# Our Chinese Citizens.

By Mrs. J. N. Golding, Superintendent of Chinese Missions of Brussels Street Church.

On Monday afternoon last before the Ladies Association of the Natural History Society Mrs. J. N. Golding read the following paper, a number of Chinese citizens being present and taking part in the proceedings by singing, reading and conversing in English and exhibiting Oriental curios.

### Paper.

Mythology rather than history must be credited with the earlier chronicles of the Chinese, whose actual record goes back two thousand four hundred years previous to the Christian era, containing an account of the great flood, which many suppose to be identical with the deluge of the Pentatech.

Such knowledge as we can procure pertaining to this vast empire is exceedingly interesting. Its magnificent rivers, principal lakes, grand canal, and world famous wall called Wan li Chang by the Chinese, meaning myriad mile wall, which was built by the first emperor under the Tsin dynasty, two thousand two hundred year before Christ, as a protection against the Tartar tribes.

The Chinese belong to that species of humanity distingnished by a Mongolian conformation of the head and face, a tawny parchment colored skin, black hair straight and coarse, thin beard, oblique eyes and high cheek bones. The average height is about that of Europeans, their muscular power is not as great.

The women are disproportionately small have a broad upper face, low nose and linear eyes.

As to their general character there is a difference of opinion. One writer asserts that they are destitute of religious feeling and belief, skeptical and indifferent to anything that concerns the moral side of manhood. Another admits that these charges are true of the masses in China just as they are true of the English, French and Americans. But as amongst these there is a large amount of generosity and right feeling, so he maintains is there among the Chinese a similar right feeling.

As regards valour their annals record deeds akin to the courage of antiquity. They have no fear of death, commit suicide as the solution of a difficulty, endure severe torture with a passive fortitude, are unwarlike, desire domestic order, are sober industrious practical unimaginative, literary and deeply imbued with mercantile spirit.

The worship of ancestors is a remarkable and prominent feature in their social life and is dictated by the principle of filial piety, which forms the basis of Chinese society. The rich have in their houses a sanctuary dedicated to their forefathers. Tablets representing the deceased persons and inscribed with their names are carefully preserved. At stated periods prostrations and ceremonies are performed before them according to the Book of Rites. They all worship from time to time at the graves of their parents.

The Chinese marry at an early age, the parents choose the wife for their son. Betrothals are often made in infancy to be consummated when the boy is sixteen and the girl twelve or fourteen. Marriage is considered purely a family institution. Its whole aim is its enlargement and is only happy and prosperous as it is becoming more numerous.

The Chinese have three forms of religious belief, Confucianism, Tavism and Buddahism, the latter being introduced from India.

The first Chinese immigration to America was in 1786. They came in greater numbers after the discovery of gold in California in 1848. In 1862 the legislature of California congratulated the state upon the coming of the Chinese, laborers at that time numbering about 30,000. But e'er long there was a reversal opinion. Governor Stanford's message in '62 containing the first official utterances against the Chinese, urging the legislature to take action for the repression of Chinese immigration. In a very short time the question became one of national importance and hostilities toward the race assumed serious proportions. Race war was threatened, special tax was imposed, such as the capitation tax, the landing tax, the queue ordinance and the cubic air law, were the legal means, so called for discouraging the Chinese in coming to America.

At present all Chinese are registered none are supposed to be admitted except merchants as a matter of fact however, many are coming in over the Canadian and Mexican borders. Nearly all the Chinese in New England and Canada are from Canton, the first port open to foreigners and soon became a door of egress as well as ingress. The Cantonese are more enterprising than those in other parts.

The above is but a rough outline and incomplete of Chinese characteristics and customs. To particularize we must confine ourselves to the limits of the knowledge we have of the flowery kingdom representatives who form a portion of our citizenship. While we have business connections with them and upon various occasions are drawn quite closely to them yet no person seems to have gained much insight into their mode of living or religious belief. It is not an uncommon sight on the streets of our city to see the pigtailed Orientals flitting in and out, ever on some errand and seemingly never without an object for their hasty excursions. It cannot be said of the celestial that he is dilatory or other than industrious.

No doubt the vast empire of China has its full quto of national vagabonds but those who [illegible] busy [illegible] any [illegible] as a [illegible] prop[illegible] our [illegible] ful i[illegible]

T[illegible] gene[illegible] Chir[illegible] this [illegible] Sam[illegible] Mill[illegible] until [illegible] to bi[illegible] year[illegible] the [illegible] stric[illegible] ness[illegible] [illegible] was looked upon by the other city Chinamen as a patriarch, whose opinions carried great weight. He was accounted fairly rich. In the early part of 91. Little John Lee was with his suave smile and washing kit was the next to arrive in the city, registered his name on the tax payers list and went into the laundry business on Brussels street where he has since remained. John whose real name is Hum Wing, has during the interim visited his native land and returned. He is reputed as having laid up considerable of this worlds goods

As the ten years passed Chinese laundries sprang up in almost every part of the city. Immigration from China direct to America became increasingly large and today we have about 25 celestials in our midst, all of whom are doing well and saving money. As I have already stated the public know little, generally speaking, of these peculiar citizens, save that of their way of conducting business. However it cannot be truthfully said that they are dishonest, impolite, intemperate or broilsome. No Chinese names are found on police court books, which is a very potent argument in answer to the pessimist who cries down cosmopolitanism, especially with reference to the Chinese. Among the Mongolians here in our city today are youths of sixteen to twenty years of age The majority between twenty and thirty, the remainder forty and upwards. Sam Wah was between 60 and 70 when he left town.

Outside of a few business differences they live harmoniously as a people, hold frequent social gatherings, chiefly at Sam Wah's establishment, now in charge of his son, Chee, Again at Sing Lee's Main street, or John Lee's Brussels street. These are the pioneers in our city. At these social gatherings they sing, smoke their peculiar pipes and tobacco and play upon stringed and reed instruments, which to a Canadian audience would prove quite interesting but not so entertaining. Together they are a jolly philosophical lot, but individually can be noticed a distinctive trait of character, caste entering largely into the comparison. Some are particularly well mannered and exhibit no small degree of refinement.

Permit me just here to mention Chinese cookery, which in the use of made dishes resemble the French more than the English. Bird's nest soup, deer sinews, and ducks tongues and sharks fins are among the delicacies. The latter the Chinamen tell us is a very rare dish and costs $4 00 a pound. Our much despised house rat does not on any occasion grace the festive board of a Chinese household in St. John. Inquiry at the leading grocers and victuallers will disclose the fact that nothing but the very best will satisfy these foreign epicures.

A missionary in China writing home says the Chinese are a puzzle to us and we are a puzzle to them. Their ways and ours are opposite, one or the other of us live in toysy turvydom. We blacken our shoes the Chinese whiten theirs, we shake each others hands the Chinaman meeting a friend shakes his own hands. The Chinese compass points to the south. Fractions are turned upside down as, thirds-two. Books begin at the back. The reading and writing is from the top to the bottom and from the right side to the left. The Chinese use tools precisely the opposite to ourselves. At a funeral a man laughs, at a wedding the bride wails in China. When a man comes in the house he takes off not his hat but his shoes.

It might be of interest to this audience to know of the origin of our mission. About four years ago a lady of our church who had spent several years in Sacramento California, where her husband was in charge of a large church suggested that we look after the Chinamen coming to our city from time to time, relating the effectual work among them in California. A few months later our Bible class teacher on his way to Sabbath school accompanied by our associate superintendent as he was approaching a laundry establishment quite near the church remarked to the superinendent what an inconsistent people we were. "At this morning's service we gave an oeffring to Foreign missions while here are [illegible] particular attention paid him, the Chinese their business, just then is their lessons. They do not like to change teachers and are very much disappointed when their teacher is absent and will request of supt. that teacher comes next Sunday or get another teacher. They show their gratitude in different ways. At Xmas they remember their teachers with some useful or fancy gift always accompained by a box of nuts and box or package of tea. They have tendered their teachers a supper twice on their new year, 1st of Feb, which were much enjoyed by all. When the Chinese sacred lily is in season they will start the bulbs growing nicely and then take them to the teacher so that she may have the bloom at Xmas tide in her home. The scholars are always scrupulously neat in appearance, a number of them wearing American dress. Our annual report showed 15 scholars enrolled with a corresponding number of teachers, average attendance 13 Ten pupils read well in Bible the remainder fairly well. Chinemen are very fond of music and anxious to learn our hymns. We think it helpful to sing the Gospel to them and with them they repeats the Lord's prayer in unison. The work is most fascinating one and encouraging as the pupils seem to understand in some ways about the God we worship.

### Left Out.

Whether thoughtlessness is worse than ingratitude, or the same thing under a different name, is a problem that once engaged the mind of a prominent Cleveland man. Mayor Farley explains the circumstances to the Plain Dealer:

"The first city directory of Cleveland appeared in 1837," said Mayor Farley, "and if was published by a stranger named Macabe or McCabe. It was largely a labor of love on the part of Clevelanders

"McCabe got one man to write an introduction for him, another to do the historical part, a third to make a sort of legal appendix to his book,—all for the love of the work,—and my father was selected to do the financiering. He went to see the printer, and guaranteed him his pay for the job.

"Moreover, he assured McCab's other creditors that the thing was all right, and is a general way he stood behind the enterprise, and became in a manner responsible for it. When the book came out. my father's name did not appear in it.

"If I am not mistaken he make some remarks upon that occasion, but I can't recall his exact words."

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Mr. Dukane—These is one thing to be said in Gen. Kitchener's favor.

Mr. Gaswell—What is that?

Mr. Dukane—A man with that name should have no difficulty in getting the range of the enemy.

# A Plea for Charity.

Mrs. E. A. Smith's Able Effort of Last Evening Before the Women's Council.

Mrs. E. A. Smith's able plea for the Associated Charities movement at the annual meeting of the Women's Council last evening will most certainly be fraught with the desired result, viz: a clearer conception on the part of the St. John public as to what this excellent organization has to do, and consequently the forcing home in the minds of all their duty with regard to the judicious and practical dispensation of aid to those in need, through the well equipped medium, the Associated Charities In making her plea Mrs. Smith said the fact clearly demonstrated that the increase of pauperism is brought about by indiscriminate giving of outdoor relief and alms and we are all responsible for it, as it is much easier to give alms than to try and find out the circumstances that cause that need, or find out how those seeking aid can best be aided to become self supporting. She gave instances to convince her hearers that indiscriminate giving places a premim on deception.

[illegible] ll those who seek to improve the poor, [illegible] ally and physically, cannot very well [illegible] it independently, they must for [illegible] ency's sake join hands and become a [illegible] larly organized body of pastors, charit- [illegible] associations and individuals likewise [illegible] ned. As a general association they [illegible] consult one another and keep closely [illegible] uch with all city charitable work, [illegible] facilitating the solving of the problems [illegible] to deal with the needy, how to provide [illegible] oyment and how to prevent the fast [illegible] ing evil of imposture. The Associated [illegible] arities was inaugurated with this one [illegible] ral aim. The work began in London, [illegible], spread through Great Britain, has [illegible] taken up in the adjoining republic [illegible] s at present being nobly carried on [illegible] only in St. John, but in nearly all the big cities of our own Canada.

The Associated Charities knows no politics, it has no denominational divisions, nor does it limit itself to certain nationalities. Jew and Gentile, Protestant and Roman Catholic are alike treated by it, though when cases are brought up for investigation and aid they are handed over to members of the Association near to the suppliant religiously.

Mrs. Smith endeavored to make clear that the Associated Charities was not a relief society, in the generally accepted sense of the word. It does not directly dispense alms in any form but is a centre of inter-communication between the various churches and minor charities, an organized body to check the "overlapping" of benefits and to investigate thoroughly the cases of all applicants. These are referred to the Association by citizens and their wives for enquiry and after the Association investigates, a full report is given and aid is given accordingly through the persons who first made reference to the case. Adequate relief is obtained in this way, work secured and the general welfare of the listed cases taken to heart. It also seems a desire with the Associated Charities people to inculcate habits of self dependence in their less fortunate fellow and sister residents, and to this end a list of those who desire work is kept and also a list of persons who want people to work for them—sort of an intelligence or employment bureau.

It is of course always a rule with the Associated Charities that investigation should precede the bestowment of charity in all but exceptional cases, believing that if the same amount of money given indiscriminately each year for alms were wisely distributed it would suffice to relieve all need. Following is a record of what the new organization has already done since June last.

Through various families and individuals eight needy households have been provisioned, coaled, clothed and tickets supplied for passage to other parts where work was secured.

Ten found employment through the A. C. and very many have been visited and aided since winter, of which no statistics have been taken. The headquarters of the Kings Daughters building Chipman's Hill is the centre of the work and here the resident Secretary, Mrs. Hall, personally supervises the investigation of the cases referred to the organization. It might be mentioned here that Mrs. Hall is undoubtedly the most active woman in charities in St. John, if not in New Brunswick. Her long acquaintance with the poorer classes has lent keeness to her preception and very few undeserving cases are imposed upon her.

Before closing her plea Mrs. Smith said the best charity was that which helped the needy to help themselves. Aid indiscriminately given pauperizes the recipient and does more harm than good. True charity must do five viz: things, act upon the knowledge gained by investigation, must relieve worthy need promptly, fittingly and tenderly, prevent unwise alms, to rase to independence every needy person where possible and to make sure that no children are growing up to be paupers.

Several extracts from an Upper Canadian Associated Charities pamphlet were read in support of the above plea, some of which were as follows:

"The time has come for every city and town to organize its charitable energies so as to prevent the increase of pauperism."

"The simple, old-fashioned ways of charity will no longer work In spite of all we do, the great fact stares us in the face, that pauperism is steadily gaining ground. More paupers each year; more money wanted, larger almhouses building or to be built."

"The Old Charity sees a woman begging, having in her arms a child with diseased eyes, distorted legs, festering sores; it gives profuse alms, and thereby puts a premium on diseased, distorted children; and so such children are made to order by the thousand, while the Old Charity goes away, hugging itself over its tenderness of heart. The New Charity puts the child under treatment, and it sends the woman to jail, and removes all inducement for the production and exhibition of distorted children."

"The Old Charity sees on your streets a girl of ten begging; it gives, and thereby helps to make the child a confirmed beggar, presently a thief, and then a prostitute. The New Charity employs this Society to follow up the child, and finds the mother reading a novel by a good fire, and the father in equal comfort, both sustained by the child's beggary."


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