liang Tung Yen, Vice-President of the Foreign Board, Peking.
4. Rear Admiral Sah Chen-Ping, I. C. N., Commander Pei-yang and Nan-yang Squadrons.
5. Major General Hung Yung An, I. C. A., in command of Fukien Division.
6. His Excellency Shang Ch'i Heng, Provincial Treasurer, Fukien.
7. General Sung Tao Jin, in Command of Tenth Division I. C. A.
8. Honorable Ch'ien Yu Taotai and special Commissioner appointed by the Foreign Board, Peking.

9. Honorable Dr. George Mark, Graduate of Tientsin Medical School (Mai Hsin Ch'ien) Taotai and special Commissioner appointed by the Foreign Board, Peking.

10. Honorable Liu Ching Fen, Taotai, Amoy.

11. Honorable Chen Sh'i Chu, of the Staff of H. I. H. Prince Lang.

12. Honorable Tang Kuo An, Interpreter to H. I. H. Prince Lang.

13. Honorable Taotai Tso, commissioned by His Excellency Tuan Fong, Viceroy, Liang-Kiang Provinces.

14. Honorable Taotai Li, commissioned by His Excellency Tuan Fong, Viceroy, Liang-Kiang Provinces.

15. Honorable Taotai Woung, commissioned by His Excellency Tuan Fong, Viceroy, Liang-Kiang Provinces.

16. Honorable Lu Ching Ko, Taotai.

17. Colonel Hsieh Tang Fu, I. C. A., Amoy.

18. Honorable Kuan Yuan Shan, Taotai, Staff of H. E. Sung, Viceroy of Min-Che Provinces.

19. Honorable Cheng Hung Shou, Prefect and Superintendent Likin Office, Amoy.

20. Honorable Lai Hui Huan, Prefect and Director, Military Police, Foochow.

21. Honorable Ch'en Lu I, Sub-Prefect and Acting Marine Sub-Perfect of Foochow.

22. Honorable Niu Ch'ing Fan, Acting Sub-Prefect of Amoy.

23. Honorable Chih Heng Kung, Sub-Prefect, Staff H. E. Sung Chou, Viceroy of Min-Che Provinces.

24. Honorable Weng Li Te, Sub-Prefect and Director of Native Customs.

25. Honorable Tung Ting Jui, Sub-Prefect and Magistrate of the Mixed Court, Kolongsu.

26. Honorable I Chien, Magistrate of Tong-an District.

27. Honorable Wu Ch'i Chun, Circuit Judge of Amoy.

For months before the arrival of the Fleet preparations were begun and carried out on a grand scale to give a fitting welcome to the distinguished guests of the U. S. Navy. For this purpose the Chinese government expended something like a million dollars. That all the plans were successfully consummated was due in a large measure to the executive ability of Commissioner Dr. George Mark. His indefatigable and untiring energy, and his power of grasping and mastering details, so necessary under such circumstances, wrought wonders in spite of some very unexpected difficulties. To our American Consul, Honorable Julian H. Arnold, much credit and praise is also due. He gave a great deal of time, thought and counsel to the work of preparation, and in getting out the beautiful Souvenir Programs, and to other features of the entertainment

innumerable. His was no light task, but it was performed with commendable dignity, and satisfaction.

The Parade Ground over on the Amoy side, covering several acres, near Lam-pho-to temple was selected for the place of receiving the officers and men of the Fleet. Here some fifteen buildings and arches were constructed in the form of a circle. These with their gorgeous decorations of more than ten thousand flags, and flowers, and electricity by night, made a picture that beggars description. Among these buildings was one large pavilion two hundred feet in length, and one hundred feet in width, where the public receptions, dinners, and other entertainments for the officers of the fleet took place. The interior of this palatial edifice was most profusely decorated. Five thousand taels worth of China's choicest silk gracefully festooned the ceiling. Flowers and plants, dwarfed trees and other trees trained in fantastic shapes, some representing flower-boats, deer, men, and pagodas were placed all around this room. Some of these plants were over three hundred years old and were valued at fifty thousand taels. One end of the room was richly furnished with beautiful inlaid black wood tables and chairs, resplendent silk hangings and screens, etc. The whole effect was exceedingly rich and elegant.

There were ten buildings (made of bamboo and matting), each with table accommodations for

three hundred and fifty men where tiffin and dinner were served to the men of the fleet. Usually about three thousand were allowed ashore each day. This number therefore was given *free of all charge* first-class meals at midday and at seven o'clock in the evening.

Here an elaborated program of entertainment was successfully carried out, which consisted of official visits, receptions, luncheons, and dinners; also baseball football and other field sports; presentation of prizes etc. Among the prizes were two golden cups, each valued at \$2.500 Mex.

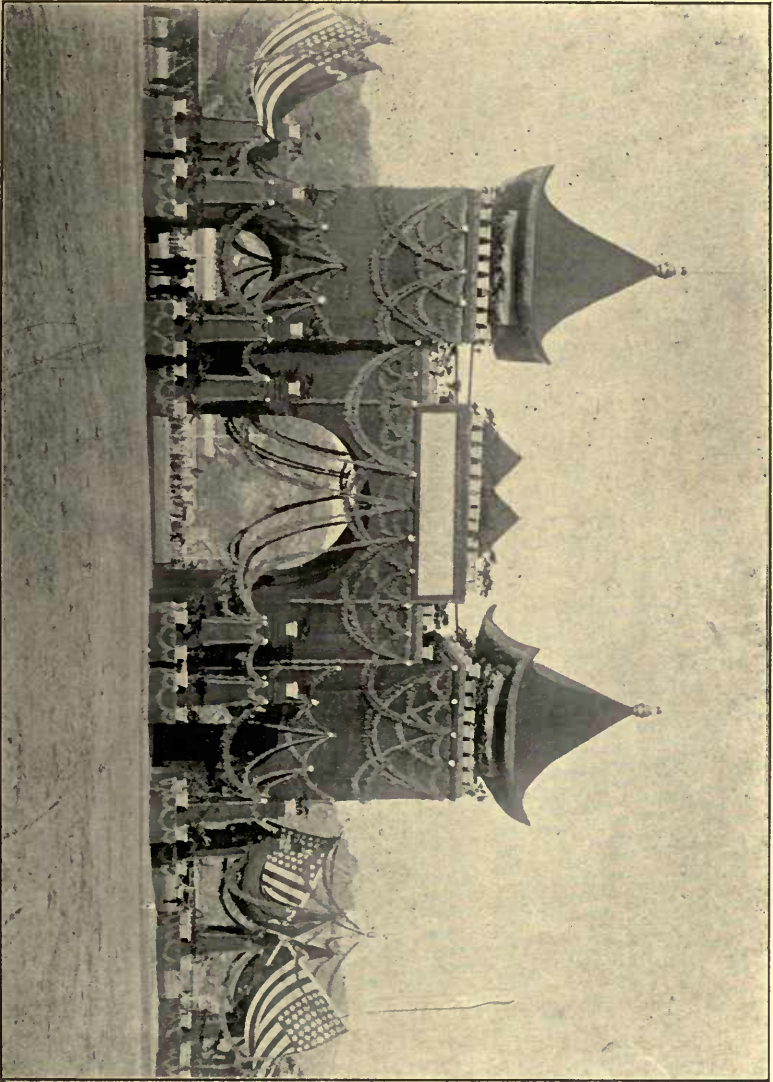
In addition to these there was a beautiful Loving Cup which however was presented later to the officers and crews of the Chinese Navy by Admiral Hubbard during a *visit to this port on the 15th of April 1910.* with the "Charleston," "Cleveland," "Chattanooga" and others. By pre-arrangement Admiral P. K. Ching of the Chinese navy was in port with the "Hai-chi" and "Hai-shen." The Cup of solid sterling silver and of beautiful execution, was made in Philadelphia U. S. A. It stands about eighteen inches high and is something like fourteen inches in diameter. All round the outside are miniature designs in gold relief of the eight battle-ships that visited Amoy in 1908. The inscription, both in Chinese and English, was as follows:—

To the Officers and Crews of the Chinese Navy,
In Recognition of their Courtesy and Hospitality.
Amoy 1908.

At the entrance of the grounds and elsewhere there were lofty towers; one was 100 feet high by 175 feet wide handsomely decorated with bunting and the flags of the two nations. At night these towers and other buildings were illuminated with thousands of colored electric lights in yellow, red, white and blue. These illuminations, with the ships in the harbor, which were always illuminated from seven till ten P. M. afforded a sight of magnificent splendor, which could only be fully appreciated by being seen.

In the center of the circular chain of buildings,—nearest the pavilion and the grandstand, were the football and baseball fields, and fields for other sports. A good wide road led from the jetty (wharf) to the grounds and on up to Lam-pho-to temple. Carriages and horses were brought from Shanghai. Transportation was free to the visitors. The entire length of this road was lighted by electricity at night.

On the 15th of October a most distressing calamity befell the work of preparation, as on that date the worst storm that Amoy had experienced in twenty years broke over this place and vicinity, leaving many ruined houses and much desolation in its path. All the buildings, excepting the pavilion, which had occupied weeks in constructing, were completely demolished and levelled to the ground in shapeless masses of ruins, while the whole place was flooded with water six feet deep.



WELCOME ARCHES.

The electric plant was consequently put out of commission, and at one time it looked as tho there would be no illumination by electricity. All the dynamos had to be unwound and rewound before they could be made to work. Fortunately the German Cruiser "Niobe" was in port with some expert electricians on board who assisted in straightening matters out. With this assistance everything connected with the plant was placed in working order a day before the fleet arrived. Dr. Mark, who had full charge of these preparations, and his assistants, showed some good old Anglo-Saxon pluck by setting to work at once restoring the ruins, tho less than two weeks intervened before the date of the arrival of the ships. It meant a great deal of hustling, which is no easy matter to secure in the East. Fortunately it is possible to secure numbers of workers if not a vast amount of hustling. So the force was doubled, more material secured, and the work rushed night and day, and by the time the fleet arrived all was ready. This catastrophe cost the government about \$200,000 Mex.

Those who knew the port wondered how Dr. Mark could make such suitable arrangements. The beauty, grandeur, and completeness surpassed all expectations. The comfort of the officers and men was complete in every detail. It was remarked, that frequently in other places where the fleet had visited, a man would willingly give up

his opportunity of going ashore to some one else who was more desirous to do so than himself, but here no one was willing to miss the opportunity of going ashore. This was probably due to the fact that the Reception Committee took it in hand to make arrangements for the comfort and pleasure of the enlisted men of the fleet as well as for the officers. This was a marked and most pleasing feature of the visit and it was fully appreciated.

On Thursday morning, Nov. 5th, punctually at eight o'clock, the fleet began preparations for departure. The ships, led by the "Fei-ying" were soon in line steaming away southward. The nearby hills were thronged with people all anxious to join in bidding the visitors a hearty farewell. The demonstration was a rousing one, in marked contrast with that shown on their arrival, when much apathy was manifest. Europeans and other nationals too were more or less distrustful of so many sailors being landed, but before they left only words of commendation and praise were heard. This was due to the appearance and good conduct of the men, who, instead of spending their time carousing and drinking, were found buying presents or occupied in the Y. M. C. A. tent writing letters home to their mothers, sisters and sweethearts. Chinese Admiral Sah uttered these words in praise of the men: "The men of the fleet, whether in sport or otherwise, have shown a most praiseworthy

esprit de corps, and their conduct has been exemplary in every respect." This was the reason for their changed attitude as witnessed in the demonstrations when they were bidden farewell.

Salutes were exchanged by the forts and the ships, while the firing of crackers continued for an hour. Three rousing cheers were given by the crew of each ship as it glided into position. From the flagstaff in the fort floated proudly the Stars and Stripes.

At the farewell dinner given on Wednesday evening to the Commanding Officers and Midshipmen Rear Admiral Emory in responding to a toast said in part: "The fleet has everywhere received a most friendly reception, but nowhere more friendly than in China. The men have greatly appreciated the attention shown them, which has been greater here than elsewhere, with the possible exception of Australia where the people were of the same race. All officers and men feel highly honored by the entertainments presided over by His Imperial Highness, Prince Yu, and have been deeply impressed by his personal interest in every detail, and presence at all functions."

To commemorate this notable event, there has been engraved on the rocks near Nan-P'u-T'o temple (Lam-Pho-to) the following Chinese characters:—

光緒三十四年冬十月

大美國海軍額墨利提督座艦路易森那號乏瑾呢阿號阿海阿號咪率梨號全石樂達提督座艦噉士肯軫號伊令挪意司號肯答機號凱爾利區號來遊廈門我

政府特簡朗貝勒梁侍郎松制軍尙方伯海軍薩提督帶領海圻海容海籌海琛四艦及閩厦文武官紳在演武亭開會歡迎聯兩國之邦交誠一時之盛典是則我國家官紳商民所厚望焉

宣統二年仲秋

中軍叅府蔡國喜
水陸提督洪永安
興泉永道郭道直
厦防分府趙時欄

鑄

候選知府傅政
花翎道銜葉崇祿
侯補京堂林爾嘉
諮議局議員洪鴻儒

宣統二年季春承

大美國東方海軍艦隊哈卜提督座艦差利司頓號可利乏蘭得號察單奴嘎號黑聆那號纒拉路啤司號獻贈銀盃以報歡迎之雅兼作紀念我海軍處亦專派海軍提督程璧光帶領海圻海琛二艦來厦領盃並鳴謝忱用綴數言於石以示不忘云爾

閩厦官紳再誌

***Translation of Inscription Engraved in
Chinese on one of the Rocks at
Nan P'u T'o Temple Amoy.**

On the sixth day of the 10th moon of the thirty-fourth year of Kwang Hsü (October 30, 1908) Admiral Emory with the U. S. Flagship "Louisiana" and the "Virginia," the "Ohio," and the "Missouri," and Admiral Shroeder, with the U. S. Flagship "Wisconsin" and the "Kentucky," the "Kearsage," and the "Illinois," visited Amoy. To welcome them, the Imperial Chinese Government especially detailed H. I. H. Prince Yu Lang, Their Excellencies Liang Tung Yen, the Vice-President of the Wai-wu Pu, Peking, Sung Shou, the Viceroy of the Min-che Provinces, Shang Chi Heng, the Provincial Treasurer of Fukien, and Admiral Sah Chen Ping of the Imperial Chinese Navy commanding the "Hai Chi," the "Hai Yung," the "Hai Chew" and the "Hai Shen," who, together with the Local Authorities and Gentry of Amoy, in order to further the friendly relations existing between China and the United States of America, tendered a reception to the American Fleet at the Parade Grounds and the Nan P'u T'o Temple. This incident is worthy to be counted as one of the world's noted events.

Although we regretted that we had not acquitted ourselves well, as hosts, yet Admiral Hubbard commanding the U. S. Asiatic Fleet came to Amoy

*Mr. Lim, clerk in the American Consulate.

April 15th, 1910, with the Flagship "Charleston" and the "Cleveland," the "Chattanooga," the "Helena" and the "Villalobos," and kindly presented to our Imperial Navy a loving cup as a token of the American Navy's appreciation of the reception tendered them in the year 1908 and as a souvenir for our Imperial Chinese Navy.

To receive this cup, our Imperial Chinese Navy despatched to Amoy Admiral P. K. Ching with the "Hai Chi" and the "Hai Shen."

We, the Officials, Gentry and Merchants, sincerely hope that with this exchange of courtesies, the friendship and good will between the two countries may ever increase. Hence to preserve a memory of this event, this inscription is engraved.

<i>Officials</i>	{	Ti T'ai Hung Yung An.
		Tao T'ai Huo Tao Chih.
		Colonel T'sai Kuo Hsi.
		Sub-Prefect Jung Ting Jui.
<i>Gentry and Merchants</i>	{	Francisco Yap Tico.
		Lin Erh Chia.
		Fu Cheng.
	{	Hung Hung Ju.

Visit of the American Commercial Commissioners.

Two years after the visit of this fleet to Amoy, there arrived in this port on October 1910 a company of Honorary Commercial Commissioners representing the Associated Chambers of Commerce of the Pacific Coast and Honolulu.

They were warmly welcomed and entertained by the Amoy Chamber of Commerce. A well arranged program covering the time they were here, i.e, about ten hours, was admirably carried out.

At one o'clock a banquet was given by the Chamber of Commerce to the visitors and invited guests, on the verandah of Nan-p'u-t'o temple which was profusely decorated with the flags of the two nations and artificial flowers. The Menu cards, beautifully designed, contained more than a list of the good things to be eaten. On the front cover were the Chinese and American flags crossed and bound together by a lover's knot. In the inside was the Menu both in Chinese and English. On the back cover was a copy of the Chinese inscription engraved on the rocks near by, which commemorates the visit of the American Battleship Fleet to this port in 1908. Enclosed within the card was a translation of this inscription and a history of Nan-P'u-T'o temple.

The banquet was enlivened by toasts and some excellent speeches. Toasts were proposed and drank to the President of the United States and the Emperor of China. Addresses were made by the *Tautai* and Mr. Choa Teh-kee, and by President Willis H. Booth and Mr. Furth.

In the afternoon an informal reception was held on the public lawn on Kulangsu, and by six o'clock they were away Southward on the China

Merchant's S/S "Hsin-Ming" which that Company had placed at their disposal down the coast from Tientsin to Hongkong.

The party consisted of a fine body of business men, bankers, manufacturers and merchants; accompanied by their wives; representatives of mining lumber and steel companies; lawyers and editors. One of their objects in coming to China was to create a more friendly relation between the two countries. This apparently has been admirably accomplished. To study the problems of trade, and especially to increase commercial relations between China and the United States was their second object. This too gives every promise of full realization in the near future.

It is not too much to say that they won the esteem and goodwill, not alone of their hosts and the business men of this port, but of all the ports and places where they visited. In every place most elaborate preparations were made to receive them, while officials and gentry vied with each other to do them honor. Everywhere they were entertained in a very sumptuous manner, even royalty could not have been accorded more respect.

At Peking they were received in Imperial audience by the Prince Regent.

To commemorate their visit to Amoy there has been chisselled on the rocks near Nan-p'u-t'o temple the following inscription:—

大美國太平洋各省二十五位商會代表團皆多財善賈爲寰球有名鉅商此次
游歷中國道出廈門 崇祿以岷隼實業均依宇下與

諸君有密切關係因邀廈之商務總會及在籍岷僑擇南普陀寺鋪設會場柬請
地方官紳蒞會歡迎是日也羣賢畢至盃酒談心復承

美領事官安君左右介紹倍加浹洽席間各獻頌詞互相致敬誠一時之盛會也
爰壽諸石以誌感情

宣統二年九月十七日

鷺江葉崇祿謹識

Translation of the Inscription.

Twenty-five representatives of the Chambers of Commerce of the Pacific Coast States of the United States of America, men of great wealth, and business experience, famed the world over as great merchants, on their tour of investigation to China are this day visiting Amoy.

In consideration of the fact that business interests in Manila are under America's beneficent protection, my humble self and other Manila merchants, whose homes are in Amoy, together with the members of the Amoy Chamber of Commerce, have had a hall set aside and decorated at Nan-p'u-t'o Temple for the purpose of a reception. In response to our invitation the local officials are joining us in this reception. A notable company is thus assembled at the banquet being given upon this occasion and friendly intercourse exchanged.

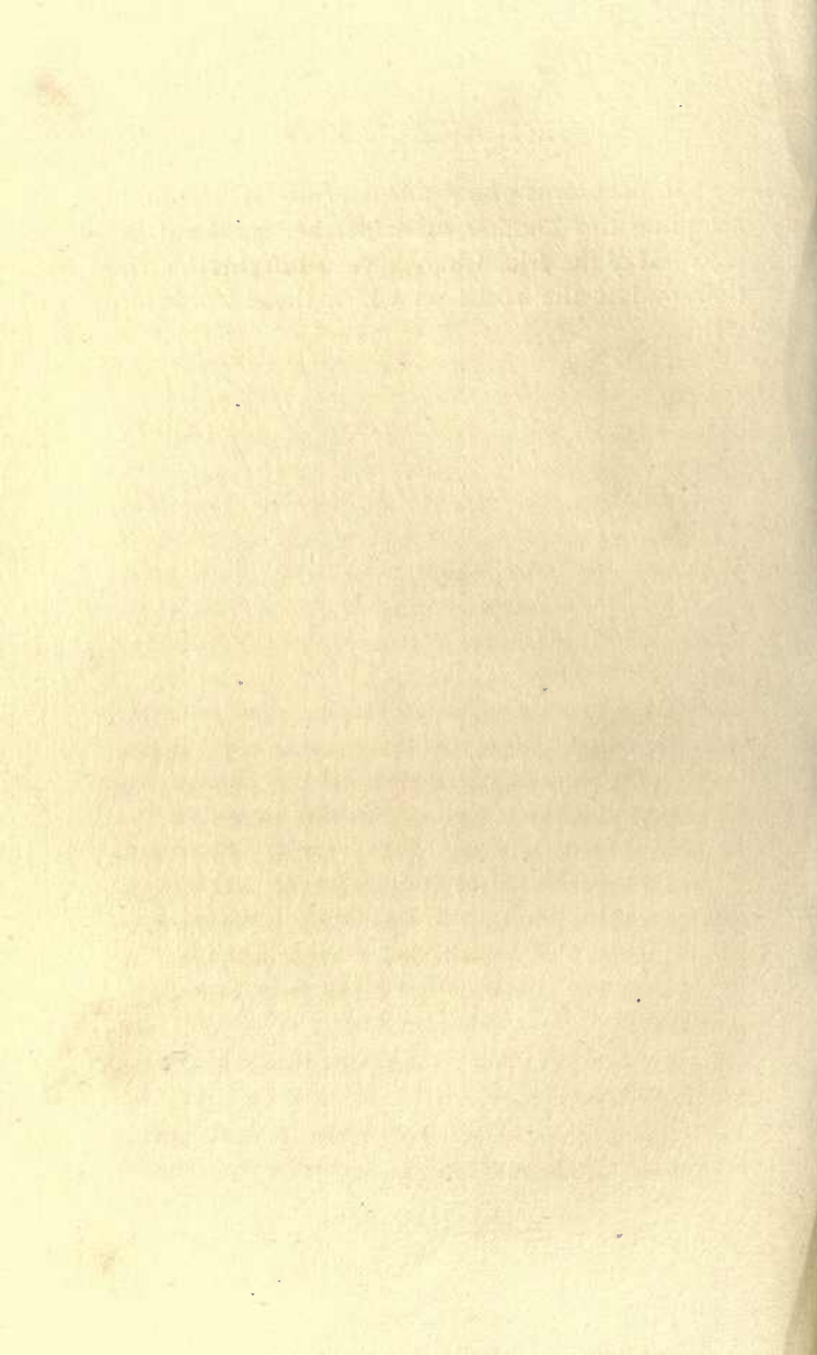
We are indebted to the Honorable Julian H. Arnold, the American Consul, who is acting as intermediary in introducing us to our guests, thereby doubling the friendly feeling prevailing among us. This certainly is an auspicious event.

This inscription I have caused to be carved on this rock in order to commemorate this occasion.

Done this 17th day of the 9th Moon of the 2nd Year of His Imperial Majesty Hsuan Tung (Oct 19th 1910.)

Mr. Yap Ti-co of Amoy begs all kindly to take note.

In the words of President Willis H. Booth, in accepting this another mark of their goodwill, we say:—May the friendship expressed in this inscription outlast the rocks on which these words are written.



CHAPTER IV.

THE DOOR OF AMOY OPENED.

Such an event as the opening of this port, and other ports in China, for residence and commerce, is worthy of further consideration than has been given to it in the preceeding chapter. Hence this chapter will be devoted to this topic.

For many years China was nothing more than a hermit Kingdom. She shut herself off entirely from the outside "barbaric" world. Her walls were high and strong, and every door hermetically sealed against all intrusion of the foreigner, merchant or missionary.

Early in the nineteenth century, the missionaries Morrison, Milne, Bridgman and Abeel began knocking at the barricaded gates of the Empire for admission to preach the everlasting riches of the Gospel of Jesus Christ. But for years they were obliged to confine their labors to the suburbs of Canton and the island of Macao or Java and Borneo, and the bleak and rocky coast of the Empire. In no other places in the vast nation were foreigners tolerated.

This seclusion was persistently maintained until the year 1840.

We can only rapidly glance over a few matters of history to show how this seclusion was finally overcome.

After the expiration of the privilege granted by charter to the East India Company in 1834, and by which they had enjoyed a monopoly for nearly two centuries in carrying on trade at Macao and Canton, the English Government sought to renew these commercial relations in such a manner that all British merchants might have a share of the trade with the Chinese people.

To this end the Rt. Hon. Lord Napier was sent to China to commence negotiations for maintaining trade on a "proper footing." He arrived in Macao, July 15th, 1834, but his mission proved a failure. Others followed him, yet it was not until April 12th, 1837, that England was granted the privileges she sought.

At this time trade was largely confined to traffic in opium, brought here in the first instance probably by Arab traders hundreds of years before, every picul of which was smuggled in. So lucrative had the business become that Chinese as well as foreigners were eager for the extension of its consumption, hence steps were taken to legalize its sale and use. The point at issue therefore in 1840-2 was not so much the introduction of opium as a question of legalizing its use in the empire, or of making its sale a legitimate business.

There were many however, who had the welfare of the nation at heart, who fought to the end both against its further introduction and its unrestricted use in the broad land. From the very first the

Chinese government demonstrated its strong opposition to the drug, and as early as 1729 issued a drastic* edict against its introduction. At times stern measures were adopted for its suppression, such as banishment of offenders and confiscation of the goods. Finally on the 18th of March 1838, a proclamation was issued demanding the surrender of all the opium in possession of merchants, and bonds required that no more should be introduced under penalty of death.

In response 1,037 chests were delivered up, and then, on March 27th, 1839, through Chas. Elliot, the English representative, 20,283 chests, valued at \$11,000,000, were passed over to the Chinese authorities, and an agreement signed by most of the foreign merchants not to trade in opium any more. This whole quantity was destroyed by the Chinese authorities in good faith, and as a noted historian observed, it was "a solitary instance in the history of the world of a pagan monarch preferring to destroy what would injure his subjects rather than to fill his own pockets with the sale." In addition, sixteen persons—English, American and Indian—principal agents in the trade, were ordered out of the country and told never to return again.

But the agreement was never kept, and before the last chest was destroyed, shiploads were on the way and some being unloaded on the defenceless

*Chinese Recorder, August 1907.

shores. And it kept on coming and coming until the two nations of England and China were plunged in a cruel and destructive war.

So far as Amoy was concerned the stirring events of the early forties were prefaced by the arrival in the harbor of the English man-of-war "Blonde" (July 3rd, 1840) with a letter which was to be forwarded from this port to the authorities in Peking. The reception given to this expedition is narrated in an Imperial† edict, of which the following is an extract:—

"Upon this occasion (6th Moon, 5th day, *i.e.* 3rd July, 1840,) an English ship of war sailed into the harbor of Amoy, under pretense, as they said, that they wished for peace. At that time both civil and military officers went forward to impede their landing, and gave them a hearty scolding; they did not permit them to come on shore. Whereupon these rebellious foreigners had the hardihood to change their flag and fire off their guns; and a principal person of the ship, dressed in foreign clothes, but speaking the Flowery speech, came right before our fort, and alternately made use of the most bland and most abusive language. Just then Chin Seefuh acting as major of the central division of the admiral's troops let fly an arrow and hit him right in the hollow of the breast, when he fell dead, and our soldiers in succession firing off their matchlocks shot two of the foreigners who fell into the sea. Chin Shingyuen, acting as colonel, who was

† Chinese Repository, Vol. x. p. 443.

commanding on the occasion, seized a long spear, with which he ran a white foreigner thro the body and killed him; and the people of our warships afloat, and our mandarins and soldiers from the shore, firing off volley after volley of great guns and matchlocks, hit and wounded an immense number of the foreigners, etc., etc., etc." All the Chinese officers who took part in preventing the foreign vessel to accomplish its mission were immediately promoted.

Arrival of the British Fleet.

The next chapter in those troublous times opened with the arrival of the British fleet in the summer of 1841, composed of the following vessels:—

Bentinch.	Blenheim.	Druid.
Queen.	Marion.	Cruizer.
Phlegethon.	Nemesis.	Algerine.
Columbine.	Modeste.	Pylades.
Wellesey.	Sesostris.	Bionde.

There were* two 74s and seven other ships of war, four steamers, twenty-three transports, and two other vessels, carrying in all 3,500 troops, under the joint command of Sir Hugh Gough and Admiral Parker. Four days after leaving Canton the whole flotilla dropped anchor in the harbor of Amoy, Aug. 25th, 1841. The British forces had not been unexpected, and extensive preparations had been made for their reception.

* William's Middle Kingdom Vol. II

“Every island and protecting headland overlooking the harbor had been occupied and armed, and a continuous line of stone wall more than a mile long, with embrasures roofed by large slabs covered with earth to protect the guns, had been built, and batteries and bastions erected at well-chosen points.”

The following* ultimatum was issued on Aug. 26th, 1841.

To his excellency the admiral, commander-in-chief of the naval forces of the province of Fukien:—

“The undersigned, Sir Henry Pottinger, Bart., her Britannic majesty’s plenipotentiary, Sir William Parker, commanding in chief the naval forces, and Sir Hugh Gough, commanding in chief the land forces of the British nation in these parts.

There being certain differences subsisting between the two nations of Great Britain and China, which have not been cleared up, the undersigned plenipotentiary, and the commanders-in-chief have received the instructions of their sovereign, that unless these be completely removed, and secure arrangement made, by accession to the demands last year presented at Tientsin, they shall regard it as their duty to resort to hostile measures for the enforcement of those demands. But the undersigned plenipotentiary and commanders-in-chief moved by compassionate feelings, are averse to causing the death of so many officers and soldiers as

* Chinese Repository Vol. XI Pg. 155.

must perish, and urgently request the admiral commanding in chief in this province forthwith to deliver the town and all the fortifications of Amoy into the hands of the British forces, to be held for the present by them. Upon his doing so, all the officers and troops therein will be allowed to retire with their personal arms and baggage, and the people shall receive no hurt: and whenever these difficulties shall be settled, and the demands of Great Britain fully granted, the whole shall be restored to the hands of the Chinese.”

(Signed)

HENRY POTTINGER,

Her Majesty's Plenipotentiary.

WILLIAM PARKER,

Rear Admiral.

HUGH GOUGH,

Major General.

No recognition of the ultimatum being taken the battle was begun at * one o'clock on the same day. For a time the struggle was fierce, and notwithstanding a continuous cannonading from frigates and steamers,—in all more than 24,000 rounds of shot and shell being discharged for many consecutive hours, no perceptible impression was made upon the fortifications. Another marvellous thing was that in spite of this bombardment only about forty lost their lives. Probably the place would not have fallen had not the English landed a force and attacked the place from the rear.

* Chinese Repository Vols. X and XI.

“At one o'clock the Queen and Sesostris stood in for the east end of the long battery, and the Blonde and Druid and Modeste for Kolongsu. The Sesostris fired first. It was returned. The Queen then commenced. The batteries on all sides soon opened. The Bentinck gave the soundings for the Wellesley and Blenheim, in front of the long battery, distant 400 yards. The Chinese endured the fire right manfully, standing to their guns till they were shot down by musketry in the rear. “The batteries were never completely silenced by the ships' guns, and, it is believed they never would have been.

“It was nearly 3 p.m., before the 18th landed, accompanied by Sir Hugh Gough and staff. . . . The flank companies soon got over the wall driving the enemy before them. . . . killing more men in ten minutes than the men-of-war did during the whole day. . . . The troops passed thro the southern suburbs mounted the heights between them and the chief town, where they bivouacked for the night, and entered the citadel the next morning.” Thus fell the boasted strength of Amoy.

“All the arms and public stores, consisting of powder, wall-pieces, gingals, matchlocks, shields, uniforms, bows, arrows, spears and other articles found in great quantities were destroyed; 500 cannon were found in the forts.” The Chinese forces were estimated to be 8,000 troops and 26 war junks, one two-decker, built on the foreign model and carrying 30 guns.

Leaving a detachment of 550 soldiers under Major Cowper on Kolongsu, and three vessels the *Druid*, *Pylades* and *Algerine*, detached from the fleet, to guard the place, the flotilla left for Chusan.

“Kolongsu was not evacuated before March 1845, after the payment of the fifth instalment of the indemnity,” it being a stipulation made at the Nanking Convention that Kolongsu (and Chusan) “should be held by Her Majesty’s forces until the money payments and arrangements for opening the port to English merchants were completed.”

The affairs of nations as well as of individuals are in the hands of and under the control of the Great Ruler of the Universe. He maketh even the wrath of man to praise Him, and out of this strife and commotion He wrought good. Canton, Amoy, Foochow, Ningpo and Shanghai, by the Convention of Nanking, Aug. 29th, 1842, were opened for residence and commerce, and for the introduction of the gospel, whose messengers have ever since proclaimed far and wide in this empire peace and good will and salvation thro Jesus Christ the Son of God.

By the Treaty of Tientsin, made in 1858 and ratified in 1860, ten new ports were opened in China, among them being *Tamsui,* Taiwanfoo, Swatow, Chefoo and Tientsin. In 1878 there were twenty-one ports opened for trade, and permission granted to all foreigners (1860) to travel with passports.

†Now Japanese territory.

Other treaties and edicts or arrangements followed until in nearly every province we find one or more places open for foreign residents, for holding of property, and for trade. (See Appendix).

CHAPTER V.
**THE PEOPLE, CHARACTERISTICS AND
CUSTOMS.**

It is not the purpose of the author to enter into any lengthy discussion of the ethnological or ethical matters connected with the people of this district. It is too complicated a subject to treat with any degree of satisfaction in a single chapter; nor will it be required in a book of this nature.

The Hak-kas. (客家)

We will do well by noticing first of all, tho briefly, the Hak-kas. Tho only a few in the north-western part of the Amoy district, they form a distinct class by themselves, having their own dialect, customs, etc, while amenable to all the laws of the land in which they dwell. They form a kind of colony occupying a triangular wedge-shaped piece of land bordering on the three provinces of Kwangtung, Kiang-si and Fukien. The larger number (said to be 5,000,000) live in Kwangtung, but as one point of the triangle extends up or across into Fukien large numbers are found in the Ting-chow prefecture, which not so many years ago formed a part of Kwangtung. The Hak-kas are also said to dwell in Kiang-si and even in Chekiang.

The name means *stranger* or *guest* and they are spoken of in the Amoy dialect as Kheh-lâng (客人) signifying that they came from other parts.

It is believed that their original* home was in North China, probably in Shantung, from whence they were driven southward during three *persecutions, *first*, at some time during the Ts'in Dynasty (B. C. 249-206) when they fled into N'ganhwei, Honan, and Kiang-si; *second*, during the Sung Dynasty A. D. 419, when they scattered among the mountains of Kiang-si and Fukien; *third*, in the time of the Sung Dynasty A. D. 620, when they were swept further South into Kwang-tung where they have settled down in large numbers.

They have been called *highlanders* and *hill-men*, and sometimes *squatters*, and are found in the hill portions of the provinces already named,—not so much from a matter of choice, but because all the plains were occupied before their arrival. They simply took possession of these places, *squatted* upon these mountainous lands. Being mountainous people they are sturdy and of strong build; they are manly, independent, and less polished—tho bolder than their neighbors on the plain. When they go abroad, which many do to the Straits Settlement and elsewhere, they become very influential and wealthy. Coming from a part of China where education was more valued they retain their literary habits as far as their poverty allows. They seem to have more leisure to smoke their long pipes and read books, at least they make time to do so. It is said that they have

*Comprehensive Geography of the Chinese Empire.

more educated men among them, in proportion, than is found among the Hok-los (福老). The Hok-los estimated at 3,000,000* are emigrants from Fukien and form the principal part of the people in the Swatow district. Their language is very similar to the Amoy dialect, making it possible for the people of Swatow and Amoy to understand each other fairly well.

The Native Chinese. (本地)

But to turn our attention to these 10,000,000 (estimated) inhabitants of this southern part of Fukien, what shall we say of them? They are a part of a wonderful people, and it is the testimony of many that the longer one lives among them the less he knows about them. That may seem very paradoxical, yet truer word was never spoken. Their ways are not our ways, and there is no more difficult task than getting at their view point of things. If we could only do that, we would probably understand them better.

The Chinese have a way peculiarly their own of going at things. We are not criticizing it, but it is a certain kind of diplomacy which is entirely contrary to all methods of the Occident. They have a way of looking round corners, so to speak, rarely straight ahead. Seldom will they approach a subject directly, but they proceed to do so by going in a round about way. A person may visit

*Comprehensive Geography of the Chinese Empire Pg. 344.

you with a definite purpose in view to speak about a certain matter. The chances are that he will talk away upon every other subject he can think of, until he is about to depart when fortunately he is reminded of the one and only thing which brought him to your abode. As many of their thoughts can only be expressed in English by circumlocution so it would seem that they can alone approach certain matters in this way. There is one pleasing feature about this, no one can be abrupt under such circumstances.

One hears all kinds of comment upon the deceptiveness of the Chinese and yet in business circles, the commercial world, they have the reputation of being the most straightforward and conscientious merchants in the whole Eastern hemisphere. This holds true here in Amoy.

The business of the country for competition, respectability and honesty will compare favorably with that of other countries of the West; and it is far above that of other countries of the Orient, confessedly so. You may always depend upon the man with whom you may be dealing to deliver the goods. No matter how much they may lose in the transaction the Chinese have the reputation of fulfilling their contracts every time to the letter.

The people of the Amoy district are industrious. Idleness is not conspicuous. In every town, village, and hamlet, of this district the hum and whir of traffic, and the wearisome hours of toil never

cease,—except for one or two weeks at Chinese New Year, which occurs generally Early in February. A day of rest, a Sabbath, is an unknown day to many millions in this region.

We are not saying that the Chinese put as much force and energy in their work, nor accomplish as much in the same time as an American or European does, for probably one foreigner accomplishes as much in one day as three Chinese would. And perhaps the love of it does not actuate them to the same degree as is found in the West. Nevertheless there can be no question about their being toilers, and naturally industrious. Nor do we believe a paid laborer in China is any lazier, or any more anxious to quit work on the moment, than the average workman in the West.

But there is one very conspicuous difference: an unmistakable evidence of lack of pride in the *perfection* of their work. Very rarely, if ever, will a Chinese workman admit that a piece of work is not well done, whatever the flaw may be. He will back it up with a word that covers a multitude of sins: Chha-put-to* (差不多). There is no room for argument after that. This national defect is by no means confined to workmen, but it touches all phases of life.

However we have faith to believe, that under Christian influences, it is undergoing a change.

*Nearly correct; it will do.

Not alone among the laborers, farmers and merchants are these evidences of industry manifest, we see them among the scholars also. Failure to obtain a coveted prize never baffles or discourages the indefatigable competitor. In some cases the contest continues a lifetime with the prize never won. For example at a single prefecture* 10,000 candidates presented themselves, under the old regime, at the regular examinations. Among them were found the grandfathers, sons, and grandsons, all competing for the same prize, *i.e.*, the same degree. In 1889 the Governor General of Fukien reported that at the autumnal examination in Foo-chow there were nine candidates over eighty, and one over ninety years old. At still another, thirty five competitors were over eighty and eighteen over ninety. Such indomitable perseverance along educational lines, tho sadly misdirected, has been seldom witnessed outside of China. If ever her educational methods conform to Western ideas, which are coming to be more and more recognized by the Chinese as superior to their antiquated system, Chinese scholarship is destined to take first rank.

Nor have the Chinese of South Fukien been inconspicuous in scholarship. Some of them have occupied and do occupy high and responsible positions in national life in recognition of such attainment. Just to speak of two or three. Mr. Chiang Ch'un-

*Examinations were held regularly at Chuan-chow, Chang-chow and Chang-pu.

lin one of the foremost reformers of his time is a native of Eng-chhun. The Vice President Tân Chi-lin of the *Fukien Provincial Assembly, which met for the first time on the 14th of October 1909, is a native of Chang-chow, and a Christian. Another, Dr. Lâm Bân-khèng educated in Edinburgh, a brilliant scholar and a physician in Singapore for a number of years, has recently received appointment as Medical Delegate of the Imperial Chinese Commission to the International Hygiene Exhibition at Dresden. He has also been appointed Inspector General of Government Hospitals, and Medical Advisor to the Ministry of the Interior of the Chinese Empire.

We might add the name of still another man, Dr. Chiu Mô-se of whom this place may well be proud. About 1901 he went to England and after completing his Arts and Theological courses at Bradford College he proceeded to Germany, where, in the Berlin University he received the degree of Doctor of Philosophy.

* Constitutional government was first mentioned in 1906. (See review of edicts in the "Recorder" 1907, 1908.) Provincial parliaments were settled and constituted in 1908, and a National Senate in 1910; this was composed of about 200 members, one half being elected by the people and the other half appointed by the government. The *inaugural meeting* was held at Peking the middle of September, but the *formal meeting* took place October 3rd 1910.

In the Spring of 1911 a Cabinet, composed of ten ministers, besides a President and two Vice-Presidents, was formed. A National Parliament is promised in 1912 or 1913, i.e., the 5th year of Hsuan-Tung. This is three or four years in advance of the original scheme.

Last year (1910) he returned to England when he was ordained at the Congregational Church in Guildford. Recently (1911) he arrived in Amoy on his way to Peking where he has accepted the chair of Professor of Philosophy in the University of Peking. He returns a loyal Christian man, strong in the faith, and with a purpose to devote much of his time to active and positive Christian work.

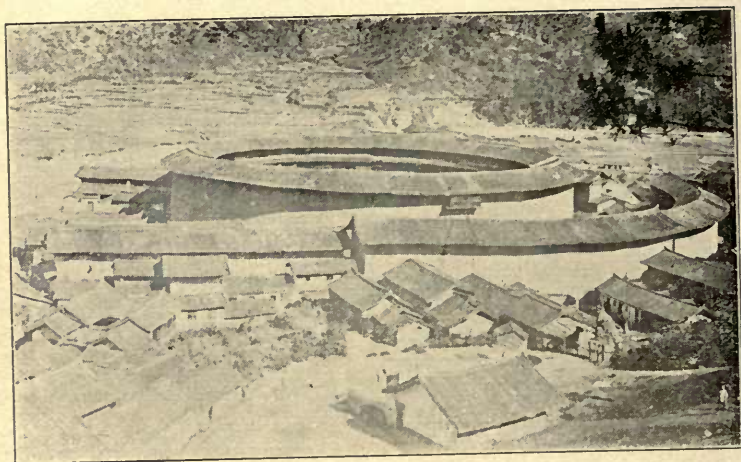
The people of this district have readily adopted the new (Western) methods of education, and have opened many schools under the new regime. Complete statistics are not at hand, but in 1908 the author succeeded in obtaining reports from 83 Elementary Schools with 3188 pupils; 8 Middle Schools with 763 students; and 3 Normal Schools with 156 students, which have been established in this district either by the government or gentry. Undoubtedly the real number of schools and students far exceed these figures given here, but these are sufficient in themselves to indicate what is taking place. It is estimated that there are in all schools, i.e., under Mission, government, and gentry supervision, over 10,000 students in this district, showing that Amoy is moving forward in modern educational matters.

The Passing of the Queue.

The one thing above all else that has distinguished the Chinese from all other races is the



CHINESE VILLAGE HOUSE.



A COUNTRY "LAU:" CLAN RESIDENCE.

queue. After the Manchus had conquered the nation in 1644 this badge of subjection as we all know, was forced upon them. To have removed it at any time up to 1910 would have been considered an act of rebellion, punishable by decapitation. But customs change, and time changes many customs. It is no longer looked upon as a matter of rebellion to remove the queue. While it is true that up to the present time no edict has been formally issued on the subject, yet it is generally known that the cutting off of the queue has the tacit approval of the throne.

With this understanding quite a number have already in and about Amoy removed them, tho not all have adopted foreign dress in doing so. It has not however by any means become universal in this district, but that it will become more and more so there can be no doubt.

Marvellous changes have taken place in this great nation, and many more will follow, but can any one conceive of any other more significant than this in regard to the queue?

As a general rule the Chinese are not considered very humorous or happy individuals, perhaps not at all. To look at their stolid, immovable features one might easily imagine that such a thing as a humorous or happy thought never disturbed their mind for a moment. But they are very humorous just the same, and can appreciate a joke just as well as others can. The following will illustrate the point, and are characteristic.

A lady was in need of a house boy, and more particularly a Chinese house boy. So she visited the bureau where such articles could be secured and made known her wants. After the usual exchanges of courtesies between the lady and the proprietor, a lad was called up from the back part of the shop and presented to the lady and recommended as one able to fill the place. The lady feeling satisfied that he was the boy she was seeking, engaged him. After all was settled she asked him his name. He replied: Samuel John Long Sim Fung. "Oh" said she, "I will call you John." Naturally the boy was curious to know the lady's name, so he asked her what it was. She replied: "Elizabeth Van Rensellar Knickerbocker Jones." "Oh, I will call you Lizzie" replied the lad.

On one occasion a Chinese subject in America was once arrested and brought before a judge. The judge was inclined to be very gruff and thundered out his inquiries in such tones as to make the foundations of the house to tremble. The prisoner on the other hand was as meek as a mouse, and with a voice just about as loud. The contrast between the two in this respect was laughable enough in itself. "What's yer name"? thundered the judge, "Sam Ling-sang," squeaked the feeble trembling sinner. "Where yer live"? "My lib on East side." "Married"? "Yep." "Who yer marry"? "My mallee a woman." "Of course yer married a woman, who ever heard of any one ever marrying anybody else." "My hab sister once mallee a *man*."

Losing Face.

There is one feature of Chinese life, or custom, which is decidedly characteristic, in Amoy as well as elsewhere, it is known as "face." The best definition of the term will be discovered in its explanation. It is something by which a man's reputation stands or falls, and upon which his position in society depends. The principle of the thing is a hard one for Westerners to comprehend. For instance the matter of etiquette has no place in its codes. Such a thing as apologizing for a breach of conduct, confessing or acknowledging a wrong, however gross or flagrant it may have been, is simply inconceivable. More than this, a man may be a thief, a liar, or guilty of many crimes, and these may all be gossiped about most freely, and still, so long as he escapes actual detection in these things, no one is bold enough to question his position in society. He has not lost "*face*."

But let him be caught, or these things proven against him; or perchance let him voluntarily confess his wrongs (as some have, under the power of Christian influences, been moved to do) and he becomes an outcast immediately. *He has lost his face*. His position in society has gone, and all look upon him with scorn. Not that any one of them would pronounce stealing, cheating, or lying a crime, but the crime lay in being caught, or in confessing it. There is not so much disgrace in stealing and lying *per se*, but it is an unpardonable disgrace to be

caught in either or acknowledging the one or the other. A man, it would seem, would rather lose almost anything in the world than to "lose his face."

The question of "face" however is not confined alone to these glaring faults, but there are other fields where it may be discovered.

The teacher loses face when his pupils fail to pass their examinations; and there are those, who, rather than lose face, will see to it that their students are advanced or their diplomas presented when not much work has been done to merit or warrant such action. (But there are some others beside natives, who in their eagerness after a high enrollment on their school registers have been afflicted in the same way).

It places men sometimes in awkward and unenviable positions. During a drought in a neighboring city, a certain priest made a prediction that rain would fall on a certain day. So absolutely sure was he of this that he made the announcement that if it did not rain on the day specified he would offer himself a human sacrifice. The day came but no rain. True to his word rather than lose face, he committed suicide on his own self-constructed pyre. He had *saved* his "face."

Physical characteristics.

The Amoy people are not physically strong in appearance. They are less robust, shorter, and of lighter build than the people of the northern provinces. But they are wiry, hardy, and enduring.

A great many old people are found among them. Still there are only a few octogenarians, and rarely is a nonagenarian to be seen. Among the poorer classes, especially the "coolies," not many reach old age—plague, cholera, fevers, dirt, opium, filth, vice, and ignorance, cut them down, and they fall by the thousands every year like grass before the reaper's knife. All these things most effectually prevent old age.

Diet.

Their principal diet consists of meat, fish, fowl, pork, rice, sweet potatoes, pickled vegetables, fresh vegetables of many kinds, vermicelli and fruits. The abundance of these things, or their sparsity, on the table will depend wholly upon whether a family be rich, well-to-do, or poor.

Foot-binding.

The horrible custom of binding the feet, commencing when the child is about three years old, prevails here as elsewhere in the eighteen provinces. Fortunately this cruelty and suffering is being constantly diminished. Each year marks the advance made by the Anti-Footbinding Society against this inhuman practice. The prediction may be safely made that before many decades pass this mutilation and deformation of natural and God-given feet will entirely cease.

Infanticide.

To what extent infanticide is practiced in this district is difficult to determine. It cannot be

extensively practiced or we should hear more about it. That many little female babes are strangled at birth and not allowed to live there can be no doubt. But such crimes are less frequently committed in these days than they were fifty, or even twenty years ago. The Law: "Thou shalt not kill;" and the Gospel: "for of such is the Kingdom of heaven," have been sounding the message of life into the hearts and homes of this people in such a way as to make these fathers and mothers accept these little girls as precious gifts, not as unwelcome burdens. And when this evangel is everywhere heard, these lives will be precious in the homes of all.

Classes.

As in the countries of the West there are the Chinese gentleman and the scholar, the unlearned and the ignorant, plus the *coolie*. They who would bunch them all together without distinction make a serious blunder; and they who declare they are all alike go grievously wrong.

Fortunately there is no such distinction as *caste*, altho sharp contrasts prevail everywhere in this district. The different grades of society are open to all excepting barbers and fortune tellers, these are ever debarred from becoming mandarins.

The Chinese divide themselves into scholars, farmers, workmen and traders. Just as good a division would be (1) the aristocracy, (2) the merchants, (3) the farmers, and (4) the laborers.

(1) In this class are included the Imperial family, the royal family, the mandarins and the literati. There are none of the two former in Amoy but plenty of the two latter living in this district. Their houses are very pretentious, frequently covering considerable space.

They are built in suites arranged around open courts, some to accommodate the numerous wives (for a Chinese may have as many wives as he can afford, tho only one is his real wife), others for guests according to their rank, others for secretaries and teachers, and still others for retainers and servants. While the architecture is very simple yet the houses, built of brick or stone, are sometimes exquisitely decorated with carvings and paintings both within and without.

For furniture there are highly polished carved chairs, hard and uncomfortable. Tea tables are arranged about the room, conveniently placed for two persons. One side of the room is occupied by a high mantel with various ornaments, before which is placed a correspondingly high lacquered table. This table serves as the household shrine upon which offerings to the idols are made. There is also the dais richly canopied and decorated where the host receives his guests of honor. The walls are adorned with scrolls and banners inscribed with choice sayings of China's greatest sage, or perhaps phrases lauding the virtues and renown of the family. In these purely oriental homes there

are no carpets, but tile (a thin brick) floors prevail. Light is sparingly admitted. The windows are so small that only a little light can get in.

(2) For convenience we will group the merchants and farmers under the one general head of the middle class. To the former belong the bankers, manufactures, shippers, and clerks; to the latter the tillers of the soil. To this class also belong the artisans, skilled workmen, and contractors.

The homes of the merchants, especially of those who have been abroad, are more like the homes of foreigners than any others. Some of them have purchased foreign built houses on Kolongsu, furnished in foreign style and foreign in many details. Kerosene lamps take the place of the *teng-he* (燈火) a tallow-dip affair. The innovation of using lamps and kerosene oil is well-nigh universal in this entire district. While they are not rich as a class, still some of the merchants and bankers and business men (some retired) may well be termed "merchant princes."

The homes of the farmers are often far from inviting. Usually they are most unhomelike. This may be due to the fact that there are no barns in this part of China and therefore the home has to perform the function in many instances of both house and barn.

In the interior, in western districts, some of the Chinese houses are built in complete circles,



“THE SOUTHERN SENTINEL” 南太武

each forming a small village in itself. They are called "*lau*", a kind of compartment house. Occasionally you see one of massive proportions, being in some instances 600 feet in circumference, 60 feet high, and with walls 10 feet deep. There is but one door for the occupants to go in and out. As many as 600 live in this kind of a *flat*. Up in the northern districts these *laus* are built in the form of a square and are four stories high.

This great middle class we consider the backbone of the nation, and the hope of the Christian Church in China. It is of this material, thus far, that our Amoy churches are composed. In passing we cannot refrain from saying just a word in regard to the liberality of these Chinese Christians. The members of the native churches of the three Missions in Amoy, viz: The American Reformed, English Presbyterian, and London Missionary Society, contribute annually in round numbers for the support of their churches the sum of \$50,000 Mex. That is a princely sum, and taking all things into consideration, *i.e.*, wages, avenues of industry, etc., etc., it is easily equal to a contribution of \$500,000 in the United States or England.

(3) In the laboring class are included the carters, coolies, farm-hands, wheelbarrow men (none about Amoy however), chair-bearers, boatmen, runners and barbers. Their homes are simply wretched. We will not attempt to describe them. If one wishes to witness poverty, misery, and filth, in

grossest form, let him visit the dwellings of the poor in Amoy. They are made up of bare walls, mud floors, and cheerless gloomy rooms. The domestic animals in America are many, many times better housed than they.

Fukien. The Meaning of the name.

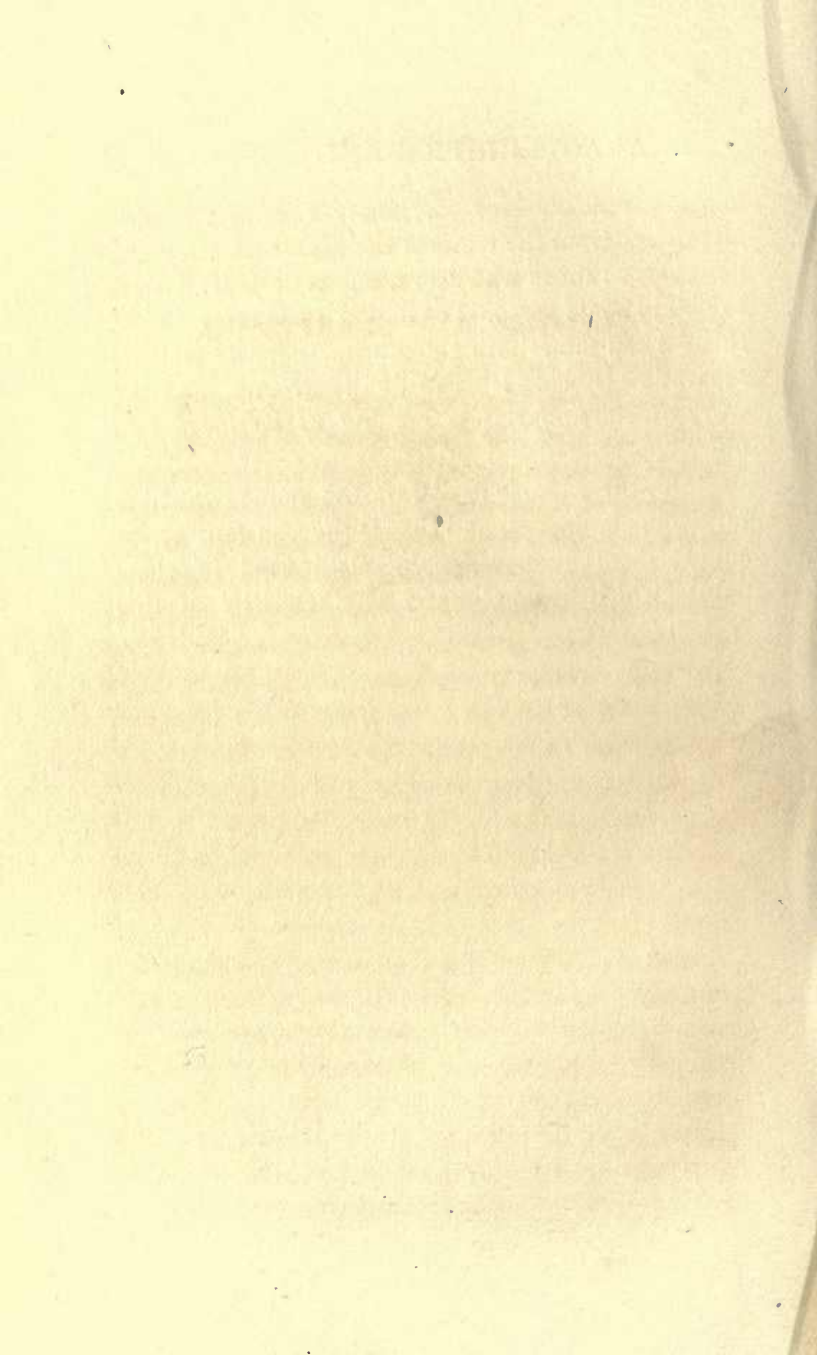
The name Fukien, which means "established happiness," in a large measure characterizes the people of this district. I think we may safely go further and say that this is true of the whole province. What we mean is this: they are not antagonistic to foreigners. The attack upon the two foreigners (business men) at Tong-an in June 1906 might prove the contrary, but the reasons for that assault have never been fully demonstrated. If they were it might put a different aspect on the matter.

With the exception of a few occasions, the Chinese in these parts have never exhibited any opposition to the stranger within their gates. These occasions were due more to political events than to the disposition of the people. These events, some of which will be considered elsewhere, were: The Taiping Rebellion (1850—1864); the War with France (1884); the War with Japan (1894); and the Boxer Movement (1900).

While we have no desire to give the impression that foreigners have gained the full confidence of the entire people of this district, or that the presence of the missionaries among them is entirely

above suspicion—for the natives cannot banish altogether from their minds the idea that they are here, not as those who serve, but as those who come to obtain some personal or national advantage,—yet this we can unhesitatingly affirm, that the wall of separation is being levelled to the ground, and the work of missionaries is coming to be more and more appreciated and prized.

But there is one aspect of the name which is far from significant, and that is the constant strife among themselves, especially manifested in clan-fights, which are peculiarly characteristic of this region.



CHAPTER VI.

CLANSHIP AND CLANFIGHTS.

Not the individual, not the individual family so much, but the clan (numbers of families) appears to be at least the predominating characteristic element in the national life of this part of China. (Fukien and Kwangtung Provinces). One needs to reckon with this element in arriving at any true conception of the national life of "this despotic, and in some aspects democratic people" of these two Provinces—*we are not speaking of other parts of China*. While it is common to all parts of China to have whole villages or neighborhoods composed of families of the same surname "the various branches of the original stock, like the limbs of the banyan tree, taking root around the parent trunk", yet here this characteristic seems peculiarly intensified to a higher degree than elsewhere in this entire nation.

In this way not only kindred feelings and peculiarities remain fixed, but old animosities of days long passed are effectually preserved unchanged by the lapse of time or distance, now and then breaking out into fierce fights at home or abroad with the slightest provocation. The clan, therefore, is not only a powerful factor in the national life, but a most disturbing one as well.

It might be well to pause here for a moment to consider the government of the villages and smaller towns of China, as it has an important bearing on the matter in hand. For the most part China is made up of villages wherein the central or provincial government representative has very little or nothing to say. Perhaps in many instances there may be no such official present at all. These villages have a government of their own, composed of a headman and a force of policemen to control the *imperium in imperio*. The headman, tho limited somewhat in power, yet possesses supreme authority in his sphere of action. He is chosen by the members of the village where he resides, and as the villages are for the most part made up of one clan, the most powerful or most influential man is chosen. He usually receives a salary of about \$300 Mex. per annum, and holds office so long as he satisfies the people. He may be deposed at any time and *another general election ordered*, or another substituted in his place "by the consentaneous voice of the principal persons in the place." This is all accomplished, whether by election or substitution, without much electioneering and the strife so common in other countries, as the man to be chosen attains office more on account of his standing in the community than otherwise. Hence the election becomes more a matter of formality than an exciting contest of candidates after office.

The official thus elected to be sure has limited powers, yet custom has endowed the office with some considerable degree of authority and responsibility. He has the control and authority over all the petty affairs of the village and can inflict punishment in many cases. Under him is a force of policemen to carry out his decrees or to enforce his commands. So much for this form of government, an *imperium in imperio*, merely to indicate how by such a system these clans are all the more closely cemented together, and how in this way they become a greater fighting power at the time of the outbreak of old feuds and animosities, which we may now pass on to consider.

Clanfights are distinctively peculiar to the two provinces of Fukien and Kwangtung. Of the two, probably the former holds the record for the greater number of battles and disturbances. In Fukien the occasions are rare when there are no hostilities taking place somewhere, tho the *casus belli* may be of greater or lesser significance. If it can be written in a sentence, such a state of affairs simply means here that, instead of proceeding in the regular way in the courts of justice (or *injustice*) before the mandarins, the people elect to fight out their disputes and misunderstandings on the bloody field of battle. Such a condition existing in the national life may indicate either a weak and neglectful central government, or the low moral state of the people, or both. Their suppression, and the establishment of courts

of justice, where real justice could be assured, would be the greatest economy and blessing that Fukien and K'wangtung could receive. The adoption of Christianity would undoubtedly bring about such a change; and we firmly believe no mere human power can.

Replies received from nearly all the eighteen provinces reveal the fact that clanfights exist in none of the other provinces as in Fukien and K'wangtung. If in one or two others they exist at all, it is in a very modified form and on very rare occasions. While it is a condition in nowise to be proud of, yet nevertheless in this matter of clanfights, these two provinces differ from all the others. Nor is this the history of a few years we refer to here, but for the past one hundred years the records bear testimony to this unwholesome and uncivilized state of affairs. In the K'wangtung province there seems to have been some abatement of the evil, but no such evidence can be found so far as Fukien is concerned.

As an illustration showing how these feuds and animosities are handed down from generation to generation the following may be cited. More than seventy years ago, two* families named Chung and Chuy near Whampoa, K'wangtung, became involved in a fight the origin of which could not be traced, but it is supposed to have been caused by the "real or imagined wrongs suffered by one of the ancestors

* Chinese Repository Vol IV Page 412.

of the Chung (family) from the hands of the more powerful Chuy (family). After many vain attempts of the former to avenge himself, on the near approach of his death he bit off his own finger, and with the blood wrote the wrongs which he bequeathed as his chief legacy to his posterity, charging them to exact to the full debt of vengeance." That "bloody scroll" was preserved for years, and, likely as not down to the present time its precepts and commands are most vigorously followed. "Hence" as has been observed," a fruitful source of open quarrels between the two clans; hence a train of petty annoyances inflicted by the Chung upon the Chuy; and hence a system of retaliation. If one of either clan be found alone he is sure to be beaten or robbed or both; their boats are often plundered and redress is not easily obtained."

Just to indicate the baneful and disastrous and far-reaching effect such a system has upon a community it is only necessary to record some well known and recent history connected with Chuan-chow, a prefectual city 60 miles north of Amoy. It is said by those who know that in many of the streets shop after shop is closed as the result of clanfights. On account of these fights it has been made impossible for the merchants to get their goods transported to their places of business, consequently they have had to close up. If they attempted to bring their goods across country or by boat the carriers were waylaid and robbed by some clan in

controversy either with the merchants themselves or WITH RELATIVES OF THE MERCHANTS bearing the same clan name. Hence it will be seen that while these merchants may have had nothing whatsoever to do with the quarrel or feud, but because they belong to the same clan they are made to suffer just the same, to the "third and fourth generation."

Sections of the Amoy region, North, South and West, in the neighborhood of Hweian, Chuan-chow, Tong-an and Sio-khe are centers of ever recurring clanfights; the seeds of which, in some instances, were sown years ago. Frequently when missionaries are traveling in the interior, they meet these clanfights. On either side, or sometimes on both sides of the road, the enemies will be drawn up in fierce battle array, the road being the only intervening space. Hostilities usually cease to allow the foreigner to pass unmolested on his way. Sometimes the battle will be drawn up on both sides of a narrow stream, the banks of which may be quite high. At such times hostilities do not always cease while the foreigner is on his way. Frequently some of our number have experienced anything but comfort while listening to the bullets whizzing past overhead. However no one has ever suffered the least injury or received a scratch.

Not infrequently the cause of these clanfights is ridiculously insignificant. Seven years ago and more pestilence raged in a certain village near Tong-an. To save the stricken town the idol-doctor was

brought and paraded thro the streets of the villages of a particular clan. Unfortunately the party who was carrying the idol trespassed upon land belonging to another clan where there was no occasion to parade the idol. Furious, and deeply offended over such an act, trouble began at once. Then it grew until others were drawn into the conflict, and fierce war raged between the two powerful Iap and Iu clans and ten other clans,—sympathizers or supporters of one side or the other, after the order of sympathizing strikers in other lands. One side lost more than thirty and the other more than twenty killed. Ever since the enmity has been kept at white heat, and woe betide any one of the Iap clan who is found unprotected in the territory of the Iu clan; and vice versa. Why not ask for government protection? We will have more to say about the government in regard to this matter, but as a matter of fact the principle of the whole thing is against appealing to the government. It is only when matters get too hot and beyond all control that the government *is allowed* to have a say.

Some years ago we had a teacher named Iap in our Middle School, who after marriage wished to take his wife to visit his relatives in the Tong-an region. To do this it was necessary for him to pass thro places occupied by the clan Iu; and tho he personally had nothing whatsoever to do with the old quarrel, it was sometime before his courage reached the sticking point to undertake the journey.

That it is possible to run the gauntlet and escape capture was proved in his case. He went and came in safety.

At other times the cause of war is still more ridiculously insignificant than the case already cited. Some years ago an old hen trespassed on a neighbor's property, and then most unwisely laid an egg. A dispute arose at once as to whom the egg belonged, and it required about two years and a half of bloody warfare of the clans to settle this small matter.

Another case which brought about a conflict between the clans was when a certain garment a woman was washing in a stream, broke from its moorings and was carried away. It landed at a village some distance away, where, acting on the principle that "findings is keepings," it was promptly confiscated. Shortly afterwards the real owner of the piece of wearing apparel discovered where it was located and demanded its return. Upon such a method of procedure there was at once a difference of opinion, and several fierce battles occurred before matters were adjusted.

Sio-khe is a hotbed for clan fights. The occasions are rare when there is not a disturbance of some kind on the program. Recently efforts have been made to involve church members in these bloody conflicts, but without success.

In April 1909 a conflict arose over a difference of opinion concerning real or imagined transgression

of a transportation monopoly claim. The boats which travel between Changchow and Sio-khe have a landing on what is known to be the Tiu clan territory, who from time immemorial have claimed the right to manage the transportation of all goods from this landing to the different shops in the village to which these articles are consigned, except when the shops send their own men to carry the goods.

Until recently this unwritten law was faithfully observed when a new shop was opened by a new arrival in the village on land belonging to a clan Li. The Li clan thought the time had come to set aside the laws of the Medes and Persians, and evidently imagined that they were able to do it. They determined therefore to make a try for a share of the transportation business. In fact they thought that the Tiu clan had enjoyed the monopoly quite long enough, and inasmuch as the new shop was located on this territory they could see no good reason why they should be denied the right to carry all goods coming that way.

The Tiu clan of course had a word or two to say against this and entered a most vigorous protest. Failing to come to a settlement they agreed to settle the dispute,—not before the powers that be, not a bit of it,—but, with stones, sticks, spears, birdguns, a few Mauser's, and such other weapons as they could scrape together, on the field of battle. And it was war for a week or more of the hottest kind, tho not much damage was done. The battle

began on the 30th April on the right bank of the creek northwest of the village and lasted from 3 o'clock to 6 o'clock p.m. Results, two dead, and two wounded all on the Li side. The next day the conflict was renewed but no casualties were reported. On May 2nd it rained, which dampened powder, stones, and quarrels of all kinds,—nothing doing. On the 3rd, the clan Li re-inforced its fighting numbers by enlisting 100 outsiders to help them in the fight. The battle raged with great fury from 4 to 5 p.m. after which the local doctors found plenty to do tending to the wounded on both sides, and some on-lookers "who had managed to interrupt some of the bullets."

On the 6th the military mandarin from Peng-ho (County seat) arrived on the scene when open hostilities ceased. But from that time the affair became a matter of finance alone. The question now was, what is this little fracas to cost, how much is the mandarin going to tax for this little bit of fun? The clan Tiu was requested to put up \$2000. and the clan Li \$8000. One rather imagines the mandarins like this sort of thing. There seems to be money in it for them.

Up to this time the church people had been unmolested, for they had previous to the beginning of operations petitioned the headman and the officials as well to the effect, that as they were members of the church, and because they were opposed to such conflicts, and moreover had no share in the con-

troversy, they should be left unmolested and be exempted from all taxation arising out of the conflict. At the time all parties agreed to this, while the local government official, who resided in the village, (巡司) praised the attitude taken by the Christians. But after the battle was over and they began to face the question of paying the piper, the parties concerned were not so willing to keep the agreement they had made at the beginning. But they were obliged to, and had to stand for the whole amount themselves. Whether they were compelled to pay the whole amount is extremely doubtful, yet there is no doubt, it proved to be a costly affair to both parties, with the monopoly dispute unsettled. In other places in the province similar attempts have been made to involve the Christians.

Sometimes however the Christians do not get off so easily. In the summer of 1909 a member of the Hweian church, while on his way to attend the Sabbath services, was approached by a man who summoned him to come along and assist in a clan fight. Upon his refusing to have anything to do with it, he was thrust thro with a knife and died shortly afterwards from the effects of the wound.

It is unnecessary to multiply examples, for sufficient has been said to give a fair conception of the nature and frequency of clanfights in the region around about Amoy.

And now as to the questions:—How does the local and central government deal with these in-

surrections? Do they deal with them at all? Do they endeavor to suppress them?

In the first place it may be stated that it seems to be the policy of the government to move along the line of least resistance, and if possible to take no notice of these petty rebellions. Secondly, the people apparently approve of such a policy, and even when there is a serious loss of life the clans involved will take every possible precaution to keep it from the notice of authorities, and do all in their power to hush the matter up. Sometimes, however, it is impossible to do this. In some way or other it comes to the notice of the government, principally by those who object to being drawn into the conflict, and are made to suffer for it, when no other course is open but to step in and investigate. It usually is the psychological moment and a profitable one in the end.

“In 1821 the Peking Gazette mentions the subject of a petition from an inhabitant of Chaouchow Foo (a district in Kwangtung) which says,” that four years ago his kindred having refused to assist two other clans in their feuds, had, during that period suffered most shocking cruelties. Ten persons had been killed and twenty men and women taken captive, who had their eyes dug out, their ears cut off, their feet maimed, and so rendered useless for life. Thirty houses were laid in ruins and three hundred acres of land seized upon. Ten thousand taels of money had been plundered, temples of

ancestors thrown down, graves dug up, dykes destroyed, and water cut off from the fields. "These occurrences," states the petitioner, "have been reported to the officers of the government thirty or forty times, the military has come to seize the offenders four times, but has effected nothing; which has increased contempt for the laws on the part of the perpetrators of these cruelties, who have recently associated themselves with eight other leaders and organized the whole body into four bands, and taken solemn oath of attachment over slain victims. The governor has ordered a reward of one thousand pieces of gold to any one who will apprehend these persons, but for the ten murders committed not one person has forfeited his life to the laws." The case was sent to Canton for investigation, but that was the last heard of it.

In 1828 the governor of Canton issued a * proclamation against clans in which he says, It is the custom of large clans to seize the best lands and most useful streams for irrigation, at the expense of the smaller clans, whose women they also insult. A little later, the judge puts forth an edict to the same effect. "The Canton people," he says, pay no attention to the control of the laws. In the conduct of affairs they delight in litigation, and have no regard for the preservation of life. In pursuance of the feuds of the halls of their ancestors, they proceed to

* Chinese Repository Vol IV Page 565-566.

collect together a multitude of their own clan's people, and seizing spears, swords and other weapons, they fight together and kill people."

A case occurred in 1829* when the poorer members of a clan assembled a party to the number of the twenty-seven armed with knives and hatchets, to murder and plunder a wealthy head of the same clan. This they effected, and carried off a considerable booty. They were apprehended and ten of the ringleaders sentenced to decapitation, and the rest to a hundred blows and banishment. This seems to be one instance where the guilty parties were severely punished by the powers that be.

In July 1836, thirty-six prisoners were brought to Canton from the Tungkwán district, being the ringleaders of two parties who had fought together in private warfare, and in a village of another district. Upwards of a thousand men were engaged with spears and firearms, killing thirty-six persons on one side, and more than twenty were severely wounded. The military was called out to quell the riot. In the same year a fight occurred between two parties on the borders of Honan. One of the parties brought out guns on carriages, arranged them in line and fired upon the enemy. In 1831 four hundred persons are said to have been killed in battles in the Tungkwán district, and only seven of their kindred appealed to the government on the occasion. What redress they received, if any, is not stated.

* Chinese Repository Vol. IV Page 413 566

In the days of long ago, it was the custom† for a band of devoted men (a list of whom was kept) to voluntarily offer themselves to assume responsibility of murder when such cases were brought to the notice of the government. (We shall see a little later a similar custom, tho somewhat modified, still in vogue in the Hing-hua district, Fukien). Therefore, when complaint was made, so many of the first on the list as were necessary came forward and confessed themselves the guilty parties. They would then proceed to employ men to defend them, and produce witnesses to prove justifiable homicide, or a case that called for mitigated punishment. Sometimes the full penalty of the crime was imposed, but more frequently it was softened to transportation for life, or the payment of a heavy fine. The compensation which tempted men to such a compact was purely a commercial one. They were guaranteed reward in any case, but if the issue happened to be capital punishment, it was agreed that their families would be provided for, by additional reward of land and money, sometimes to the amount of \$300. This latter sum was raised by a system of taxation, which in many cases fell as a heavy burden on the poor who could neither avoid or easily pay the tax.

In some parts † of this Fukien province, as has been pointed out to the author, such disturbances as we are considering, are designated "Village or

† Chinese Repository Vol. IV. Page 413

Neighborhood Fights," e.g. in the Hing-hua district. Here, we are told, two organizations, called "The Black and White Flags" practically form the government of the place, and are apparently in full control. They are not organized along clan lines, and sometimes the situation is such that brother is set against brother,—the members of the same family will be discovered fighting against one another,—the one enlisted under the banner of the "Black" and the other under the banner of the "White Flag." They are *professional fighters* and receive pay for their services. They hire themselves out to fight the battles of others. They drill, have a code of laws which they enforce, levy taxes, import the most modern weapons, and both ignore and defy the government.

That this state of affairs exists also about Amoy to a certain degree is shown by what occurred in the riot of a few years ago (1904) when the Customs House was attacked by a mob. At that time, the leaders of the mob, so reported, were forty or fifty men from Tong-an who were hired at fifty cents a day to do their nefarious work. But in the doing of it they were paid in coin not taken into consideration, as several were killed in the combat that followed.

The ludicrous part of it was the effort of their friends to establish a claim of damages. They tried to make a plea upon the basis that "they (the rioters) hired themselves out not to be shot and killed, but

simply to raise a row, i.e. make a riot." They made the riot all right, and the rest followed. It is not strange after all that the plea received but little if any sympathy, and the pleaders no satisfaction whatsoever. However no one can help pitying such folly and ignorance.

The cause of these fights at Hing-hua,—rarely, if ever, reported to the authorities,—is almost invariably due to lack of water for the fields. The towns near the foothills drain the streams which of course deprive the farmers lower down, consequently retaliation, reprisals, and endless fighting follow.

But this is not always the cause as the following story † illustrates. A certain village A. had many sons; another, B. had many daughters. The idol said, "the child-bearing women of B. must go on a certain day and pluck ears of wheat from the fields of A." Now A. knew all about it and raised no objections. Year after year the instruction of the idol was quietly followed. Then did the sons of B. shout too loud,—or something of the kind, for the sons of A. immediately declared that the women of B. were plundering and destroying the fields of A., who *rudely* drove them away. Then there was war. The *braves* of B. resented the insult, and the fight has been refought annually for the past *thirty-years*, with casualties on both sides.

† Rev. F. Ohlinger.

In this connection it may be stated that work on the construction of the Kowloon-Canton Railroad had to be suspended in August 1910 on account of a raging battle which took place for two days in that region. A score or more of men were killed.

Sometimes most barbarous cruelties are inflicted upon an enemy and his family. It is reported by the natives themselves, that at one time, not so long ago in the county of Hweian, a man was seized, frightfully mutilated and then killed. But even that did not satisfy the murderers, for they immediately set to work and tied the dead body to the living body of the man's mother, leaving the poor woman to extricate herself the best way she could. In this horrible plight she was discovered and set free. This is too gross almost to be believed, and yet it was told to a missionary as a fact. And—so far as known, never a move was made to punish these wretches.

Tho these fights hitherto have received little attention, if any, from the government, a change is taking place. In the South China Morning Post of July 19th, 1910 the following item of news appeared. Viceroy Yuan Shu-hsuan, of Kwangtung, has memorialized the Throne on the subject of clan and other armed fights, which are very prevalent in Kwangtung. The practice, he says, has grown to a great extent and gives rise to grave dangers of anarchists and rebels availing themselves of the

opportunity to instigate risings. He suggests that both active and passive measures of remedy be taken, and asks for permission for the troops to kill armed combatants and that a search may be conducted for arms in every house.

One of the most forcible papers read at the Fukien Provincial Assembly, that met for the first time on Oct. 14th 1910, dealt with this very matter in no mincing manner, which was listened to in painful silence by the Viceroy and other high dignataries of the province. It is said that it was a most courageous arraignment of the Chinese government, and unhesitatingly placed the blame of existing conditions" at the *yamen's* door." The paper brought out this additional fact that, "clans", "villages", or "flags" often sent for hired help to Amoy when battles were impending. These imported "troops" were known by a term meaning something like "Imported Birds." A stated wage is agreed upon beforehand, so much per day being guaranteed in case of death, wounds, sickness, or capture. The paper suggested remedies, but,—as usual, fighting continued last *summer* (1910) unabated in the Hing-hua and other districts of Fukien.

The clan system, or clanship in this part of China is no small problem to be solved. It is not only a great factor in the political world, but it is one of the most disturbing elements any country could possibly be afflicted with, as it is a perennial source of turmoil and strife, which often ends in

great loss of life and wanton destruction of property. It is moreover a very disturbing element in missionary work. In some parts of the L.M.S. territory work has actually had to stop and the chapels closed while these fights were in progress.

They sometimes interfere with a lad's school-days. Probably a goodly number of boys have their school-days brought to a sudden end on account of these disturbances. Chancing to meet one a short time ago, who lately was a student in the Union Middle School here in Kolongsu, the author asked him why he had not returned? The reply was, "My people have been killed in a clan fight." He was obliged therefore to remain at home and help provide for the family.

Probably a large number of so called cases of persecution could be traced back to some old feud which possibly was started generations before. Not that there are no genuine cases of persecution, there are too many of them, the unfortunate thing is the difficulty of distinguishing between the false and the true. Because so many men come from wrong motives, undoubtedly some come to get help to fight their battles, which means nothing more, nothing less, than some old feud that has filtered down from one generation to another.

CHAPTER VII.
PAGODA SHADOWS.

If you were to approach the city of Amoy from the sea, upon entering the harbor probably the first object that would attract your attention would be a tall pagoda built of solid masonry, some fifty or sixty feet high, on the mountain near at hand. The name of it is "Lam Tai-bu," *i.e.*, the "Southern Sentinel."

From the mountain top a fine view of the country round is afforded. On a clear day it is said, the far away mountains of Formosa may be seen, while to the west and north the hills and valleys present a picture of surpassing beauty. Numerous islands nestle all along the shore, some of them pagoda-crowned. Lift your eyes a little and as far as your vision extends you may see range upon range of mountains, stretching away in the distance. They lift themselves up from little hills to mighty towering peaks, thousands of feet high. On one or two of these high places stand, like some bold sentinels, the temples of superstition and false gods—the pagodas casting gloomy shadows upon the land. Huge boulders of rock rising to an elevation of many hundred feet and bristling pines line many a mountain side. Looking a little nearer we see the small hills terraced one above the other covered from base to summit with plats of wheat, barley,

rice and other cereals or vegetables. And on many another hillside we see the tombs of the dead scattered about. Choice spots they are for the last resting place.

There are quite a number of pagodas big and little about Amoy, some of them in a tumble-down condition. Lam Tai-bu stands out more boldly and conspicuously than all others. It is difficult to lose sight of it. It seems to follow you everywhere. The mountain on which it stands is about 1,700 feet high, so wherever you wander, though it be miles and miles away from Amoy, if you look back you will see that old pagoda standing out against the sky like some ancient sentinel, "forming a very beautiful and characteristic feature in Chinese landscape."

This pagoda was built seven or eight hundred years ago, and may therefore be considered an ancient *piece of China*. For what purpose pagodas in general were built is not really known. Perhaps to be repositories of ancient relics, or to allay some superstitious fear, or to commemorate some great event or notable man. They contain no idols, but they do contain a lot of rubbish. They are not, therefore, places of worship. The Chinese, however, revere them and look upon them with superstitious awe. Natives and foreigners alike delight to make pilgrimages to this particular one, and the group at the base of the pagoda in the picture is a party of missionaries that visited this spot Dec. 31st, 1900. A great feat for the more venturesome who visit

this place is to crawl up, through the dust of ages, on the unevenly projecting slabs of stone which jut out from the inside walls, to the topmost window and look down upon the timid ones below.

The mountain itself looks desolate enough. Very little vegetation appears on its surface. Bare, black rock and stone abound everywhere. But this pagoda seems to enhance the gloom and desolation of the vicinity as its shadows fall upon it.

A little further to the westward is a small island with nothing on it save a pagoda. It is called "Pagoda Island." Our home holds these two monuments in full view. Our attention is always directed to one or the other. How they seem to unroll the history of the past. For centuries they have stood as phantom sentinels, not only watching the onward flight of time, but as superstitious guardians of the harbor. Generations have come and gone but they have only been watchers. They have been no true guardians, they have afforded no protection. Many foes have passed them by, leaving desolation beyond the harbor. Their worshippers have looked upon them with awe and veneration, passing away to their long home with vain hopes. They have long been witnesses of ignorance and superstition in grossest forms, which they could in nowise relieve. Cold and lifeless themselves, and all that they represent, they never could point to any source of comfort or relief to those in the throes of sorrow or grief. They have never been representatives of charity. Those

about them have died without much pity. Ignorance has not been bliss in this instance. The gentle touch, a kind word, a helping hand these monuments have rarely witnessed. Of a "Friend that sticketh closer than a brother," of unselfish motives, of noble principles, of the great possibilities of life, these monuments never have taught. On the contrary they have but fostered this very ignorance and superstition we see about us in the daily lives of this people.

Like some stones to keep in mind some event, so these stones keep before each passing generation: these are the gods our fathers worshipped, worship them; beware lest ye anger them; follow the gods of your fathers, or perish. So when we look upon these pagodas we cannot help thinking of all they mean, and all that they represent and we seem to feel the shadows they cast.

But these people are not only worshipping false gods, they are also worshipping the spirits of their dead ancestors and relatives—as they reside in graves, or "Ancestral tablets." When a person dies, it is claimed that a three-fold division of his soul, or spirit, occurs: one remains in the grave, one enters the *tablet*, and the other enters the spirit world. It is estimated that the Chinese people, in the whole Empire, spend \$300,000,000 annually in the worship of the spirits of their ancestors. One little village near Amoy (Kang-thau) alone expends \$100,000.

How is this amount used? By providing mock money, mock servants, mock houses and furniture, mock horses, etc., etc. These things are made of paper, and burned in the belief that in the process of burning they are turned into the *real* articles in the spirit world for their ancestors' use. Besides these, entertainments must be provided for the dead, and so the theatres furnish the amusement.

Yet another thing must be done: feasts must be prepared for the starving spirit; feasts of fowl, roasted pig, boiled rice, wine, cakes and sweets. There is one principal feast occurring annually:

The Feast of Tombs.

The custom is an old one, having been instituted five or six hundred years before the Christian era, about the time of Confucius—perhaps by that great sage himself. Until his day there were no mounds over the burial places of the dead. Graves—if there were any—were levelled off even with the ground.

When the father and mother of Confucius died he changed all this by having a mound raised over the grave. We are told that there is no mention at all of tombs or graves before the time of Confucius—the word “tomb” occurring for the first time in the writings of the sage. It is supposed that the dead were thrown into ditches or some out-of-the-way place. However true or false the supposition may be, it is a well authenticated fact that this rite was not established before the Confucian period.

The feast occurs in the spring, and as good fortune, domestic prosperity, honor and riches, depend upon the observance thereof, the practice is universal. To neglect the rite, moreover, be he official or a "beggar-chief," would not only be considered an unpardonable offence against all moral prosperity, but a most flagrant breach of filial duty. In these parts, where repose the bodies of no great sage or honored saint, the feast of tombs is not much of an event, and would call forth but little notice, but in other places where are the tombs of illustrious men, most elaborate arrangements are made and the ceremonies performed with greatest display. Members of clans and families meet at the ancestral halls where pigs and sheep are slaughtered, and all sorts of offerings, such as fowls, rice, fish, fruits and liquors are furnished with extravagance. The day is made a veritable gala day, or as Professor Legge puts it "a grand family reunion where the dead and living meet, eating and drinking together, where the living worship the dead and the dead bless the living. Dressed in gorgeous robes (*i.e.*, Chinese gorgeousness) with banners flying and gongs beating and horns tooting, bearing the sacrifices that have been collected at the Hall, the company of men, women and children, march forth in procession to the graves of the honored dead."

Upon reaching the cemetery they cover the graves with layers of earth and paper, as we would

strew the graves of our dead with flowers and then offer the good things they have brought. Naturally the bulk of the viands remains after this offering has been made and upon these the company, the old and the young, "feast themselves to the full, making merry, carousing and wrangling until the 'wee small hours' of the morning."

The ceremony of presenting the offering is both interesting and imposing. Some time ago I came across a vivid account of the order of this ceremony in an old book. Practically the description runneth on this wise:

Personæ: "Lord of the sacrifice," "master of ceremonies," "reader of prayers," "two stewards," "band of musicians, drummers, gong-beaters, etc., etc."

When all is ready, the "master of ceremonies" gives the word: "let the officials take their places."

Master: "Strike up the softer music." Here the smaller instruments begin to play.

Master: "Kneel." Here the whole company kneel, the priest in the centre, then the aged and the honorable, next the children and the grandchildren, arranged in order.

Master: "Present the incense." Here the stewards take three sticks of incense, and present them to the priest, who, bowing, plants them in a vase in front of the tomb.

Master: "Rise up." They all rise.

Master: "Kneel." They all kneel.

Master: "Knock heads." They knock the heads on the ground.

Master: "Again knock heads." They knock.

Master: "Knock heads a third time." And they knock away again.

Master: "Fall prostrate." They touch the ground with hands, knees and forehead.

Master: "Read the prayers." The reader approaches the front of the tomb, holding in his hand a piece of white paper, on which is written one of the sacrificial forms of prayer The form states the time; the name of the clan which comes to worship and offer sacrifice; to grant protection and prosperity to their descendants, that in all future generations they may wear official caps, may enjoy riches and honors, and never become extinct; that by the help of the souls in Hades, the departed spirits and the living on earth may happy and illustrious throughout myriads of ages.

Master: "Offer up the gold and the precious things." The stewards present gifts, papers, (flimsy—not precious) to the priest who, bowing lays them down before the grave.

Master: "Strike up the grand music." Here grandest strains of music burst forth.

Master: "Burn the gold and silver and precious things." Here the youngsters come in for the fun, burning the paper, firing off crackers and rockets, etc., until they are as happy as a "young hopeful" on a Fourth of July morning.

Ancestral Worship.

Closely allied with the shadows noted above is the universal custom of Ancestor Worship, nowhere more prevalent than in this district.

Among the interesting legendary tales with which Chinese literature abounds, none is more beautiful than "The Legend of the Tablet." It runs somewhat on this wise:

Sometime during the Han Dynasty B.C. 206, to A.D. 25, a poor old widow, with her children, was struggling with poverty to maintain her family in food and clothing. She was a kind and loving mother, sparing neither time nor patience, and ever enduring suffering if thereby she could only provide some pleasure for the loved ones. Such

devotion and love won the affection and reciprocal love from all her children save one. This one son neither kindness nor love could touch, labor she never so hard to please him. He found fault with everything. His dinner was either too hot or too cold, too early or too late; his clothes too thick or too thin; and every demonstration on his mother's part met with snarls and growls on his. The lad was a shepherd by occupation, and one day he failed to put in an appearance at dinner time. The mother, notwithstanding all the abuse she had received at his hand, was exceedingly anxious about his non-appearance. She delayed the meal, and waited and waited until she found there was no need of waiting longer, when she took a little basket, filling it full of the choicest things, and set out to find her absent boy. She found him—not starving, but desperately sullen. The kind and thoughtful deed of his mother, instead of awakening affection, aroused his anger to frenzy. Becoming violently enraged, he began to abuse her, when, in an uncontrollable fit of passion, he struck her a blow that sent her staggering on the brink of a precipice near which they were standing, and before she could recover herself, she went over and down into the abyss below. Frantic with grief now the shepherd boy rushed madly down the mountain-side in search of his mother; but, look where he would, not a sign of her could he discover. The only thing he could see was a tiny “wooden tablet,”

into which, he was led to believe, the spirit of his mother had entered. Taking it up tenderly he carried it to his desolate home, and ever after made it his shrine.

But the foundations of ancestral worship are not laid on shadowy, visionary soil of myths and legends, but on substantial, solid, historical ground. Ancestral worship has its origin both in the family and nation and is both a family and a national custom. It is as old as the empire itself. Contemporary with the birth of the nation, it has become so interwoven in the warp and woof of its history, that to attempt to disengage the strands would be to destroy the whole fabric. And, moreover, it is considered to be of more than historical significance—viz., the keystone by which this empire is cemented together, yea, the very stronghold of its life. No other one thing in its entire history has tended more to bind this people together or to perpetuate the nation than this universal respect (whether sincere or a sham) for the living and devotion for the dead; and no other one thing has so bound them to the dead past or so diverted their attention from the living future. And so it has been said, "Had it not been for this system of 'filial piety' (filial piety is the comprehensive term, and includes 'ancestral worship') and 'ancestral worship' there would be no China now, only a medley of contending tribes and opposing nations." Another writer adds, "It was supposed to be the

glory of the early statesmen and sages to have correctly apprehended the natural feeling of filial duty, so as to make it an engine for perfect government of the family, the state, and the empire."

Confucius, who claimed for himself nothing more than to be a transmitter, was only giving expression to the traditions of fifteen generations when he said, "Of all actions of men, there is none greater than filial piety, and in filial piety there is nothing greater than reverential awe of one's father." Again he says, "The worship of parents is part of the duty of filial piety." When the sage says that it is a "part of the duty," we do not understand him to mean a fractional part, but that the essential, if not the all-important part, is ancestral worship in filial piety.

For while the duty of filial piety may demand the strengthening of "the bonds of family union" and the stimulating "to active charity," and while it may "cherish self-respect and impose moral restraint" from the living (more of it in books, however, than in real practice,), yet its larger and irrevocable demands are witnessed in the time and money expended and the adoration and worship bestowed upon the dead.

The practice of erecting wooden tablets is said to have begun at the end of the Second-Dynasty B. C. 2205. The kings of Chau (Chiu Dynasty B. C. 1122-249) made an innovation when living persons were substituted for the wooden affairs. This

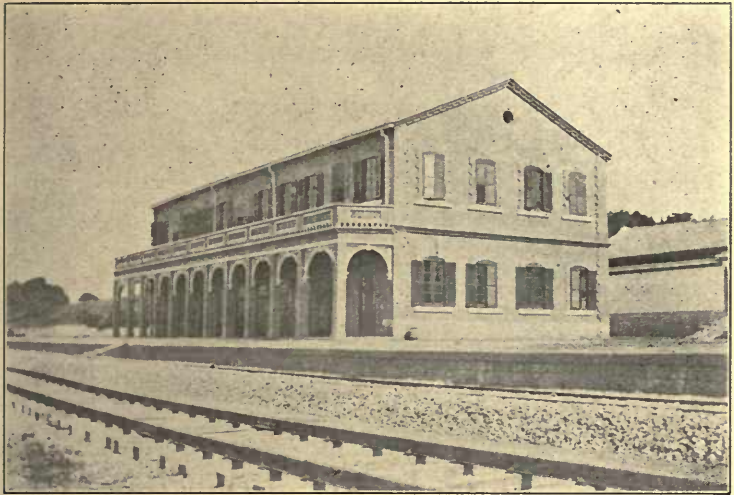
practice, however, passed away with the dynasty in which it prevailed.

There is a tradition, too, that, at first—whenever that may have been, these tablets were in the form of carved images made to resemble the deceased, and which had the power of expressing their feelings. For example, one of them upon being struck by some offended person, wept copiously over the insult; another upon seeing a member of the family suffering from a wound, was moved to tears out of sheer sympathy.

But who the originator was, or what the date of its institution, probably never will be known. The only fact we are sure of is, that the tablets came into use a long, long time ago and are worshipped by 400,000,000—if not more of the Chinese people to-day. The supposition, or belief, as noted before is, that at death the soul of a person separates into three parts; one of which enters the spirit world, one the grave, and the other the tablet.

The ancestral tablets that are found in the homes vary in size from nine inches to a foot in height; from two to four inches in width, and about three-quarters of an inch in thickness.

Some are made of fragrant wood, are elaborately carved and gilded and cost several dollars; others are made of cheaper wood, unadorned and can be purchased for a few cash. They are composed of three pieces, a pedestal three or four inches square and the two uprights, one a little



AMOY-CHIANG-CHIU RAILROAD STATION, AMOY.



EMIGRANTS LEAVING AMOY.

longer than the other. Those found in Ancestral Halls and Temples where the clans meet several times a year to worship ancestors, sages and other worthies as the case may be, are much larger, and are made of only two pieces of common wood; a pedestal and one upright. In the case of the former (those in the homes) the two perpendicular pieces are of unequal length; the front one is the shorter by an inch or two; the back piece, the longer, terminates in a knob, which projects forward sufficiently to provide space for a mortise into which a corresponding small tenon on the shorter piece enters, thus holding it in its place. The two at the bottom are inserted rather loosely in a mortise provided in the pedestal. Sometimes the *knob* projects a half an inch or more over the shorter piece, tho not usually.

On the front of the pedestal, of the more elaborate tablets, there is carved an image of a fabulous animal and on the front of the knob the head of the Chinese dragon; on the borders of the shorter piece there is engraved side views of the dragon. The inscriptions on these tablets, in general are:—

(1) On the front piece, running down between the engravings will be found the name of the reigning dynasty, the title, if he had any, of the deceased person, his surname and given name. This part of the inscriptions may be engraved in raised script, or it may be done simply with black ink, and then painted or varnished over. The name of the

son who erects the tablet also appears at the bottom of the inscription at the left hand but in smaller characters.

(2) The inner surfaces are left unpainted, and on them are inscribed in ink always, the date (day and hour included) of the birth and death of the deceased and place of burial. There are no inscriptions on the back of the tablet. They form good records and sometimes are found very useful.

The ancestral tablet is always inherited by the eldest son, as well as all the tablets belonging to and in the possession of his father at the time of his father's death. These all become the property of the eldest son upon the decease of the father. It is a sacred gift, and probably the one most cherished of the entire patrimony.

Should a man chance to have no son and heir to these things, he will adopt one, so as to both perpetuate the ancestral name, and to retain the tablet in the family in order that his spirit and the spirits of his ancestors may receive everything that is necessary for their happiness and welfare. Daughters, of little account, do not possess a tablet as they are expected to worship the tablets of their husbands. So long as the family remains an unbroken unit all the sons worship the tablet of the household. But when "the silver cord is loosed" and a division of property takes place, each of the younger sons may erect a sort of duplicate tablet of his own, but a decidedly different affair from that

in the possession of the eldest. It consists of a single piece of wood, ten or twelve inches *square*, fitted into a frame which is painted or varnished either red or black. On it will be written or engraved a sentence indicating that the tablet is erected in memory of all his ancestors. There will be found the names of all his paternal and maternal ancestors beginning with his own father and mother, going back from three to five generations, his father's name occupying the place nearest the right edge of the tablet, and his mother's on the opposite edge, the other names, in order, approach the center. This tablet, like the other, also passes into the possession of the eldest son.

Ancestral tablets of the homes are generally worshipped for about five generations, but sometimes longer. A family in Canton is mentioned as having 2,200 tablets in their home, arranged from above downward, the oldest being at the top.

Sometimes, to prevent an overburdensome accumulation, the tablets are either buried in the graves of the persons they represent, or they are burned to ashes. Then there are Ancestral Halls, of the particular clans, where hundreds, if not thousands, of tablets of ancient ancestors are deposited and reverently guarded.

These tablets of all descriptions are worshipped on stated occasions and according to established custom, viz: on the 1st and 15th, of each month; on all anniversaries and joyous occasions; on all

days attending marriage ceremonies; numerous festivals; and when any important event occurs in a man's life which in any wise affects his future, and when success and good fortune have been attained.

Thus far the tablets, which have been described, are those belonging to the paternal side of the house. Just a short description of a tablet belonging to the maternal side of the house will be in order.

These tablets are similar to the others, not only the mother's name appears—that is her own surname—but the name of her husband also is inscribed with hers. This is a small tablet, being from the base $9\frac{3}{4}$ inches high, $2\frac{1}{2}$ inches wide, and $\frac{7}{8}$ inch thick—the two pieces. The pedestal is $3\frac{1}{4}$ inches square and one inch thick. From the dates, we find that it was erected A.D. 1810. The pedestal is all worm-eaten, and the ink inscriptions on the outside are nearly obliterated, and so much as can be read there are, the mother's name of the clan, Ô (aw), and the husband's name of the clan, Tan. There appear to be other characters difficult to distinguish—one, Hian-pi, a title given to a deceased mother, usually found on gravestones. There is no name of the reigning dynasty, so far as may be seen, but it must have been the present Manchu Dynasty, as may be seen from the inscriptions inside. The son's name is not legible.

On the inner surface of the longer piece there is this inscription:—

First line at the right:—Born in the 30th year of Khian-liong (A.D. 1736), the cycle It-iu (22nd cycle), first moon, 26th day, between the hours 1-3 p.m.

Third line at the left:—Died in the 15th year of Ka-kheng (A.D. 1796-1821), the cycle Keng-go (7th cycle), eighth moon, 23rd day, between the hours 3-5 a.m. Between these two lines are characters meaning: "old woman" and some names she had in childhood.

On the inner side of the shorter piece is the name of the burial place, so poorly written that it is illegible.

The most interesting thing that can be said about this old tablet is, that some ten years ago the family who were worshipping it became Christians, joined the church at Chang-chow, and disposed of it and so it passed into my possession.

Ancestral worship is not thoroughly bad by any means. Verily there is much in it that is excellent. It has some features about it that are embodied in the precepts of the fifth commandment of the Decalogue; and there is also a great deal in it similar to our ideas embodied in our state and national demonstrations in honor of our illustrious statesmen and soldier heroes, or as witnessed on our Decoration Day and other anniversaries of like nature.

But there is another side which, if left undiscovered, would be to leave us in ignorance of the

real intents and purposes of the system. If the people would confine themselves to the mere honoring of the dead as we honor our dead—if there were less of formality and more of sincerity—then it might command our full approval and sympathy. But in that act of worship it is made abominable, because they make the dead ancestor “the correlate of Heaven” (God); and so violate and destroy any good there may be in it. In addition to the first quotation from Confucius, in the same paragraph we have this remarkable utterance: “In reverential awe shown to one’s father, there is nothing greater than making him the correlate of Heaven.”

In every one of these tablets the survivors believe there resides the spirit of the ancestor, who is dependent upon them for food, raiment, every necessity and pleasure of life, as it was when it dwelt among them in visible presence. Still more fatal is the belief that every spirit is a sort of “tutelary spirit,” a protector or destroyer, a benefactor or an avenger, one who blesses or curses, according to the generosity or neglect of the devotee. On account of this very element, so interwoven in the practice and the theory of the rite, it is impossible for a real Christianity to sanction or approve of it; to do so would be dangerous, to say the least, and probably disastrous to the cause of Christ.*

* For a more detailed account of the Tablet see *Social Life of the Chinese*, Pg. 217, by Justin Doolittle.

Reward—long life, prosperity and happiness—is the passion that lies at the bottom of all his outward reverence and devotion—not native pride, nor native glory. He makes a sort of insurance policy out of his belief, from which he expects both reward and protection from sickness and trouble and adversity. Remove this feature and you remove the bottom out of the whole system. The Rev. Y. K. Yen, a noted Chinese preacher, said, “All Chinese worship is for selfishness. If these people did not think the gods could affect men’s bodies, the temples would be deserted, and ancestral worship decline.” But it is a difficult matter to remove this one feature, more difficult than to abolish the whole system.

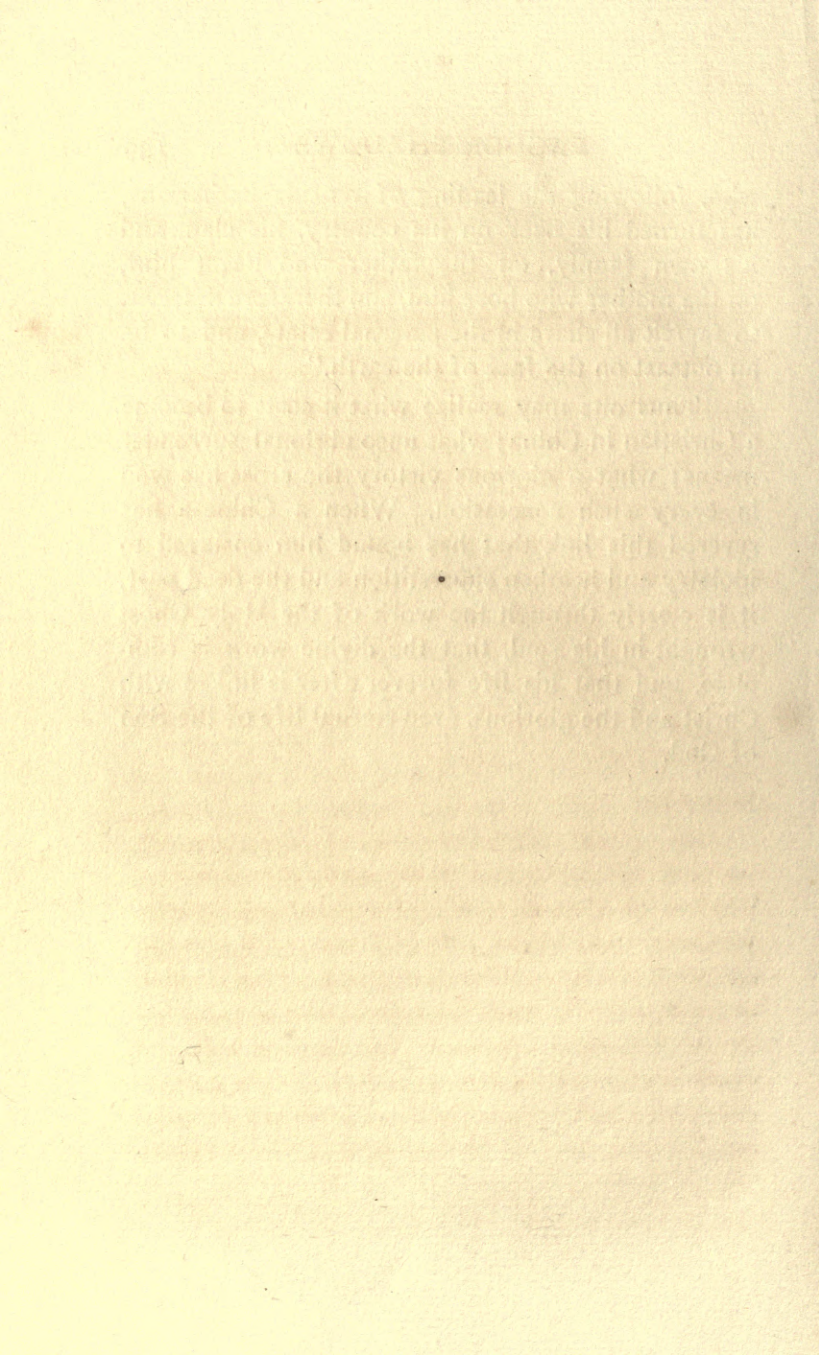
First. It is a system that is upheld and has been upheld by the government from time immemorial; it has been endorsed by sacred edicts, enjoined by provincial manifestoes until it reads almost like a statute of the civil codes. It may be called the national religion, “for it is the only system of religion that the government takes the trouble to propagate” among its subjects. It is estimated that it costs the people one half the time of the female population to prepare articles for sacrifices and offerings that it demands, and the expenditure of millions in cold “cash” per annum to sustain it.

Second. Of all forms of idolatry, this is considered to be the most serious impediment to the conversion of the Chinese. It is the greatest obstacle that the missionary meets in his effort to set up the

standard of the cross in China or to establish the Church of Christ in this benighted land. The Rev. John Ross tells of a Corean prince who was taken into China as a prisoner, and while in banishment came in contact with Christianity, and upon his return to his native land he gave this testimony: If Protestant Christians could adopt ancestral worship, he saw no reason why Corea should not be a Christian country in three years. It is true of China as well. It sometimes seems as though this were the very last link that binds them to Satan's rule. It is a subtle influence he holds over their minds, containing so much good mixed up with so much more evil. "Go," he says, "if you must go, but take this custom with you if you go; then I will still reign." If they could only keep this system, how easy it would be to be Christian! But Christianity demands unconditional surrender; and so it comes that this is the last heathen custom that the Chinese convert will yield. He would willingly let all else go, willingly cut loose from every other idol if he could only cling to this one. To break away from this seems like breaking away from his nation and becoming an exile forever from all that he ever held dear and sacred. And, in truth, so it is. If such be his own condemnation, how much severer must that be of his countrymen! It is a frowning world he must always afterward face when once this step is taken. Companions, relatives, and kindred will look upon him "as an ingrate wretch

who, following the leading of outside barbarians, has turned his back on his country, his clan, and his own family, on the father who begot him, on the mother who bore him, and therefore deserves to forfeit all share in the paternal estate, and to be an outcast on the face of the earth."

Thus one may realize what it costs to become a Christian in China; what unconditional surrender means; what a glorious victory the cross has won in every such concession. When a Chinese has severed this link that has bound him enslaved to idolatry and heathen superstition and the dead past, it is clearly through the work of the Holy Ghost wrought in his soul, that the divine work is complete, and that his life forever after is linked with Christ and the glorious, even eternal life of the Son of God.



CHAPTER VIII.

OCCUPATIONS AND INDUSTRIES.

The people of Amoy are engaged in banking and in merchantile and agricultural pursuits. There is a very active Chamber of Commerce, several strong banks,* while the merchant class is very large. Thousands emigrate to the Straits Settlements, Borneo, Manila and Java, where they engage in various occupations, accumulate fortunes and return to their native land to spend their days in peace and plenty. But this will be considered more fully in a chapter by itself.

The occupations and industries of this district may be classified as follows:

Agriculture.

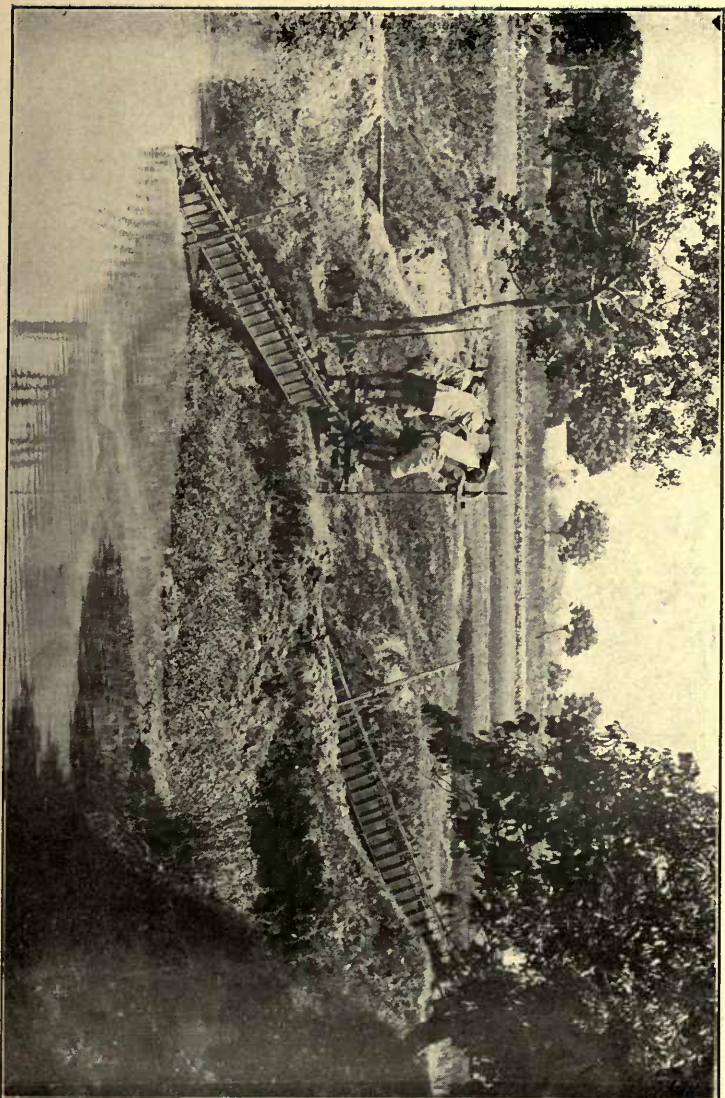
The Amoy district abounds in farming lands, vast areas extending away back nearly three hundred miles into the Ting-chow prefecture, and well watered by streams and rivers. The farms are not large, some may not be over one acre, others even smaller, but every inch is made to count; and he is a poor farmer who cannot produce two crops a year. A goodly portion of the land is devoted to the cultivation of rice, and frequently these fields are terraced one above the other far up the hillsides. Great quanti-

* The Bank of Communications, and the Ta-ch'ing Bank both have branches here.

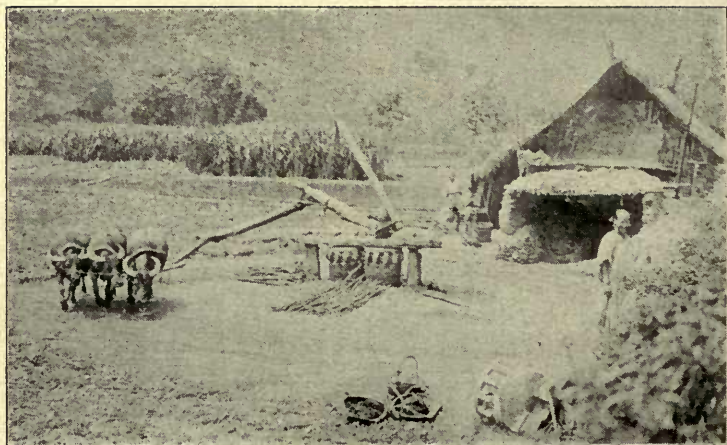
ties of sugar cane are raised in the Chuan-chow and Chang-chow prefectures. Tobacco is raised more extensively in the western parts of the district, and especially in the Ting-chow prefecture, large quantities being transported overland to Shanghai. The raising of bamboo is another important industry in Ting-chow. There are also fields of barley, some wheat, sweet potatoes and Irish potatoes, squash, onions, garlic, celery, egg-plant, beans, peas, cabbage, lettuce, turnips, mustard, peanuts, and taro. The cotton industry is being developed quite rapidly in the Chang-chow valley, and promises to be a very profitable one. A company has been formed to experiment in the cultivation of other products as well. A large tract of land has been secured for experimental work.

There is also a movement to start a sugar mill plant at Chang-chow to manufacture sugar with the most improved up-to-date methods.

Fruit orchards abound. There are orange, banana, and pumelo orchards yielding their delicious fruits in their season, and the occasions are rare when fruit of some kind is not in season. Guavas, persimmons, pineapples, figs, mangoes, pears, peaches, pomegranates, (not eatable), limes, lichees, mulberries, plums, and red arbutus are extensively cultivated and yield abundantly. The farmers also raise cows, water-buffaloes, pigs, chickens, ducks, pigeons, geese, ponies and goats. The exportation of cattle to Manila was at one time quite extensive.



IRRIGATING RICE FIELDS.



SUGAR CANE MILL

The Amoy tea cultivation, at least in any large quantities, is a matter of the past. The Ankhoe district however continues to produce about 300 tons (5000 piculs) annually, valued at 130.228 H. K. T. (\$200.000 Mex). The bulk of this is exported to the Straits Settlements where it is consumed by the Chinese who emigrate to those parts. This industry was, undoubtedly ruined, principally, by overtaxation. In former days 200,000 piculs (13000 tons) of tea left this harbor annually. But ever since Formosa became a Japanese possession the export or re-export of Formosa tea from this port has practically ceased. In 1909 only 14,310 piculs (900 tons) were re-exported from Amoy; and the quantity will probably become less and less each succeeding year.

The cultivation of Opium.

A most serious impediment to all progress in China, and so in Amoy, has been the cultivation and consumption of opium. Up to 1909 the article was produced in seven counties and one *chiu*. When these fields were in bloom they made a beautiful sight. The single flower is exquisite, but no garden with a cluster or two of this flower can ever compare with these wide fields all decorated in robes of white, pink and purple in far more delicate tints than the cleverest artists could produce. How strange it is, that the product of such a beautiful flower should become such a curse to a nation.

The cultivation of the poppy has been confined almost entirely to Yunnan, Kweichow, Fukien,

Kiangsi, Hunan, and Szechuan. In some of these provinces, it is estimated that, as high as 60% of the arable land was, prior to 1909, devoted to the cultivation of opium. These six provinces have produced from 47,000,000 to 54,000,000 piculs* annually, worth something like \$200,000,000 Mex.† To produce this amount it is calculated that ‡20,000,000 acres of land were required. It is estimated that in the provinces named there are in round numbers 360,000,000 acres of land. Assuming that one third is under cultivation we have 120,000,000 acres of arable land for products of all kinds. As we have already seen 20,000,000 acres were used for the raising of opium, leaving only 100,000,000 acres for all the other products. The average per centum of all these provinces for the cultivation of opium was therefore about 17% of the arable land. (That is the *average*, but as we have seen some went as high as 60%) In other words the people were devoting about one sixth of their land to produce the death dealing drug. Not only was this so, but the amount placed under cultivation was on the constant increase. Fortunately the government was wise enough to institute measures, not merely to curtail the area of production, but to stamp it out entirely. That phase of the question however will be considered later.

* 133 $\frac{1}{3}$ pounds.

† Mex. equals 50 cents gold currency.

‡ None of these figures must be taken as absolutely correct. It is utterly impossible to obtain accurate statements in regard to these matters, but the author believes they are conservative and well within the mark. It should also be understood, that all these figures refer to conditions prior to 1909.

The cultivation of opium in the Amoy District.

The area devoted to the cultivation of opium in this district has been pretty well confined to the counties of Tong-an, An-khoe, Chin-kang, Lam-an, Hweian, Tio-thoa, Chang-pu, and Eng-chhun *chiu*. These districts are reported to have raised as much as 9310 piculs (over 600 tons) in one year. Add to this the amount that was imported from India and other provinces in China and the quantity would be easily doubled, valued at \$18,000,000 Mex, and this is a very conservative estimate.

It was such a profitable industry that the temptation to take it up was something almost irresistible. Being three or four times more profitable than raising rice or other cereals the production of other food stuffs was very naturally diminished. In a favorable season one sixth of an acre (*one mow*), we are told, will yield five or six pounds of opium, poor seasons three pounds. Reckoning a pound to be worth (native) from \$5.00 to \$7.00 Mex. i.e. from \$30.00 to \$42.00 Mex. in good seasons, and from \$15.00 to \$21.00 Mex. in poor seasons *for one sixth of an acre*, one may readily understand how all other products were unable to compete successfully with it.

The Demoralizing effect of opium.

There is no doubt that its tendency in the long run is to impoverish the land, but its power to impoverish a people is still greater, as we have repeatedly seen in this district. The common effect

of its use is to reduce vitality, energy and business ability; but it does not, like alcoholic drinks make its users violent, pugnacious or abusive. It stupefies, makes a man morose, induces idleness, lowers the standard of living and very frequently leads to gambling; while he will do anything, sell his wife or children, to get money to relieve unceasing cravings.

More than this it undoubtedly greatly reduced the purchasing power of this people. "*A confirmed opium smoker will probably not eat as much rice by one tenth as a non-smoker* because of impaired digestion", so his wants will not be so many, while the money he spends for opium which became exceedingly costly in 1909 and still dearer in 1910 "decreases the purchasing power by so much." In 1907 foreign opium was quoted at \$710 Mex. per picul 133 $\frac{1}{3}$ pounds, in 1910 at \$3000 Mex. In 1907 native opium was quoted at \$654 Mex. per picul, in 1910 at \$1820 Mex.

The Suppression of the opium industry.

On Sept. 20th, 1906 an Imperial edict was issued, demonstrating clearly the position of this government in regard to opium: "Since the Imperial prohibition of opium, almost the whole of China has been flooded with the poison. Smokers of opium have wasted their time, neglected their employment, spoiled their constitutions, and ruined their households; and thus, for some decades, China has presented a picture of ever-increasing poverty

and weakness. It arouses our deep indignation even to speak of the matter. The Court is now ardently *determined to make China powerful*, and it is incumbent upon us to urge the people on to reformation in this respect that they may realize the evil, pluck out the deep seated cancer, and follow the ways of health and harmony. We therefore decree that, within the limit of ten years,* this harmful foreign muck be fully and entirely cleansed away. And we further command the Council of State Affairs to consider means for the strict prohibition both of opium-smoking and poppy growing (in China itself), and report their deliberations to us for approval." (Translated by Rev. W. A. Cornaby).

These new regulations contained restrictions somewhat on this order: The cultivation of the poppy must not only be confined within present limits, but its present area must be restricted annually *one tenth*, otherwise the land will be liable to confiscation. On the other hand if cultivation ceases sooner than the limit of ten years rewards will be made. All persons using the drug must be registered either at the *yamen* or with the village headman. No unregistered person will be allowed to purchase it. All opium shops will be closed gradually. The

* A proposition has been made by the government to reduce the number of years considerably. And it is hoped and expected that in accordance with the new terms just made (1911) with the Indian government, the next two or three years will witness its complete eradication.

new regulations distinguish between the treatment meted out to opium smokers over sixty years of age and those under. Those over sixty will receive more lenient treatment, those under, less lenient treatment, in breaking off the habit.

Since 1908-1909 much progress has been made everywhere in the suppression of opium cultivation in this great land. And it must be apparent to every observer that the central government has made an honest effort to fulfil its part of the* contract entered into with other nations in, or even before the specified time.

The northern part of the Fukien province has been more active in this matter of suppression than the southern part. In January of 1909 the report went out that the "sales of the drug" had fallen off four-fifths, while the amount of land put to the cultivation of the poppy had been reduced twenty per cent. In 1910 the per centage is much less, there being practically no land given up to this industry. There may be some fields about Heng-hoa and in that prefecture. Over 15,000 opium pipes have been destroyed. A significant event occurred at Foochow (Fukien) in August 1910 which will indicate the attitude of the authorities in Fukien on this matter. When it came to the knowledge of the Anti-opium Society of Foochow that 158 chests of native opium were seeking entrance in to that port

* Great Britain agreed "that the gradual reduction of the Indian opium trade (into China) should be coincident with the decrease of the production of the native drug" (1907-1908).

steps were immediately taken by appealing to the Viceroy to have its importation stopped. The Viceroy in turn placed the matter before the authorities in Peking. The position of the Society, and the Viceroy, who appears to be in perfect sympathy with it, is this: they claim, which is perfectly sane, that inasmuch as the Fukien province has eradicated the cultivation from the Northern portion, and practically from the southern part, it is both unfair and unjust to have this stuff dumped upon this province.

While the sentiment in South Fukien against opium has not been so strong as in North Fukien, yet in this small corner of Far Cathay much progress has been made in the reduction of poppy cultivation in the eight *places* where formerly it was raised in immense quantities.

While it may be too much to say that no opium is being raised in this district, yet it may safely be said that the amount is comparatively small.

In the two counties of Tong-an and Tie-thoa, which have been the largest producers in this region, reports come from reliable sources that there is not a leaf of the poppy plant to be seen. [In 1908 Tong-an produced 3,750 piculs (250 tons), in 1909 less than half, in 1910, none.] If any is being cultivated it must be in very small quantities and in out-of-the-way places.

But all this has not been accomplished without a struggle, especially in the county first named.

Stern and drastic measures had to be adopted in some instances, e.g, in one part of the county of Tong-an certain villages refused to obey the mandate of the officials to refrain from planting the poppy. Swift and certain punishment followed. The authorities immediately made known in no uncertain terms their position in the matter, and when the parties refused to acquiesce soldiers were at once dispatched, who destroyed the crop and laid these villages level with the ground, while the inhabitants fled to the hills.

The same kind of opposition was manifested in the county of Peng-ho (a county where the production must be small, as no account of its output appears in Customs Reports). Some of the farmers desired to plant opium as usual. This came to the notice of the local mandarin, who most vigorously vetoed anything of the kind. Like the Tong-an official he put down his foot heavily against any such procedure, and forthwith forbade the planting of opium in his precincts. Of course they objected to such decided measures; so one night a goodly number, led by a strong clan, arrayed themselves in white (whether they wore masks is not reported) proceeded to the *yamen* where they made their displeasure manifest by attacking the place. They succeeded in killing the gate-keeper, and wounding the mandarin and his son very severely. For this they paid dearly—probably the price of several opium crops. A thousand soldiers were sent up

from Chang-chow to help straighten matters out, and that is always costly. Opium cultivation ceased for the time being at any rate.

All this, however, does not necessarily indicate a real reduction in the consumption of the debauching drug. Alas! the amount of opium imported at Amoy during the past few months of the present year (1910) increased* by leaps and bounds. To be sure it does not follow that all this was consumed. As a matter of fact large quantities remained *in bond*. The difficulty was to dispose of it because of the unprecedented high price at which it was held. Some grades of opium were sold at \$3000 a case, i.e., 120 catties;** the lowest \$2400 a case. These figures refer to India opium. Revenue increased at the rate of \$1000 per month at times in 1910, the duty being 110 Hai-koan^x Tael (\$165 Mex) per picul‡. There has been wild speculation and heavy losses incurred by some of the firms in Amoy on account of this fluctuation of the market, and some, it is reported, have become almost bankrupt.

There is just one consolation, and that is that notwithstanding the present increase in its importation (which is only natural under existing circumstances) the total amount of foreign opium imported

* In Canton the increase is said to have been 100,000 pounds in 1909.

** One and one third pounds.

^x Under the new agreement this will likely be increased to 350 taels per chest

‡ 133 $\frac{1}{3}$ pounds.

in 1909 (i.e. 3,804 piculs†) is less than the amount in 1907, by over 100 piculs, but 552 piculs more than 1908.

While this may all be so, yet we may safely assert that the entire suppression of its cultivation and consumption will surely follow, if the Chinese authorities and the Indian government will remain firm in the position they have taken. That is to say, if native production and foreign importation cease, the cessation of its consumption must inevitably follow.

Before leaving this part of the subject it should be noted that the Kolongsu Municipal Council took prompt action in regard to this matter by having the following resolution unanimously approved at a Rate Payers meeting on June 16th 1908.

(1) That all opium dens be closed within 60 days after issuing a proclamation to this effect. (This proclamation was issued in July.)

(2) To license a limited number of shops to sell the drug, but with the understanding that one half of them shall be closed by March 31st, 1909, and the other half by March 31st, 1910.

This has all been fulfilled, and the opium traffic, in so far as this small island settlement is concerned, all closed up.

† Native opium 1665 piculs. In 1908 this amounted to 7950 piculs. From other provinces in 1909, 1566 piculs, in 1908 1132 piculs.

Narcissus industry.

The trade has varied very little in volume in the last decade, and there seems little hope of further development. The bulbs are grown in the fields near the south gate of the city of Chang-chow where the soil is peculiarly suitable for their production and growth; and the output is limited to the size of the beds there, which are fully occupied and yield about 3,000,000 bulbs annually.

The exportation abroad from here began about 1880, when small quantities were sent experimentally to the United States and Europe (principally Belgium). The European trade has not developed, but the American demand has since grown to considerable dimensions, and in the year 1908.* 2,540,168 bulbs were sent away, principally to America, and about the same quantity in 1910, or in round numbers 3,000,000.

Flora and Fauna.

People who spend their lives in this port or along the coast will be surprised to learn from those who have travelled in the interior that there are forests of beautiful fir and pine, and many other trees, especially in the Ting-chow prefecture.

There are little more than barren hills around Amoy, covered for the most part with rocks, some of them huge boulders weighing hundreds of tons.

* Customs Report 1908.

Trees are found about temples and private residences. The gigantic banyan flourishes everywhere. It often reaches the extraordinary age of one thousand years. There are pines and bamboo, species of India-rubber, cotton, and tallow tree, erythrina, eucalyptus, and the pride of India. Aloes, cacti, and night-blooming cereus abound.

Among the flowers that grow wild may be found the white cluster rose, white dog violet, blue harebells, pink oxalis, myosatis, vetches, goldenrod, sow-thistles, and ferns of many varieties including maidenhair, bracken, and hare-foot. Among the cultivated flowers are many varieties of roses from America; lilies, camellias, chrysanthemums, magnolias, iris, geraniums, heliotrope, phlox, and mignonette. "Creepers too abound; ivy, honeysuckle, bankinia, racemosa, a large purple flowered thunbergia, and four varieties of the begonia, and the wine flower with its quaint clusters of blossoms opening a creamy white and passing thro all the shades of red, till, before they finally die, they are a deep crimson." Crotons, brought from Singapore, are also cultivated. Changchow, twenty-five miles west of Amoy, is celebrated for the "Tsui-sian-hoe," *i.e.*, the fairy flower, or the flower of the gods, as called by the natives.

"The plant belongs to the family of the Amaryllideae, and the two varieties grown here are known botanically as the *Narcissus Tazetta* and *Narcissus*

Polyanthus, one having a single and the other a double blossom." The Chinese make no distinction between the varieties, which are produced haphazard by the growers and called generally "water fairy flowers." There seems very good reason to believe that *Narcissus Tazetta* is not indigenous to China, but was introduced by the Portuguese navigators—in whose country it is native—early in the sixteenth century.

It has been thus described: "It is a variety of narcissus, bearing in lavish profusion chaste flowers of silvery white with golden yellow cups. It is grown by the Chinese according to their ancient custom, to herald the advent of their new year, and as a symbol of good luck. The plants are grown by a method only known to the Chinese themselves (beyond the 'Lama' temple, at a place called "Gia Kang Son") whereby the bulbs attain great size and vitality, ensuring luxurious growth and immense spikes of flowers; in fact, the incredibly short time required to bring them to blossom (four to six weeks after planting) is one of the wonders of nature; 'you can almost see them grow,' and they succeed almost every-where and with everybody. They do well in pots of earth, but are more novel and beautiful when grown in shallow bowls of water, with enough fancy pebbles to prevent them toppling over when in bloom.—Hundreds of thousands of the narcissus bulbs are yearly shipped to other parts of China, and to Europe, the United States and Canada."

Amoy is noted for its game. In the district good sport may be enjoyed in hunting wild geese, wild duck, teal, partridge, plover, snipe, pheasant, quail and rabbits. If something more exciting is desired, there are tigers in the mountains, enormous man-eaters, and wild boars. Then there are foxes, weasles, muskrats, and the like. Among birds there are curlew, sparrow-hawks, kites, magpies, ospreys, crows, owls, butcher-birds, thrushes, sparrows, black-birds, tailorbirds, herons, egrets, pelicans, gulls, albatrosses, and a large variety of smaller water birds.

Mining.

*Another venture is the proposed exploitation of mineral deposits in the Ankhoe district by a Chinese syndicate. The subscribed capital for this undertaking is \$2,000,000, and authority has been given by the Board of Works to begin work. Preliminary investigations were made in November (1907), when it was found that the concession contained coal and iron in abundance, as well as lead and limestone. The venture looks promising enough, and it is said that a foreign engineer has been engaged to take charge of the mining operations. There seems to be no doubt about the mineral † wealth of South Fukien. An American mining engineer is reported to have examined the district, and discovered a mountain of magnetite

*Customs Report 1098.

†In Leng-na Chiu coal may be found on the surface of the ground.

iron ore, a mile long and three-fourths of a mile wide, which is estimated to contain over 10,000,000 tons. "Limestone, galena, kaolin and zinc blend deposits are also reported, and samples of rich antimony ore and graphite have been brought into the port. It is much to be hoped that no obstacle will be put in the way of any attempt to take these riches from the soil, as it is in their exploitation that the path to prosperity lies in this region."

Telephones

Still another useful and interesting enterprise is the telephone company which is being established in Amoy. The capital (\$8,000) is put up by a prominent member of the local gentry, and the establishment of the company has been authorized by the Min-Che viceroy. The subscription for each instrument is \$24 a year, and about 100 patrons have registered their names. The work of installation has been done by Ning-po men, and, like the railway, this is exclusively a Chinese concern.

Fruit and Vegetable Canning.

This is a growing industry, started two or three years ago. Large quantities of native fruits and vegetables are put up every year in the company's own tins and exported or sold locally. This company did \$30,000 Mex. worth of business in 1910, and it is constantly increasing.

Manufacturies.

The manufacturing industries are very limited

in this district. The principal articles manufactured are brick (burnt and sun-dried), earthen-ware, bamboo-ware, cotton goods, shoes, artificial flowers, idols, wood carvings, firecrackers and fireworks in general. Vermicelli and beancake are also manufactured in immense quantities.

Curios

The Chinese women of Amoy have been taught by the foreign ladies of the mercantile community to make most beautiful torchon lace. Quite a flourishing guild has been established. It has proved a very profitable industry, helping to fill the exchequer of many an impoverished family in this district.

Amoy is not noted for its great variety of curios, still here may be procured quite a number of articles that it is not easy to purchase elsewhere, such as "cats eyes" stones,—not the real article but splendid imitations, in various colors which make up into pretty necklaces and brooches. They can be bought for about three cents apiece. One may buy here carved nuts of the finest workmanship; and carved tea wood, rice figures placed on sticks, and brasses of many designs.

A *Glass Factory* was started here on Kolongsu a few years ago by some Canton and Fukien capitalists. In 1909 the output amounted to \$20,000 Mex. worth of lamp chimneys, and \$5000. Mex. worth of bottles.

CHAPTER. IX.
**AMOY EMIGRATION,
ITS CAUSE AND EFFECT.**

The great stream of Chinese emigration that flows and empties itself in mighty volume into the outer world finds its source in the two provinces of Fukien and Kwangtung of South China. Every year tens of thousands leave their native shores from the ports of Canton, Swatow, and Amoy, to make their fortunes, and in many instances their homes, in foreign lands. Compared with these the numbers that leave from other provinces and from other ports are so small that they need not be taken into account.

The Chinese are known in almost every land under the sun. Where other nationals can not live there they abide, opening mines and canals, building railroads which turn the deserts into blooming fields or prosperous towns and cities. To-day they are marching in mighty armies across Annam, Cambodia, Siam, Burmah, Sumatra, Java, the Malay Peninsula, the Philippines, Australia, the isles of the Pacific, the continents of North and South America, Africa and Europe. According to the latest statistics this army is distributed among the nations of the world as follows:—

Siam	2,750,000	United States	100,000
Malay Peninsula	1,000,000	California alone	60,000
Singapore alone	164,000	Canada	11,000
Indo China	200,000	Russian Territory	35,000
Burmah	140,000	Africa	53,000
Dutch Indies	1,800,000	Europe	1,800
Borneo alone	50,000	Japan	17,000
Australia	35,000	Corea	11,000
New Zealand	3,000	Formosa	2,900,000
Philippines	80,000	Hongkong	300,000
West Indies	100,000	Macao	75,000
South America	50,000		

A grand total of something like 10,000,000 of the Chinese abroad, and principally from the two provinces named.

But it is only with the emigrants* from Amoy that we are just now concerned, and principally with those who go to the Malay Peninsula and neighboring states. The following table will show the Emigration statistics in these parts for four years.

1904	1905	1906	1909	DESTINATION	1904	1905	1906	1909
5,415	4,897	5,126	4,155	To Formosa From	6,549	5,557	5,471	7,027
5,643	6,837	6,733	10,260	„ Hongkong „	19,371	16,987	16,490	15,092
16,261	5,917	7,528	11,080	„ Coast Ports „	14,594	6,898	7,699	13,998
70,000	53,729	67,612	41,963	„ Straits „	23,000	13,920	14,447	21,486
5,080	5,892	4,628	3,855	„ Manila „	1,059	1,185	2,548	4,137
457	57	30	513	„ Other ports „	294	188	15	90
102,856	76,329	91,667	71,771	„ Totals „	70,767	49,085	46,500	61,820
		†335,126	249,755	† „ Inland waters „			†243,566	245,179

*Those who care to study the larger question will find interesting material in "Sunny Singapore" by Rev. J. W. Cook, and "Die Ueberseeische Auswanderung der Chinenen" by H. Gottwaldt, Esq.

†These figures have nothing to do with emigration, they merely show the immense passenger traffic between Amoy and places like Chioh-be, Chang-chow, Chuan-chow, An-hai and Tong-an. *Total number of passengers outward and inward, 628565.

These figures while taken from official Customs Reports do not claim to be absolutely correct,—especially in regard to the number returning. On an average about 65,000 leave Amoy annually and 50,000 return. But the table shows nothing like that. To obtain a fair estimate we must not only consider the departures and arrivals at Amoy, but those of Hongkong as well. For undoubtedly very many of the number reported either as arriving at or departing from Hongkong have their final destination or starting point in the Straits, *i.e.*, the Malay Peninsula and neighboring states. Therefore the figures of both ports should be taken into account.

Taking these two ports then for the four years we will discover a great falling off in the number of those returning.

	1904	1905	1906	1909
Departed	75,000	60,000	74,000	52,163
Returned	48,000	35,000	31,000	36,578
	65%	60%	45%	70%

Yet it is stated by those who profess to know that there is actually no diminution in the number of those returning, but that it remains the same as ever, that is about 80%. No clear bit of explanation however is offered for this piece of information. Of the 20% who do not return perhaps 10% die, while the remaining 10% live to enjoy the privileges and immunities which the land of their adoption affords.

*A tax of \$1 is levied on every person returning from the Straits.

When passengers go abroad, an officer of the British government is sent aboard the outgoing steamer conveying coolie passengers, who counts every one and reports the number to the British authorities in Singapore. No such official inspection takes place when they return, on arrival here. So while in the one instance the figures are correct, in the other they are not likely to be for want of proper inspection and care.

Those who go abroad are recruited from the middle and lower classes, particularly from the latter, as fully two-thirds are common laborers or "*coolies.*" Of the total number that leave here, perhaps five per cent are women who go to join their husbands. It is against the law for boys to go abroad unless accompanied by parents. This is done in order to avoid kidnapping. This evil is not entirely removed. It is still violated to some extent by those who are so anxious to obtain children, and especially boys to perpetuate their names. Every woman (and child) that goes abroad must have her name registered, which is forwarded to the port she intends to enter.

The power of the clan system is apparent in all emigration. The Chinese are great colonizers, but settlers in any one district will usually be found to

*Recently, so reported, some of this tax has been used for Educational purposes, and for the support of the Amoy police.

have migrated from the same place and from the same family stock. So one will rarely find the emigrants of Amoy beyond the boundaries of the Malay Peninsula and Manila.

As one writer says: "The Chinese did not begin going abroad yesterday," but for more than 300 years the stream of emigration has not ceased its ebb and flow. At first no restrictions whatsoever were placed by the government upon a native's desire to go abroad. He was free to go and come according to his own sweet will. But after the Manchus had conquered the nation a new regime was inaugurated by placing stringent limitations upon emigration. This was followed (1718) by an edict recalling all subjects who were in foreign lands. Finding this ineffectual the government became still more severe, and ten years later (1728) issued a proclamation which stated that all who failed to obey the summons to return would be banished, after which capture would mean death. This axe hung over their heads for over a hundred years. It was actually only rescinded by Imperial Edict in 1893. This was brought about thro the efforts of the Chinese ambassador to England. While we cannot believe that during all the preceding years it was anything more than a dead letter, for Chinese emigration had been declared lawful in a Convention of Peace between Great Britain and China at Peking in 1860, still its effect must have been felt in some measure upon those who desired to and did

return to their native land, especially those who had acquired a fortune. These latter rarely return without first having become citizens of another country whose passport they carry with them. Returning from the Straits Settlements they usually come back as British subjects not as Chinese subjects.

For the better regulation of the coolie traffic, which had grown to such vast proportions, a Chamber of Commerce composed strictly of Chinese business men, was inaugurated by Imperial Edict at this port in 1899. It was invested with certain powers to protect the interests of those going abroad, and principally to look after them when they returned by keeping them out of the hands of the land-sharks who awaited their coming. Yet in spite of all these precautions very few Chinese who have made their fortune abroad return, unless as already stated above, *i.e.*, bearing passports of other powers. These they consider the only sufficient protection.

While the Chamber of Commerce looks after the interests of those who return, their departure is controlled almost exclusively by firms established solely for this purpose, who have their agents stationed at important centers in this district, where coolies are recruited pretty much after the same manner as soldiers are recruited for the army. In days gone by (and the evil is said not to be entirely removed in these days) the recruits in many instances had not the least idea where they were to

be sent, what their occupation or who their master was to be, or whether they were to be placed upon the market and auctioned off as so much chattel. When it comes down to this it is no better than the slave trade.

The benefits of the Amoy emigration have not been few; the economic advantages alone have been great. Perhaps this alone explains the prosperity of this district; it is hard to account for it in any other way.

It has been sometimes said that the loss of the tea trade in this part of China was due to the large number of laborers leaving this port. Perhaps a more correct statement would be this: emigration was due to the loss of the tea trade, or the impossibility of cultivating tea here. At any rate the tea trade failed, and the laboring man was compelled to seek his livelihood elsewhere. For the same reason, because many of the avenues to fortune-making were hermetically sealed, other fields were sought by the business man and the merchant. We do not wish to be understood to say that emigration did not exist before the failure of the tea trade, but it was not until it did fail that the Chinese from this port went abroad in anything like the numbers of to-day.

From official reports issued by the Customs and also from data gathered by the Chamber of Commerce we are enabled to learn something of the economic advantages which this place gains from

the emigration of its people. Figures quoted must not be considered absolutely exact but rather as indicative of what is taking place.

From the Customs Report of 1906 we find that the net total value of the Import Trade* amounted to about 14,800,000 Hk. taels, while the* Export Trade† amounted to only 2,500,000 Hk. taels—a difference that would be ruinous without something to offset it. Exported labor is that offset.

First of all it is claimed, and it is supported by facts, that this large Import Trade is due almost entirely to those who have been abroad, or whose families reside here while the heads of households are away. That is to say it has been created to meet the new necessities which have been born in other lands. Thus over 14,800,000 taels' worth of goods have been brought in to this place which otherwise would not have been brought here. This amount therefore may rightly belong to the debit side of the sheet.

What is there to balance this on the other side of the sheet? On the credit side there are two sets of figures. First the 2,500,000 Hk, taels worth of exports. But to this we must add the money that these merchants and laborers remit every year to this place. It is not easy to state exactly what that amount is, but it has been estimated to be

*Greatly increased in 1909 and 1910

†Statistics in Appendix.

between 10,000,000—20,000,000 Hk. taels. Let us place it at 12,500,000 which, if anything, is too low. This we may rightly put on the credit side of the sheet.

It will be seen therefore that there is a balance to the good of 200,000 taels, or \$300,000 Mex. Whether these figures are correct or not it is everywhere apparent, in this immediate vicinity, at least, that somehow or other this people have a surplus of money, and are by no means poverty stricken. They are not rich as a class, we do not wish to convey that impression, but travellers who come here from the North tell us that the people in these parts dress better and are better housed than those in that part of China. And we can discover no other way to explain it than by the amount of money that is remitted annually from abroad. To look about us and see what is done in agricultural pursuits or manufacturing industries is to find no satisfactory answer for this prosperity, but alone, or almost entirely, in the money earned in other lands.

There is every inducement to go abroad not only because of wider fields but because of higher wages. Here a common coolie may earn \$5 or \$6 per month; in the Straits and Manila he can easily double it. Of course the cost of living is increased abroad, but that seems to be more than balanced by increase of wages. This great exodus of workers has made our servant problem a most vexing one. People who have lived in other parts of China and take up their

residence here tell us that nowhere else have they had such difficulty with servants as they experience here. This explains it: all the best servants go abroad.

Opportunities being better in other spheres of activity as well, we consequently find a great many business men and merchants establishing themselves in lucrative occupations abroad.

But it should at the same time be borne in mind that the advantage of emigration has not been alone in the field of economics. "Unimpressionable as the Chinese are and little given to reflection, unconsciously to themselves their immigration to Singapore (and Manila) is producing a great moral effect on them. They are brought into contact with good government, liberty, just laws, justly administered, good roads, good education, etc. Under these conditions they thrive and have vague aspirations that similar happy conditions should be established in China." This is all true, and undoubtedly the mind of the average Chinese has been awakened and his intellect quickened as never before. While it is true he has remained essentially Chinese yet some of the rough places have been rubbed off, his outlook broadened, and his view mightily changed and cleared in regard to many things. And so he has come back to his own, if not entirely dissatisfied with the old life and ways, yet fully convinced in his own heart that the outer world has much to teach him which

will make him a better and more useful man. Besides this it has had the result of tearing down and levelling to the ground that high wall which once surrounded him.

In not a few instances, moreover, the intellectual and moral influence has been beyond calculation. The number may not be large, but large or small, who can estimate such advantages?

CHAPTER X

THE AMOY VERNACULAR.

The Chinese language belongs to that small family of monosyllabics of Southeastern Asia, which includes the Tibetan, Korean, Burmese, and Cochin-China. It is a language "in its most archaic form" and where "every word is a root and every root a word."

As a matter of antiquity the Chinese language, save the Hebrew, has no rival. It is the most ancient language now spoken, and the oldest written language used by man. As a question of numbers using it, it stands alone, unique, and without a peer. For nearly forty centuries, if not more, it has existed, and is to-day the medium of thought of more than one third of the human race.

In the written language of China—and for a clear understanding of the language we must ever bear in mind the distinction between the written and spoken—there will be found a wide range of topics, or discussions, covering almost every field of fiction, history, philosophy, metaphysics, poetry and art. Biography, professional essays, state papers; treatises on law, music, medicine, mathematics, military tactics, cookery, religion, ethics; satires, ballads, love stories, and ghost stories, abound in the vast regions of Chinese literature. Its liter-

ature is voluminous. The General Catalogue of the Imperial Libraries, composed itself of 112 octavo volumes of 300 pages each, contains the names of over 20,000 works, "literary monuments" they have been called, "reared by the choicest minds of one-third of the human family in the ceaseless toil of thirty-six centuries," and more.

Still it must be said, in passing, that beyond the satisfaction one finds in the very interesting and fascinating study of the mystical ideographs, and digging out the wise sayings of the ancients of 4,000 years ago, the reward of your labor will be comparatively small. After wading thru volume after volume filled with the deeds of rulers and princes, little or nothing about the people, innumerable wise sayings, counsels, lofty aspirations of sage and scholar, it will be discovered that there are no such treasures of thought, no such storehouses of knowledge, of philosophy, of science, and of travel, etc., as will be found in the fields of Western literature. Chinese literature is like a great wide ocean of books—books everywhere—yet with comparatively little to quench or satisfy the thirst after knowledge and truth.

However it is not the literature of China that we are to consider but the structure of the language that is to engage our attention.

1. *There are several remarkable features of this language* which it will be, first of all, interesting to notice.

(1) There have been few changes made in the *style* of composition. Ancient as it is, during all these centuries the style remains the same. The standard books of to-day differ very little, if any, from the style of the books written a thousand or more years ago.

(2) It is the language read, and in its different vernaculars and dialects, the language spoken, not only by the 400,000,000 people of the empire itself, but it is extensively used in the state papers and in other ways by the people of Japan, Corea, Loo-choo, Tongkin, Cochin-China, Siam, Singapore, and the East Indies—a number exceeding 500,000,000—covering an area equal to, or exceeding, the whole of Europe.

(3) Perhaps the most remarkable feature of all is that it is not spoken as it is written *in this part of China at any rate*.

Take for example the 16th verse of the 3rd Chapter of St. John's Gospel.

如	生	淪	之	賜	獨	蓋
此	其	而	者	世	生	上
	愛	得	免	俾	之	帝
	世	永	沉	信	子	以

The written language reads: Kai Siōng-tè í tók-seng chi chú sù sè pī sìn chi chiá bián tīm lûn jī tek éng seng kī ài jû chhú.

A Chinese in Amoy might read that all day long and not one of his hearers would have the

remotest conception of what he was endeavoring to say. For this reason: Take the very first ideograph *Kai*. Because there are scores of other ideographs of the very same sound, no one would know for sure which particular *Kai* this was, nor what this particular *Kai* meant. With the others, the same difficulty would be encountered. They would all be unintelligible. But let them be translated, if we may use such a term, into the spoken language. *i.e.*, the *Amoy vernacular for instance, and it becomes thoroughly intelligible.

Hence we have: In-ūi Siōng-tè ēng tók-siⁿ è kíaⁿ siúⁿ-sù sè-kan, hō sìn i ê lāng m-sái biāt-bô, chiū tit-tiōh éng-oán-oáh, I thiàⁿ sè-kan chhin-chhiūⁿ àn-ni.

We might multiply examples, but they would all illustrate the same thing. So it is unnecessary.

From this it will be seen at once, that in order to become anything approaching a scholar, or to lay any claim to scholarship in China—to say nothing about understanding how to use the language—it is necessary not only to have a knowledge of the spoken, but an intimate acquaintance with the written (tho unspoken), language.

In so far as Amoy is concerned the student will be obliged to learn not only the spoken (colloquial) sound of each character but the ideographic sound as well.

* Used by 10,000,000 people.

It is something like this, to use a very simple illustration: Supposing A, B, and C. were arbitrary characters (ideographs) instead of letters of our alphabet. Let us assume that A, B, and C are the ideographic, or character sounds. Then, supposing that A stands for "man," B for "dog," and C for "cat," which in each instance represents its spoken (colloquial) sound. Hence we have two sounds, the written: A,B,C; and the spoken: man, dog, cat. Now I might read A,B,C, for any indefinite length of time and not a single Chinese here would have an inkling of what I was endeavoring to say, but so soon as I said man, dog, cat, he would understand immediately.

The written (classical) language probably never was spoken. Each province, county, or district as the case might be, having its own vernacular, which scholar and peasant alike use in all the ordinary affairs of their daily intercourse; they speak in the vernacular, or dialect of that particular locality, never thinking of using the written language sounds (at least this is true in Fukien). It would only prove so much jargon if one attempted it.

While this is all so, yet the nature of this wonderful written language is such, that it can be read and understood everywhere and anywhere over the entire country from the great desert on the north to the gulf on the south; from the Hermit kingdom on the west to the boundless sea on the east. That is to say, Sam Ling living in Canton can write a

letter to Lim Sing in Amoy (300 miles away) who can understand it perfectly, yet if these two persons should meet they could no more understand each other in conversation than either of them could understand you, nor any better than a Scotchman could understand a German. This is because the vernaculars and dialects all over China are so different (a subject we will discuss later). There are said to be over one hundred different dialects.

11. *We pass on now to the consideration of the spoken language.*

The Chinese language has been called a monosyllabic language. In so far as the written language is concerned, that is strictly correct, but not so with the spoken, which will appear more clearly when we take up the matter of Amoy Romanization in the next chapter. Each ideograph, it is true, stands for a monosyllabic word, but when one or more are translated in the spoken language, a single word is formed which may be dissyllabic or even trisyllabic. For example, the ideograph 公 Kong, and the ideograph 牛 Gû, form the single word Gû-káng, male cow, *i.e.*, a bull. So with 水 Súi, and 牛 Gû forming Súi-gû, a water cow, *i.e.*, the water buffalo, 太 pó-lâng, literally a male person, *i.e.*, a man; 太 bó-lâng, literally a female person, *i.e.*, a daughter; 排 toh-lâng, a set-the-table person, *i.e.*, a waiter; 廚 tsù-chiáh, the *chef*, etc.

There are difficulties in the way of acquiring this language that at first seem insurmountable.

(1) The first problem one meets is that of sounds and tones. It is a language composed entirely of these. The distinction in tones, and the number of them, varies in different parts of China. In the Amoy vernacular there are seven tones; in some vernaculars there are only four. While there are anywhere from 40,000 to 80,000 different ideographs (called characters) in the written language, they are comprised within the astonishingly small compass of about 400 or 500 syllabic sounds. By including tones, aspirates and nasals this number is increased to about 2,000 different sounds. That is to say there may be 40, 50, 100, or more, of these characters with the very same sound, but distinguished by the different tones, aspirates and nasals. It can therefore be seen how duplications and reduplications, not only of the same sound, but more frequently of the same tone, must occur. We have something approaching it, tho only to the slightest degree, in our English language in words like: rite, right, write, wright; sound—a noise, or sound—a body of water; ring—a circle,—an ornament, to ring—of a chime of bells, and wring—to twist. An amusing story is told of an Irish woman's use of the verb to eat. In soliciting money, as she was in destitute circumstances, she pleaded her cause in a letter by stating that she had "nothing to *eight* in the house."

These words are all confusing, especially to a foreigner learning the English language. He would

need to stop a moment to think which rite, which sound, which ring, or which "ate," was meant. His best guide would be the drift of the conversation, or the formation of the sentences he heard. It is identically the same with the Chinese spoken language; tho the difficulty (from our point of view) is increased many fold. For it is possible to have a single word written out in the Amoy Romanized Colloquial, *i.e.*, the spoken language, with far less distinction in spelling than rite, write, and wright, represent seven entirely different meanings. For example, the word *Kau*. *Kau*, káu, kaù, kauh, kâu, kaū, kaúh. Each of these has a different meaning, and each only distinguished by its own particular tone. Therefore 句 *Kau*, a hook; 狗 *Káu*, a dog; 到 *Kàu*, to arrive; 菰 *Kauh*, mouldy; 猿 *Kâu*, a monkey; 厚 *Kāu*, thick; and 淡 *Kaúh*, insipid.

Just to illustrate the importance of these tones, and how extremely difficult it is, as you may imagine, to avoid saying something different from what was intended, let me relate some blunders that have been made by new comers, the new, raw recruits.

Even advocates of the Evolution theory would have been startled to have heard a young missionary, in the height of his eloquence declare; "We are all evolved from a duck's egg." What he intended to say was that we were all descended from Adam. Simply misapplication of first principles—tones. For 亞當 *A-tông* (Adam) he used 鴨蛋 *Ah-tong* duck's egg. Think how his audience must have been

shocked when a young minister, instead of saying "Lord of lords" in speaking of the Almighty, said "an unsurpassed petticoat." Kûn 裙 for Kun 君. A lady thought she had asked her servant to pour the gravy over the meat. You may be able to sympathize with her when she discovered him emptying the molasses jug over it. Yet he was obeying orders to the very letter. It was simply the difference between 糖 thng—molasses, and 湯 thng—gravy. Do you wonder a servant went into a fit in his effort to restrain himself from peals of laughter, when his master told him to go upstairs get his boots, bring them down and boil an egg in them for him. 鞋 Oê boots, for 矮 Oe a small earthen vessel used for cooking.

(2). The distinction between aspirated and unaspirated words is nearly as difficult. For example, 田 Tiên—a field, 天 Thien—heaven; 蜘蛛 Ti—a spider, 剃 Thi—to shave; 騎 Khiâ—to ride, 奔 Kiâ—to carry. Many the man who has made trouble for himself over this, as the following will illustrate.

A missionary, young in the service, was once calling on a Chinese gentleman. Getting rather puzzled for topics of conversation he ventured the question: "Do you drink wine?" For an answer he received only the stare of blank amazement from the man of the house. Failing to receive an answer, and fearing the man had not understood him, he repeated his question with still greater emphasis (which at the

same time tended to make his blunder all the more glaring) and in order to make himself clear stood this time and fairly shouted, "Do you drink wine?" That is what he thought he said, but what he did *not* say. Raising both hands above his head, the host also fairly shouted his astonishment: "Well! I have not eaten them yet." For the real question was, not whether he drank wine, but "Do you eat (your) hands?" The difference between the aspirated 手 Chhiú, hand, and the unaspirated 酒 Chiú, wine.

Probably the best story is that of a bachelor missionary who told his cook to buy him a chicken for dinner, or rather he supposed he did. His parting injunction was to get the best the market afforded, the finest and youngest he could lay his hands on. Mr. Cook went forth with a broad smile on his face, tho realizing he had a large contract on his hands. Still, he was confident of his ability to execute the order to the satisfaction of the Sian-si (teacher). Dinner time came, but not a sign of a chicken or cook. This looked rather strange on the face of it. This was unusual. It had the appearance of taking French leave, but he could not believe that of his faithful old *factotum*, so he began to make excuses for his tardiness by saying: "The cook must be having a hard time buying a chicken to-day. He must have run up against a corner on chickens sure." Perhaps he was ready to excuse the man on the ground that like all Chinese the lapse of time is of

little, or no consequence, in any transaction. Whatever it was he decided not to despair over the unusual proceedings. But when the hours of the afternoon began to wane, and the supper hour approached and still no cook or chicken, his alarm was deep and unconcealed. There was now no explanation that fitted the occasion. About eight o'clock the belated, over-due cook arrived, weary, hungry and with a woe begone expression written on his face. Without stopping to make any preliminary remarks he at once made bold to explain the cause of his prolonged absence. "Teacher," he said "this has been a bad day to buy a wife, and please understand that it has been a tiresome one for me. In the first place, they are scarce; in the second place, those to be had are high—the old law of supply and demand—as high as \$100; I did not think you could afford such a high priced wife—but *nil desperandum*—I have scoured the county and have at last succeeded in finding one within your limits. She is not what you might call a beauty, nor is she young, but she is the best that can be found for the money, and you can have her for \$30 Mex." As the principals of this story are not located in Amoy, I am unable to say how the young bachelor escaped from his dilemma, but the mistake arose from the use of an aspirated word for an unaspirated,* using 妻 Ts'i, instead of 鷄 Chi.

* Dialect used up north.

There is a custom in Amoy of allowing the dead to remain in the house a week, or even a year, sometimes, before burial. While calling on a family which had lost a grandmother by death, a visitor asked the question, "Have you buried your grandmother yet?" The question evidently made a wrong impression for they all looked horrified. The caller was equally horrified when he discovered that he had been asking whether they had yet "cut off the head of their grandmother." He had used the word 殺 Thâi, to behead, for 埋 Tâi, to bury.

Then there are the nasals. For example, 擒 Khîⁿ, to seize; 墘 Kîⁿ, a border; 聽 Thiaⁿ, to hear; 顛 Tiaⁿ, to stumble; 甘 Tiⁿ, sweet; 豬 Ti, a pig. So when one asked another if his coffee tasted "ti," like pig, instead of "tiⁿ," sweet, you can understand what a mess he made of it. *Accuracy*, or rather the want of accuracy has caused many an embarrassing moment to the uninitiated. For instance, one is apt to think that 雞蛋 Koe-nîng means eggs of all kinds, when it means hen's eggs and hen's eggs only. A company of Chinese therefore were convulsed with merriment when they heard their hostess say, in referring to some fine large duck eggs on the table: "These large hen's eggs were laid by a favorite duck."

So with regard to the word for milk. 牛奶 Gû-lin is not the word for all kinds of milk, as a young mother found to her sorrow. When we say milk in English we do not stop to distinguish. It

is all milk—providing it is not watered stock. That will not do in Chinese. It refers to the word, not the quality of the milk, for the Chinese have long ago learned the trick of mixing milk with water. But for the story. This young mother not only shocked, but really insulted a wet nurse of her baby's on account of this indiscrimination. Her baby was not thriving as she thought the child ought to under the lacteal treatment of the nurse, and she was inclined to blame the nurse for it. Finally she said: "It must be because your Gû-lin (cow's milk) is not good."

The use of the right word is also important, and a matter to be constantly watched. The Chinese seem to have a particular word for every particular thing under heaven, and a particular time and place to use it. 肥 Pûi means fat, but to tell a man he is pûi, is about equivalent to telling a man he lies, in English. Pûi is used properly, only when one is speaking of fat pigs, or other animals. Never tell a Chinese that he is pûi, not if you want him to love you. He may forgive you, but he cannot think of you as anything else than an ignoramus of the deepest die.

The use of synonyms. 起火 Khí-hé means to light a fire, but it does not follow at all that 燈起 Khí-teng means to light a lamp. For the latter it is only proper to say 點燈 Tiám-teng. You 戴帽 Tî-bō, put on your hat; you 穿鞋 Chhēng-ôe, put on your shoes; and you 戴眼鏡 Kào-bàk-kia, put on your glasses.

The use of classifiers. Classifiers create the greatest confusion. Every noun has its own particular classifier, and not to give it correctly is the same as to commit an unpardonable grammatical error in English.

You must say :

Chít-tiaû han-chû, one sweet-potato ; 一條蕃薯

Chít-tiaû hô, one river 一條河

This classifier is used also when speaking of ropes, roads, laws, affairs, accounts, etc

Chít-tiuⁿ phoe, one letter. 一張信

Chít-tiuⁿ biñ-chhûg, one bed. 一張牀

Also used when speaking of pieces of paper, carriages, bows, harps, etc.

Chít-ki pit, one pencil 一枝筆

Chít-ki to, one knife. 一枝刀

Chít mng chheng, one gun. 一桿槍

Also when speaking of poles, masts, and long straight things.

Chít-tè í, one chair. 一塊椅

Chít-tè toh, one table 一塊棹

Also when speaking of bowls, and small bits of various articles.

Chít-téng kio, one sedan chair. 一頂轎

Chít-téng bō, one hat. 一頂帽

Chít-liàp chhiⁿ, one star. 一粒星

Chít-liàp koe-nñg, one hen's egg. 一粒鷄卵

Chít-liàp bi', one grain of rice. 一粒米

Chít-liàp chiòh-nñg, one pebble. 一粒石卵

Chít-liàp iòh-oân, one pill. 一粒藥丸

But perhaps *the use of the verb* is the most puzzling of all. There are at least six verbs that mean to cut; and unless you know when and where to use each properly, you do not know how to use the Chinese language correctly.

For example.

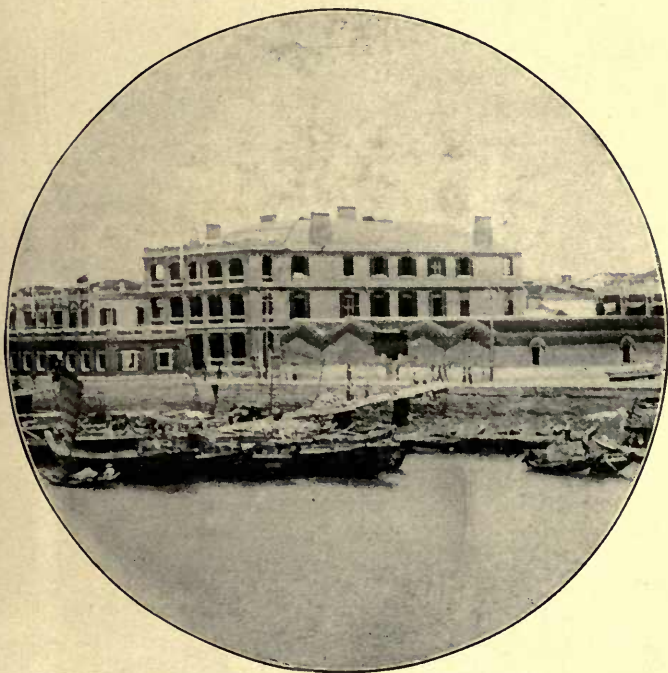
Ka, to cut with a pair of scissors.	剪
Koah, to cut grass with a sickle.	割
Choéh, to cut meat, on the table.	割斷
Chhò, to cut down a tree.	砍
Phut, to cut off with one stroke.	斫
Chám, to cut horizontally.	斬
Thī ⁿ , to sew on a button.	縫
Pâng, to sew a hem.	縫
Chhiám, to sew a seam, with one thread.	鑽
Tèng, to sew a seam, with two threads.	釘
Kap, to make a seam so the thread is not seen.	合
Tiò, to sew one piece on another.	
Kōa ⁿ , to carry in a basket.	提
Phóng, to carry in both hands.	捧
Phâng, to carry in one hand.	捧
Phō, to carry in the arms.	抱
Kng, to carry on a pole.	扛
Ni, to carry between two fingers.	拈
Giâ, Kiâ, to carry on the shoulders.	負
Thá ⁿ , to carry on the palms raised.	捧
Pē, to carry, as a cross, on the back.	負
Ngoèh, to carry an umbrella.	夾
Kiáh, to carry a lamp.	舉燈
Ta ⁿ , to carry on a pole.	担

Cheng, to strike with the fists.	擊
Siàn, to strike with the palms.	批
Loèg; to strike with a beam.	
Kùn, to strike with a stick.	棍
Ngèh, hang in a clamp.	夾
Kùi, hang on the wall.	吊
Tiàu, to hang a man.	懸
Nì, to hang on a line.	
Koà, to hang on a chain.	掛

Sufficient examples have here been given to show the difficulty of the use of the verb.

Then there are polite phrases galore, phrases one only uses in speaking to superiors, and other phrases one only uses in addressing inferiors, and unless used correctly you become at once the laughing stock of all.

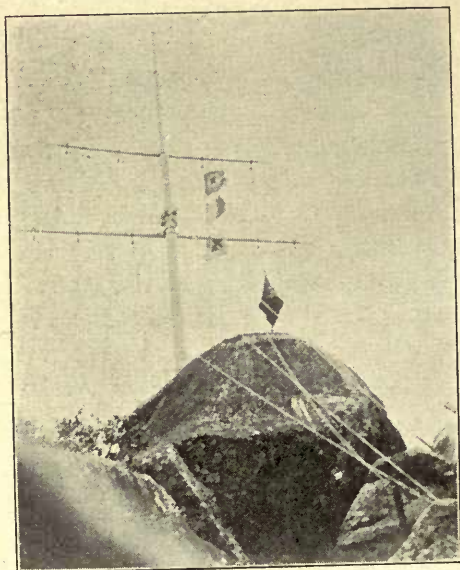
Chinese Grammar. Some affirm that there is no Chinese Grammar,—at any rate it is a secondary matter. This disposition of it, however, by no means removes the difficulty; in fact the very want of grammar seems to create many difficulties. When one begins studying the language the probability is that the verdict will be, it is exceedingly easy, and one begins to doubt all that has ever been said upon the subject. And so for the first two or three months all is fair sailing, and it seems as simple as A.B.C. Without any desire to discourage anyone we must warn you that storms are ahead. Before six months have passed you will have committed enough blunders to fill a comic almanac, while you



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SIGNAL STATION.

yourself will have reached the conclusion that it is about the most headless and tailless subject you ever encountered, and the goal of your ambition to use it fluently within a year appears further off than at the start.

There seem to be no moods, tenses, or cases, to worry your mind, but after a time that very fact appears to be more annoying, and a source of greater bother than anything else imaginable, and the deeper you go into it the more intricate it becomes. You will be puzzled to know whether the word before you is a noun, a verb, or an adverb, let alone the question of mood, tense, or case. About the only way of knowing is, if a verb fits it is a verb; if a noun fits better it is a noun. It is very similar to making an egg stand on end, which is simple enough if you know how. For example, the word 信 Sin, may mean fidelity, faithful, faithfully, or to believe.

The old adage: "Practice makes perfect" finds truest exemplification in the acquisition of the Chinese language. The author knows of no better way to acquire it than just to keep hammering and pegging away at it until you know it.

There are those however who hold that the rules of grammar, syntax, etc., are to be found in the structure of the language as in other languages but in a different way. They will tell you that they are to be discovered in the collôcation of words, and in the use of particles; that number, gender,

case, mood, and tense, are indicated by adjuncts; and nouns, by formative particles.

The plural will be indicated either by duplication of words, *e.g.*, 人人 lāng-lāng, many men; or by prefixing a numeral, *e.g.*, 二人 nīng-lāng, two men, 三人 saⁿ-lāng, three men. At times this is true, at other times it is not true, especially in the written character, when a guess must be made.

Adjectives precede nouns, *e.g.*, red light, gray cat. Comparison is formed by the addition of particles, *e.g.*, 好 Hó, good; 更好 Khah-hó, better: 第一好 Te-it hó, best. Frequently it is formed by antithesis. While we would say: "It is easier to preach than to practice," the Chinese would say: "To preach is easy, to practice is difficult." (Kóng tō-lí sī kōe-kōe, lâi kiaⁿ i sī chīn oh).

III. *Let us now turn our thought to the written language.*

Each ideograph, or character, represents an idea or an object, tho not always the same idea or object. Sometimes it may be a noun, at other times it is just as likely to be a verb or adjective, *e.g.*, *Sìn* as we have already seen on the preceding page. In one place it may mean one thing, in another it may mean something entirely different, perhaps have a totally opposite signification. For example, the character 道 Tō. It may mean a road, a rule, a reason, a doctrine; at other times it may mean to rule, to follow, to lead. So with 履 Lí'. It may mean a shoe, disposition, official salary;

at other times it may mean to walk; to act. So also with 功 Kong. You may be puzzled to know whether it means merit or efficacy; 工 Kong, whether it refers to work or to the worker; 攻 Kong, whether it means to attack a city or to capture a city, 公 Kong, whether it means male, grandfather, duke, common, or public.

It must have required a genius, or great ingenuity to construct a language composed of characters for every object and every idea sought to be expressed. Yet so clever were the Chinese in this matter that Kang-hi's dictionary contains over 40,000 different ideographs and these are not all by half. The total number is said to be 80,000. some even placing it as high as 260,000. Those in common use never exceed 8,000. Business men get along with 2,000 or 3,000. The Chinese penal code contains 3,000. The Bible has about 4,000.

According to modern classification (16th century) more for a matter of convenience than anything else, the whole system of the written language has been made to center around 214 radicals or *keys*. In the 6th century there were about 540 radicals. Every character therefore may be said to consist of a *primitive* and a *radical*. Not that the primitive existed first, necessarily; the term is used simply to distinguish it from the radical. In every character one at least of these radicals will be found. For example in the character 合 Hap, 口 is the (30th) radical, 厶 is the primitive; in 寓

Gū, 𠃉 is the (40th) radical, 禺 is the primitive; in 磁 Chu. 石 is the (11th) radical, 茲 is the primitive,

Of these 214 radicals

27 refer to parts of the body,	<i>e.g.</i> , 口	mouth ;	足	foot.
22 refer to animals, etc.	,, 虍	tiger ;	魚	fish.
15 refer to plants, etc.	,, 禾	grain ;	米	rice.
5 refer to minerals,	,, 石	stone ;	玉	gem.
11 refer to the elements, etc.	,, 雨	rain ;	火	fire.
27 refer to utensils, etc.	,, 刀	knife ;	皿	dishes.
23 refer to qualities, etc.	,, 黑	black ;	高	high.
33 refer to actions, etc.	,, 走	to walk ;	食	to eat.
51 are miscellaneous,	,, 穴	cave ;	邑	city.

In the standard dictionaries anywhere from five to fourteen hundred different characters are arranged under each of these 214 radicals.

In most cases perhaps these radicals will indicate the root meaning of the character. Of course there are instances, and plenty of them, where this is not the case. But take that character 道 Tō, a road, already alluded to. The radical is 辵 Chhiok, meaning to walk fast. Hence something to walk fast on *i.e.*, a road. Take that class of characters with the (9th) radical for man, and the (61st) radical for heart, viz: 人 Jiû, and 心 Sim. It will be found that in the first instance such characters will refer to human relationships. Hence 仁 Jin-ai, benevolence; in regard to the second they will be found to refer to the faculties and affections. Hence 愛 Ai', love; 意 ì purpose, intention.

For some length of time the spoken language existed before the written. Just how long a time this was, no one seems to know. The date of the

written language is therefore "lost in the earliest periods of postdeluvian history." There are those who would fix the date as early as the time of "The Three Kings" B.C. 2700, when a distinguished person called Tsang-ke, while rambling thro the paddy-fields, chanced to discover a tortoise beautifully spotted and decorated on its outer shell. He picked it up and carried it to his home. For some reason or other (none given), from these circles and lines that he saw so gracefully drawn on the reptile's back, he conceived the idea of representing objects which he observed about him, with ideographs. He carefully studied the form of the stars, of birds, of mountains, of rivers, etc., etc., and so produced his characters to resemble them as nearly as possible. The first attempts were nothing more than simple pictures, or rough outlines of the object or idea he wished to represent. Yet, as has been said. "They formed a record which could be read with substantial accuracy, tho with variations of expressions, by everyone." So its genesis was merely a language of pictures, a story in picture, or a song, something perhaps like the language of the Indians.

Philologists* have arranged these ideographs under six classes: viz.,

(1) The first is called "Symbols of Resemblance": ☉ Jit, the sun; ☾ Gèh, the moon; ♀ Chù, a

* Chinese Repository Vol. III. Pgs. 11-24.
The Middle Kingdom Vol. I. Page 583.

son; 目 Bók, the eye; 馬 Má, the horse; 山 San, a mountain; 魚 Hî, a fish; 木 Bák, a tree; 心 Sim, heart. The total number of this class is 680. They are little more than simple outlines, or rude pictures of the objects indicated.

(2) Then we come to a class of characters, fewer in number than the foregoing, which are known by the name of "Symbols of Thought." 夕 Sek, the moon half appearing, *i.e.*, the evening; 日 Tan, the sun above the horizon, *i.e.*, the morning; 口 Khó, from its shape, the mouth; 甘 Tiⁿ, something in the mouth, *i.e.*, sweet; 上 Téng, a dot above the line, therefore above; 下 Hã, a dot below the line, hence below; 合 Háp, the triangle, therefore union; 中 Tíong, the center; 盖 Bek, a lid; there are 107 of these, in which there is but little of outline.

(3) The third class, composed of 740 characters, is called "Combined Ideas." Among these are found 門 Bún a door; 門中 Hân, a tree in a door, hence chó-chí, to obstruct; 林 Lâm, two trees, hence a forest; 坐 Chō, two men seated on the ground, therefore to sit; 問 Būn, mouth in doorway, hence to ask; 妻 Chhe, broom and woman, hence a wife; 日月 Bêng, sun and moon, hence, bright, illustrious; 書 Su, pencil and word, hence a book, or a scholar; 門中 Soan, a door with a stick in it, hence to bolt; 皇 Hông, self and ruler, hence the emperor; 安 An, woman under a cover, hence peace; 囚 Siú, a man in a box, hence imprisoned; 家 ke, pig under a cover;

word for family; 仁 Jin, two men agreed, hence harmony benevolence; 惡 Ok, evil and heart, hence envy, hatred; 怒 Lō, slave and heart, hence madness, anger.

(4) A fourth class is called "Inverted Significance." There are 372 of them. Two examples will suffice: 𠄎 Tsò, right; 𠄎, lū, left.

(5) A fifth class, composed of 598 characters, is called "Metaphoric Symbols," in which "the meaning is deduced by a somewhat fanciful accommodation." For example 𠄎 Jū, a child or son, and a cover, meaning a written character, an ideograph. The accommodation in this instance is this: as a child is nurtured under a shelter, so is the written character considered to be "well nurtured offspring of hieroglyphics." So with 𠄎 sim. Once this character was employed alone to represent the material heart, but now it is used more generally in a metaphorical sense to represent the mind. In this way, too, 堂 Tông, meaning a hall, or the central living room of a Chinese house, is used in a polite phrase to indicate "mother" *i.e.*, lēngtông, "because she constantly abides there."

(6) The sixth class called "Symbols Combining Sound." The number of this class exceed all the others together. There are probably more than 22,000. They are formed by "the union of symbols expressing idea and sound." This is not easy to explain. It means that these characters are formed by combining a symbol which gives the idea with

another symbol which supplies the name. Therefore one furnishes the idea, the other the sound. For example 河 Hô, is formed by the combination of the idea 水 water, and the sound 可 ko, forming the character Hô a river. So with 鵝 Gô, formed by the combination of the idea 鳥 niáu, a bird and the sound Gô, forming the character Gô, *i.e.*, the "Gô"-bird, that is the goose. To further illustrate we might take one of our own words, *i.e.*, the Jay. The symbol representing the sound would be the letter J, while the symbol representing the idea would be "bird," hence the J-bird. If perchance, these names were given in a place where the names Go-bird or Jay-bird were not understood; or perhaps in a place where these birds were called by some other names or sounds, yet, these characters would always mean to them the goose and the Jay, and nothing else, for they would have so learned them.

So it will be observed that recourse to forming the written language on a picture basis must have soon been abandoned, for there were not enough to supply the demand. Thus these other ingenious methods.

The Chinese also have six different styles of writing their characters, viz:

Seal 書; Official 書; Pattern 書; Running 書;
Plant 書; Book 書.

To illustrate how the style of writing the characters in the early day has changed in the present, it will only be necessary to show how the

characters already given were written at first and how they are written now.

	sun	moon	son	eye	horse	moun- tain	fish	eve'g	morn'g	mout
Old										
New	日	月	子	目	馬	山	魚	夕	旦	口
	sweet	above	be- low	union	center	door	ob- struct	forest	to sit	to ask
Old										
New	甘	上	下	合	中	門	閑	林	坐	問
	bright	bolt	em- peror	river	heart	char- acter	right	left		
Old										
New	明	門	皇	河	心	字	右	左		

IV. *It remains to consider how the permanency of the written language has been maintained, and why the spoken language has undergone so many changes.*

The written language of China may properly be called the "main body" or "stock," tho as a matter of chronological order it follows the spoken probably by centuries. As we noticed in the outset, it is a remarkable fact that the standard of the written language has not changed during these thirty odd centuries. Many other languages have changed during these long ages. For example the Greek, Latin, Persian, and our own. But the Chinese written language has remained permanent, fixed as

the rocks in the earth. The spoken language, broken up into many vernaculars, for example, Canton, Amoy, Peking, Shanghai, etc., etc., and again into more than a hundred dialects, may be called the "limbs" or "branches" of the "Stock." It has undergone as many changes as there have been changes in dynasties, forms of government, and divisions of territory.

(1) The chief cause for the permanency has been the ultra-conservatism of the Chinese mind on all matters. What was good enough for their fathers was good enough for the children for all time, whether it was a plow made out of two old crooked sticks, or a thought cut in a fantastic symbol. But more than this it has been due to the educational system of the Chinese. All who aspired to office, or to any literary fame, and that is the ambition of every Celestial, confined themselves to, and familiarized themselves with the ancient classics. They have sought most strenuously *to write* the words of the sages precisely as the sages of centuries before wrote them. The same style, the same thoughts, the same line of thought, the very same characters, and the same order in which the illustrious writers placed them, have been most sacredly preserved throughout their every literary production. That any one would dare to presume to improve on the style or composition, or add any new thought worth considering, is too preposterous to be even imagined.

So the old deep rut has been followed, and cut ever deeper throughout the ages by the tramping hosts, until every thought has become irrevocably stereotyped. Thus they have striven not only to repeat the same wise sayings of the ancients, but to write them in the very same identical way the ancients wrote them—entirely divorced from any independent thought or expression: this has been the height of their ambition. It will be understood therefore, how all this has insured the permanency of the written language, and how impossible it has been to change it so long as such ideas prevailed. But a change has come, and we will see more and more of it.

(2) The history of the spoken language has been directly opposite to all this. Here we find no effort to preserve similarity, but eager desire, it would seem, to *say* things in an entirely different way from everybody else outside of a particular district, or section of country. The chief cause of this variation in speech was undoubtedly due to feudalism which once invested the whole empire. At one time there were as many as 125 different feudal states, and each one the bitter enemy of the other. They were hostile, and without the slightest interest in each other's welfare. Consequently there was no common bond. Naturally, therefore, there was no intercourse between them, save in the matter of constant feuds and battles. Hence there was no need of a common speech.

What field could have been found more fertile for a confusion of tongues than that we find under the conditions in which China existed a thousand or more years ago? While this diversity of speech was very pronounced in the case of neighboring states, it became still more pronounced the further the states were separated. One born in a certain district, lived there, wrought there, thought there, and likely died there. What cared he how others, far or near, lived, wrought, or spoke. No common interests were at stake; every man was for himself in his own small circle of life's struggles and battles. So why trouble about a common speech.

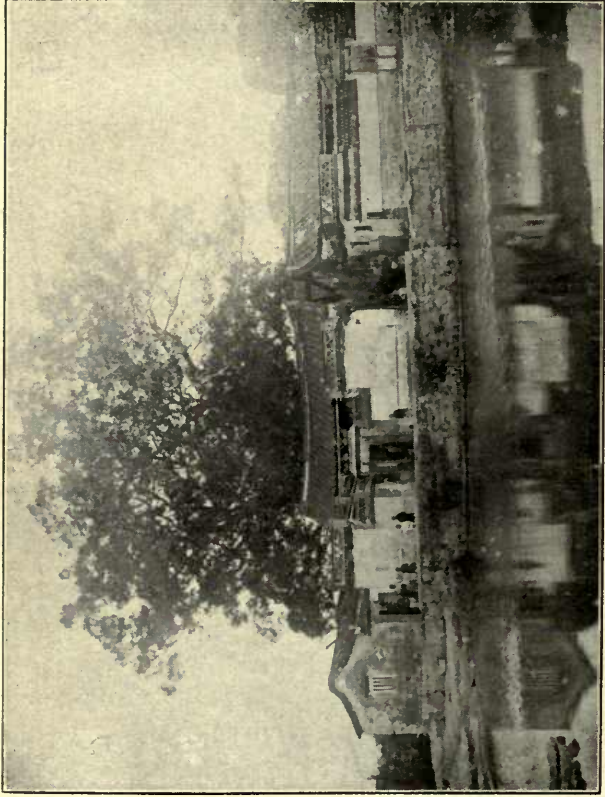
Of course the days of feudalism in China have long ago passed away, but what became intensified and fixed in those days has remained fixed until the present day in the eighteen provinces, in Manchuria, and in Mongolia.

(3) Another reason for this diversity, and a sufficient one in itself, if there were no other, is the fact that the Chinese language has no alphabet, thereby providing no means to determine sounds of words. This one fact, too, has probably done more to preserve this diversity than any other.

As we have already noticed the diversity increases with the distance. For example, in Amoy city and among the villages on the islands of Amoy, two miles away, the diversity is slight, and only in a very few words. But there is a difference, which is sufficient for an Amoy city man to



THE FIRST PROTESTANT CHURCH BUILT IN CHINA, AM. REFD.
CHURCH MISSION, FOR CHINESE RELIGIOUS SERVICES. 1848.



THE HOUSE THAT REV. DAVID ABEEL AND DR. CUMMINGS OCCUPIED.
KULANGSU, 1842.

recognize one from these villages. His speech betrays him. Go away to Sio-khe or Chuan-chow some sixty miles south, or north, and a more pronounced dissimilarity will be noted. Words will be heard that are never heard in Amoy. Go north, south or west one hundred miles and you will imagine you are in another country, so far as your power to be understood or to understand goes. This is true not only of the foreigner; it is equally true of the native Chinese.

Why spend time, it may be asked, in acquiring a language that is so complex, so difficult, and that promises so little reward in itself? Let me reply at once, that it is not so much for what we can get out of it, as it is for what we can put into it.

(1) A knowledge of this language is a passport to the home and to the heart of the Chinese people. If there is any one thing that opens up the way, the very access to their good will and confidence, it is this knowledge. You go out into the streets of her great cities, or into the country among the villages, and the first greeting on your approach will be an unfriendly one, punctuated with shouts of derision in these words: "Hoan-á! Hoan-á! A most disrespectful term, meaning "barbarian." Sometimes, to make it still more emphatic they will shout at you: "Hoan-á kúi" or "Hoan-á káu," meaning "foreign devil" or "foreign dog." But just be able to say a few words in their language and that will cease, at least to a great

extent. Then you will hear them say: "Oh he can speak our words," or "He can speak our words from beginning to end." You are at once placed on a different footing. You are not so much of a foreigner then as you were. Here then is the first step to any mutual understanding, a closer relationship, and a friendly intercourse. At the same time it affords the best opportunity to remove many of their intense prejudices, and inborn contempt.

(2) It provides a channel for the philosopher and the scholar to enrich their literature from that store of knowledge, science, and art, in their possession, by which these vast numbers of the human race shall be benefited and elevated, and truly civilized.

(3) But far above all this it affords the only way of teaching them that there is only one true God, their relation to Him, and their obligation to obey and serve Him. And then last and highest incentive of all, it enables us to convey the best news that ever came to this world, the message of salvation through Jesus the Son of God to 400,000,000 people, the message already placed before you in the Chinese language: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall never perish but have everlasting life." May that day be hastened when the heralds of the cross shall have brought that message to every son and daughter in the great Celestial Empire.

CHAPTER XI.

AMOY ROMANIZATION

Not the least, perhaps the most, conspicuous event (who shall say?) of all the sixty years of mission work in Amoy, China, was the construction of the Amoy Romanized Colloquial some sixty odd years ago. It was nothing less than *the formation of a new language*, or to be more precise, the transformation of an ideographic language into one composed of Roman letters. It marked a revolution in the mode of conveying thought through the Chinese vernacular; and it opened a channel for acquiring information to hundreds and thousands, if not millions in the days to come, who otherwise would have been debarred from gaining knowledge in China.

The work of preparing the Amoy Romanization began very early in this part of China. In 1850 it was being taught in a school here, but even before this date we learn, from a letter, that initiatory steps must have been taken towards its formation by choosing seventeen of the Roman letters for an alphabet. By aspirating four of them, viz., ch (chh), k (kh), p (ph), and t (th); and by combining two others, viz., n and \bar{g} (ng); and by placing a dot by another, viz., o (o'), a total number of twenty-three letters was completed; a, b, ch, chh, e, g, h, i, j, k, kh, l, m, n, ng, o, o', p, ph, s,

t, th, u. With these letters the possibility of indicating every sound used in the Amoy vernacular—a language, with its four subordinate dialects, that is spoken by eight or ten millions of people living in the Amoy district and in Formosa—was attained, and the history of the Amoy Romanized colloquial was begun.

The question of initials and finals as such, or the distinction between the upper and lower series of either of them, never seems to have made marked impression on the makers of this new system of writing. Its importance at least never seems to have been thought vital. While all this may seem unphilosophical to some, in its defense it may be said, that utility was held to be of greater importance, and hence took first place.

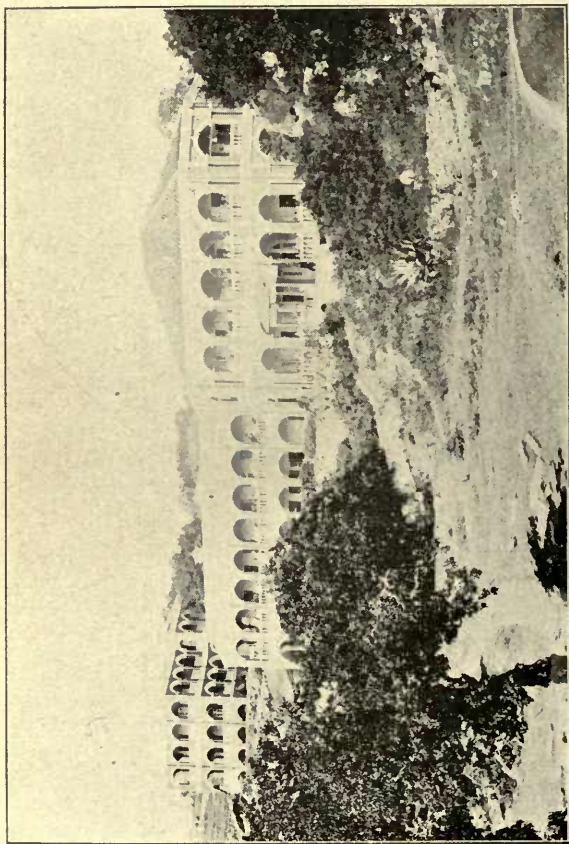
The Romanization, so far as can be gathered was sought without any attempt at scientific divisions. Perhaps it may also be said of it, that this very simplicity may go a good way in accounting for its permanency and success during more than half a century of existence. Surely no good reason has arisen to change the system during all these years. Nothing better has ever been suggested to take its place. It may be somewhat "peppered," as has been observed, but it is well salted, too. Its utility is beyond question. One remarkable feature that demonstrates this more than anything else, is the fact that the Amoy Romanized is easily comprehended by all alike among all the dialects of this



TALMAGE MEMORIAL.



HOPE AND WILHELMINA HOSPITALS.



ANGLO-CHINESE COLLEGE, KONGSU.

district. The strange thing is that each person will read it in his or her own dialect, though it be written in the Amoy dialect; that is, of course, after the system is understood. To be sure, in most instances the changes are slight. Still, be they slight or otherwise, their own dialect is always used. For instance, take the common word *ōe* (can, able) as it appears in the Amoy dialect. A person living at Sio-khe, sixty miles southwest from here, will invariably read it simply *e* with the *o* omitted. So with *Siōng-tè* (God), that will be read elsewhere *Siāng-tè*; *thiⁿ-kng* (dawn) will be read *thiⁿ-kuiⁿ*; *koñg* (to speak) will be read *seh*. In the latter instance the change is complete, an entirely different word being used. There are many more just such cases, but it is unnecessary to mention them, for what has already been given will be sufficient to make my meaning clear. There is nothing that could better demonstrate the fact that the people grasp it, and so its usefulness is placed beyond a doubt.

By all this praise of the Amoy system, the idea is not intended to be conveyed that it is the *par excellence* over all other systems, nor that it necessarily would be as useful elsewhere as some other and more scientific system. The idea is simply to point out its adaptability, versatility, and success, in Amoy.

It will be observed from the date (1850) given above, that the Amoy system antedates the Ningpo

Romanization by a year or more. It must, therefore, be given the place of honor in the use of Roman letters to represent the sounds of Chinese words in this empire. That it is the oldest of them all can hardly be doubted.

In presenting some idea of the orthography and pronunciation of the Amoy Romanization, perhaps there is no better way than to condense what Dr. Carstairs Douglas has very fully placed before us in the introduction to his inestimable Dictionary of the Vernacular or Spoken Language of Amoy.

VOWELS:—a, e, i, o, u. They have nearly the same sounds as in German.

a as in *far*.

e as in *grey*.

i as ee in *seen*.

o when final, and when followed by h, as in *go*. When initial and followed by m, ng, p, or k, as in *hop*, *sock*.

u as in *put*, *rude*.

o· as *aw* in *law*. The sound is nearly the same as the second sound of o.

DIPHTHONGS.—ai, au, oe, oa, iu.

ai as *ie* in *tie*.

au as *ow* in *now*.

oe very nearly as *oe* in *Noel*.

oa has a sound similar to *wa*.

iu as *ew* in *ewe*.

In *ai*, *au*, *oe*, the first vowel is accented, the second not. On the other hand, in *oa* the first vowel is not accented while the second is. The sound of *w* in such words is very easily distinguished in the "upper third" and the "upper and lower fourth" tones, *e.g.*, *hàa*, *hoah*, and *hóah*. But when the *o* is long the *o* sound is distinctly heard as in *oaⁿ*, *i.e.*, in the "upper and lower first" tones. Great care needs to be exercised, however, never to exaggerate the sound of *o*; always bearing in mind that *a* is the principal vowel and the one to be accented. In *iu*, or in diphthongs beginning with *i*, the accent, with rare exception, falls on the last vowel, *e.g.*, *ia*, *iau*, and *io*, but in *iu* the accent is about equally distributed on both.

NASALS.—The letter *n*, raised a little above the right of a word, indicates that it is nasal, *e.g.*, *tiaⁿ* *hiaⁿ*, etc. There are words which are recognized as nasal already without this mark; therefore it is the custom to omit the *n* from all words beginning with *m*, *n*, and *ng*. There is no arbitrary rule about this, however; each being guided by his own opinion in the matter.

CONSONANTS.—*ch*, *g*, *h*, *j*, *k*, *l*, *m*, *n*, *p*, *s*, *t*.

ch as in *church*. Sometimes written *ts*.

g is always hard.

h is never silent.

j is irregular, but usually as in *judge*.

Its sound sometimes approaches *z*. It is often interchanged with *l*, *e.g.*, *lōa-chōe* for *jōa-chōe*, etc.

l as in *lea*. Its sound is often like d.

k as in *keep*.

m as in *man*. Sometimes it is a word by itself formed by compressing the lips close together and then endeavoring to say m, as in man, n as in English.

ng as in *sung*. This also is a word by itself.

p, t and s as in English.

Final consonants always end without the slightest emission of the breath. Hence, at the end of the word *sam* the lips are still shut and it is, therefore, in every sense final. The same is even so with words ending in k, p, t. Properly pronounced (*i.e.*, very gently) there is some difficulty in distinguishing one from the other.

ASPIRATES.—h has always been used to indicate an aspirated word, and never anything else in the Amoy Romanization. There are four aspirated consonants viz., chh, kh, ph, and th.

TONES.—There are four principal classes, each being again divided in the upper and lower series; upper and lower first, viz., 1st and 5th; upper and lower second, viz., 2nd and 6th; upper and lower third, viz., 3rd and 7th; upper and lower fourth, viz., 4th and 8th. There are therefore eight tones to be accounted for. Since, however, the upper and lower second, viz. the 2nd and 6th are alike, there are really only seven. Therefore, we have in the upper series: 1st, 2nd, 3rd and 4th; in the lower

series; 5th, 7th and 8th. These tones need to be learned from a teacher, but the 2nd, 3rd, 5th, 7th and 8th are indicated by a line of inflection placed at the top of the vowel of a word. The 1st has no line, while the 4th tone is always recognized by the ending h, k, p, or t. So far as the ending is concerned this is also true of the 8th, but that has the line as stated above. Hence, we have: to, tó, tò, toh, tô, tō tóh.

The matter of tones in combination, accent, and the use of the hyphen, I will not enter upon; nor is there need to do so, as these have more to do with the teacher and personal use than can be explained in an article of this nature.

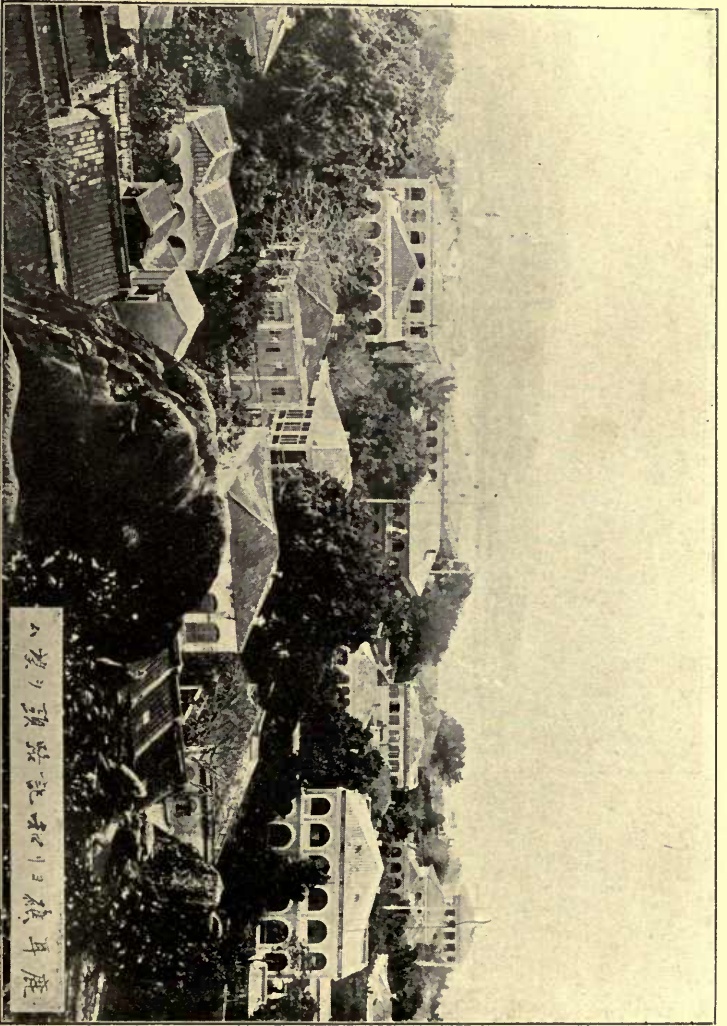
The chief promoter of this new scheme of writing Chinese was, perhaps more than any other, the Rev. J. V. N. Talmage, D.D. He was, however, heartily supported by all his colleagues working in the three Missions, viz., his own, the American Reformed Missions, the English Presbyterian, and the London Missionary Society. Dr. Jas. Young, of the English Presbyterian Mission, and Rev. E. Doty, of the American Reformed, showed their enthusiasm by teaching it at that time (1850) by blackboard exercises in a mission school over in Amoy. Dr. Talmage also taught a class four evenings each week. There were no primers or printed books at that time. The first production to appear on printed page was a translation of a portion of Genesis—particularly the history of Joseph—by

Dr. Young. This was printed in Canton. Of course all printing, at the first, of Romanized colloquial was done from type cut on wooden blocks. It was not until 1864 or 1865 that moveable type and a press were introduced. The Rev. Howard Van Doren, of the American Reformed Mission, superintended this first press sent out to Amoy.

The main object and purpose that the missionaries had in mind in thus forming this new method of writing Chinese was to open up a better way for the native Christians to become acquainted with the Word of God and to bring them in touch with religious and wholesome literature. It will be well to keep this thought ever in mind.

In a letter of Dr. Talmage, dated December 17th, 1850, this motive is touched upon. He writes: "The question whether there is any way by which this people can be made a reading people, especially by which the Christians may be put in possession of the Word of God and be able to read it intelligently for themselves, has occupied much thought of the missionaries here. . . . Some of us are now trying the experiment, whether by means of the Roman alphabet the Sacred Scriptures and other religious books may not be given to the Christians and to any others who cannot read, but who take enough interest in Christianity to desire to read the Scriptures for themselves.

The introduction and use of Romanization in this district has not been without opposition. All



鹿耳門日記之頭リハ

A PART OF KOLONGSU.



DRUM WAVE ROCK

innovations of this kind are bound to meet with objection in this country, distinguished for its conservatism, yet steady progress has been seen. Among those who wish to be classed as literary it has, to be sure, never found a warm reception. To them it is poor style. To devote any time to it is a waste of energy over childish things. To those who have no claim to being literary in any sense whatever, it has not always appealed as one might have expected it would. Rather than be seen reading it, or learning to read it, they prefer to remain ignorant, and so give it a wide berth. It is not the first time, however, that a people have failed to appreciate their privileges and opportunities and neglected them. So we must not be overmuch surprised because of this.

But in spite of all opposition, great or small, the Romanized has forged ahead. It is taught in all our primary schools, in the churches and chapels on Sundays, and in the homes on week-days. It is difficult to estimate accurately the number of readers of this Amoy Romanization. Probably a safe estimate would be between five and six thousand. But numbers in this matter, as well as in other affairs connected with our work, are not alone to be counted in the sum total of success. We may rightly think of the light and knowledge it has brought to hundreds of homes in this district that never would have had either without it. It has not only made it possible for old men and old women

and young children to read and write, but it has done more for the spiritual enlightenment of this people in this half century than centuries of the old method could have accomplished, at least among that class of people for whom it was primarily intended. And not alone over this fact may we rejoice, not alone over what has been accomplished, but over its future possibilities among all classes, and principally among those who have few educational advantages—and they are legion.

The Lords' Prayer in Amoy Romanized Colloquial is as follows :

Goán ê Pē toà tī thiⁿ-nih, goãn lí ê miâ tsòe sèng; lí ê kok lîm-kàu, lí ê chí-ì tiòh chiâⁿ tī tōe-nih chhin-chhiūⁿ tī thiⁿ-nih; só tiòh-ēng ê bí-niū kin-á-jit hō· goán: goán siá-bián tek-tsōe goán ê lāng, kiū siá-bián goán ê tsōe; bōh-tit hō· goán tú-tiòh chhì, tiòh kiū goán chhut pháíⁿ; in-ūi kok, koân-lēng, êng-kng lóng sī lí-ê kàu tãi-tãi; sim só· goãn.

DICTIONARIES AND OTHER HELPS.—There are a number of books of helps to foreigners in learning the Amoy Romanization. First and foremost is that matchless work, the dictionary of Dr. Douglas, already mentioned, a royal octavo volume of six hundred pages, double columns, closely packed with words and phrases of the Amoy vernacular and their English meaning,—too high praise cannot be given it. There is "A Manual of the Amoy Colloquial" and an English-Chinese Dictionary, both by the Rev. J. Macgowan. Lessons in the

Amoy Vernacular by Revs. A. L. Warnshuis and H. P. DePree. These are all very helpful. For foreigners and natives, Dr. Talmage's Character-Romanized Dictionary stands in a class by itself. It is a book of nearly four hundred pages, and contains about seven thousand characters, with their classical and colloquial sounds. It serves the double purpose for learning the colloquial and the character. Then there are various primers and other useful books for beginners which need not be mentioned.

LITERATURE.—The literature in the Amoy Romanized colloquial has grown with the years. Among the very large number of books that have been published will be found:

Religious Literature.—The Holy Scriptures complete, Sacramental Forms, Milne's Thirteen Village Sermons, The Straight Gate, Pilgrim's Progress, Spiritual Songs, Jessica's First Prayer, Robert Annam, Sacred History, Life of Paul Heidelberg Catechism, Shorter Catechism, The Psalter, Golden Bells, How Satan Tempts. The True Doctrine, The Creed, The Ten Commandments, The Two Friends, Daily Manna, Church History, Gift of the Holy Spirit, Jesus the only Saviour, Seekers after Righteousness, Thanksgiving Ann, etc.

General Literature.—Child's Story Book, the Training of Children, A Treatise on Idols and Tablets, Natural History, Great Learning, Doctrine

of the Mean, The Trimetrical Classic from a Christian point of view, Natural History, and a large variety of other books, opening up a wide range of interesting subjects.

Text Books.—Physiology, Geography complete, Chinese History, History of Ancient Egypt, First Lessons in Astronomy, Arithmetic, Algebra, Physical Geography.

The above lists are by no means complete, tho they are sufficient to illustrate what has been accomplished.

Periodical.—Worthy of special mention is the *Church Messenger*, a periodical that is published once a month, presenting in an attractive style to its readers the news of all the churches of the three missions, and many of the current events of the day. The periodical is in every sense undenominational and well supported by all, but its management is under the direction of one missionary chosen for that purpose. The paper has a circulation of a thousand copies or more.

CHAPTER XII.

AMOY AS A COMMERCIAL CENTER.

Very soon after the opening of this port by the Nankin Convention in 1842 English, German, and American merchants were attracted to this place. The majority of them enter into the wholesale business (at present all are wholesale merchants) handling all kinds of goods, from a picul of sugar to a ton of tea; from a bale of cotton yarn to a case of woollens, and a variety of other goods. At the same time they act as agents for banks, steamship lines, and insurance companies.

Among the wholesale firms who were once established here, but who in the far or near past have retired, we may mention Bellamy & Co, J. Foster & Co, Giles & Co, Dent & Co, H. D. Brown & Co, Fearon Low & Co, Russell & Co, Lapraik Cass & Co; and the retail firms N. Moalle & Co, Wilson & Nichols, F. C. Brown & Co, and Dakin Bros. With the closing out of the stock of F. C. Brown & Co, and the changes made in the personnel of the firm of Thomsen & Co, the retail (dry goods groceries, etc.) business passed out of the hands of foreigners, and is now carried on entirely by the Chinese. The only retail business controlled by

foreigners at present, is the drug business of A. S. Watson & Co, and C. Whitfield & Co.

Several of the present day wholesale firms have had long and successful business careers. The 'Amoy Dock Co, Boyd & Co, Pasadag & Co. and Tait & Co, have been located here for over fifty years, having established themselves soon after 1850.

Jardine Matheson & Co, and Butterfield and Swire maintained agencies here for years, but it was not until 1884 that the former, and 1896 the latter, had their own representatives at this port. Jardine Matheson & Co owned considerable property on the bund in the early Sixties beside that now in their possession, but we have been unable to discover much of its history, save the sale of a part of it to the Maritime Customs in 1867. Both of these firms have installed disinfecting plants at this port (1909), the latter's being superintended by the United States Public Health and Marine Hospital surgeon attached to the Consulate. Both plants are well equipped with baths and disinfecting apparatus. By this means it has been possible to carry on trade without much interruption with Manila throughout the year, as all passengers and cargo can be thoroughly disinfected and fumigated here before departure.

Among the large wholesale firms to become established here in recent years are:—The Standard Oil Co. of New York U.S.A. (1904) and the Asiatic Petroleum Co. (1907). The first named company has a fine installation plant on Seng-su at the terminus of the Amoy Chang-chow railroad. There are three tanks having a combined capacity of 2,000,000 gallons; also a building for assembling oil cans, and godowns (storehouses) capable of storing 100,000 cases of 10 gallons each. The oil is imported in bulk and in cases both from the Atlantic and Pacific seaboard.

The Asiatic Petroleum Co.'s plant is located at E-mng-kang well within the inner harbor, and is well constructed, having a tank capacity of 4,000 tons, or about 1,325,000 gallons. Their godowns can store 50,000 cases of 10 gallons each. The oil is imported mostly in bulk from Borneo and Sumatra.

A list of foreign and native firms will be found in the appendix.

The following table will show (1) the number of firms, foreign and native, registered at the different Consulates; (2) the number of foreigners in this Consular District; and (3) the number of Chinese under the jurisdiction of the different powers represented at Amoy.

Nations	No. of Registered firms.	No. of Foreigners	Registered* Chinese subjects.	Total
America	4	56	72	128
Austria		1		1
Belgium		2		2
Great Britain	22	180	181	361
Denmark		6		6
Holland	7	5	38	43
France	20	14	25	39
Germany	1	26		26
Japan	248	178	1532	1710
Norway		5		5
Portugal	2	4		4
Spain	79	30	169	199
	363	507	2017	2524

As a commercial center Amoy has always ranked high, and up to the year 1900 at least it was fourth in importance for the exportation of tea,—the greater part being brought over from Formosa and transhipped here. Since the occupation of Formosa by the Japanese this has all been changed, as the tea from that island is now shipped to Japan and then to other countries. Consequently the tea trade in every way is about finished at this port.

In Amoy's palmiest days it was no uncommon occurrence for vessels to leave with 1,000 tons of tea at one time for San Francisco, Vancouver, or New York. Even as late as 1905 Pacific Mail

*Hawaii. Manila. Straits Settlement. Borneo. Sumatra. Java.

steamers took 700 or 800 tons at a time. In the busy season Amoy harbor was bristling with business,—it has not by any means ceased to be a busy place,—as many as fourteen or fifteen steamers may be seen at one time loading for other ports.

During the year 1909 1,689 ships, aggregating 2,084,396 tons unloaded and loaded in this harbor. 8,959 steam launches, aggregating 323,771 tons entered and cleared for inland waters. The number of foreign passengers amounted to 2,289; and native passengers 628,565. 41,963 of the latter departed for the Straits Settlements, and 3,855 for Manila.

Postal business. The Postal business is ever on the increase. In 1909 the sale of stamps amounted to \$191,206. No. of articles transmitted 3,745,515. During 1910-11 the postal business increased considerably,—amounting in some months to \$16,000 Mex. The distance covered by postal lines in the district aggregates 2,238 miles.

The following brief table will indicate the gross value of trade at this port during the past several years;—

GROSS VALUE TRADE.			REVENUE.	
	*H. K. T.	Mex.	*H. K. T.	Mex.
1888	19,000,000	\$28,000,000	1,210,222	\$1,800,000
1891	18,000,000	27,000,000	992,000	1,488,000
1906	20,000,000	30,000,000	876,000	1,300,000
1909	22,000,000	33,000,000	863.00	1,295,000
1910	24,000,000	36,000,000	802,000	1,203,000

*Customs' Reports.

That Amoy, notwithstanding the diversion of the Formosa trade to Japan, is still maintaining its commercial importance may be learned from the Customs Report for 1909. There we discover that the *gross* value of trade for the year amounted to nearly 22,000,000 Hai-koan Taels, being one million and a half more than in 1908, and over two millions better than 1907. The revenue collected by the Maritime Customs amounted to 862,814 H-K-T., showing an advance of 77,845 H-K-T. over 1908. In addition to this the Native Customs collected 66,616 H-K-T.

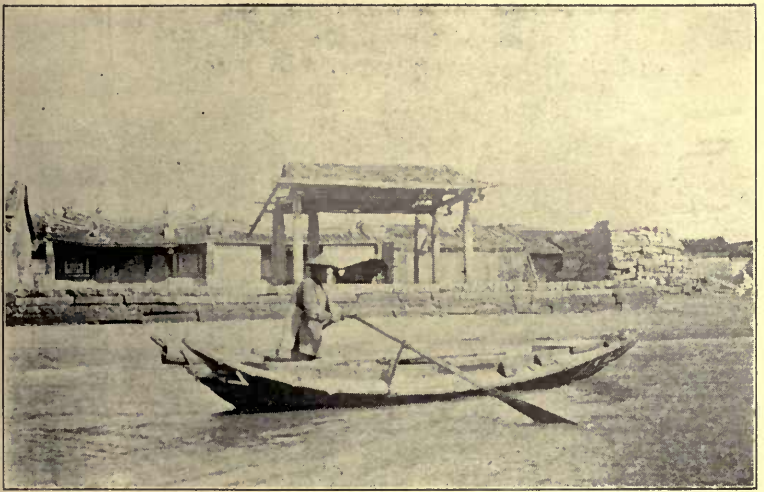
But not alone from this source have we this testimony of Amoy's prosperity, but from the managers of Banks we learn of the same increase in business affairs. In some of these Banking Corporations the business has increased enormously during the past two years.

Exports and Re-Exports.

The total export trade shows some advance over preceding years. In 1900 it amounted to over 3,000,000 H-K-T* including re-exports. This was an increase over preceding years, due in large measure to the increased amount of tobacco leaf shipped to Formosa and elsewhere. This amounted to 39,000 piculs (2,600 tons).

Native produce re-exported showed an increase in value of over 500,000 H-K-T., compared with

* H-K-T. About \$1.50 Mex.



A SAMPAN (ROW BOAT).



A NATIVE SEDAN CHAIR.

1908. The exportation of local produce alone amounted to 1,927,907 H-K-T. an increase of 125,000 H-K-T. over 1908. Among these articles were 137,000 piculs of beans, 744 piculs of camphor, 381,700 bags, 4,200 piculs of hemp skin, 14,700 piculs of vermicelli and macaroni, and 3,131,000 brick. 4,596,000 pounds of paper, made from bamboo pulp, and valued at 695,000 H-K-T. were exported. 14,310 piculs (900 tons) of tea were brought over from Formosa and re-exported. But the great export from this port is *labor*. Many thousands go abroad every year to Singapore, Java, Borneo, and Manila, where fortunes are accumulated, and from whence large sums are remitted annually to this port all of which form one of Amoy's largest assets, as we have already seen in a previous chapter.

Imports.

First in value on the list stands opium. From foreign sources this amounted to 2,666,989 H-K-T. (\$4,000,000 Mex) ; from native sources i.e, imported from Szechuan, Yunnan, Kiang-si, it amounted to 1,107,731, H-K-T. Large quantities of foreign and native opium were purchased by the Amoy dealers and held in warehouses on speculation, some losing heavily. Prices rose enormously, some kinds being quoted at \$3,000 Mex. per picul.

Next in value were beans and beancake imported from Manchuria.

The former amounted to over 2,000,000 H-K-T., and the latter to something like 1,500,000 H-K-T., altogether 1,545,000 piculs were imported.

Amoy never produces sufficient rice to supply her people, so there were imported from Saigon, Rangoon, and Shanghai 359,000 piculs, valued at 2,000,000 H-K-T.; besides this 84,000 piculs of wheat were imported. The amount of kerosene oil imported fell considerably below the previous year, because of the stock on hand. From America 1,617,770 gallons were brought in; from Borneo 1,091,385 gallons; from Sumatra 1,255,885 gallons. Most of this oil came in bulk, the remainder in cases. There was a great falling off in the amount of flour imported, mostly from America. In 1907 the total imported amounted to °\$1,000,000 *gold*; in 1908 it dropped to °\$600,000 *gold*: and in 1909 it fell to °\$400,000 *gold*. Since the Shanghai manufactured product has found its way into this market, and as it can be sold cheaper than the foreign manufactured article, there is not so large a demand for the foreign. 145,000 piculs (8,000 tons) of native flour were brought into this port. The value of cotton goods imported amounted to 1,684,662 H-K-T.; metals (hardware) 308,754 H-K-T.; woolen goods 95,969 H-K-T.; piece goods 6,416 H-K-T.; and sundries 3,940,688 H-K-T. Leather to the amount of \$7,000 Mex. was imported, showing the increasing demand for leather shoes which have been adopted largely by the student class and the newly organized native police.

° U. S. Consulate Trade Report.

The gross total value of native imports amounted to 8,235,572 H-K-T., an increase of 1,964,906 H-K-T. over 1908. These goods came chiefly from Newchwang, Chefoo, and Shanghai.

Finance and Currency. (1909)

The currency question in Amoy is almost sufficient to turn one's hair grey. The fluctuations in the price of silver, the rise and fall in exchange, is a matter of daily calculation. Sterling exchange for telegraphic transfer opened in January at 1/8/9/16 and closed in December at 1/9 9/16. The highest point reached was 1/9 9/16 in December, and the lowest point touched was 1/8 3/16 on the 26th of March.

Coast exchange opened in January at 13* per mill, and closed in December at 4 † per mill. It reached its highest point on April 26th when it was 29 per mill, and its lowest point in October when it was 4 per mill. For subsidiary coins the exchange ranged from 6% to 8% discount.

There are at least six or seven different kinds of the dollar coin in circulation at this port, viz, the Yen, Mexican, Hongkong, French, Straits, and Hupeh dollar and some Manila pesos. But these are not so badly mutilated as those one finds in circulation at Foochow. None of these enumerated here pass for the *standard* dollar at this port. The

* 1.30 on \$100.

† 40 cts. on 100.

Spanish dollar remains the standard tho it is not in circulation. This is maintained by the Hongkong and Shanghai Banking Corporation "as the unit of currency, on the basis of 1000 Spanish dollars being equivalent to 720 taels of silver." The Yen and Mexican have a theoretical value of 1,000 of them equalling 716.7 taels. So much depends upon supply and demand that their values become fluctuating values daily.

The Mexican dollar changed for 1180 cash. One cent pieces (copper) are circulated extensively. 22,270,000 pieces were imported from Foochow.

1910.

Such are, as we have seen above, some of the encouraging features of the Trade Report of 1909, but no less so are they in the Report of 1910. In fact the latter points to a still higher rising tide of prosperity.

The total gross value of trade in 1910 amounted to 23,884,785 H-K-T.,* a considerable advance over 1909. The revenue amounted to 801,973 H-K-T.

Compared with 1909 this latter sum 801,973 H-K-T. shows a considerable falling off. So we have a rather curious fact, viz, an increase in the amount of trade, but a decrease in the amount of revenue collected. It is explained (1) on account of

* H-K-T. equals \$1.50 Mex. or 0.75 gold.

the increased valuation of the opium imported. 3,337 piculs of foreign opium imported in 1910 actually cost nearly double (5,292,000 H-K-T.) the 3,809 piculs imported in 1909 (2,666,000). There was also an increase on the valuation of native opium imported, viz, in 1910 971 piculs cost 1,343,356 H-K-T., while in 1909 1,566 piculs cost only 1,107,731. As the duty on opium is fixed, say 110 H.K.T. per picul, (since the new agreement with Great Britain the tax has been raised, May 8th 1911, to 350 H.K.T. per picul.) without respect to its valuation, this enormous increase in rise of prices in nowise affected the revenue; (2) an increase in the amount of flour and rice, upon which no duty is levied, also helped to increase the amount of trade, without increasing the amount of revenue. There may have been other reasons, but this will be sufficient to show the cause of this circumstance.

The total Export trade, including native re-exports (575,298 H-K-T.) amounted to 3,815,879, another increase over 1909.

Among the products originally exported from Amoy were, 38,279† piculs of paper valued at 759,533 H-K-T; 26,968 piculs of tobacco (about 1,800 tons) valued at 784,739 H-K-T; 14,448 piculs of vermicelli, valued at 72,241 H-K-T.; 2,014,260 brick and tile, valued at 23,897 H-K-T.;

† One picul equals 133½ pounds.

70,999 piculs of sugar (over 4,700 tons) valued at 553,221 H-K-T.; and 18,008 umbrellas valued at 2,674 H-K-T.

The total gross import trade from foreign and native ports amounted to 13,755,787 H-K-T. (Net 12,990,153 H-K-T.) an advance of 3,000,000 H-K-T. and more over the previous year, tho the importation of native products shows a considerable decrease.

Among the goods imported the following may be noted, 3,377 piculs of *foreign* opium, valued at 5,292,000 H-K-T., and 971 piculs of *native* opium, valued at 1,343,356; 540,302 piculs of beans, valued at 1,237,257 H-K-T.; 631,538 piculs of bean cakes, valued at 1,325,564 H-K-T.; 481,689 piculs of foreign rice and 108,500 piculs of native rice, total value 1,959,596 H-K-T.; 1,222,670 gallons of American oil, 1,238,500 gallons of Borneo oil, 785,860 gallons of Sumatra oil, total value of all oil imported 458,213 H-K-T.; 126,632 piculs of native flour, valued at 417,007 H-K-T. and 78,268 piculs of foreign flour valued at 275,271 H-K-T.; hardware to the value of 309,586; woolen goods 112,537 H-K-T.; cotton piece goods 1,801,082 H-K-T.; sundries 5,970,067 H-K-T., and leather 24,656 H-K-T.

Currency 1910.

Sterling exchange for telegraphic transfer opened in January at $1/9\frac{1}{2}$ and closed in December



NATIVE SAILING VESSEL (JUNK)



A NATIVE AMBULANCE.



FOREIGNER'S HOUSE BOAT. "GOSPEL BOAT."

at 1/9 15/16. The highest point reached was 1/10 3/4, on Oct. 26th and the lowest 1/8 7/16 on March 2nd.

The history of the Imperial Customs at Amoy is so interesting that it deserves more than a passing notice. Its establishment dates back more than two centuries. From Commissioner Bowra's report of 1906 we find that "it was founded in 1685 upon the recommendation of Shih Lang (施郎) the successful Admiral in suppressing Koxinga's power." For nearly fifty years it was under the direction of "the secretary of the provincial board of revenue who was changed yearly."

In 1729 a new order of things came into vogue when the Governor of the province was made the Director. He in turn was superseded in 1738 by the Tartar General. Then about 1860 the great change took place when the Maritime Customs Service at all the treaty ports was placed under the supervision and control of a European† Inspector General, Horatio Nelson Lay, paid by the Chinese government. This order of things continues till this day, while "the Tartar General is represented in Amoy now by two Manchu deputies of military rank, one for the Foreign and one for the Native Customs, each of whom holds office for a year."

† First of all however the Collection of Customs was entrusted to the three Foreign Consular bodies represented at Shanghai in 1855, viz: England, France and the United States.

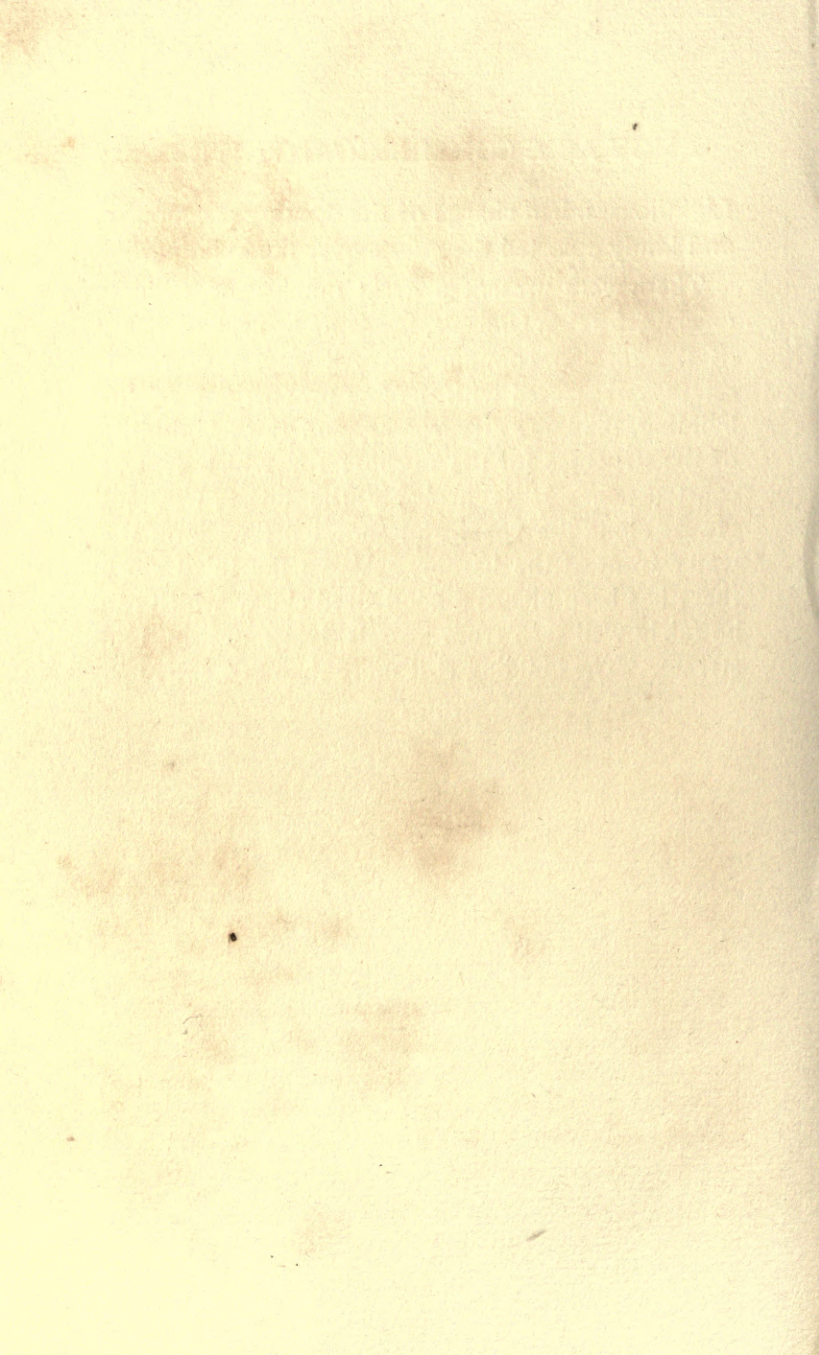
In 1901 the Native Customs came under the control of the Foreign Customs (until this time separated), and just to show how matters were conducted, it was discovered that 294 persons were on its pay-roll, a great majority of whom were little more than parasites, drawing pay and doing little or absolutely nothing in the way of work. The number has now been reduced to about thirty, while thousands of dollars find their way to the coffers of the government treasury which formerly found their way to some bottomless pit.

The first Maritime Customs House was located farther East of the present one, in or near Boyd and Co's hong, but the old building, a picture of which appears on the opposite page was built in 1873 on land purchased (with a small building thereon) from Jardine Matheson and Co. in 1867. The old building which accompanied the sale was torn down and the structure which stood on the Bund for over thirty years was erected.

This building was in turn removed in 1908, giving place to the present fine three story structure, which was completed and opened for business on July 26th, 1910. The Taotai of Amoy was present to unlock the doors and in a fitting speech turn the building over to the proper authorities. A reception Committee, composed of Mr. J. Mencarini, Acting Commissioner; Mr. J. W. Richardson, Deputy Commissioner, and Mr. A. Nielsen, Inspector of

Lighthouses, had charge of the opening ceremonies, and kindly escorted the guests over the building.

There were present a great number of Chinese officials, foreign Consuls, heads of firms, and many of the foreign community. All expressed themselves well pleased with the fine proportions of the building, the large airy rooms, and the adaptability of the structure for the purpose for which it was constructed. It is probably the finest Customs House along the coast and shows off well on the water front of the harbor. Above the third story there has been placed a good sized clock, which can be fairly well seen from vessels lying out in mid stream. The building cost more than \$60,000 Mex.



CHAPTER XIII

AMOY AS A CENTER OF MISSIONARY ENDEAVOR.

The port of Amoy, as we have already seen, was one of the first treaty ports opened by the Convention of Nankin, August 29th, 1842, but as early as February of that year it became the base of the present extensive and successful Protestant Missionary operations named in the order of their founding: The Reformed Church in America 1842; The London Missionary Society 1844; The English Presbyterian Church 1850; The Seventh Day Adventists 1905; and the Young Men's Christian Association 1910. At present (1911) these Missions are located in nine centers, viz, Eng-chhun, Hweian, Chuan-chow, Tong-an, Chang-chow, Amoy, Chang-pu, Sio-khe, and Ting-chow. At all these centers foreigners reside.

Evangelistic.

THE REFORMED CHURCH IN AMERICA.

Scarcely had the smoke from the battleships of the British fleet, that captured Amoy on the 27th of August 1841, cleared from the horizon when Rev. David Abeel landed on these shores,—six months before the signing of the Nankin treaty.

Rev. Wm. J. Boone, Bishop of the American Episcopal Church arrived at the same time, but as we shall see presently he remained here one or two years only. *They were the first Protestant missionaries in Amoy.*

Rev. David Abeel came out from New York U.S.A. as a representative of the Reformed Church in America, but under the appointment of the American Board of Commissioners for Foreign Missions. For fifteen years the work which he inaugurated was conducted under the supervision of the A.B.C.F.M., and then it was passed over to the control of the Board of Foreign Missions of The Reformed Church in America—The American Board withdrawing from this field to open up a new work in Foochow.

Well on, therefore, to nearly three quarters of a century ago this lone man stood on these shores face to face with eight or ten millions of superstitious idolaters. Like a solid wall of adamant, darkness, ignorance and evil seemed to completely envelope the nation. The blindness of generations was upon the people! Could they be made to see? In the same year this brave pioneer was joined by Dr. Cumming. (1842-1847), and a few years later by Rev. Elihu Doty 1844-1865, and Rev. William J. Pohlman (1844-1849), the Rev. L. B. Peet 1846-1847) and the Rev. J. V. N. Talmage in 1847, (1847-1892). The last four were married men and were accompanied by their wives.



GRAVES OF A FAMILY DESTROYED IN THE TAI-PING REBELLION
BURIED AT CHIANG-PENG ON THE NORTH RIVER.



AMONG THE TOMBS.

It must be noted in passing that Abeel, Doty, and Pohlman, had previously spent several years in Java and Borneo waiting for the sealed doors of China to open. When those doors finally opened they were close at hand to enter in. They were all men of unbounded faith, of deep piety, marked ability, of strong conviction, and unfailing courage. They soon won the respect and confidence of the people. They were received everywhere most cordially. And it may truthfully be said that, we owe to them and their co-laborers in the other two Missions,—such men as Revs. John and Alexander Stronach, Wm. Young, Wm. Burns, Dr. Carstairs Douglas, and others,—not only the staple character of the independent and self-supporting church organization of to-day, but also “much of the tolerant spirit among the leading men” of this part of China, which has prevailed all these years, notwithstanding wars and rumors of wars and local disturbances which have occasionally aroused the passions of the people.

First of all from the home of David Abeel on Kulangsu (1842), and then shortly afterwards (1844) from rented rooms over in the city of Amoy near the “Temple of the Sea” * (Liau-a-au), then in Toa-sai-hang, close by Russel and Co’s hong of days long past, the Light that giveth Life began to stream forth into the surrounding, blackness.

* Má-Chó'-Keng.

First Converts. Only four years pass by and then the first fruits are gathered in on April 5th 1846 when two old men, both over fifty years of age, viz. Ong-Hok-kui* (father of Rev. Ong Ki-siong), and Lau Un-sia† were baptized and received on confession by Rev. W. J. Pohlman at Liau-a-au. *These were the first baptized converts in the Fukien province.* The *first woman* baptized and received into church fellowship was Ng Si-sin§ a widow, aged sixty-four, who was received by Rev. Elihu Doty at Sin-koe-a. July 29th 1849. The *first children* of native Christian parents were baptized by Mr. Doty on May 19th 1850, they were Ong Ki-siong aged six years, and his younger brother Un-iam aged seven months. These beginnings may be considered as applicable to the whole of Fukien, as there were no accessions that anti-date these as far as records show.

First Protestant Church Building. In Sept. 1847 Ong Hok-kui sold the Mission a small piece of land with some houses thereon in Little New Street (Sin-koe-a 新街仔). One of these houses was forthwith fitted up for a chapel. The next year (1848) Mr. Pohlman, having received the sum of \$3000, the Sin-koe-a Church was begun, and was ready for occupancy early the following year. This, therefore, was not only *the very first*

* Died Aug 10th, 1850, aged 75.

† Died Nov 1st, 1858, aged over 80.

§ Died Sept. 8th, 1858.

church building in the Fukien province, but, in so far as can be discovered, the first in the whole empire, i.e. used exclusively for Chinese worshippers.

The dimensions of the structure are 60×37. It is built of brick, and is capable of seating between three and four hundred persons. In passing it is worth marking the faith that must have existed in the hearts of those early builders. When could they ever expect a sufficient number of worshippers to fill a building of these proportions! Nevertheless, for a number of years now this building has been fairly well filled at both morning and afternoon services each Lord's day, while in six other places in Amoy and on Kolongsu large congregations meet to worship, in other and larger buildings, the one and true God. Whatever opinion we may hold regarding the work of Christian Missions, such faith must ever command the admiration of all.

There is one church on Kolongsu, i.e., the London Mission Church, built about seven years ago, 1904, which has a seating capacity of one thousand. There have been occasions when this building has been packed. What joy would fill the hearts of those early pioneers could they witness the scenes of to-day, and the many congregations that meet to fill God's house with music and song. Some of us believe that that joy is theirs in their Father's house on high.

Rev. Elihu Doty compiled the first Anglo-Chinese Manual of the Amoy Dialect which he had printed in Canton in 1855. This is still in existence and formed the basis of the Manuals now used in this region and in Singapore and Formosa.

It is not necessary to include in this brief survey a roster of names (foreigners) of those who have joined this Mission from the beginning down to the present (1911), but over eighty names appear on the roll of honor. The staff now numbers about thirty.

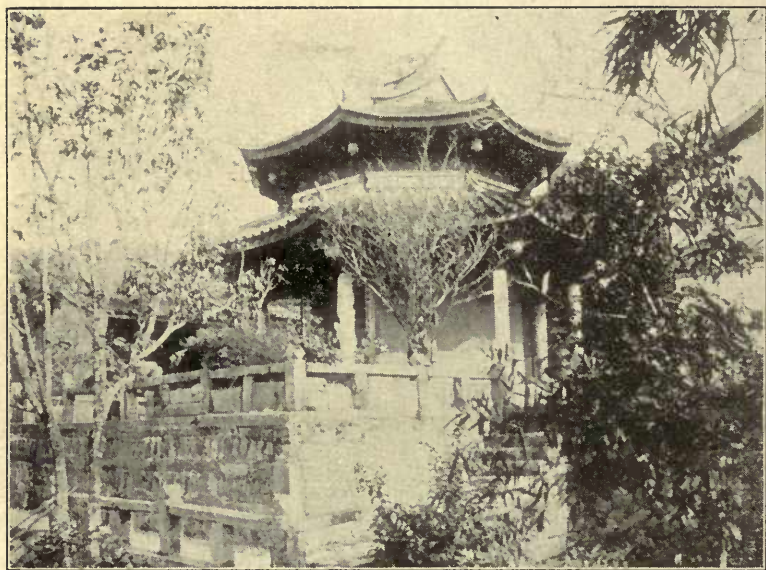
THE LONDON MISSIONARY SOCIETY.

The L. M. S. began work in Amoy upon the arrival of Rev. and Mrs. John Stronach in 1844. (1844-1878). Subsequently they were joined in 1846 by Rev. and Mrs. Wm. Young 1846-1855 and Miss Stronach (1846-1866), still a little later by Rev. and Mrs. Alexander Stronach, 1846 (1846-1870) and Dr. Hyslop in 1848 (1848-1853) and by Miss Harvitt and Rev. T. Gilfillan in 1850. (1850-1851).

Rev. John Stronach before coming to Amoy spent seven years in Singapore where he learned the Amoy vernacular. The same may be said of his brother Alexander. They were able therefore to begin preaching at once upon their arrival, which they did at Liau-a-au. John Stronach being a good Biblical scholar, in 1847 went to Shanghai to assist in the translation of the first Bible in Chinese.



ENTRANCE TO LAN-PHO-TO TEMPLE. 南普陀



THE GREAT PEACE TEMPLE. 太平廟

He spent seven years there on this work. He was away *forty years* from Scotland, his native land, before he returned thither in 1876.

Rev. Wm. Young was born in Java. He also spent several years in Singapore where he too learned the Amoy dialect. It is said of him that he spoke the language like a native. 'The first thirteen hymns of the original "Spiritual Songs" (the present enlarged Union Hymn Book of the three Missions contains these hymns but they are differently arranged) were translated by him. Miss Stronach was the first self-supporting missionary in Amoy. Miss Harvitt married Dr. Jas. Young, when the first union between the L. M. S. and E. P. M. occurred. From the beginning more than fifty names appear on the roll of those who have labored so faithfully and well in this field. The present staff of workers numbers about twenty.

THE ENGLISH PRESBYTERIAN MISSION

The work of the English Presbyterian Church was inaugurated in 1850 by the arrival of Dr. Jas. Young 1850. (1850-1865). Later on he was joined by Rev. Wm. C. Burns 1851-1854; by Rev. J. Johnston 1853 (1853-1855); by Dr. Carstairs Douglas 1855 (1855-1877).

Dr. Young was the first to translate and have printed a part of the Bible in the Romanized Colloquial, viz. that part of Genesis which records the history of Joseph.

Rev. Wm. Burns did not confine himself strictly to the Amoy region, but traveled as far South as Canton, and North into Manchuria. Yet notwithstanding his wide and far migrations he laid the foundation of the grand and solid evangelistic work which this Mission may look upon with pride to-day. To Carstairs Douglas the missionaries owe a debt of gratitude which they can never repay for his inestimable Dictionary of the Vernacular or Spoken Language of Amoy,—the joy and delight of every one living in this region, across the Channel, or in the Straits Settlements, fortunate enough to possess a copy.

From the beginning about eighty names appear on the list of those who have represented this church in this part of China. The present staff numbers nearly forty.

OTHER MISSIONS

One or two other churches began work in the early days at Amoy but withdrew before any very extensive operations were undertaken, these were the American Episcopal Church and the American Presbyterian Church Missions. The former was represented by Rev. Wm. J. Boone already noted (father of Dr. H. W. Boone of Shanghai). He spent only a few years in Amoy (1842-1844) and then was transferred to Shanghai. His wife's body lies buried (Sept. 26th, 1842) beneath the sod in the missionary cemetery on Kolongsu with those

who rest from their earthly labors, but whose spirits redeemed and glorified serve the great King in the mansions of the blessed.

The A. P. M. was represented by Rev. T. L. McBride (1842—6 months June-December) Dr. Hepburn (1843-1845). Rev. John Lloyd (1844-1848) and Rev. H. A. Brown (1845-1847). Rev. John Lloyd began work in a rented house near Tau-bi-lo-thau (near Hongkong & Shanghai Bank) and did considerable work on a Romanized Colloquial Dictionary, which formed the basis of Dr. Douglas' excellent book which he was able to carry to completion with such consummate skill. There were no successors, and the American Presbyterian Church Mission moved southward and northward.

SEVENTH DAY ADVENTISTS

The first foreigners representing this Mission were Rev. W. C. Hankin and wife who arrived in May 1905. They were joined by Rev. B. L. Anderson and wife in March 1906.

At present they have work in one station (Amoy) and two outstations, (To-kang and Chuan-chow), with a total of 42 received into church fellowship. In their employ there are 4 native evangelists, 4 colporteurs, and 3 school teachers. 3 schools have been opened with an enrollment of 62 pupils. The native contributions for one year amounted to \$493.60 Mex.

YOUNG MENS CHRISTIAN ASSOCIATION

Mr. H. S. Mackenzie arrived in Amoy in May 1910 to inaugurate the Y.M.C.A. work in this district, as a representative of the British Y.M.C.A. National Council. This is the first appointment ever made by the British Young Men's Christian Association in all China. Mr. Mackenzie is also the first foreign representative of the Y. M. C. A. to enter this field, and he receives the warmest welcome and support of all Christian workers here as he comes to take up a special work that has been long neglected.

ROMAN CATHOLIC MISSION

It would be most interesting to present some account of this very extensive work in this district, but the author realizes the difficulties too well to undertake such a task. It must therefore suffice to say that, this work antedates all others and the number of church membership far exceeds all others.

Mission Polity.

It should be mentioned here, tho it must be done briefly, that it has not been the aim and purpose of the Protestant missionary societies in Amoy to transplant their own denominational churches on this foreign soil to be governed and directed by some ecclesiastical body in America or Great Britain. But it has been the policy of the American Reformed Church Mission, the London Missionary Society, and the English

Presbyterian Church Mission to establish self-governing, self-propagating, and self-supporting churches (See Appendix for number). Hence in 1862 the first native Classis (大會) was formed, and in 1893 two Classes (North and South), and the Synod of Amoy (總會) were organized, (A.R.C.M. & E.P.M.). These churches are of the Presbyterian order. About 1870 the Congregational Union was formed (和會) (L.M.S.). These churches are of the Congregational order. The church organization thus formed is known by the name of The Church of Christ in China, or more literally The Holy Church of Jesus (耶穌聖教).

It is in every way independent as it has its own judicatory and church courts. By courtesy all foreign missionaries are members of Classis (大會) and Synod (總會), or the Congregational Union (和會), as the case may be, possessing all the prerogatives and privileges that the native members have; but in no sense do they represent a Mission or Board in this capacity. They form an integral part of these bodies, having no more or any less authority than other members.

The system of organizing churches under the Presbyterian and Congregational orders differs. Under the former (Presbyterian) a group of churches or congregations forms one organization. Usually from three to six different congregations, meeting in as many different places, constitute one church organization which supports an *ordained*

pastor. To assist the pastor in conducting services in the different places, the Missions appoint and support, or at least help support, the *unordained preachers*. Under the latter (Congregational) more often than otherwise, each separate congregation forms a church organization, over which may be placed an ordained pastor or unordained preacher.

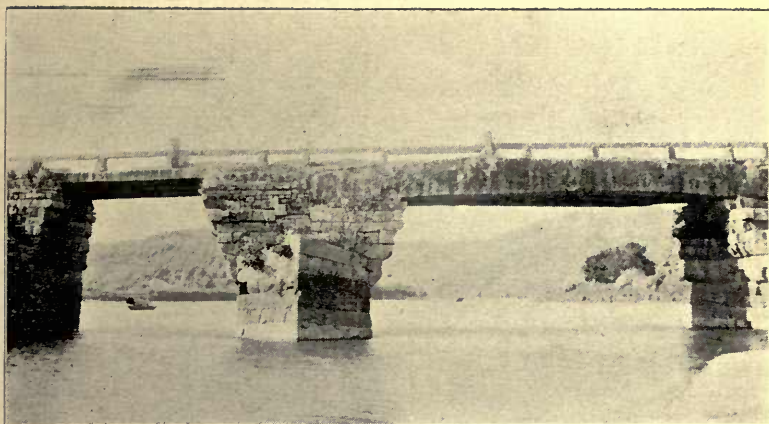
Church Union.

It may be mentioned here in passing, that the E. P. M. and Am. Reformed Church Mission have been united in all their evangelistic and educational effort from the very beginning. In 1907 this union was further enlarged by the consolidation of the Theological College and the Middle School of the London Missionary Society with those of the other two Missions. More than that, the next year, 1908, a joint resolution was offered in the church courts of the two bodies looking to the union of all the evangelistic work of the three Missions under one organization. We hope to see the day of its consummation.

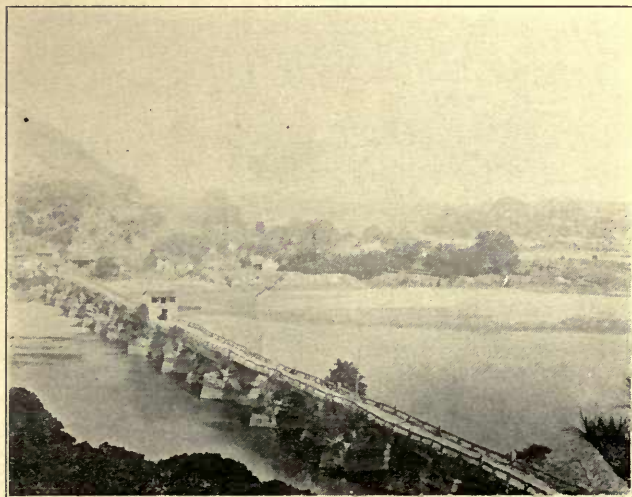
Educational.

Day-schools.

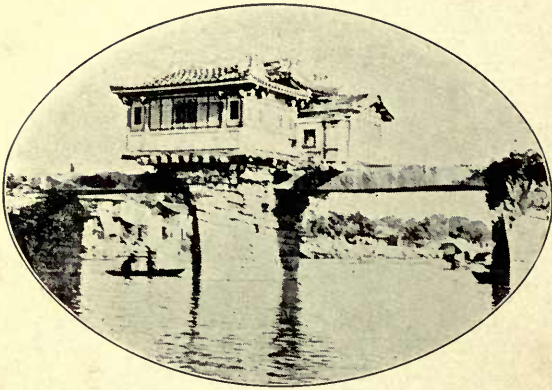
The first day-school was opened in 1845 at Liau-a-au, by Rev. L. B. Peet who spent less than a year at Amoy (December 1846-September 1847) when he was transferred to Foochow. Subsequently this school was placed in charge of Rev. Elihu Doty, when Mrs. Doty took the opportunity to



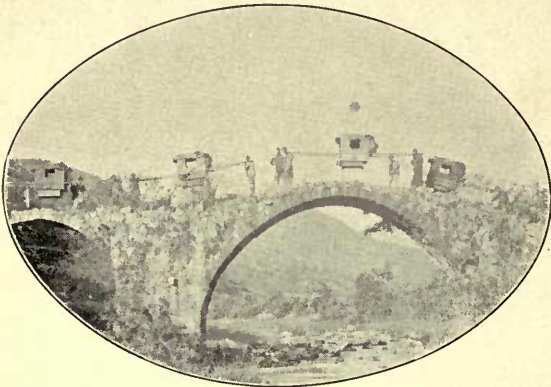
SECTION OF POLAM BRIDGE.



POLAM BRIDGE.



TEMPLE ON A BRIDGE.



BRIDGE ACROSS A STREAM.

arrange for holding women's meetings in this school. Mrs. Wm. Young opened the **FIRST SCHOOL FOR GIRLS** with twelve pupils in her house at Liau-a-au about the same time. Thus was inaugurated in this district, as early as 1847 a work for girls and women which has grown in importance and strength during the intervening years. [For fuller particulars see appendix, Mission statistics.]

Theological Seminaries, or Colleges. Two were started about the same time, the one in Rev. J. V. N. Talmage's study, and the other in Rev. Wm. Lea's study (L. M. S.) early in the '50's. These two institutions carried on their work, tho transferred to other and larger quarters, separately until 1907, when they were, as already indicated, united under one management, and since then known as the Union Theological College of the Three Missions.

Middle Schools or Academies. In 1881 the E. P. M. and the A. R. C. M. opened a Middle School in a native house on Kolongsu. The L. M. S. also opened a similar school about the same time not far away. In 1907 the two institutions were united under the joint management of the three Missions. It is now known by the title of The Union Middle School of the three Missions.

Anglo-Chinese Colleges. The Kolongsu Anglo-Chinese College was first started in 1897 by

representatives of the three Missions, but in 1900 the management and financial obligations were taken over by the E. P. M. tho the L. M. S. had a share in some part of the administration of its affairs.

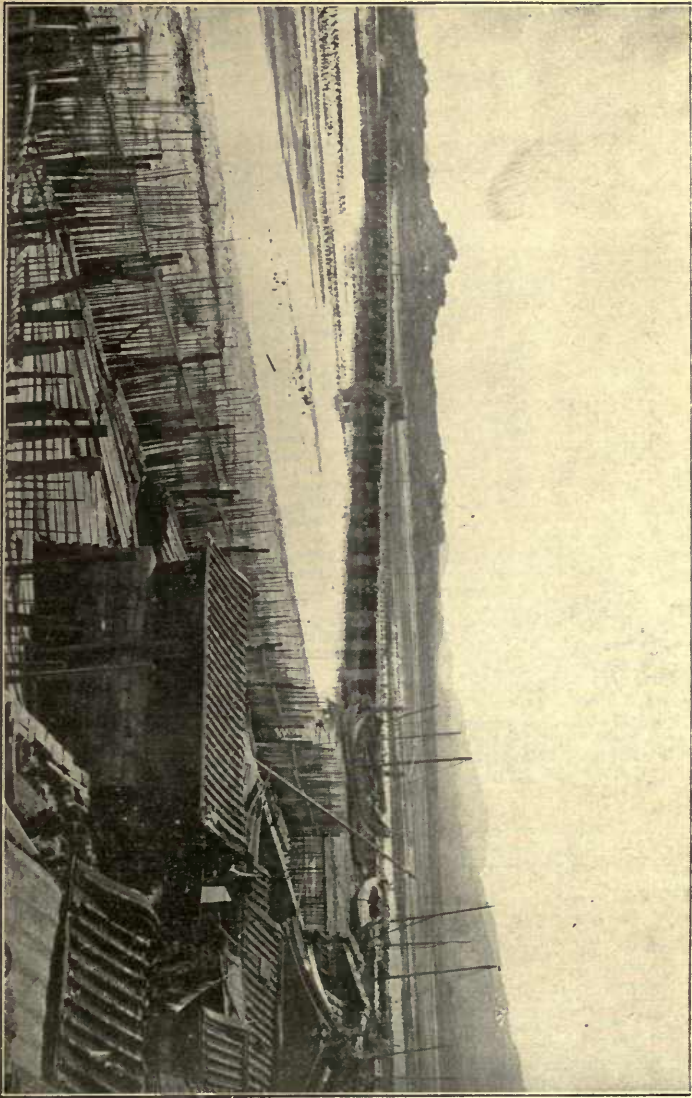
Other Educational Work.

NOT CONNECTED WITH MISSIONS.

The Tung-Wen Institute was first established on Kolongsu about 1898 in a native house, and then some three or four years after moved over to Amoy to occupy its new and commodious building erected in 1902. While this is not a missionary institution, nor in anywise connected with Missions, yet to make the history of foreign educational work in this port more complete, it may be inserted here.

The founder of this Institute was Mr. A. Burlingame Johnson, then U. S. Consul at Amoy. He enlisted the cooperation and support of a number of wealthy Chinese gentlemen, from whom a Board of Trustees was chosen and by whom the Institute has ever since been successfully conducted. By constitutional authority the resident U. S. Consul is made President of the Board, and the Commissioner of Customs Vice President.

Speaking of educational work in the Annual Trade Report of Amoy for 1909 the Commissioner uses these significant words:—"The forward educational movement, which has made so much headway all over China, has at this port been continued with



THE ANHUI BRIDGE.

ONE AND TWO THIRDS MILES LONG. SAID TO BE THE LONGEST BRIDGE IN CHINA.

greater impetus than before. All the educational establishments report large increase in students; and the wealthy class continue to cooperate handsomely in this great work by giving large sums to the various institutions."

In this connection it should be mentioned that the natives of this port who reside in the Straits, Manila, and elsewhere, are manifesting the keenest interest in these educational matters. A Chinese pastor has just returned (1910) from Manila bringing a handsome contribution, in cash and promises, of \$10,000 Mex. for such work. Nor does this by any means exhaust the list of similar gifts from the same sources;—others have been helped in the same way by these patriotic citizens living abroad.

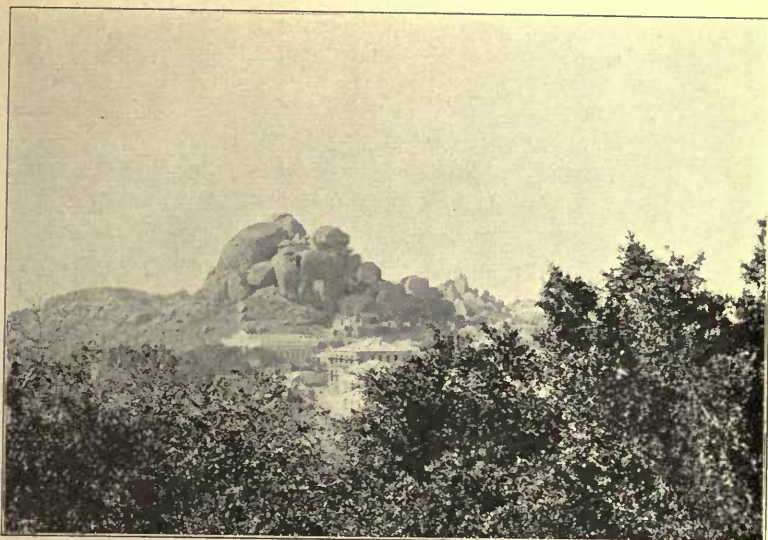
Medical Work.

Medical work was first of all begun by Dr. Cummings (A. R. C. M.) in 1842 (1842-1846) in a native house on Kulangsu, which was occupied by Mr. Abeel and himself as a residence; and then in rented rooms over in Amoy at Liau-a-au. This was barely anything more than dispensary work, but it was a beginning. Dr. J. C. Hepburn arrived in 1843 and assisted Dr. Cummings for a little over a year and a half (1843-1845).

From 1850-1854 Dr. James Young (E. P. M.) had charge of the Medical work. He was followed by Dr. Hirschberg (L. M. S.) 1853-1858; and Dr.

John Carnegie (E. P. M.) 1859-1862. During this latter period a new place was secured at Toa-sai-hang and a hospital opened there. This hospital may rightly be considered the predecessor of the one now at Tek-chiu-kha which was opened by Dr. A. L. Macleish (E. P. M.) in 1883 (1881-1893) but passed over to the American Reformed Church Mission in 1895, from which time it was under the supervision of the late Dr. J. A. Otte till 1910. However the building was used principally as a dispensary in connection with the two larger hospitals (Hope and Wilhelmina) on Kulangsu which were erected in 1898.

In 1862 the foreign merchants offered to relieve the Missions of the financial burdens of maintaining a hospital, and the administration of its affairs. The offer was accepted and hence the Community Hospital was started, with the Community doctor or doctors, in charge. Quarters were secured first of all at Liau-a-au, and subsequently the present premises at Ti-sek-khut were occupied. Dr. Jones, and Dr. Carnegie (who returned to Amoy as a Community physician) had charge of the hospital in connection with their other regular work among the foreign community of the port. Inasmuch as the hospital retained its Christian name and character, the missionaries gave substantial financial support, and much time in conducting Christian instruction and other religious services among the patients.



CAMEL ROCK.



THE ROCKING STONE, 風動石

This sympathetic union work continued till 1877 when a most remarkable thing occurred which disrupted the pleasant relation that had existed unmolested for fifteen years. An objection was raised by a prominent man in the community against the Christian name and character of the institution. He objected to the religious teaching conducted within its walls, and everything Christian connected with it. For some inexplicable reason the objection was sustained, and forthwith the sign designating it a Christian Hospital was removed. However it was only a whiff of wind, and tho the sign was not restored, nor the old relation fully restored, yet it should be said that, for the past thirty years at least the gospel message of hope to the poor sufferers has been faithfully proclaimed by the missionaries and a *regularly employed evangelist* of the hospital.

Drs. Jones and Carnegie were succeeded by Sir Patrick Manson now "distinguished as a parasitologist, and the first to enunciate the hypothesis that the mosquito was the host of the malarial parasite at one of the stages of its existence, and thus an active agent in diffusing the disease." He is also an authority on Tropical Diseases, and until 1910 occupied the position of physical and medical advisor to the Colonial Office in London. He was succeeded by Drs. Ringer, Mac-Dougal, Horne, Moorhead, and Ainslie.

With the arrival of Dr. Macleish (E. P. M.) in 1881, medical work was again taken up in Amoy under missionary auspices, by opening, as indicated above, the Tek-chhiu-kha hospital. This was soon followed by other hospitals in the outlying country districts, e.g., 2 at Chuan-chow, begun by Dr. David Grant (E. P. M.) in 1881; 1 at Sio-khe, begun by Dr. J. A. Otte (A. R. C. M.) in 1889; 1 at Chang-pu, begun by Dr. Jas. M. Howie (E. P. M.) in 1889; 1 at Chang-chow, begun by Dr. Fahmy (L.M.S.) in 1888; 1 at Hweian, begun by Dr. G. R. Turner (L. M. S.) in 1902; 1 at Ting-chow, begun by Dr. E. S. Dukes in 1900.

There are therefore twelve hospitals in the Amoy district, viz:—

Eng-chhun	2	Chang-chow	1
Chuan-chow	2	Chang-pu	1
Hweian	1	Sio-khe	1
Amoy	3	Ting-chow	1

Other Medical Work.

NOT CONNECTED WITH MISSIONS.

There was also a Marine Hospital (1871-1891) located near Chha-khu-chhan jetty. This hospital was also quite separate from Mission auspices, but its history is worth noting. It was opened especially for foreign sailors of Naval Ships which in the early days, were regularly visiting this port. In those early days they were rare occasions when no vessel of some country or other was lying at anchor

in this harbor. Now, on the other hand such vessels call here only very occasionally. So the time came when a Marine Hospital, was unnecessary and it was gradually closed up. In 1891 only a portion was reserved for hospital purposes, the other part being rented to Dakin Brothers for a Drug Store. Finally it was seen that there was no call for even reserving a small part of the building for a Marine Hospital, hence in 1893 its history ended.

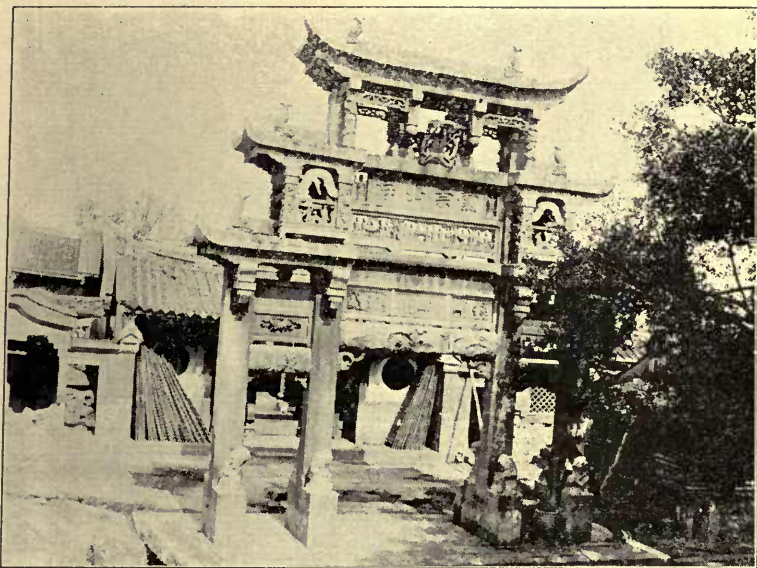
This piece of property was secured by General LeGendre, American Consul, in 1871, with the agreement of the Chinese authorities that, if it ever ceased to be used as a Marine Hospital it should revert to the United States Government. In due course this came about, and since 1893 it has been the Consulate of the United States of America, and the official residence of its official representatives.

Translation Work. What has been done in the field of translation by the missionaries in Amoy, will be found outlined in the Chapter on Amoy Romanization.

Tract Societies. Tract Society work has been conducted for a number of years by the three Missions with funds furnished by the Religious Tract Society of London and the American Tract Society. In 1908 the South Fukien Religious Tract Society was organized, which is now conducting an ever growing and important work.

It is probably not necessary, nor will it be expected to follow here the ramifications of the growth and extension of the Church of Christ in this Amoy district. That would occupy a volume by itself. It has been a wonderful growth and development, resulting in the organization of a Classis (native) in 1862; the ordination of two native pastors and installation over two churches in Amoy, viz., the Sin-koe-a and Tek-chhiu-kha churches in 1864; the organization of the Synod of Amoy (native) in 1893; and the organization of the Congregational Union (L. M. S.) about 1870. Statistics only tell part of the story, but those given in the Appendix will give some idea of what has been accomplished, and also the present status of the work of Missions conducted in and about Amoy.

But it is during the past twenty-five years, a period which covers the author's residence in China, that the work has advanced by leaps and bounds. It is a significant fact, and one which may always be observed in connection with the growth of Christ's Kingdom on earth, that it increases in strength and numbers under persecution. The great persecution which swept over the northern and central parts of the Empire in 1900, and to some extent in this district, undoubtedly accounts for this marvellous development and expansion; and which may be taken as a prediction and an expectation of a still more marvellous growth and expansion during the next twenty-five years.



MEMORIAL ARCH PRAISING THE VALOR AND VIRTUE OF THE MAN
WHO DROVE THE DUTCH FROM THESE PARTS.

In addition to the enumeration found in the Appendix there is a chain of mission churches or chapels extending across country from Swatow on the south to Foochow on the north, making it possible to spend the night in some comfortable Mission chapel for a distance of 350 miles along the coast. Similar quarters may be found even unto the borders of Kiangsi on the west. But the story of sixty-five years of missions in the Amoy field,—so replete with interesting details and marked success, must be told by itself to be appreciated and understood. We must therefore content ourselves with these few facts here.

CHAPTER XIV.

KOLONGSU. † **INTERNATIONAL SETTLEMENT.**

This small island of irregular oval form, about a mile and a half long by half a mile wide, lies within easy rowing distance of Amoy city. It has consequently been the residential quarter of the merchantile and missionary community in this part of the Far East. For situation and natural attractions, with its beautiful harbor and grand hills around it, it is unsurpassed anywhere along this entire coast. From two hundred to two hundred and fifty foreigners reside here in very comfortable homes; and since the inauguration of the Municipal Council's regulations these homes have been placed under vastly improved conditions.

The name Ko-long-su is made up of three Chinese ideographs or symbols, viz: Ko—a drum; Long—a rushing sound, *e.g.*, a wave: and Su—an island. The whole therefore meaning Drum Wave Island, and so called because of a peculiar wave-like sound produced by the sea rushing thro the hollow of a rock that reposes on the beach back of the German Consul's residence.

For situation and natural attractions it is unsurpassed along the coast of China. Nature has made it grand and rugged. Almost in its very

† Sometimes written Kulangsu.

center is a gigantic pile of rocks grouped in most marvelous shapes, and raising their heads three hundred feet in the air. From certain points of observation, the outlines of a camel reclining can be easily seen in this mass of rocks. It is called Camel Rock.*

Among this particular mass of high rocks, which has received the name "Camel Rock," there is one large boulder on which these Chinese ideographs have been inscribed:—

	鷺	鼓
	江	浪
林	第	洞
鍼	一	天

While opinions may differ as to their exact meaning, it is quite evident that they are intended to convey the praises of the beauties of location and scenery of this island and neighborhood,—as being the most desirable place that one could wish for habitation,—and may be translated as follows:—

Kolongsu is a paradise on earth,

Amoy is the very best. (Couplet)

The attention of the author has been called to a Glossary † of Chinese Rhymes, where the characters 洞天 occur in the line 洞天福地僧道藏脩

* It is a shame that such monuments of nature have to be marred and defaced by thoughtless persons. Both "Camel Rock" and "Rocking Stone" have suffered in this way at the hands of sailor boys, while no navy has been honored by such deeds of vandalism.

† 韻對

之所. They seem to refer to some lofty height of pleasurable abode,—that is a state or condition of peace and happiness not possible of attainment, or obtainable, on a pure and simple mundane sphere. It is possible that these two characters 洞天 may have been copied from this ancient rhyme, but the meaning, like a great many other phrases in Chinese literature, is decidedly obscure.

To be very literal, the translation of the above couplet might be something like this :

Drum Wave Island is a Paradise on Earth,
The Paddy * Bird Stream is the Best.

Dr. Carstair Douglas in his Dictionary of the Amoy Vernacular makes no translation of these characters, and refers alone to the first line by simply observing that they indicate: "The highest rock on Kolongsu." Prof. Herbert A. Giles in his Chinese-English Dictionary, likewise referring only to the first line, translates the characters: "Drum Wave (Island) is a paradise upon earth" probably meaning a place where departed spirits might well delight to dwell and roam. Some hidden meaning of this nature the symbols bear, referring quite likely to "Elysian fields" or *Sien-soa* (仙山) the happy home of departed spirits or fairies. This line therefore had Kolongsu alone in mind.

These characters were not all written by one and the same person, nor at the same time even.

* The old and poetic name of Amoy.

The first line: *K'ô Lōng Tōng Thian* was written so long a time ago that no one knows just when; the second line: *Lō Kang Tē It*, was inscribed some thirty or forty years ago, by a Mr. Lim, father of the Chinese writer now in the German Consulate here, evidently with the intention of not allowing Amoy to take second place in any such matters as the first line indicated. So in his day a man was found clever enough to add the second line which speaks the same word of praise for Amoy: "The Paddy Bird Stream" or "the Egret River" (old names for Amoy) "is the best."

Taken together therefore, or singly, by consensus of opinion gathered from native sources, the meaning, which these characters are intended to convey, is that not only is Kolongsu a paradise upon earth, but that Amoy is likewise so, for the place has yet to be discovered that can approach it in any respect.

Neither Kolongsu nor Amoy was considered much of a paradise when foreigners first took up their residences here in 1841-2. In fact the former was considered more unhealthy than the latter with all its dirt and filth. When the British troops were stationed here on this island in 1841 they were stricken down by the hundred with fever. Hence the place had no attractions for the missionaries and merchants who came in the early forties. But about 1860 they began to move over, having discovered their mistake, and have lived here very

comfortably ever since in well built houses, situated for the most part on high elevations, with sea views on all sides.

The island therefore has been the residential place of all foreigners for many years. All the principal business houses and banks are located on the Amoy side of the harbor. Over there also may be found the Community and Tek-chhiu-kha hospitals, and the Tung-Wen Institute. Besides the foreign residences on Kolongsu there are located here the higher educational institutions of the three Protestant Missions; Douglas Memorial Church erected in 1880 for Chinese services to the memory of Dr. Carstairs Douglas, LL.D., one of the pioneers of the English Presbyterian Mission; Talmage Memorial Hall, the home of the Union Middle School, erected to the memory of Rev. J. V. N. Talmage for more than forty years a missionary of the American Reformed Church Mission at Amoy; Hope and Wilhelmina Hospitals, and a Union English Chapel built in 1863, where services in English are held every Sabbath. There are also the Consulates of Great Britain, Germany, United States, France and Japan; several Post-offices and Telegraph offices; two Club houses with reading rooms and libraries; two hotels, and several drug stores.

Wherever there is a community in the East there you will be pretty sure to find a Recreation

ground. Kolongsu has one of the finest Recreation * Grounds along the coast, where the foreigners indulge in recreation and health-giving exercise—just as important as one's meals out here—such as tennis, cricket, and hockey.

Kolongsu is not only the residence of foreigners. There are natives in evidence on every hand. On this same island, perhaps a mile and a half long and half a mile wide, there are three distinct Chinese villages with a combined population of 7,000 or 8,000 persons. (Last census 1909).

On the eastern extremity of the island is located the Amoy Signal Station which announces the arrival of every ship entering this harbor. It also notifies us of all approaching typhoons and other storms. For many years it was located on the hills back of Amoy city in the vicinity of the "White Stag Temple." In 1877 it was transferred to its present position on Kolongsu. It is pretty generally understood, tho some may not know, that the lower mast is iron and it once graced the deck of the Blue Funnel S.S. "Hector" that came to grief on the rocks just outside Chhisu, 1876. The yardarms and upper mast (wood) were made to complete it.

* This desirable piece of property, except a small strip at the west side, was secured by General LeGendre, U.S. Consul in 1872 with the stipulation, that if it ever ceased to be used for the purpose indicated, it should revert to the United States Government.

There are several caves or caverns on the Island to be found along its Western shores, more or less interesting, about which the natives are prepared to tell most thrilling stories. However it might be just as well to receive their yarns with some mental reservation. The largest one of these caves may be found on "the long round" over the hill beyond the Kolongsu Dairy, near the first stone seat. It is some thirty or forty feet long and about ten feet high. What it was in former days it would be difficult to say. Possibly it may have extended into the hillside for some distance, but the fast disintegrating rock constantly falling has entirely obliterated all signs or indications of any such extension or subterranean passage beyond, if any such thing ever did actually exist in long by-gone days. But there are those who will inform you that this cave once formed the entrance to an under ground passage whose exit was below the London Mission's new house, and directly opposite the gate of the German Consul's residence. Whatever may be said about the entrance, it will require considerable imagination to discover much of anything in the way of an exit in this locality. There is only the slightest suggestion of one, so slight that it will hardly bear investigation.

Nevertheless the story is that such a subterranean passage did exist, and was the rendezvous of the bold buccaneers and pirates who made this island their camping ground some three or four

hundred years ago and which also afforded a means of escape on many an occasion when they were pursued by the authorities who were seeking their capture. Tradition says it was called the "Cave of Rescue." In any case it makes a good story, and lends scope for some speculation about the affairs of the early days of this place, glimpses of which we have already had in the opening chapters of this book.

In 1903 this island became an International Foreign Settlement, passing at that time under the control of the powers: America, Great Britain, Germany, Holland, Spain, and Japan, represented at this port. A Municipal Council was elected in January and began to exercise its authority the first of May of the same year.

The Council (elected annually) is, composed of six members, besides a Chinese representative appointed by the Taotai of Amoy. There is also a Captain Superintendent * of the Police (permanent), who has under his command a police force of one Sergeant Major, three 3rd class Sergeants, and fourteen Constables. They are all Indian Sikhs. The present Superintendent is Mr. C. Berkeley Mitchell upon whom rests not only the execution of the will of the Council but the good order and peace of the Island.

*Provision it also made for the employment of an Assistant Superintendent, but the office thus far has been irregularly occupied.

A set of resolutions, similar to those in vogue in Shanghai, adopted by the residents of the Island and subsequently ratified by higher authorities in Peking, forms the Magna Charter for the government of the Settlement.

The Annual Meeting is held about the last week in January of each year, when the accounts and other matters are considered and new members of the Council elected. At the annual meeting held on the 24th of January, 1911, the accounts showed a total expenditure of \$27,208.52 Mex. for the year 1910, while the revenue aggregated \$26,539.68 Mex. leaving a debit balance of \$668.84.

The following items however, which appear in the well prepared printed Report of the Municipal Council for 1910, show a very healthy financial condition of municipal affairs. At the end of 1909 there was a handsome surplus on hand of \$3,173.01; from this is deducted the debit balance of \$668.84, which leaves a credit balance of \$2,504.17. From this there is set aside a sinking fund of \$2,000 for the redemption of Debentures. A surplus of \$504.17 is therefore carried forward on 1911 accounts. The budget for 1911 calls for an estimated expenditure of \$26,745 with an estimated revenue of \$26,989 Mex.

From statements made by Mr. W. Kruse, Chairman of the Council, and as printed in the Report, it will be seen that the present entire indebtedness of the International Settlement

“amounts to only \$18,000, which consists of 180 Debentures of \$100 each, bearing interest at the rate of 7 per cent per annum. These funds were raised for the purpose of acquiring land and constructing Municipal buildings, goal, etc., and it is conservatively estimated that the land and buildings at present are worth \$25,000.” Mr. Kruse perhaps does not take a too hopeful view of the situation when he says, or intimates, that at the expiration of fifteen years,—that is to say, twenty years from the beginning of the Settlement,—“the Island will be free from debt, and those coming to reside at that time will find their buildings paid for, wells sunk, and roads and drains constructed.”

At a special meeting of the ratepayers of the International Settlement held on the 22nd of November 1910, it was unanimously decided to construct an Artesian well. Authority was given to the Council to employ a Japanese expert, Mr. K. Noda, to drive a two inch well to the depth of 1,800 feet if necessary, which, it was calculated, would furnish about 17,000 gallons of water a day. The cost of such a well at this depth was estimated at \$3,500 Mex. If water was struck at a less depth of course the expense would be proportionately diminished. Work was begun in December 1910.

The primitive method of sinking this well was most interesting. A scaffold, some fifteen or twenty feet high with a long sweep made of a dozen or more bamboo poles and securely bound

at one end to the scaffolding, and nicely tapered at the other so as to afford great elasticity (forming a most powerful spring); and a wheel about ten feet in diameter, which was used to wind up the drilling apparatus when necessary, formed the mechanical arrangement by which the work was done.

A drill, composed of long strips of split bamboo, strongly bound together at the joints with iron bands, and having a three pronged heavy steel punch at the end, was attached to the long sweep and then manipulated in a twisting grinding fashion by hand. The process was exceedingly slow. On account of rock, some days only three inches were bored. Dynamite was used to some extent, but from the time of starting on December 19th 1910 to June 15th 1911 only 130 feet and 3 inches had been bored. More than 50 feet of this was right down thro solid flint-like rock. What could such primitive apparatus as was employed hope for against rock like this! Nothing short of a steam drill could expect to penetrate it. About the middle of May the two and half inch piping was sunk to the full depth already bored with the expectation that matters would be facilitated, but it was useless, and on June 15th all work on the well was finally abandoned.

Since the attempt to sink the Artesian well on Kolongsu has proved a failure (much to the regret and disappointment of all) the problem of a water supply for this island settlement still remains unsolved

For the real beginning of this International Settlement we must go back fourteen years, to the summer of 1897, when a "Scheme for the better management of the Municipal Affairs of the island of Kolongsu" was proposed and referred to Peking for ratification. Nothing however came of it, more likely for the reason that the scheme lacked unanimous support than for any other. Affairs therefore reverted to the old regime of having matters looked after by a "Road Committee" which had been elected annually for the past twenty years or so, but which had no real authority to adopt or enforce any regulations. It could only do what its name implied, keep the roads in order. Under the circumstances it had a difficult task to do even that. For what it did, with limited resources, in providing a road round the island (the only civilized thoroughfare for hundreds of miles around) the community is greatly indebted.

Matters lay dormant until the Boxer troubles of 1900, and "the Japanese Scare" of the same year, when an opportunity offered to agitate the subject once more. Once or twice during the days when the conflict was rife in the North, especially in the vicinity of Peking, excitement ran high about Amoy, which may be briefly noticed.

(1) When the troops over in the Amoy forts, on account of receiving no pay, were on the point of mutiny which threatened serious trouble. It was thro the good offices of the American Consul, A. B.

Johnson, Esq, that this was all averted by personally raising \$10,000 to pay the soldiers, and by personally visiting them, and so, persuading them to put on their uniforms, and remain loyal. For these services Mr. Johnson received the grateful and spontaneous acknowledgement of the Chinese government.

(2) For some time during those exciting days, there was a feeling abroad, well founded or otherwise, that Japan had designs upon Amoy, and that, if a good opportunity offered, or necessity demanded it, she would step in and assume control. The opportunity seemed at hand. It was this: Nearly everybody in South China at that time will recall the incident attending the burning of the (Japanese) Buddhist temple in Amoy on the night of August 23, 1900; what a furor it created, and how the landing of the Japanese marines followed on the 24th. These marines were in evidence on all sides. They were partrolling the island of Kolongsu night and day, while over in Amoy the city was guarded by them while they had their field pieces planted on the hills commanding the place. But the arrival of the British Cruiser "Isis" on the 29th, and the U.S.S. Castine on the 31st, changed the situation, for from that date the retrocession of Japan began, and on the 31st the last marine had taken his departure.

After these exciting days, really the most exciting days of all that never-to-be-forgotten summer, affairs soon settled down to their normal condition—with the Road Committee still in power.

Not very long after this stirring event, the idea of a Foreign Settlement, something broader and more significant than the "Scheme" of 1897 was broached.

The prime mover in this plan was the American Consul, and, who finally received the support of all the other Consuls. Its consummation was undoubtedly due to, and in a large measure in recognition of his success in quieting the rebellious troops over in the Amoy forts. As a matter of history, it was proposed, first of all, to make the concession† to the U. S. Government in recognition of this service. But this was thankfully and courteously declined, and the INTERNATIONAL SETTLEMENT was inaugurated.

Changes such as are contemplated are not consummated in a day, or even a year. They will require time and much patience. But with both, we may reasonably expect steady progress in the sanitary and other conditions of the place. The settlement is most admirably situated for the purpose, being entirely isolated from the mainland and all adverse environments. Besides its ideal situation the place is certainly unique. Its history will be watched with intense interest. May it live long and prosper, both increasing the comforts and the happiness of those whose lot is cast in this far off land; may it ever prove an object lesson of the blessedness of cleanliness and orderliness to those who are sadly in need of such instruction in the city close by.

†In letters which passed between the Tantai of Chuan-chow, the Viceroy of Fukien and the American Consul all this is clearly shown.

CHAPTER XV.

TRAVELLING IN THE AMOY DISTRICT.

Travelling in the Amoy district is a slow process, more often wearisome than otherwise,—a peculiar wearisomeness of its own. But the time of railroads has struck, and there is a glimmering hope that one will be completed in the near future between Amoy and Chang-chow, the construction of which was begun in July 1907. According to the report of the Commissioner of Customs for 1907, the subscribed capital for this line and its further extension throughout the province is \$6,000,000 in \$5. shares. The management is invested in three directors; President, Chiu Poa-seng, Vice President, Ho Choo-choon, Treasurer, Iap Chok-lock; and a committee of eight, mostly wealthy local or Straits Settlement merchants; and a resident manager. The engineer in charge is a native of Foochow who was educated in France. The construction presents no particular engineering difficulties excepting the bridging the North River near the Po-lam bridge. At the present time (1911) the road is completed up to this point, but here it halts because no satisfactory bid has thus far been made to construct the bridge. The river at this point is not wide, and not more than 800 feet of steel will be required, but one of the specifications, it is said, requires that the piers be made of solid masonry laid thirty-three metres

deep. The terminus at the Amoy end is finished, and is located at a small village named Seng-su, directly opposite the Western extremity of Kolong-su. The land at this point extends out into the bay and is easily accessible for ocean vessels. At Chang-chow the terminus will be near the East Gate. Thus far about \$1,800,000 have been expended; it is said that about \$1,600,000 more will be required to complete the branch to Chang-chow,—that of course must include buildings and equipment.

Just what part this short line will play in the future with other lines that will inevitably be constructed, is not clear at this present moment. Of course there is the possibility of its being extended westward to meet the Canton-Hankow road at some point. But the original idea seems to be to make Chang-chow the starting point of a road passing up via Amoy to Chuan-chow, and then possibly on to Foochow.

Another conjecture is that the Amoy-Chang-chow line is but a branch to connect this metropolis (Amoy) with a through line running from Canton to Foochow. There is still another conjecture outlined on a map which has been published. According to this plan Chang-chow is made the terminus of a line that passes up thro Fukien as far as Yen-peng where it branches off in two directions, the one going up the coast thro Che-kiang to Shanghai, the other thro Kiang-si to Kiu-kiang on the Yangtse River. With this main line both

Amoy and Foochow are joined by short lines, e.g. the Amoy-Chang-chow branch. But this is all in the future, and there, we will need to leave it for the present.

Nine of the eighteen provinces are now linked together by the iron bands, a matter of far reaching importance, economically, socially, and politically. But just now, (1911) about Amoy excepting the railroad mentioned above we travel in native craft with appointments some thousands of years behind the times, whose engines are, for the most part, the muscles of men women and children.

So far as South China is concerned there are no roads. The nearest approach to a road, generally speaking, is a narrow footpath, something like the cowpaths that lead to our meadows, winding and twisting like some long serpent among the paddy (rice) fields. These paths are raised about a foot above the fields, and were originally made so to mark the divisional lines between the property of different owners.

The only commissioner of these highways is the tramp of ceaseless thousands bearing their heavy burdens over them, from one generation to another. One never expects them to be kept in good order. No fences mark their boundary, no sign-posts point their direction. The stranger easily becomes confused and lost among boundless fields covered with a network of paths that seem to run in every direction but the right one.

In the whole district of Amoy (an area of 18,000 sq. mi.), with the exception of Kolongsu—there is not what we would designate a road to be found. Think of a district four times the size of Connecticut, U. S. A. without roads, then you may form some idea of what a predicament we are in. This is also true of the whole of South China.

The three principal ways of travelling in the Amoy district, and about Amoy are: 1. By sedan chair. 2. By boats. 3. By walking. There are a few ponies, but they are not generally used, so we need not consider them.

(1) The sedan chair is an instrument of torture to the uninitiated. It consists of a box-like contrivance swung on two long bamboo poles each about fifteen feet in length. It is usually carried on the shoulders of two men, unless the person occupying it weighs over 175 pounds when three men are employed. Next to the *kago* of Japan the sedan chair is about as uncomfortable a contrivance as could be imagined. It simply means to be cramped up in a sort of box, and to be jolted along as you are carried over the abominably rough and uneven roads, with little or no relief from change of position from the start to the finish of your journey. Never were the marks of an "injured being" more manifest than those written on the face of the traveller who has for the first time been carried ten miles in one of the back-breaking and head-splitting arrangements. It is a journey he will never forget.

It is not cheap travelling either. There is not even that compensation. The cost is about 260 *cash* (a *cash* is worth one-twentieth of a cent of U.S. Currency) per **pho* (a *pho* is a little over three miles). That means about 13 cents for three and one third miles, or nearly four cents a mile. Nor does this include baggage. That is carried by another *coolie*, who comes trudging on a mile or two behind. His charges are two cents a mile. So you will see the traveller by a sedan chair has to pay nearly three times as much as he would pay in America by rail.

(2) Boat travelling is but little better—only better because a little more comfortable. One has more room to spread out in. When the water in the streams is low it is far slower travelling than by the sedan chair. There is no telling then, when you will reach your destination. All boats are provided with sails, but five times out of seven there will not be sufficient wind to move a mosquito; then the boat has to be rowed with long oars or pushed by long bamboo poles; occasionally it is to one's advantage to get out on deck and help push. Under ordinary circumstances therefore the journey is a slow one. When one has a lot of superfluous time on hand, there is no better way to get rid of it than to take a boat and go off on a trip. Any amount can be disposed of in

* Pronounced *Phaw*.

this way. While there may be little fear of not reaching your destination in due time, you may rest assured that making time, or reaching port by a certain time, never enters the heads of those in charge. If any one is thirsting to get away from the everlasting hurry and hustle, witnessed in London, New York, or San Francisco, take a vacation and spend it on the boats of China.

The cost of boat travel is much less than that of the sedan chair. A boat can be hired to take you from Chang-chow to Sio-khe, a distance of 40 miles (by water) for about one dollar gold U.S. currency. The journey will occupy from thirty to thirty-six hours, perhaps more. Coming back (down stream) better time may be made.

Between Amoy and the nearer places like Chioh-jim (port for Tong-an), Chioh-be, Peh-chui-ia, An-hai, and Chuan-chow, there are also steam launches (introduced for the first time in Amoy in 1898) running daily. The improvement made in time by this kind of craft, after they once get started, must be acknowledged. Yet they are not unmingled joys. In the first place getting started is often a *sore* trial. You may make inquiries the day before, as to what time the boat leaves, but the only (un) satisfactory answer you will receive will be: be on board at 5. a.m., or 7. a.m. or at noon, as the case may be. Strict to to the letter of the law, you get up—say at 3. a.m. have your breakfast, pack your baggage, and before

the morning light appears you are on the way to enjoy the improvements of Western civilization served up *a la* Chinese. Punctual to the minute, five o'clock finds you aboard—and usually on a hard board. Six o'clock strikes and you are still there holding down that board which now is sixty minutes harder. At seven, quite likely—at least if a sufficient number of passengers have arrived to warrant it, you may notice the first encouraging signs of getting away. It has been a wait of two, the longest two, hours of your life. So when you get away, after such experiences (note the plural), it is not always in a happy frame of mind. This regulating the time of departure by the arrival of the passengers is much like ministers waiting for a sufficient congregation to arrive before beginning the service. That may be well enough for the late comers, but is not always appreciated by the early arrivals. Perhaps waiting for passengers often occurred, when steamboats were first introduced in other countries. May we not wonder how often Robert Fulton's "Clermont," and succeeding vessels started on time, and how often the wait occurred for passengers and cargo? It takes many people long to learn to be punctual.

But there is one feature of these launches that has no precedent, and that is the disorderliness of passengers and baggage on board. The former are huddled together, while the baggage is piled around promiscuously. When the boat is crowded,

as is very often the case, the element of danger is exceedingly great. Good luck more than good management has saved many a launch from going to the bottom with all on board. Such a disaster occurred near Foochow a few years ago through overcrowding. Then the getting off and on these boats is enough to make the bravest quake. As they, in most instances, never go up to a wharf to unload, the passengers and baggage need to be transferred, in mid-stream, to smaller boats (*sampans*) in order to reach the shore. Such a mass of human beings and baggage, all thrown, as it were, in conglomerate heaps together in the bottom of these light draft shallow boats, you in other lands have never seen. In some cases, even these small boats fail to land you high and dry on *terra firma*. Sometimes the water in the streams is so low these boats cannot be floated to the shore. Then the only way of escape is on a coolie's back—a predicament never to be coveted but in which we have at times found ourselves.

Along the coast there are first class steamers, ranging from 800 to 2,000 tons, officered by Europeans and Japanese, plying constantly between the different ports from Canton to Vladivostock, wherein the accomodation, the speed, and punctuality, will be found to compare favourably with such conditions in America or Europe. The cost however is rather more excessive. From Hongkong to Amoy, a distance of 300 miles, it costs \$10 to \$15 gold. For boat travelling this is expensive.

There is another kind of sailing vessel which seems to be in use almost everywhere in the East, viz: the house-boat. It is used by foreigners for making short excursions to, or for visiting the different places up the rivers and along the estuaries round about Amoy, or to the nearer outlying islands.

Some of these boats are quite large and commodious, while others are smaller and less ideal in their appointments. The one with which the author has had an intimate acquaintance for twenty years, belongs to the latter type. In view of this intimacy he may be allowed to say something about this craft. It passed under the name of "Gospel Boat," and before the advent of steam launches in these inland waters, three of them were in commission, bearing the messengers of the gospel to the towns and cities all along these rivers and the coast. The launches have taken their place. There is not one now in use. This boat was a small yacht-like affair, looking innocent enough, but capable of giving one about the worst attack of *mal-de-mer* imaginable. About forty feet long, and twelve broad, it had a cabin of about equal dimensions each way, eight feet, which contained two berths (convertible into four), a toilet room, a table, a chair or two, and a lamp.

How delightful! Not always. And few are the travellers who ever found it so. Some have never-to-be-forgotten recollections, some painfully

impressed, of long and sleepless nights while the small craft was wrestling and beating up against a strong Nor'easter; of nights spent in fighting mosquitoes, wearily endeavoring to overcome the vicious marauders, thrashing and turning and moaning after each onslaught till the dawn finally came to his relief and drove away the invaders; of nights spent in fear of other and worse horrors that "creep forth from the boards to their prowling till the morning;" of delays by tides, by contrary winds, by indolence of the rowers; of moments of wretchedness after returning from a hard day's work, and especially a three mile ride in a sedan chair, with a head that felt as if it would split and a back one felt would break. Not so delightful! But the delight came in the thought that conditions might be worse. Here he was away from the motley crowd at any rate; away from greater horrors that go prowling about in other crafts; away from the noise and battle of men and women herded together in heterogeneous masses on the regular passenger boats.

These passenger boats are a prominent feature of life in South China. Some of the Chinese have no other home than the boats they ply up and down these rivers. At Canton the boat population is said to be something like 100,000. At Amoy there must be a thousand or more. All the way up the river as far as Sio-khe, at all the larger towns including Sio-khe, will be found thousands living on these native craft.

And the worst of it is that when you take passage on these river boats the whole family goes along, and is always in evidence. On one of these we once took passage. There were six in that particular family besides the domestic attachments such as two pigs, four chickens, two ducks, eight rabbits and some unmentionables. A happy family, all domiciled on a boat 40 feet long and 5 feet broad. And slow! from early dawn till dark those human engines poled and pushed but the miles covered were few indeed. Being within six miles of my destination, and fully satisfied that my money had already received just value in inches, feet, and yards of poling, we decided the quickest way to make that last six miles was to get out and walk.

(3) *Walking*. Someone has said that "walking is the last resort of locomotion, when motor or cycle, brougham or 'bus has failed." It is very frequently here the first as well as last resort.

Burden-bearers. When we first reached this far off land it seemed like getting into another world. To see men and women taking the place of beasts of burden did not look at all real. We saw them carrying heavy loads on their backs, or on a pole thrown across their shoulders, or pulling heavily laden carts. The usual way was with the pole, called the "pinta," a bampoo stick about five feet in length. On either end of it they hang their loads. Sometimes a man will carry his children in this way. The accompanying picture illustrates how a man

brought two of his children to Hope Hospital for treatment. Frequently the load is rather amusing, especially when a farmer has one pig he wishes to take to market. To balance the other end something must be found. If nothing else is convenient he will put one of his children in a basket and hang that on. So you may see the man tramping across country with a pig in a basket on one end of the stick, and a child in another basket on the other end.

Chinese Inns. Closely allied with travelling are the inns of China. It seems an almost hopeless task to describe these places as they really are. For, there are sights and sounds, conditions and smells, that no pen can adequately describe, nor any camera even fully portray. To realize completely what these places are, there is no other way than to go and see for yourself.

But an attempt must be made to give you some idea at least, of what they are like.

Chinese inns are of two kinds. First there is the wayside inn, restaurants if you like, and second the regular inns, hotels. Huge paper lanterns hang out from the doors of the latter, embellished with glaring characters (ideographs) indicating "peace" and "happiness" within, when there is no peace—and only a small piece of any thing—to be found within, except wretchedness and misery beyond comparison.

The wayside inns you will find on the streets of the cities, on the outskirts of the towns, and

sometimes far out in the country. They are disreputable looking affairs, consisting of little more than a dirty old burlap or plaited bamboo mat fastened to a single pole in some instances. Sometimes they are more dignified when they are enclosed with a shed made of mud walls on three sides, with a tile (or thatched) roof, open in front. There may be a few stone slabs, or a single board bench, three or four inches wide, for the weary traveller to rest his weary bones on, if he has the courage of his convictions to feel that he is tired enough to occupy one of them with all its disgusting appearance. Here too in the olden days might be found, under the old shack, a convenient corner with a bed and the opium pipe for the debauched smoker. The proprietor of such an inn does not live in it. It is not his home. That may be miles away in some village. Every morning he takes his burden of rice, sweet potatoes, various other vegetables and tea, which, after arriving at his place of business he prepares for hungry travellers who pass that way. In the evening he packs up what is left and carries it back to his home to be served out another day. The bill of fare is small, so is the price. A bowl of rice, piping hot, can be had for two or three mills. The same quantity of sweet potatoes, with the skins thrown in, can be procured for the same money. To quench your thirst you have the choice of three kinds of drink. You may have a cup of clear tea, without sugar or milk, or the water the

rice was cooked in, a very healthful drink by the way, or water the potatoes were stewed in. Your drinks cost you nothing. The expense therefore at this lunch counter will not exceed five or ten cents, no matter how much you may eat and drink. But the quality is such that under ordinary circumstances the foreigner is usually satisfied with little. So the cost is not likely to be even that much.

The regular inns found in towns, villages and sometimes out on the hills, are not far different in appearances, appointments, cuisine, etc. They are places of real horror, enough to give one the nightmare at the very threshold, to say nothing about passing the night in one of them. Of all the filthy places in China, there are none that can quite equal these inns. With walls of mud, without plaster or adornment of any kind whatsoever, there is not one feature about them to remind you of a hotel. They are usually one story high, and composed of one large room, sometimes there are smaller rooms partitioned off, but rarely having doors to screen you from the other guests. Privacy therefore is out of the question. If you chance to have a spare sheet (for lodgers provide their own bedding) and you can manage to hang it up on some friendly peg or nail, you may succeed in shutting yourself off from the staring, gaping crowd, and secure such privacy as that article can afford. And you may be sure that there will be a crowd around when a foreigner is on exhibition. They never tire of

looking, and they are bound to force their company upon you whether it be agreeable or otherwise, and watch you, if possible, with eager attention to the very last act in your preparation for bed—and apparently enjoy it to the fullest. The early morning will find some watchers ready for your next appearance. At all times, so long as you are a guest in the inn, you will be the great attraction, the center of an ever inquisitive, never tiring, multitude.

As they stand gazing at you sleeping or awake, they will be making all sorts of remarks concerning you, speculating about this and that, about your dress, from your shoes to your hat, categorically and in detail, your age (not a pleasant thing to hear always), your looks (not agreeable at times), your country, your motives in being there, and a hundred other questions that only a Chinaman *thinks out loud*.

The last thing you see at night, all thro your dreams perchance, and the first thing in the morning will be the never fading, never vanishing crowds that frequent these inns. For the Chinese are great travellers. Watch them, single file, with their burdens swung across their shoulders, tramping across the plains and mountains; you might easily imagine it was an army on the march.

Let us return once more to the apartments—or the *apartment*. Here all the cooking, eating, talking, and sleeping takes place. Here will be found the

kitchen, office, dining-room, parlor, and your retiring room, all in one. It is convenient if not comfortable. Easily you may make your wants known, quicker than with an electric button. In the center, or off on one side, will be found blazing ovens with great iron pans or basins filled with rice or potatoes, cooking for the hungry travellers, each sending forth smoke and its own particular fumes into every part of the establishment. Alas! if there should be an upper room and you the occupant, for it would be a veritable smoke house. Over other fires cooks may be frying cakes, fish, pork, and vegetables in various kinds of fat. Savory smells of garlic and pork mingled with other odors too numerous to mention and quite indescribable, provide a combination of smells the olfactory senses rarely meet.

Spiders, and spider-webs gracefully festooned from exposed pillars to exposed rafters adorn the place on all sides. Centipedes, mosquitoes, cockroaches, fleas and other vermin will make things decidedly interesting and lively at times, even tho you may be fortunate enough to shut yourself in behind a sheet. There is no extra charge for this kind of entertainment. For windows, there are quite a sufficiency of holes scattered around promiscuously in the walls and roof to answer all practical purposes even tho they do not let much daylight in. A plentiful supply of air is thus secured, but not always from the right quarter. Cracks and crevices like-

wise may be discovered without much difficulty, through which you are able to *see* the wind pouring in. The chinks and holes in the roof are occasionally of sufficient circumference to change your resting (?) place into a kind of astronomical observatory, where you may watch the stars as they march on in their course above you, while you can do no otherwise but wait for the first welcome dawn of the morning when you can again go forth on your journey.

The bed consists of several boards placed upon wooden benches, with a mosquito netting that looks as tho it must have come out of the ark, or had been used to wipe up the floor for the last year or so. The bill of fare does not vary much from that found in the wayside inn. There may be more variety as already indicated. The price is the same, while the lodging costs only a few cash extra.

Such are the inns of China. Do you wonder the foreigner shuns them, and shudders when he enters them? We may be thankful that we do not need to resort to them in these days. For, it is possible now in the whole region of Amoy, with very rare exceptions, to find comfortable quarters in the mission chapels, where privacy, rest, and freedom from undesirable company may be secured for the night.

DISTANCES FROM AMOY

South, West, and Northwest.

To Chioh-be	18 miles	By steam launch		3 hours..
Chang-chow	30 "	Via Chioh-be		5 to 6 "
Leng-na	110 "	Via Chang-chow	4 days. Daylight travelling.	
Ting-chow	220 "	Via Leng-na	10 "	" "
Sio-khe	60 "	Via Chang-chow	2 "	" "
Peng-ho	85 "	Via Sio-khe	3 "	" "
Hak-ka-Dist.	90 "	Via Sio-khe	3 "	" "
Peh-chui-ia	18 "	By steam launch		2 hours..
Toa-bo-soa	25 "	Via Peh-chui-ia		4 to 5 "
Chaug-pu	60 "	Via Peh-chui-ia	2 days. Daylight travelling.	

North and Northwest.

To An-hai	30 miles	By steam launch		5 hours..
Choan-chow	50 "	Via An-hai		12 "
Chhau-tho	50 "	By steam launch		6 "
Choan-chow	55 "	Via Chhau-tho		7 "
Eng-chhun	95 "	Via Choan-chow	3 days. Daylight travelling.	
An-khoe	80 "	Via Choan-chow	2 "	" "
Hweian	70 "	Via An-hai	2 "	" "
Loh-iu	60 "	By steam launch to Chhau-tho		" "
		Sail boat to Loh-iu		7 hours..
Hweian	70 "	Via Loh-iu		12 "
Chioh-jim	20 "	By steam launch		2 "
Tong-an	25 "	Via Chioh-jim		3 to 5 "

The Islands. Lighthouses.

To Chhi-su 5 miles.	Tai-tan Island 8 miles.	Chapel Island 26 miles.
	Dodd Island 25 miles	

These distances must not be accepted as entirely accurate. They are only approximate. When one comes to calculating distances in this part of China he meets with difficulties at once, chief among them being the difference in the length of the *li* *(lee)

* The Chinese *li* is about one third of an English mile. To be exact, it requires three and a third to make an English mile.

in different parts of this district. There are long *li* and short *li*; there are mandarin *li* and the common ordinary country *li*. The difference between these two is considerable, a mandarin *li* being one fourth shorter. To walk a mandarin *li* will require from five to six minutes, to walk the other from eight to nine. So when it comes to computing distance by such a variable standard guessing becomes a factor which is most difficult to eliminate altogether.

In considering travelling by water as above, it might be pointed out that these calculations of time are based upon favorable tides, good weather and the best launches. E.g, the launch "Ka-ngo" makes the run from Amoy to Chhau-tho in five hours, others require from seven to eight hours.

By inland waters, especially where the streams are very shallow, say boats drawing four, six, or eight inches, travelling is much slower than by chair, e.g. the North River, Chang-chow River, Sio-khe River, the Tong-an River and the Choan-chow River. From Chioh-be to Chang-chow the traveller may travel by chair or boat. So in regard to Leng-na, Sio-khe, Tong-an, An-khoe etc., they may all be reached by land or water, but the time will be greatly decreased when travelling by land. The comforts are another proposition. It a choice between the cramped and swinging chair, and a boat already loaded with an entire family

outfit, both of which have been already more fully described elsewhere in this book.

Scenery. Travelling in this part of China is not, by any means, altogether monotonous. Amoy itself is beautifully located amid high surrounding hills, some of them over a thousand feet in altitude, and all either pagoda or rock crowned. One never tires looking at them, tho they are divested of all trees and shrubbery.

Then if one travels far into the interior districts, he will find "the ever varying panorama of natural beauties" spread out most lavishly. There are rivers that will carry you by hundreds of picturesque villages; thro prosperous agricultural valleys,—and which cut their way thro deep gorges, high above which spans the matchless blue of Eastern skies. There are mountain passes 3000 feet high to climb and which form the great divides. There are forests of pine and fir and other trees, sweeping right up from the base to the summit of these mountains.—a thousand feet. If only the facilities for visiting these places, such as railroads, good hotels, etc, were available, many would flock to them even as they do in other lands where such natural beauties abound. But, undoubtedly, the time will come when these localities, which are now like some closed book, will be opened to the tourist and traveller from all lands to enjoy and to feast their eyes upon.

Sunsets. This chapter would not be complete without a word about the glorious sunsets it is our privilege to look upon in and about Amoy. They are simply magnificent as the sun lingers for a little while behind these western hills. Such gorgeous coloring, delicate tints, glory and splendor, are not only beyond words, but not everywhere to be seen.

CHAPTER XVI.

PLACES OF INTEREST.

There are round about Amoy not a few places of interest for the foreigner and native alike. A walk thro Amoy city with its narrow and crooked streets, open shops, and the many unfamiliar sights and *smells* will excite deepest interest and astonishment. A walk thro the old original city with its gates and surrounding wall will recall vividly to your mind all the oriental scenes of which you have heard or read.

Beyond the city there are places that will excite still greater interest. In some places entire hillsides are covered with graves. The mounds are covered over with cement. They remind one every forcibly of those words in Matthew xxiii: 27. "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." China is one big graveyard, you can never get away from the graves. They are in the dooryards, on the hilltops, along the high ways and hedges, everywhere. Look where you will, rarely will your vision be unobstructed by a tomb of some kind. The hills about Amoy appear to be made of masses of huge boulders, the spaces between which are for the most part covered with innumerable grave mounds. Were one able to read the Chinese characters carved on the sides of many of these

massive boulders, he would discover many an interesting historical narrative. Were he to wander over these hills, he would find a number of picturesque Chinese temples “embowered in groves of drooping banyans,” picturesque because of the remarkable manner in which the massive boulders have been utilized in beautifying the temple structures and gardens. It is difficult to point out to the visitor the exact location of these temples and one can only ferret them out from the rocky recesses in which they are hidden, with the aid of some one familiar with their location.

There are three or four of these temples worthy of passing notice viz :

(I)—Nan-P’u-T’o. (Local dialect Lâm-Pho-Tô).

This is the largest and prettiest temple—really a college of temples—in the vicinity of Amoy. Some of the buildings are richly adorned. It is a Buddhist temple, as they all are on the island. This particular one is a kind of training school for priests of this order. There are usually some twenty candidates in attendance. This temple is directly accessible from the parade grounds. A road leading from the parade grounds northward connects with it.

This temple, with its interesting history, has been admirably described* as follows:—

* This description was enclosed in a Souvenir presented at the time of the visit of the American Commercial Commissioners.

“Nan” meaning “south” and “Pu-To” being the name of the sacred island off Ning-po, where Kuan (觀音), Goddess of Mercy, is said to have lived nine years. The name was given by Marquis Shih Lang (施郎) who defeated the heirs and successors of the famous Koxinga (國姓公), a Ming General, who made the last stand for the Mings before the Manchus in 1640 A.D.

In the reign of K'ang-hsi (about 1670), when Marquis Shih Lang returned from his Formosan conquest, he dreamt of seeing four characters Hui Jih P'u Chao (慧日普照) meaning “Sagacious Sun Universally Shines.” After his dream, he found that there was an ancient temple named P'u Chao (普照) meaning “Universal Shining)” in Amoy. When he visited the place, he found the abbot in charge was an old monk styled Hui Jih (慧日) meaning “Sagacious Sun.” He was greatly pleased with his conversation with the monk. He asked him why he had not a better temple, and the monk replied that he had no patron. Whereupon, the Marquis volunteered himself as patron and built this new temple. He gave it its present name, because Amoy is south of Pu-To (Ning-po), the favourite home of Kuan Yin, Goddess of Mercy.

A number of subsequent enlargements were made, among which was one about 30 years ago, when Titai P'eng (彭) and Taotai K'uei (奎) raised over \$10,000 and erected the present reception hall and adjoining rooms. The front wall and the stone

reservoir or fish pond were built and general repairs were made when the American Fleet visited Amoy, October, 1908.

The present abbot in charge, Hsi Sing (喜陞), is said to have made a number of reforms in the temple, both in structure and ritual.

As one enters the Temple, he will notice two gods at each side—These are the Four Heavenly Kings (四天王) or (四大金剛), who are said to guard the world against the attack of evil spirits. They are also called Guardian Entrance Gods.

In the middle is the Maitreya Buddha(彌勒佛), who is said to have been once the principal god of Buddhism. He is sometimes called Passed Buddha.

At the back is the Wei To (韋陀), who has the duty of a Marshal in a Buddhist monastery. He may be called Van God.

GODS IN THE CENTRAL BUILDING.

At the head of the steps is the Goddess of Mercy (觀音菩薩)

The marble figures represent.

1. Shakyamuni Buddha (釋迦牟尼 or 如來佛) who is the principal god of Buddhism and is now in charge of the Central World.

2. Vaidurpa Buddha (藥師佛) who has charge of the East World. He is also known as God of Healing.

3. Maitreya Buddha (彌勒佛), who has the charge of the West World.

These marble figures were made in Rangoon and were presented by Chinese merchants.

IN THE SIDE BUILDINGS.

Within the glass cases are the 18 personal disciples of Buddha.

GODS IN THE BACK BUILDINGS.

In the middle—

1. Buddha or Shakyamuni Buddha (釋迦如來佛), Principal God.
2. Kasyapa Buddha (迦葉尊者), the sixth of the seven Ancient Buddhas.
3. Amida Buddha (阿彌陀佛), the favorite Buddha of the Chinese.
4. Ga-nan Buddha (伽藍菩薩).
5. Tat Mu Cho Shih (達摩祖師), a god transferred from Taoism to Buddhism.

On the sides—

On the right is the God of the Nether World (地藏王).

On the left is the God of War (關聖大帝).

RULES OF CONDUCT FOR RESIDENT MONKS.

1.—Those who deviate from the principles of Buddhism (being guilty of slaughter, theft, lewdness, and falsehood) shall be expelled.

2.—To sit in meditation requires sincere consideration and real reflection, those who trifle with "sitting in meditation," shall be expelled.

3.—Those who play in crowds without the temple or idle about shall be punished, and if they refuse to submit to punishment, shall be expelled.

4.—Those who use meat or attend a theatre, shall be punished. Unless one is very ill and finds it absolutely necessary, wine is prohibited but in all cases permission shall first be obtained. Those who smoke shall be punished.

5.—Those who voluntarily associate with offenders intending to harm their fellow-monks or to annoy good men shall be expelled.

6.—Those who quarrel, fight, or use bad language among themselves, no matter for what reason, shall be expelled. If one is right and patient on his part and another commits a crime and continues to be angry, only the latter shall be expelled.

7.—Those who sell or use the temple's rice, wheat, etc., without obtaining permission from the abbot, shall be punished and expelled.

8.—Those who appropriate the temple's money or goods to their own use, or give the temple's

bamboo, wood, flowers, or fruits as presents to mere individuals, shall, after making good the loss, be expelled.

9.—Those who do not follow others in their services chanting Canon or working in the fields, shall be punished, and, if they refuse to submit to punishment, shall be expelled, unless they are ill or on official business.

10.—Those who stay away from their own quarters and idle about in other quarters, except when they are on official business, shall be punished; those who gamble shall be heavily punished; officers who neglect to report the same shall be similarly punished.

11.—The temple's Canon, books or utensils shall not be loaned except when it is absolutely necessary and the necessity is made known; those who violate this rule shall be punished.

12.—Those who scorn the elders or the virtuous people, object to listen to upright words, or originate slanders, shall be expelled.

13.—Those who disregard the government or directions of the officers or those who ask leave before the expiration of the term, shall be punished.

14.—Those who receive presents from visitors without reporting to the officers shall be punished and be required to produce the presents unless the visitors are their own relatives or personal friends.

15.—Those who wear long hair and a mustache, shall have their names dropped from the roll; those who do not properly dress themselves or who do not tie their trousers near the ankles shall be punished.

16.—An account of all incomes and expenses shall be properly kept for inspection on every first and every fifteenth day of the moon; those who fail to enter any item or keep proper accounts shall be punished.

17.—Those who incite trouble within or without shall have their names dropped from the roll and be expelled forever.

18.—Those who guarantee and retain great offenders or who retain boys or receive private disciples shall be expelled.

(II)—“The White Stag.” Pai-loh-tong (local dialect Péh-lók-toŋg). At this temple there is an image of a stag of which it is said, it once was white. There are no indications now that such was the fact. You will also be told that this lifeless piece of stone was “in the long ago” a real live stag, and that it was changed into the article before your eyes. Believe it or not, you will not disturb the faith of the native custodian.

(III)—“The Ten Thousand Rock Temple.” “Wan Shih Yen” (native dialect *Bān Sek Giam*), meaning in English the grotto of ten thousand rocks, is situated among a mass of enormous rocks forty and fifty feet high. Altogether there may be

ten thousand, big and little thrown up in huge piles. From this temple one may take the road leading up the hill and turning eastward pass down through Helm valley, which emerges out by the sea, somewhat below Nan P'u T'o Temple.

(IV)—Just above this temple is "The Great Peace Temple," Thai-Phin-Yen (local dialect Thai-pêng-giam) a very unpretentious building, tho having some grotesquely carved stone pillars. What significance there may be in the name of the building is not apparent, except that nature around everywhere is in most peaceful repose.

(V)—"Nu-Chi'i Yen" (native dialect *Hó Khau Giam*) meaning in English, tiger stream cliff or grotto. The visitor to this temple should take a walk through the Tiger's mouth made by the overlapping of two huge boulders. Nu-Chi'i Yen is located to the east of White Stag Temple.

One of the interesting features of Amoy and vicinity is the wonderful rock formation everywhere in evidence,—huge boulders weighing hundreds of tons piled up or thrown up together in all kinds of forms and shapes. They cover the hills tumbled together in promiscuous masses, lifting their heads high in the air. A walk over Amoy Island just to study these old rocks is well worth the time spent in so doing.

So far as all these temples themselves are concerned, there is nothing attractive about them. All of them are dirty and forsaken looking structures.

They are not kept in good repair, and cannot compare with the temples of Japan in any respect, nor even with the temples at Kushan. While they cover in some instances considerable space, they are alone interesting on account of their situation, and quaintness. With the exception of Lam Pho-to only a priest or two will be found; these live on the contributions of visitors—there are not a few, as these places are the picnicing grounds of all foreigners in Amoy—and the “*cash*” they beg and “squeeze” out of the people for the devotions and prayers made to Buddha in behalf of a suffering humanity.

The Rocking Stone.—Not far from these temples, along a by-path, there was a wonderful stone called by the native Hong-tong-chioh *i.e.*, “The wind moving (rocking) stone.” A single boulder, forty feet long, twenty feet high, and fifteen feet thick, weighing hundreds of tons, rested on the very edge of another rock so evenly balanced that any one could set it rocking. A strong wind might do so.

Alas, the Rocking Stone is no more. This, one of the most interesting curiosities of the region, has been destroyed. It was rocked once too often and landed in the valley below the rocks where it had stood for ages as the wonder of hundreds of sightseers, who visited the place annually.

Early in the year 1908 some sailors from a German warship visited the place and naturally set about to make the stone rock. They succeeded in

getting such a movement on it that, probably before they were aware of the danger, the stone lay on its side down in the valley below. Fortunately no one was hurt. Had it fallen over on the other side, the case might have been different, for it would have crushed to atoms the small hut standing there, and quite likely the people who lived in it. The Rock must have gone down with tremendous momentum, and it now lies a long distance away from the base on which it stood.

Bridges.—The bridges of China are wonders! On some of them people build their temples and houses and shops—where they live and carry on their business. There are at least two bridges of this kind in the Amoy district, each having a population of from fifty to one hundred inhabitants—perhaps more. These bridges are generally of wonderful construction. How the largest of them were built must always remain a matter of pure conjecture.

Twenty-five miles west of Amoy there is a famous bridge, the date of the construction of which no man living knows; nor just how it was put together. There are natives who will tell you that man could not have lifted, by any imaginable machinery, to their present position those immense stones of which it is made. The only conclusion they can come to is, *the gods must have done the work.*

The bridge is called "The Po-lam Bridge"—a place much frequented by foreigners residing in Amoy. It is 200 yards or more long, built upon solid stone piers each about twelve feet high. Some of the stones laid on these piers are of great length and weight. One of them is seventy feet long, five feet thick and four feet wide, weighing something like 107 tons. It always has been a question: How were they put in place? The probability is that they were first of all placed on floats which were then raised by the tides when the river was in flood in the spring of the year. In this way they were probably placed in position.

Not far eastward from the city of Choan-chow there is a famous bridge at a place called Loh-iu (洛陽) having a strange history, which will bear repeating.

The bridge was built in the time of the Sung dynasty (A.D. 1027), of massive pieces of stone laid upon 120 piers of solid masonry each 40 feet high and supported by strong buttresses on the north side. The whole length is 3,600 feet, and 15 feet wide. From the inscriptions on the two slabs that stand at the entrance we learn among other things that the bridge cost fourteen million cash.

The structure crosses an inlet of the sea, where the rising tide comes rushing in, covering the place to a considerable depth. At such times the traveller was obliged in former days either to go around the

bay, which took him far out of his way, or be ferried over by small open native craft. This latter process was more or less dangerous as sudden squalls, caused by evil spirits which dwelt in the hills near by, swept down frequently, sometimes sending the passengers to a watery grave.

It was during one of these squalls that a very remarkable thing happened, which led to the building of the bridge. At this particular time, while a large boat load of passengers was being ferried across, a storm came down upon them in wildest fury. Just when all hope was about to be abandoned of ever reaching the shore a voice rang out above the storm commanding one named Chhah (蔡) to build a bridge across this dangerous point of the sea. They were soon after all safely landed. It was discovered later that there was but one person by the name of Chhah living in that neighborhood. It was also learned that he had only just married, and that it had been revealed to his wife in some mysterious manner that she would be the mother of the man who was to build the bridge.

In due time the child was born who was named Chhah Siang (蔡襄) and grew up a precocious youth. In his young manhood he became a mandarin. His mother took pains to tell him of what had occurred in the storm, of what had been revealed to her years before, and what his mission therefore in life might be expected to be. Young Chhah became deeply impressed and took steps at

once to secure an appointment as mandarin in his native prefecture that he might undertake his appointed task. He knew it was against all custom and law for one to be appointed to office in his own district, he was therefore not a little puzzled to know how this desire of his was to be brought about. But fortune often favors those who are in earnest and in course of time circumstances brought our friend Chhah to the palace of the Emperor, where he hit upon a novel as well as bold idea to accomplish his wish.

One day while walking in the Imperial grounds he took a pot of honey and wrote on a tree this sentence :—“ Chhah Siang the learned, be magistrate in your native prefectural city.”* Sometime after the Emperor came walking along, and what his surprise was can only be imagined when he saw this sentence now emblazoned on a tree in living characters of armies of black ants that were feeding on the honey. His surprise found expression as he read out in a loud tone of voice: Chhah Siang the learned, be magistrate in your native prefectural city. Mr. Chhah was conveniently near at hand, and at the same time innocently enough took the words of the Emperor as an appointment to the office he so much desired, and proceeded without delay to thank his sovereign for the great honor he had conferred on him. Tho the Emperor protested that that was not at all his

* Everyday Life in China.

meaning—that he was merely reading the sentence which the ants had written (which by the way Chhah had taken good pains to bring about, having carefully selected a tree with an ant nest at the base)—he held his majesty to the words as his intention to appoint him to this office. Finally the Emperor yielded and Chhah received his appointment as prefect in his native prefectural city of Choan-chow.

He began at once making preparation for building the bridge. His greatest task was in laying the foundations for the central piers as in that particular spot the rushing current never ceases its flow and ebb. How to sink the foundations there puzzled Chhah Siang for many a day, when it occurred to him to write to Neptune on the subject, asking him to be kind enough to keep the waters back from the place for one brief day, and to be so accommodating as to mention the date when that would occur. Then the question arose who was to take this letter to old Neptune. In answer it was discovered that there was a man living near by whose name was "Able to Descend into the Sea." This man was pressed into service and like a bold knight he set out to fulfil his mission, by laying himself down in a comfortable and dry spot where he proposed to stay until the incoming tides covered him, when he would communicate with the god of the waters. While he was waiting he fell asleep. How long he slept will never be known, but when he awoke he found the letter gone and another

addressed to Chhah Siang, tho he was in the same spot that he was when he went to sleep. The letter was delivered to Chhah Siang. It contained but a single character 醋 (vinegar). It was indeed as gall and vinegar to receive such a message, for whatever could it mean! Struggle as he might with it, search his brain hard and long, he could make no sense out of it. Finally he began to break up the character into its different component parts, and thereby he solved the problem and received his answer from old Neptune. The reply was that at evening on the 21st of the month the waters would be stayed. Thus: 二十一日酉 These directions were followed, the foundations successfully sunk and in due time the building of the wonderful bridge completed.

On the following page is an inscription which is written on two stone slabs already mentioned. A fuller and more detailed account of this bridge may be found in "Everyday Life in China," by E. J. Dukes.

Everywhere along the roads in China you will notice richly carved and beautifully decorated stone memorial arches. These have been erected by relatives (after obtaining Government consent) to commemorate some virtue or deed of a departed man or woman or some political event, e.g., there is one near the railroad Station at Seng-su, which commemorates the life of a woman who always remained a widow after the death of her husband.

泉州萬安渡石橋始造於皇祐五年四月庚寅以嘉祐四年十二月辛未訖功索址於淵醜水爲四十七道梁空以行其長三千六百尺廣丈有五尺翼以扶欄如其長之數而兩之靡金錢一千四百萬求諸施者渡實支海去舟而徒易危而安民莫不利職其事盧錫王寶許忠浮圖義波宗善等十有五人旣成太守莆陽蔡襄爲之合樂讌飲而落之明年秋蒙召還京道繇是出因紀所作勒於岸左

泉州惠安縣洛陽橋碑記 宋朝

Among the many that stand by the wayside in the neighbourhood of Amoy city, there is one that deserves particular mention. It is the largest one hereabouts, standing fifteen or twenty feet high, and it bears some very beautiful bas relief carvings. In addition to these there are rows of foreign figures exquisitely done, some standing and others in a kneeling position. These can be seen with a magnifying glass.

The whole is said to commemorate the valor and virtue of the man who succeeded in the expulsion of the Dutch from these parts.

AMOY BUSINESS DIRECTORY.—1911

BANKS.

BANK OF TAIWAN,

臺灣銀行

Tāi-oân gûn-hâng,

K. Tsudzurabara, Manager.

BANK OF COMMUNICATIONS,

交通銀行

Kau-thong gûn-hâng,

Chartered Bank of India Australia and China.

Tait & Co. Agents.

HONGKONG AND SHANGHAI BANKING CORPORATION

匯豐銀行

Hōe-hong gûn-hâng,

W. H. Wallace, Manager.

International Banking Corporation. Tait & Co.

Agents.

Merchantile Bank of India. Boyd & Co. Agents.

National Bank of China. Pasadag & Co. Agents.

Nederlands Indische Handels Bank. Tait & Co.

Agents.

TA-CHING GOVERNMENT BANK,

大清銀行

Tāi-Chheng gûn-hâng,

CHAMBERS OF COMMERCE.

FOREIGN AND NATIVE,

廈門商會

Ē-mng Siong-hōe,

CLUBS AND ORGANIZATIONS.

AMOY CLUB,

樂羣樓

Kiu-keng.

AMOY CUSTOMS CLUB,

餉關毬樓

Hìòng-koan k'iu-lâu.

AMOY HORTICULTURAL SOCIETY.

KULANGSU LAWN TENNIS AND CRICKET CLUB,

鼓浪嶼毬坡

Kolongsu K'iu-po'.

MASONIC LODGES,

正道院

Chèng-tō ĭⁿ

Amoy Chapter No. 1806 E. C.

Corinthian Lodge No 1806 E. C.

MERCHANT SERVICE GUILD.

MUNICIPAL COUNCIL,

工部局

Kong-pō'-k'èk.

UNION CHURCH,

英國禮拜堂

A'ng-m'ng Le-pài-t'ng.

COLLEGES AND SCHOOLS.

ANGLO CHINESE COLLEGE,

英華學堂

Eng-hoa óh-t'ng.

Mr. H. F. Rankin, Principal.

CHHAN-BE GIRLS SCHOOL,

田尾女學堂

Chhân-bé Lú-óh t'ng.

Miss M. E. Talmage, Principal.

CHARLOTTE W. DURVEE WOMEN'S TRAINING SCHOOL.

田尾婦學堂

Chhân-bé Hñ-óh t'ng.

Miss K. M. Talmage, Principal.

GIRLS HIGH SCHOOL,

高等女學堂

Ko-téng Lú-óh tng.

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 Hô-á-ē Lâm i-kóan.
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 竹樹脚醫館
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 河仔下女醫館
 Hô-á-ē Lú i-kóan,
 Dr. A. Bonthius.

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DOUGLAS LAPRAIK & Co,

得忌利士

Tek-keè-leē-sū.

JARDINE, MATHESON & Co,

義和

Gí-hô.

MELCAMPO & Co,

瑞記

Sūi-keé.

MTSUI BUSHAN KAISHA,

三井

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An-keè.

OSAKA SHOSEN KAISHA,

大阪

Tāi-pán.

PASADAG & Co,

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Sam-tát.

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JAPAN,

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JAVA-CHINA-JAPAN LINE.

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CENTRAL STORE,

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大東大北電報局

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FRENCH TELEGRAPH Co,

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H-m̄ng tiān-oe koug-si.

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Tāi Eng Sèng ch'ieh kong-hōe.

NATIONAL BIBLE SOCIETY OF SCOTLAND,

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SOUTH FUKIEN RELIGIOUS TRACT SOCIETY,

閩南聖教書局

Bân-lâm Sèng-kàu su-kék.

Treaty Ports in China. 通商口岸.

Port	Port	Province	Province	Date of Opening	Customs Established
Aigun	瑯門	Manchuria.	滿州	By treaty 1907	1909
Amoy	廈門	Fukien	福建	" " 1842	1862
Anking	安慶	Anhui	安徽	* Port of call on Yangtze 1876	
Antung	遼東	Shengking.	遼東	By treaty 1903. American treaty	1907
Canton	廣東	Kwangtung	廣東	" " 1842	1859
Chang-chun					
(Kwangchengtze)					
Chang-sha	長沙	Manchuria.	湖南	" " 1907	1904
Chang-teh	長沙	Hunan	湖南	" " 1903	
Chefoo	煙台	"	山東	Voluntarily opened to trade	1863
Chinkiang	鎮江	Shantung	山東	By treaty 1858	1861
Chinwangtao	秦皇島	Kiangsu	山東	" " " "	1902
Chowtsun	周村	Chihli	山東	Voluntarily opened to trade 1898	
Chungking	重慶	Shantung	山東	" " " " as treaty Port 1905	
Chutzuchieh	周村	Szechuen	山東	By treaty 1890	1890
Dairen	大連灣	Manchuria.	山東	" " 1909	1910
Dosing	都	Shengking.	廣東	Japanese territory. Open to trade	1907
Fakumen	法庫門	Kwangtung	廣東	Port of call on West River 1902	1904
Fenghwangcheng	鳳凰城	Shengking.	廣東	By treaty 1907	
Foochow	福州	Fukien	福建	" " 1842	1861
Fungchun	封州	Kwangtung	廣東	West River passenger* station.	
				Opened 1904	

* Places where foreign steamers land passengers and cargo. No foreign business houses located in them.

Treaty Ports in China. — Continued.

Port	Port	Province	Province	Date of Opening	Customs Established
Gartok	噶大克	Tibet	西藏	Voluntarily opened as a treaty port 1904	.....
Gyantse	江孜	Manchuria	西藏	Voluntarily opened as a treaty port 1904	.....
Hailar (Khalilar)	海拉爾	Chekiang	滿州	By treaty 1907	.....
Hangchow	杭州	Hupei	江北	" " 1861	1896
Hankow	漢口	Manchuria	滿州	" " 1907	1862
Harbin	哈爾濱	Kwangtung	滿州	" " 1858	1907
Hoihow (Kiungchow)	海口	Yunnan	廣東	" Sub-office of Mengtsh	1876
Hokow	海口	.....	雲南	British territory. Opened as a free port 1841	.....
Hongkong	香港	Kwangtung	廣東	West River passenger station. Open- ed 1904	.....
Howlik	灤口	Kiangsi	廣東	Opened as a port of call 1876	.....
Hukow	漢口	Manchuria	江西	By treaty 1907	.....
Hunchun	春州	Hupei	滿州	" " 1876	Likin 1909
Ichang	宜昌	Chekiang	湖北	Sub-office of Hangchow	1877
Kashing	嘉陵	Shantung	浙江	Neutral territory. Open to foreign trade	.....
Kiochow	膠州	Manchuria	山東	By treaty 1907	1899
Kirin	吉林	Kiangsi	江西	" " 1861	1907
Kiukiang	九江	Kwangtung	廣東	" " 1902	1861
Kongmoon	江門	廣東	1904

Treaty Ports in China. — 通商口岸. — Continued.

TREATY PORTS IN CHINA

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Port	Port	Province	Province	Date of Opening	Customs Established
Kowkong	九江	Kwangtung	廣東	West River passenger station. Opened 1904.	1887
Kowloon	九龍	"	廣東	Open to foreign trade	
Kulo	古勞	"	廣東	West River passenger station. Opened 1904.	
Kumchuk	甘竹	"	廣東	Port of call on West River. Opened 1897	
Kwangchowwan	廣州灣	"	廣東	French territory. Leased. Free port 1898	
Lappa	拱北	"	廣東	Opened to foreign trade	1871
Liaoyang	遼陽	Shengking.	盛京	By treaty 1907	
Lotinghow	羅定口	Kwangtung	廣東	Port of call on West River. Opened 1904.	
Lukikow	陸溪口	Hupoh	湖北	Port of call on Yangtze. Opened 1876	
Lukpo	陸步	Kwangtung	廣東	West River passenger Station. Opened 1904	
Lukto	陸都	Kwangtung	廣東	West River passenger station. Opened 1902	
Lungchingtsu (Liutaokou)	龍井村	Manchuria.	滿州	Agreement with Japan 1909. Branch of Kirin Office.	1910
Lungchow	龍州	Kwaugsi	廣西	By treaty 1887	1889
Macao	澳門	Kwangtung	廣東	Portuguese territory. Opened to foreign trade 1557. Recognized by China 1887	

Treaty Ports in China. 通商口岸.—Continued.

Port	Port	Province	Province	Date of Opening	Customs Established
Manchonli.....	滿州里	Manchuria.	滿州	By Japanese treaty 1907.....	1908
Maning.....	雷馬	Kwangtung	廣	West River passenger station 1904..	.....
Mengtsz.....	蒙	Yunnan...	雲	By treaty 1887.....	1889
Moukden.....	奉天	Shengking.	盛	" " 1903.....	.....
Nanking.....	南京	Kiangsu...	江	(American and Japanese treaties)...	1907
Naning.....	甯南	Kwangsi...	西	By treaty 1858.....	1899
Newchwang.....	牛莊	Shengking.	江	Voluntarily opened 1907.....	1907
Ninguta.....	古塔	Manchuria.	盛	By treaty 1858.....	1864
Pagoda Anchorage	雷塔	Chekiang.	滿	" " 1907.....	1861
Paisaokow.....	羅草	Fukien...	福	Sub-office of Foochow.....	.....
Pakhoi.....	百草	Manchuria.	滿	By treaty 1909.....	1910
Paktohow	北	Kwangtung	廣	" " 1876.....	1877
(Paktau).....	白土口	Kwangtung	東	Port of call on West River 1904.....	.....
Pogranitchnaya	波格拉泥	Manchuria.	滿	By treaty 1907. American and Japanese	1908
(Suiftenho).....	赤那押	Shengking.	盛	treaties.....	1908
Port Arthur.....	旅順口	Shengking.	京	Japanese territory. Sub-office of	1897
Saushui.....	水	Kwangtung	東	Dairen.....	1909
Sausin (Sansing).....	姓	Manchuria.	州	By treaty 1897.....	1899
Santuaio.....	三都澳	Fukien.....	福	" " 1907.....	1899
Shanghai.....	上海	Kiangsu...	江	Voluntarily opened 1898.....	1854
				By treaty 1842.....	

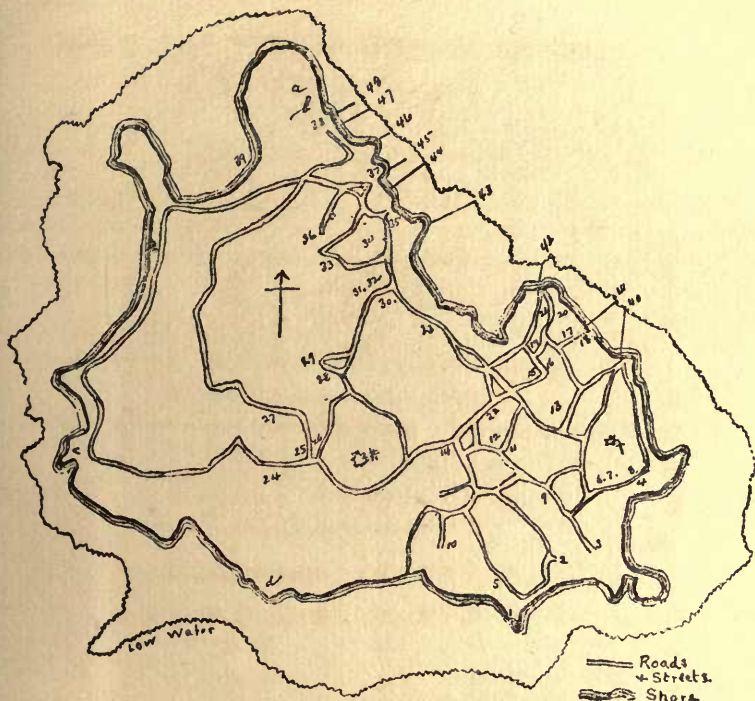
Treaty Ports in China. — Continued.

Port	Port	Province	Province	Date of Opening	Customs Established
Shasi.....	沙市	Hupei.....	湖廣	By treaty 1896.....	1896
Shiuhing.....	宜昌	Kwangtung.....	湖廣	Port of call on West River. Opened 1897.....	.....
Siangtan.....	潭州	Hunan.....	湖廣	Voluntarily opened to trade.....	.....
Siminfu.....	新州	Shengking.....	湖廣	By treaty 1907.....	.....
Soochow.....	蘇州	Kiangsu.....	湖廣	" " 1896.....	1896
Swatow.....	汕頭	Kwangtung.....	湖廣	" " 1858.....	1860
Szemao.....	惠州	Yunnan.....	湖廣	" " 1896.....	1896
Takhing.....	香港	Kwangtung.....	湖廣	Port of call on West River. 1897.....	.....
Tangku.....	塘沽	Chihli.....	直隸	Sub-office of Tientsin.....	.....
Tatung.....	天津	Anhui.....	直隸	Port of call on Yangtze 1876.....	.....
Tatungkow.....	大沽	Shengking.....	直隸	By treaty 1903, American and Japanese treaties.....	.....
Tengyueh (Monnim).....	天津	Yunnan.....	直隸	By treaty 1897.....	1907
Tiching.....	鎮江	Shengking.....	直隸	By treaty 1907.....	1900
Tientsin.....	天津	Chihli.....	直隸	" " 1860.....	1861
Toutaokow.....	頭道溝	Manchuria.....	滿洲	" " 1909.....	1910
Tsinan.....	濟南	Shantung.....	滿洲	Voluntarily opened 1905.....	.....
Tsitsihar.....	齊齊哈爾	Manchuria.....	滿洲	By treaty 1907.....	.....
Tungchow (Tien-shengchiang).....	通江	Kiangsu.....	四川	Port of call on Yangtze. 1909.....	.....
Tungkiangtze.....	通江	Shengking.....	四川	By treaty 1907.....	.....
Wanh sien.....	萬縣	Szechuen.....	四川	Port of call for Yangtze River traffic.....	.....

Treaty Ports in China. 通商口岸.—Continued.

Port	Port	Province	Province	Date of Opening	Customs Established
Weihsiu	濰縣	Shantung ..	山東	Voluntarily opened 1905 .....	.....
Weihaiwei (Liu-kun-tao) ..	威海衛	Shantung ..	山東	British territory. Leased. Opened as a free port 1898 .....	.....
Wenchow	溫州	Chekiang ..	浙江	By treaty 1876	1877
Whampoa	黃埔	Kwangtung ..	廣東	Sub-office of Canton .....	.....
Wingon	永安	Kwangtung ..	廣東	West River passenger station. Open- ed, 1902 .....	.....
Woosung	吳淞	Kiangsu ..	蘇江	Port of call on Yangtze 1881. Status modified 1898. Sub-office of Shanghai .....	.....
Wuchow	梧州	Kwangtung ..	廣東	By treaty 1897	1897
Wuhu	蕪湖	Anliwei ..	安徽	" " 1876	1877
Wusuei	蕪穴	Hupeh ..	湖北	Port of call on Yangtze 1876 .....	.....
Yunnanfu	雲南府	Yunnan ..	雲南	Treaty Port opened April 29 1911 .....	.....
Vantung	越南	Tibet	西藏	Voluntarily opened to trade 1890	1894
Yochow	岳州	Hupeh	湖北	Voluntarily opened as a treaty port 1898	1898
Yungchang	昌城	Yunnan ..	雲南	Voluntarily opened to trade .....	.....
Yungki	奇城	Kwangtung ..	廣東	West River passenger station, 1904 .....	.....
Yutshing	悅城	Kwangtung ..	廣東	West River passenger station, 1904 .....	.....

Care has been exercised to make the above list complete and correct, yet possibly omissions and errors may have occurred



Map of Kolongsu.

Showing Roads and Streets, 1908.

1. French Consulate. Residence.
2. Butterfield & Swire. Residence.
3. British Consulate. Residence.
4. Tait & Co. Residence.
5. Telegraph Office.
6. 7. 9. American Refd. Church Mission. Residences.
8. 25. 27. London Mission. Residence.
10. Commissioner of Customs. Residence.
11. Community Physician's Residence.
12. Union Middle School.

13. Amoy Club.
14. Fukien Drug Co.
15. Union Church.
16. Japanese Consulate. Residence.
17. German Consulate.
18. 19. Hotels.
20. British Consulate.
21. 22, 23, Drug-stores.
24. German Consulate. Residence.
26. Douglas Memorial Church.
28. Municipal Council Building.
29. 31, 32. E. P. Mission. Residences.
30. Theological College.
33. Anglo-Chinese College.
34. 35. Boyd & Co. Residence.
36. Bank House, Residence.
37. U. S. Consulate. Residence.
38. Hope & Wilhelmina Hospitals.
39. Amoy Engineering Co.
40. Sin-law-tau. Jetty.
41. Se-a-law-tau. Jetty.
42. Ling-tau. Jetty.
43. Ho-ki-law-tau. Jetty.
44. Chha-khu-chhan. Jetty.
45. U. S. Consulate. Jetty.
46. Ho-a-e-law-tau. Jetty.
47. Chong-chun-law-tau. Jetty.
48. Hope Hospital. Jetty.
- ‡ Signal station.
- † Camel Rock.
- ✳ Drum Wave Rock.
- (a) Time Gun.
- (b) Wellington's Nose.
- (c) Druid Head.
- (d) Anson Bluff.

*AREA AND POPULATION OF CHINA.

(1) THE CHINESE EMPIRE.

Manchuria	362,310 sq. ms.	14,000,000 population,
Mongolia	1,288,000 ,, ,,	2,000,000
Tibet	651,500 ,, ,,	6,000,000
Sungaria	147,950 ,, ,,	600,000
Eastern Turkestan	431,800 ,, ,,	580,000
Eighteen Provinces	1,313,328 ,, ,,	383,245,000
	<u>4,194,888</u>	<u>406,425,000</u>

Average ratio to square mile 321. In Great Britain 317; in United States 20; in France 140; in Germany 240.

(2) THE EIGHTEEN PROVINCES.

	ENGLISH NAME.	SQ. MILES.	POPULATION.	RATIO TO SQ. MILE.
Nganhwui . .	Peace Favor	48,461	20,596,000	425
Chekiang . .	Che River	39,150	11,588,000	296
Fukien . . .	Established Happiness	38,500	22,190,000	574
Honan	South River	66,913	22,115,000	340
Hunan	South Lake	74,320	21,002,000	282
Hupeh	North Lake	70,450	34,244,000	485
Kau-su	Sweet, Sedate	125,450	9,285,000	74
Kiangsi . . .	West River	72,176	24,534,000	340
Kiangsu. . . .	River Su	44,500	20,905,000	470
Kwangsi. . .	Broad West	78,250	5,151,000	65
Kwangtung. .	Broad East	79,456	29,706,000	377
Kweichow . .	Noble Tract	64,554	7,669,000	118
Chili	Direct Rule	58,949	17,937,000	304
Szechuen . .	Four Streams	166,800	67,712,000	406
Shansi	Western Mountain	56,268	12,211,000	221
Shantung. . .	Eastern Mountain	53,762	36,247,000	557
Shensi	West Shen	67,400	8,432,000	126
Yunnan. . . .	Cloudy South	107,969	12,721,000	108
		<u>1,313,328</u>	<u>383,245,000</u>	

* Daily Mail Commercial Map of China.

"China In Decay," gives 4,218,401 sq. ms. 409,180,000 population.

Gross and Net Values of the Amoy Maritime Customs for 1910.

	GROSS		NET.	
	H-K-T.		H-K-T.	
FOREIGN GOODS.				
Imported from Hongkong and foreign countries.....	13,507,133			
Imported from Chinese Ports	248,654			
Total Foreign Imports	13,755,787			
Re-Exported to Foreign countries and Hongkong	654,765			
Re-Exported to Chinese Ports	110,869			
Net Total Imports.....	765,634		12,990,153	
Native Produce.				
Imported, chiefly from Shanghai, Newchwang, Chefoo.....	6,888,397			
Re-Exported to Foreign countries	478,809			
Re-Exported to Chinese Ports	96,489			
Net Total Native Imports.....	2,330,306		6,313,099	
Native Produce of Local Origin.....	910,295			
Exported to Foreign countries	23,884,785			
Exported to China Ports				3,240,601
Net Total Exports, Local Origin				22,543,853
Gross Value of Trade for 1910.....				
Net Value of Trade for 1910, less Re-Exports and Native Exports of Local Origin.....				

STATISTICS

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Statistics of Three Missions at work in Amoy for 1910.

	A. R. C. M.	E. P. M.	I. M. S.	TOTAL.
No of Stations* occupied.....	4	4	4	9*
Missionaries, Men and wives.....	16	20	10	46
Men, single.....	4	3	2	9
Women, single.....	12	15	5	32
organized churches.....	14	25	61	100
communicants.....	1812	2416	3458	7686
baptized children.....	1122	1582	1954	4658
ordained pastors.....	15	27	9	51
unordained preachers.....	28	64	85	187
regular preaching places.....	48	98	105	251
Bible women.....	15	18	12	45
colporteurs.....	.....	.....	.....	10
day-schools (Elementary).....	.....	.....	.....	10
teachers.....	25	44	61	130
pupils.....	34	50	70	154
Middle Schools, Union.....	958	1100	1200	3258
teachers (Foreign 3 Native 5).....	.....	.....	.....	1
students.....	.....	.....	.....	8
Middle Schools, Chuau-chow, and Hweian.....	.....	.....	.....	57
Teachers (Foreign 4 Native 10).....	.....	.....	.....	2
Students.....	.....	.....	.....	14
Theological Seminaries (Union).....	.....	.....	.....	59
teachers (Foreign 3 Native 2).....	.....	.....	.....	1
students.....	.....	.....	.....	5
Anglo-Chinese Colleges.....	.....	.....	.....	22
teachers (Foreign 6 Native 9).....	.....	.....	.....	1
.....	.....	.....	.....	15

* Some Stations occupied by two or three Missions.

Statistics of Three Missions at work in Amoy for 1910.—Continued.

	A. R. C. M.	E. P. M.	L. M. S.	TOTAL.
No of students		182		182
Women Schools		4		5
teachers, Foreign	1	4		5
" " Native	1	4		5
scholars	35	60		95
Girls* Schools, Primary, Boarding	4	4	8	16
teachers, Foreign	4	4	5	13
" " Native	7	10	12	29
scholars	358	350	120	828
Kindergartens		3		3
teachers, Foreign		3		3
" " Native		20		20
Pupils.....		140		140
Hospitals.....	†3	4x	3†	10
Doctors, Foreign	2	4	3	9
student assistants.....	5	20	10	35
patients, visits.....	11,103	34,027	8613	53,743
in-patients	1511	1,524	355	3,390
Total contributions for church purposes ..	\$13,339	\$16,297	\$20,000	49,636

Domestic Missionary Society.

No of ordained pastors.....	1
" " unordained preachers	3
" " organized churches	1
" " preaching places	6
" " day-schools	4
" " teachers.....	4
" " pupils.....	60
Contributions.....	\$1,282

† 1 closed.

x 3 Reporting.

N. B. The number of students usually represents the highest enrollment. Foreign teachers do not all necessarily give entire time to teaching.

* In addition to these there are about 100 day-schools, 100 teachers, and 1,000 pupils.

Gross and Net values of the Amoy Maritime Customs 1907-1909.*

	1907	1908	1908	1909	1909
	GROSS	NET	GROSS.	NET	GROSS
	†H.K.T.	H-K-T.	H.K.T	H.K.T.	H-K-T.
Foreign Goods.					
Imported from Hongkong and foreign countries	11,939,641		10,421,451		10,032,377
Imported from Chinese ports	188,654		416,506		448,642
Total Foreign Imports	12,128,295		10,837,650		10,481,019
Re-Exported to Foreign countries and Hongkong.	820,657		592,059		453,203
Re-Exported to Chinese ports.	83,897		121,893		90,918
Total Foreign Re-Exports	904,554		713,952		544,121
Net Total Imports		11,223,741		10,124,005	
Native Produce.					
Imported, chiefly from Newchwang, Chefoo and Shanghai	3,894,680		6,270,666		8,235,572
Re-Exported to Foreign countries ..	259,057		171,963		679,344
Re-Exported to Chinese ports	5,764		49,181		46,545
Total Native Re-Exports	264,821		221,144		725,899
					9,936,898

* Customs Reports.

† H-K-T. = Hai-Koan Tael about \$1.50 Mex. or about \$0.75 Gold.

Gross and Net values of the Amoy Maritime Customs 1907-1909.*—Continued.

	1907		1908		1909		1909	
	GROSS	NET	GROSS	NET	GROSS	NET	GROSS	NET
	†H-K-T.	H-K-T.	H-K-T.	H-K-T.	H-K-T.	H-K-T.	H-K-T.	H-K-T.
Net Total Native Imports		3,629,859		6,049,522				7,509,683
Native produce of local origin Ex- ported to Foreign countries.	1,929,077		1,805,286		1,927,907			
Native produce of local origin Ex- ported to Chinese ports	884,514		918,639		715,744			
Net Total Exports, local origin.....	18,836,566	2,813,591	19,832,548	2,723,925				2,643,651
Gross Value of Trade.....								
Net Value, less Re-Exports and Native Exports of local origin ..		17,667,191		18,897,452				20,090,232

Statistics of Three Missions at Work in Amoy in 1885.

	A.R.M.		E.P.M.		L.M.S.		TOTAL.
No of stations occupied	1		1		1		1
" " missionaries, men and wives.....	10		8		8		26
" " " men, single	—		1		—		1
" " " women, single.....	2		2		2		6
" " organized churches.....	8		8		28		34
" " communicants	784		775		1034		2593

* Customs Reports.

† H.K.T. = Hai-koan Tael about \$1.50 Mex. or about \$0.75 Gold.

Statistics of Three Missions at work in Amoy in 1885.—Continued.

	A.R.M.	E.P.M.	I.M.S.	TOTAL.
No of ordained pastors.....	4	7	5	16
" " unordained preachers.....	7	30	32	69
" " regular preaching places.....	18	41	18	77
" " Bible women.....	—	—	2	2
" " day schools.....	4	11	16	31
" " pupils.....	61	—	173	—
" " Middle Schools (Union).....	—	—	1	2
" " students.....	—	—	20	38
" " native teachers (Union).....	—	—	2	3
" " foreign.....	—	—	1	2
" " Theological Colleges (Union).....	—	—	1	2
" " students.....	—	—	12	24
" " native teachers.....	—	—	1	2
" " foreign teachers.....	—	—	2	4
" " Women's schools.....	1	—	—	1
" " scholars.....	10	—	—	10
" " native teachers.....	1	—	—	1
" " foreign teachers.....	1	—	—	1
" " Girls Schools.....	1	1	1	3
" " scholars.....	30	—	17	—
" " native teachers.....	1	1	1	3
" " foreign teachers.....	1	1	1	3
" " hospitals, Mission.....	—	1	—	1
" " hospitals, Community.....	—	—	—	1
" " contributions, Native.....	\$2107.57 Mex.	—	—	\$4840. Mex.

IN AND ABOUT AMOY

Domestic Missionary Society in 1885.

No of ordained pastors	2
" " unordained preachers.	2
" " organized churches.	1
" " preaching places	5
" " day-schools	2
" " teachers.	2
" " pupils	36
Contributions.	Tls. 1200

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Taetan, Tōa-tân (大担) Big Burden
Seaotan, Soe-tân (小担) Small Burden.
Gō-sū (浯嶼) Yi-su (日莫) Tao-sao (大小) Hwangkwa
(黃瓜)

Kiseu (鷓鴣) also called Pagoda Island. Chauchat or
Taetseao, Toa-ta (reef) (大礁) Coker Rock.

Hauscu (猴糞)

Liau-lu Bay (料羅灣) Ting-tae Bay (鎮海灣) Chimmo
Bay (深滬灣)

Hu-i-tau Bay (圍頭灣) Chuan-chow Bay (泉州灣)

Taepan Point (大盤角)

Nantae Wushan, Lām-tāi-bú (南太武) Pagoda. Southern
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Kusau-tah, Ko-so-tau (姑嫂塔) Pagoda on mainland.
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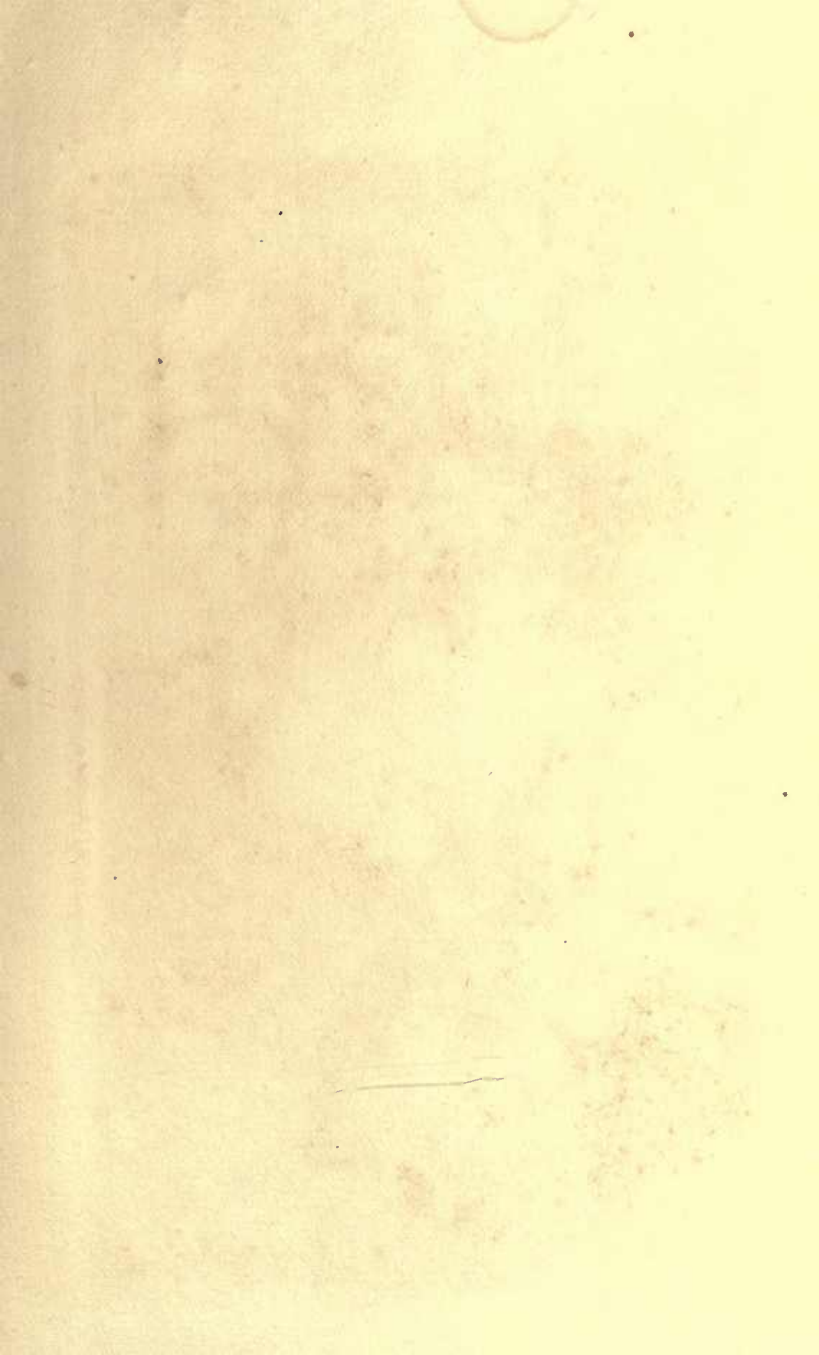
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ERRATA.

- Page 22. Existd read existed.
Reference at the bottom misplaced. See page 11.
51. Magnificent.
113. Reference at the bottom misplaced. See opposite page.
141. Merchantile read mercantile.
145. Irresistable read irresistible.
183. dic read dye.
218. 1900 read 1909.
243. The A. R. C. M. in brackets after Dr. Cumming's name is an error. He was not commissioned by any church or society.
272. Broad read board.
- 283,284,298,301. Choan-chiu read Chuan-chiu (Chin-chiu).



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