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THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

BY REV. ARTHUR H. SMITH.

(Continued from page 334.)

THE OLD VILLAGER.

THE Old Man from the Country Village does heavy duty in Chinese Proverbs, many examples of which have been already introduced. Attention has been repeatedly called to that quality of Chinese expressions, by which they are made to hint much, while saying almost nothing. In this way it is easy to employ language which, without openly attacking one, exposes him to blame or ridicule, (請皮話).

'The old villager' is employed in this cheerful duty in a great variety of ways. It is not always, nor most frequently, his inexperience and general absurdity which is exposed to derision, but also the objects themselves in regard to which the countryman is perpetually falling into the most preposterous errors. This will appear in the appended examples.

'The old countryman having never seen a china shop, a crockery mountain,' (莊家老兒未見過磁器舖, 好傢伙山).

'The old villager buying a coffin—he lies down in it to measure the length,' (莊家老兒買棺材, 躺下試一試). Such a proceeding would, of course, shock the propriety of the Chinese. Said in ridicule of one who is unable to calculate properly.

'The old countryman mistaking Narcissus for single bulbs of garlic,' (莊家老兒不認的水仙花, 獨頭蒜). This variety of garlic, as well as turnips which have begun to decay inside are considered as especially acrid, (黑心的蘿蔔獨頭的蒜).

'The old countryman taking snuff—a violent fit of weeping,' (莊家老兒聞鼻烟, 滿眼流淚). Said of one who is shedding tears profusely.

'The old villager never having seen a peacock—what a big tailed hawk!' (莊家老兒不認的孔雀, 不尾巴鷹). In ridicule of persons of great pretensions.

A RETROSPECT.

BY REV. A. P. HAPPER, D.D.

WHEN a traveller who has passed through a country comes to a mountain top, after the passing of which the landscape will be hid from his sight, he most naturally turns round and takes a survey of the region over which he has journeyed. It has been my privilege to be engaged in Missionary work in China for forty years. On the 22nd day of October 1884, was the 40th anniversary of my arrival in this land. I am now in the expectation of soon leaving it on furlough for the recovery of impaired health: I am therefore led to take some retrospect of the events of these forty years.

The only mode of coming to China in 1844, and for some years after, was by sailing vessel around the Cape. The passage of the good ship "Cahota," Capt. Hepburn, in which I came, was made in 120 days. This was about an average passage in sailing vessels. For though the voyage was sometimes made, in the favorable monsoon, in 100 days, yet often 140 and sometimes 160 days were occupied in making the passage by sea.

By the stipulations of the English Treaty made at Nanking in 1842 the five ports of Canton, Amoy, Foochow, Ningpo and Shanghai were opened to trade. Hongkong had been ceded in 1841 to England. But things were, in 1844, in a very formative condition. Hongkong had but comparatively a few houses. At the different ports merchants and Missionaries were trying to effect a location. The Missionaries resident at Hongkong, were Rev. Messrs Drs. Bridgman and Ball and Mr. J. G. Bridgman of the American Board; Rev. Mr. Gützlaff unconnected, Rev. Dr. Legge and Mr. Gillespie and Dr. Hobson of the London Mission; Messrs Dean, Shuck and Roberts of the Baptist Board; and Rev. S. R. Brown, of the Morrison Education Society School; At Macao there were Rev. W. M. Lowrie and Mr. R. Cole, printer, of the American Presbyterian Board. Dr. S.W. Williams was just leaving for U.S.A. Neither the English Treaty of Nanking, nor the American Treaty, made at Wanghia, a village near Macao in 1843, nor the French Treaty made at Whampoo in 1843, contained any provision in reference to the residence of Missionaries. But after the promulgation of the English Treaty granting the right of residence at five ports to Europeans, the Missionaries to the Chinese in Singapore, Java, Malacca, Siam, and Borneo removed to China and sought a residence at one or other of the ports. There were at Amoy the Rev. Messrs Stronach and Young of the London Mission,

The Rev. Messrs Abeel, Pohlman and Doty, of the American Board, the late Bishop, the Rev. W. J. Boone of the American Episcopal Board, Dr. Cumming, unconnected, and Dr. J. C. Hepburn of the American Presbyterian Board. All of these had studied the Fukien dialect in the straits or in Java or Borneo except Dr. Cumming. They found great difficulty in finding any kind of accommodations. They were cooped up in very narrow quarters, which were very unsuitable for either comfort or health.

There were no Missionaries at Foochow. There were resident at Ningpo, Rev. W. C. Milne, London Mission, Rev. R. Q. Way, and Dr. D. B. McCartee, of the American Presbyterian Mission, Rev. G. Smith, of the C.M.S. Dr. J. Macgowan, Baptist Society, and Miss Aldersey self-supported. At Shanghai there were Rev. Dr. W. H. Medhurst and Dr. W. Lockhart, of the London Mission, and Rev. T. McClatchie, of the C.M.S.

There was a Missionary Hospital at Canton under the care of Dr. Parker, one at Hongkong in charge of Dr. Hobson, one at Amoy under the care of Drs. Hepburn and Cumming, one at Ningpo and one at Shanghai. There were a few native preachers in Hongkong. Of these Leung Afah, trained by Rev. Drs. Morrison and Milne, and Rev. Hó Tsin Shin who came from Malacca with Dr. Legge where he had been educated. There were a few converts in Hongkong.

On the 28th of December, 1844, in reply to a memorial to the throne from the Chinese Minister Kiyng, made at the request of the French Minister M. Lagrené, the Emperor granted toleration to the Roman Catholic Religion. But this memorial and the American Treaty only obtained permission to rent Churches and hospitals and open schools at the open ports. No permission was granted to go away from these places to teach Christianity. This was the day of small things. Of these thirty-one who were thus located at the time of my arrival there is not one remaining in China as a Missionary. There are ten of them still living in an honored old age, viz., Rev. Dr. Legge, Rev. J. Stronach; Rev. W. Young, and Dr. W. Lockhart, of the London Mission, Rev. Canon McClatchie of the C.M.S., Rev. W. Dean, D.D., of the Baptist Mission who recently left Siam after 50 years of Missionary life, and Dr. J. C. Hepburn still laboring in Japan, and Drs. Parker, Cumming and Macgowan. Of those who arrived in 1844, 45 and 46, there are none in China but myself.

Canton city was occupied in 1845, and Foochow in 1846. It was only after meeting with great opposition and encountering great difficulties that we effected locations in Canton. Drs. Ball and Bridgman, who attempted to rent premises according to the stipulation of the American Treaty, failed in getting possession of any houses. The

Treaty required that when any Chinese were willing to rent to an American the matter should be reported to the Chinese Officials through the Consul that they might inquire if it was all correct. The result was that, in every case, the owners who were willing to rent were imprisoned for being willing to rent to Foreigners. In some cases, they, under false pretexts were deprived of their houses and one died in prison. I and my colleague Rev. Mr. French were twice driven out of a house we had rented. We had to be satisfied for a year with a dark, damp and ill ventilated house within the limits assigned for the residence of Foreigners. Dr. Ball, despairing of obtaining a house in accordance with the provision of the American Treaty, determined to obtain one without having recourse to the officials. Having found a man willing to rent he moved his family into it quietly, in the evening, his wife and daughters being dressed in Chinese costume. For weeks he went from and came to his house by boat to avoid exciting attention. In order to take advantage of the Chinese custom which forbids any male persons going into the part of a house occupied by the females of the family, when the family were going out, either Mrs. Ball or one of the daughters remained in the house to prevent any from coming in to take possession and thus dispossess them of it. After some months, finding that the person who had rented it to him was not the proper owner of the house, he removed from it into a temporary residence, the building in which the tribute bearers from Siam were lodged when arriving at Canton on their way to the Imperial Capital. When Dr. Ball found a house for himself still further away from the foreign factories, I removed into the building which was used once in five years for accommodation of the Siamese tribute bearers. Other Missionaries had the same difficulties in getting houses.

The quiet of Canton was very much disturbed in 1845, by a riot which originated from a Foreigner's inconsiderately kicking over a fruit basket that was in his way when he was going out of the factory gate. A mob of several thousands gathered around the factories in an hour, threatening their destruction. It was quelled fortunately, without any serious injury being done to persons or property. The Chinese community were greatly excited, in April 1847, by Sir John Davis, the then Governor of Hongkong, making a military demonstration. He came up the river with a strong force taking all the forts on the river, spiking the guns, and appeared before the city threatening to bombard it if certain stipulations of the treaties which had not been complied with, were not faithfully observed. The Chinese promised to comply with the demand, just *half an hour* before the time fixed for opening fire upon the city had

arrived. In 1849, this excitement was much greater when the Chinese organized their forces to carry out their purpose to keep the city gates closed against Foreigners. In 1847 the Governor General promised that the gates should be opened in 1849. They now refused to carry out this stipulation. And as the English Government refused to authorize the Hongkong Governor to use military power to force the Chinese to comply with this stipulation, the gates were kept closed till 1856.

In 1845 monthly mail facilities were established by steam by the overland route through Egypt.

Though at first the Missionaries were confined to the treaty ports, soon they were permitted by the regulation established by the English Consuls to go short distances into the country. This regulation permitted foreigners to go a distance of twenty-five miles in any direction from the port. The Missionaries at all the open ports carried on their work amidst various difficulties and hindrances. Schools were opened, and some few converts were gathered into churches and at each one of the ports native assistants were trained. But the converts were comparatively few. I had a Boarding school for boys from 1845. From 1851 I had also a hospital and dispensary rooms which were largely attended. The first convert I baptized was received in 1854, ten years after my arrival. This young man was an orphan boy when he came to me. He has been faithful to his profession during these thirty years. The other pupils were from Heungshan district. I have been told since, from a credible source, that the parents required every one of these boys to promise them before they came to school that they would not become Christians. And to test them, they made them on their return home at the time of the yearly vacation, worship the ancestral tablet and the idols as the evidence that they were keeping their promise.

In 1856 commenced the war growing out of the case of the *Lorcha "Arrow."* In consequence of this war all missionary labors were interrupted at Canton. The Missionaries retired to Macao, till peace and order were restored. At this time the right to the free and unrestricted entrance of the city was established; and the effect of the military occupation of the city by the English troops was favorable to the enlargement of our labors in the city and the vicinity.

During this war there was little excitement in any other part of the Empire and hence but little hindrance of missionary work at any of the other ports. At the conclusion of this war it was considered a favorable time for the revision of the Treaties and in 1858 the Russian, English, French and American ministers appeared at Tientsin for the purpose of having a revision of Treaties at the same time.

Hitherto the Chinese Government, while granting the permission to erect Churches, Hospitals and Schools, and to have cemeteries at the open ports, had expressly prohibited any Foreigners going into the country to promulgate Christianity. In the treaty of each one of these great nations there was an article inserted granting full toleration to Christianity as professed by Protestants or Roman Catholics, and stipulating that "Persons teaching or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities, nor shall any such peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with." British Treaty, Art. VIII. The American Treaty is of the same import but reads "any person whether citizen of the United States, or *Chinese convert*," for "persons" in the British treaty. In addition to this stipulation of toleration Art. VI. of the *Chinese Text* of the French treaty has this stipulation, "It is in addition permitted to French missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure." The treaties also contained the provision that Foreigners having obtained, through the officers of their respective countries, passports commending them to the protection of the local officers of the districts through which they might pass might travel through all parts of the empire which were in a quiet and peaceful condition. There were also eight other cities which were opened to the trade and commerce and residence of Foreigners. These cities were Tientsin, Tengechow (for which Chefoo was substituted) Hankow, Kiukiang, Chinkiang, Taiwan, Wenchow and Kiungchow. The right of residence at these additional ports opened up whole provinces to the labors of the Missionaries and resulted in many of the Missionaries removing from the old ports to commence new stations at all of these cities. The stipulation in Art. VI. of the French Treaty in favour of the French Missionaries, by reason of the favored nation clause, virtually applied to Missionaries of other nationalities. The fact that it does not appear in the *French version* of the Treaty has in some measure hindered the Ministers of other nations at Peking from appealing to it in support of the claim, yet the Chinese Government has, to a large extent, allowed Protestant Missionaries the benefit of this stipulation. This is evidenced by the existence of missions at Hangchow, Soochow, Nanking and Peking. I have a Chinese copy of the French Treaty with this Art. VI. in it with the official seals of the Governor General of Canton attached.

These articles of the four Treaties placed Christianity on a great vantage ground in China. They placed Foreign Missionaries and their converts from among the Chinese, in the profession of Christianity and in their proper and peaceful efforts to teach it, not only at

the open ports but in all parts of the empire, under the protection of the great Christian powers of the West, and commended them as "entitled to the protection of the Chinese Authorities." The position of Missionaries in 1859 was thus wonderfully different from what it was in 1844 when they had not any recognition from any human authority but were here on sufferance as the citizens of their respective countries engaged in a peaceful pursuit. When the American Ambassador, the Hon. W. B. Reed, returned from Tientsin to Shanghai, after he had completed the revision of the Treaty, the American Missionaries resident there addressed a letter to him congratulating him on the successful result of his Mission and thanking him for the enlarged privileges he had obtained for Missionaries. In his reply Mr. Reed stated a fact which had come to his knowledge in his intercourse with the high officers of no small interest to Missionaries. He said that when discussing with the Chinese diplomatists the question of increased facilities for intercourse with the Chinese people in all parts of the land they offered to give the privilege of free intercourse everywhere to the Missionaries. They said that as the Missionaries, spoke the language of the country and were quiet and peaceable in their intercourse with them there was no danger of trouble from their going among the people. Mr. Reed said that as he could not obtain that privilege for all classes of his fellow citizens he could not accept it for one class. But that it was only proper and right that the circumstance should be stated as it was so creditable to Missionaries, showing the estimate which had been formed of them by the Chinese officials. A short time after this the late Bishop Boone of Shanghai mentioned to me a fact which had an intimate connection with what Mr. Reed had stated. Bishop Boone stated to me that the Peking Government, in preparation for the questions which it knew were to come up in the contemplated revision of the treaties, had sent down to the officials at the five open ports a series of questions relating to various matters connected with the intercourse with Foreigners. Among other matters referred to there were particulars inquiries as to the various classes of the foreign population as Merchants, Missionaries &c. &c. In answer to the questions about Missionaries the officers at Shanghai sent their answer in nearly the words which the diplomatists used in speaking of the matter to Mr. Reed. Bishop Boone said he knew this from a young man who was a writer in the office of the official who sent the answer to the series of questions which had been sent to him, and this young man had seen the answers which were sent on this point. The reason why this young man had been so communicative to Bishop Boone was that he had been educated in the school under the Bishop's

superintendence, and was thus indebted to him for the education in English which had secured him employment in the office of this official. So far as I know this statement of the late Bishop Boone has never appeared in print.

The want of space and strength prevent me from going into minute details of the expansion of the missionary work since 1859 in consequence of the enlarged facilities and opportunities secured by the revised treaties. This has been fully and ably done in the Reports made at the General Missionary Conference at Shanghai, in 1877.

This expansion has gone on with increasing rapidity since that time until Missionaries now reside in seventeen out of the eighteen provinces in the Empire. The number of Missionaries, male and female, not counting the wives of Missionaries, is now five hundred and forty-four. The number of stations where Missionaries are resident is one hundred and twenty, with some seven hundred out-stations. There are more than four hundred organized Churches, with some twenty-four thousand members. There are nearly fifteen thousand children gathered into Christian schools including sabbath schools; there are more than one hundred ordained native preachers, some six hundred assistant preachers, more than one hundred colporteurs, more than one hundred Bible women, two hundred and seventy church buildings for worship, and over six hundred preaching places or chapels. Some one hundred and fifty thousands patients are seen annually in the eighteen hospitals and twenty-four dispensaries. There are some two hundred and fifty theological students in the twenty-one Theological schools.

This measure of increase and enlargement amidst all the difficulties and hindrances which have been met with may well increase the faith of God's people and stimulate the churches to yet increased efforts for the spread of the Gospel among this multitudinous people. There has been a fulfilment of the words of the Psalmist, "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."

During the last 18 months little external progress has been made. The rumors of war which have been so current and the outbreak of popular violence at Canton have arrested all enlargements. The persecutions and trials which have come to native christians have diminished attendance upon church services and have, in some places, scattered the members of the churches. But the fact which has been stated that when exposed to such trials none of the converts have been known to deny their faith, even when cast into prison, affords just grounds to believe in the sincerity of their profession of the Gospel. After passing through such severe ordeals, it may be antic-

ipated that, with the return of peace and quietness, there will be a yet more rapid spread of Christianity in this land than at any time hitherto. How fortunate are they who are permitted to continue their labors among this people, and how especially fortunate are they who are commencing their labors, when the facilities and opportunities are so great in all parts of the land. What finite mind can forecast the progress, which, with the blessing of our blessed Lord, who has said, "Lo, I am with you always even unto the end of the world," may be seen during the coming forty years. The promises are all yea and amen in Christ Jesus. And whatever labor it may cost, and whatever difficulties may be encountered the promise of God is sure when He says, "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Animated with increased earnestness and hopefulness let all unite in prayerful efforts to secure this blessed consummation—and may God in His grace hasten the day—that they who have sown and they who reap may rejoice together.

Correspondence.

The Tao Tê Ching.

SIR,

You kindly offer to print any answer I may send to Mr. Giles criticisms.

All I need to do in reply to Mr. Giles is to throw back a few of his elegant words upon himself. Referring to his article in the last number of the *Recorder*, I may say, it is 'full of errors,' 'bold without sense,' an 'egregious perversion,' most 'outrageously absurd,' and 'sheer nonsense.'

Finally, 'The *Tao Tê Ching* has not yet been rendered into the English tongue' by HERBERT A. GILES.

Yours truly,

JOHN CHALMERS.

HONGKONG,
November 1st, 1884.
