CHINESE LIFE.

The following account of Chinese life is from a correspondent of the Colonial Church Chronicle. It is dited " Indian Ocean, Monday, January 9, 1854." The reader, if we mustake not, will find it well worth an attentive perusal :-

We reached Hong Kong at Inst. was very curious approaching China. A hundred miles away from Hong Kong we fell in with Chinese vessels-fishing-boats and junks-curious things, with high painted sterns, and low bows, and mut sails, and marvellous-looking men on board. We got safe to Hong Kong without being attacked by pirates - u thing our captain much feared, as he was carrying gold dust; and every fishing-boat nearly is manned by pirates. They are most bold. A few weeks before, a pirate junk ran neide an American clipper in full sail before a stiff breeze, hooked on by grappling irons, and tried to board .--However, H.M. steamer Hermes has been rather punishing them lately, having destroyed forty on her last trip.

The coast of China is very fine, mountainous, and indented by cliff-bound bays and islands. Hong Kong is a bold island; Victoria lying to the north, separated only by the straits from the mainland. It is a very striking place. The town straggles slong the bay, between the sea and the high peaks behind, and is full of fine buildings. I was surprised to see such a pretty place, and such handsome buildings.

The rathedral stands on a knoll, rising that it was designed, I believe, by the government surveyor: (1) a western tower standing on arches, a nave and aleles, transepts and eastern transept nisles, a few more feet of nave east of the transent, and a low arch under a window, admitting to an apse, which is the failing point, as it is low and small, and wants dignity. The windows throughout, clerestory and all, are full of Powell's quarries, so that the light is nicely toned down. Many of the windows open, and have venetians to take their place, necessary in a hot climate. The seats are all low, and made of open cane-work, very nice and cool. Two pulpits face you, standing against the east piers of the transent. East of them, in the space outside of the cose, is a chair and desk on the north side for the bishop, and banch and deak on the south for the clergy. The choir should be here, but are, with the organ, in the south transcpt. They consist of Chinese boys and young mon, the pupils of St. Paul's College, in part of which the Bishop resides.

The Bishop had lately returned from The Bishop had lately returned from Shanghae, and was full of the spread of Christianity. He has no doubt that in a little time all China will be Protestant Christiana. There is little doubt that the Christiana. There is little doubt that the life Tartars will be expelled. When we left on the 27th of December, the insurgent army was said to be less than twenty miles from Pokin, and everything gave way from Pokin, and everything gave way before them. Captain Fishburn, of H.M. atonmer Hermes, (which returned to Nankin the day before Christman,) sat. some time with me; he says he cannot doubt their sincerity. He was fired at by the insurgent army at Shanghae, returned the fire, and demanded explanation. They said they had been told by the mandarins that the Emperor had hired the English to destroy them; and apologised on his been spread, and that the imperial fleet actually followed him, he caught a boat on his way up to Nankin, drossed the men in insurgent colors, and sent them to the in-England took part with neither

At Nankin he found the insurgent troops roady to attack him; but on reading his letter they at once withdrew, and the people flocked on board the Hermes with the greatost confidence. The first thing they did was to ask about our religion, and on henring the Croed and Commandments. they at once claimed him and his ship's company as brothers. "There could be no lear of the Hermes attacking its brothren.'

. Cantain Fishburn said be had quite convinced himself of their sincerity in faith us worshippers of "Yesu," and in the Holy Teluity, though it is most likely imperfect, and in the moral discipline they carry out. He learnt also that none but " worshippers of Yesu" are admitted into the army; and these, after examination of faith, and professions of obedience to the Command. ments, and promises to strive against sin, are admitted by baptism with water in the name of the Trinity.

He asked how they baptized, and was shown. A basin of water is placed on the ground, and the person to be baptized kneels, and dips his head in, or has water poured on him, while the appointed person pronounces him baptized in the name of the Trinity.

The Bishop also gave us the same report, which he had learnt from a Chinese in the insurgents' camp, who had been with the missions in the north.

It is also said that they have appointed away all one heard; but I think the highest consisted of three Wangs, or Princes, of one; the second order of twelve Ti-shing, or some such name. The Bishop said it meaning old, and shing (if that were the word) something synonymous; but altogether it was a fuir and emphatic translation number.) The business of the twentyfour was to instruct those under them, and
when fit, to present them to the three
Wangs, and by their command baptize
them. This, I am confident, was in substance the Bishop's account, but, in tranacribing it from my journal, it strikes me
as disagreeing with what was asserted
about none being enrolled in the army till
how mass handled. There may be some

There may be some

I do not know. I should think the English
Stores on the Church for Campa
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the HENRY ROWSELL.

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HENRY ROWSELL

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the bishop's account, but, in transcribing it from my journal, it strikes me
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HENRY ROWSELL

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HENRY ROWSELL

The blader of the blader distinction made between the enrolled China; I believe it is a corruption of the un old Portuguese settlement, to get the soldiers and those in preparation, who yet | English "business." fight in their army.

airem as great. He anw their service, which consists d of hymns, reading from a translation of part of the Old Textament. repetition of the Commandments, and prayers. They said they knew they wanted instruction, and would receive teachers, but they thought it would be better to defer this till they had finished the matter in hand, taken Pekin, driven away and destroyed the Tartars, and established the new dynasty. They had no doubt of success. It was not man's work, but God's, and must succeed. The English might take part in it if they liked, or not; it would make no difference either in their uccess or their friendship towards us.

We went to Canton. It is distant from Hong Kong eight hours by steamer. We passed the celebrated Bague Forts, and up the river to Whampon; the river awarming with bonts of all kinds up to great painted junks of 600 tons burden, especially along the fifteen miles from Whampos to Canton. The country, too, is very pretty-fine mountainens hills and rich plains, studded with villages, or square clusters of houses, joined in rows, with narrow streets, about four feet wide, with s strong gate at each end, shut at night an defence against pirates. Every street in every town is closed by gates at night. This speaks well for the honesty of the people! We were reminded of England and her church towers by the constant pagodas near the villages rising from among the trees.

The only place where foreigners are permitted in Canton is in the Foreign Factory, as it is called, a block of buildings. really a very nice building, considering houses, hongs, and offices, with a gardent English church, shot off from the town by the rest of the world keeping a lock of bair gates. The garden is pretty. The buildings (the Chinese confess) are the finest excepted.

We steamed up through rows of onchored bonts, forming regular streets, to opposite the factory. Here a bong-bout, gaily painted, was sent to take us on shore. and the younger Mr. Jardine emertained us most hospitably in the house of the firm.

Faw of the merchants there ever venture fifty yards into the town, and they warned and begged us not to go. But we found Mr. Guy, the chaplain, Mr. Parker, the interpreter, and Dr. Dixon, ready to go anywhere, and so it ended in our walking all about the town. No foreigner, notwithstanding the trenty, has ever entered the city. I pushed in through one of the gates, but was hustled out again directly. We made the circuit of the city on two different occasions. It is surrounded by a high wall of atone and brick, and is of

nariow; as you walk along you may touch the bancos was butly aither I should say the streets vary in width from four t seven feet. The houses are low. The fronts of Chinese shops, for the most part tomove bodily, or are always open, and closed at might only by wooden upright bars, which fit in close to each other; but many shops, where gold and silver and other valuable wares are exposed, and, denying this. Finding that the report had perhaps, the better sort of shops generally, are closed in front. The shops are painted and gilded outside, and have always long boards up and down all the sides, painted and inscribed with characters, which are surgent camp with a lotter, saying that "good words," or sentences from Confu clus, to drive away evil spirits. Every house, and room, and door has its "good words" posted up. The shops inside are very handsome. Near the door two coolies generally stand, who open the door, and welcome you, and go on errands; there are chairs at the sides, and perhaps a counter, and at the further end is always a quaint lattice, work screen, gilded and ornamented, with an arch in the middle The master of the shop sits here, within the latticed arch, with a high ornamented table in front, on which whatever you ask to see is exposed. Tea is handed to you. or if not, there it stands, and you can help yourself. It is not particularly good. It is made just us we make it, in a teapot, or very commonly is kept boiling all day long in an earthenware kettle. There is always a "joss-house" somewhere in the shop, with purhaps a small image, and a lutle lamp burning, a plate of sweet cakes another with three oranges, perhaps, and three little cups of ten, and a few joss-stick; burning. In the wall, too, by every door of house or shop is a small recoss, like a piscina recess in a church, and in this,

pigeon," or, as they say, " chin-chin jess," -i.e., they light up a few joss-sticks. Every junk, too, has its joss house at the storn, where a lamp and jossisticks always burn; and every beat and common sampan has the same. You get into a boat; in the midst is a carved and painted brought to him by some one connected covering, under which you sit. The father rows, and manages the sail with his boys or girls shead. The good woman, with a ministry consisting of three sorts of perhaps no feet, steers all, her haby tied orders. It was a little difficult to enery on her back. Here, too, is the kettle boiling and the dinner cooking, and the centre where you sit is presided over by whom the celebrated Tine ping-wang is the household gods, in the shape of a joss, with offerings and a burning lamp, under the seat you sit on. Yet, with all this was a very fair term for the office. To apparent reverence for the suscen (for whether Joss represents Gen or Sunn I never could ascertain, but I believe the latter), there is really the greatest indifferof elder or prosbyter. The third order ence. You may handle everything, and consisted of twenty-four to every camp of you may see man or woman in the justi-10,000 (and there were ten camps of that house, "chin chinning fose,"- 1 c., mak-

morning and evening, they make a wioss

each. perhaps, rather more. I never saw worindeed ever taking part in the serviceare for the people.

One was painfully struck by the resemblance of the altary to European altars: the same shape, covered in most cases with super-frontal and antenendium, always stoled with a narrow embroidered stide, a row of six or more candlesticks, and vases of flowers, &c.

The service consists of a low, mounto nous, and rapid chant, hardly heard beyond the door; the priests kneeling, one behind the other, from what we should call the east to the west end; one of the front priests keeping time by striking a tom-tom to every syllable, varied by another priest every now and then striking a small silvery gong. At intervals a young priest, whose position was always alone, near the west door, staiked up to the altar, bowed, and went back again. The priest's dress, which seems to be the same in the temple as ont, is of pale yellow and brown silk or stuff, made something like our B.A. gown. down to the river, in which stands a decent! His head and face are close shaved; all on the crown, which is plaited with silk and fulls down in a pigtail to the heels. any where in China, the imperial palace not; They are a despise i class, being generally foundlings. Any parent thinking his son sickly, and not likely to be of much use to bin, may deposit him in a temple when he is consistered dedicated. Up to the age of twenty-one a man may enter the priesthood, and he can never leave it. The temple at Honan had about five or six hundred attached to it. They are supported by lands and offerings.

We went all over this temple. There were many yards, with numerous joss. houses, closters, cells, targo kitchen, refectory, pagodas, and garden and orchard. In the garden was a stone building, in which the body of every priest who dies is placed in a chair, and burnt; and arm. ther near, circular, with four circular holes, one on each side, in which the ashes are placed.

This was a Buddhist temple. Lafterwards went to the Temple of Longevity which, Littlink, belongs to the Taonists, and the same day to the Temple of the Five Hundred Gods, a new building of the National, or Confucian religion. It was a large oblong building, standing sur. rounded by courtyards, as usual; in it were six rows of idels as large as life. We had great difficulty in getting in; a mob collected, and I thought we should have had to give it up, but we persisted. and at last a Chinese who spoke a little broken English, and had a shop near the factory, came up to us, and inquired what was the matter, and very kindly went and asked the abbot to admit us. As far as I could make out from him, every person might take any one of these idels as tutelary. They seemed to represent all classes - mandarins, crowned heads, mitted heads, and one odd figure in kneebreeches, cont. and hat, which, I supposed, opprobrious expression used as you pass along the streets, which means, I believe, "foreign davil." At the end of the building were the usual three large idols, behind na altar, and in front a single figure behind a lower altar. The Chinaman went in front, and made his reverence, and said it was the Emperor. I asked him-" Do you chin chin the Emperor!" "Yes." And he repeated it. "But is he Joss?" "No." " Why do you worship him then?" He had great difficulty in mustering Eng. lish, and I in understanding. But gathered from his words and signs that the belief is, that Joss being invisible, and unable to communicate with men by word of mouth, has the Emperor as vicegerent on earth to communicate with man. But I never could find one who could give mo any information. They marry very young; and it is a disgrace for a man not to be married before he is twenty-one.

If there be any religion, it is useless for their moral improvement. I believe the people of Canton and the south are far inferior in every respect to the people of the north; but throughout China honesty and morality are unknown. The utter pollution of the people seems to have produced the effect St. Paul speaks ofstruction of all natural affection. By law tibal respect and nurture are never wanting but most strictly paid. The male child therefore is carefully preserved. The temale child perhaps is drowned as soon as born. I never saw any in the river myself. but I was told it was quite a common sight. Or else a girl is kept and soid. It is a fact that you may buy a child for a few shillings. There is no love for their children. Numbers and numbers are bought and brought up as prostitutes. Cargoes of young girls from eight to nine years old and upwards are bought for a few dollars a-head, according to the age, and sent for this purpose to California. Quite young girls, gaily dressed and painted, sohert you in the open day in the streets.

What we have done in missionary ways habits and minuers of the people, as well We visited the temple of Homan. It as to perfect themselves in the dialect of Captain Fishburn spoke of their enthus covers a great space. You enter through the district they mean to work in and then

a large giteway, guarded on each side by in Chinese dress, with shaven head and a hoge grady image, and are admitted pigtar, go right away into the country-into a court-yard. Right and left are detached justification, with a fine tree before learn. They say themselves that they Facing you is the great temple, are all over China, and have converts with doors open wide in front. Inside, everywhere; and that gone a large part of facing these doors, is a great altar, with the inhabitants in the interior are Roman three hisleous and gaudy idols behind it. Catholies. If this is so, how is it that they At the side are other abars and figures, have known nothing of, and have done The building was but shallow, there being nothing to stop, this Protestant movement perhaps from ten to twenty feet, in most I It is also said that they make but slight saw, between the disor and the altar. Yes, difference in their particules, merely in many cases adding an image of the Blessed shippers inside during the service, nor Virgin, and that their Curistianity is but the worship of the Virgin grafted on the nothing but pricets. I dare say the com- old worship. Certainly the temples require moniposa-houses, which abound everywhere, but little change. In mony cases, a statue of a figure with a child in her arms already stands in the joss-houses. But of this I really could find out withing.

Adbertigements.

Trinkin College, Toronto.

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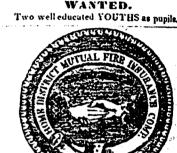
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