

British American Presbyterian.

Vol 3.—No. 45.]

TORONTO, CANADA, FRIDAY, DECEMBER 18, 1874

[Whole No. 149

Contributors and Correspondents

THE CHINESE OF SAN FRANCISCO.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—When we found that we would have a stay of three weeks, we thought we would not allow the time to be wasted, and so both Mrs. Fraser and I have been interesting ourselves in

THE CHINESE

who are here, and have been studying their character, and learning how to infiltrate ourselves into their good graces. I propose to give you, in a brief sketch, the result of my enquiries and observations.

The Chinese who are here are not immigrants in the ordinary sense of the word. They do not come, but are brought—imported, not by Americans, it's true, but still imported. There are six Chinese companies engaged in this work. They charter steamers and sailing vessels to bring them out at a very low rate, and until the Chinaman or boy or girl has "paid his or her passage," as they say, which means until they have paid the company which brought them out, the sum which is set upon them according to their value, as servants or artisans, they are just as really serfs as men can be. They do not come to become citizens to live here, to add to the wealth of the country, but to fill the pockets of avaricious Chinese companies, which they do at a very rapid rate, for the companies do not hesitate to employ their shablos in anything, no matter how debasing or vicious, as long as it pays. Another verification of that passage which I saw verified at the Stock Exchange, of which I wrote in my last.

THE NUMBER OF CHINESE

on this coast, variously estimated, but according to the reckoning of the companies there cannot be less than 70,000, of whom there are in this city alone at least 15,000, some say as many as 17,000. At any rate, there are enough here to make them very noticeable. You cannot go anywhere day or night without meeting a Chinaman, and the city has a Chinese quarter in which they are huddled together as is their wont in their crowded cities at home. No one can form any conception of how many Chinamen can live and work in a given space unless they see them with their own eyes. To walk along Dupont, or Sacramento, or Clay, or Jackson Streets, is to be in China for the time being. This part of the city is wholly given up to the Chinese. Here they have their dry goods and grocery stores, their markets, their barber shops, their workshops and factories of various kinds, their dwellings, and their joss houses, that is, their temples of worship, all in one indescribable heap. When they rent a house, if the basement is a good height, they straightway make it into two stories, by a temporary floor, and so on with the other flats of the house, dividing some of them into two, and some into three stories, all the way to the garret. In this way the capacity of a house is in a few days multiplied by two or three. Then they crowd in, letting and subletting, dividing and subdividing the rooms by all sorts of partitions—wooden, cloth, or paper, till they are like hen coops; and the celestials in them like people in a street car on a rainy day. Would you like to know

WHAT THEY LOOK LIKE?

Well, they are sometimes like other people—there are all sorts of them. They are of small stature, I don't think the average Chinaman is more than five feet five or six inches high. They are about the colour of a fair skinned mulatto, but with a tinge of bronze in their complexion. Their hair is as black as jet—literally, and without any qualification. To dress their hair, the man plant one leg of a pair of compasses in their crown, and opening the points two inches and a half or three, describe a circle. All the hair on the head outside this sacred line is rigidly shaved off, as also is the hair on their faces, and that which is allowed to grow is smoothly combed and braided in one plait of three strands, which we call a queue. When the hair begins to come out, and the braid threatens to come to a sudden conclusion, they supplement it, very much as our own ladies do, with other material till the queue reaches nearly to the ground. The lady Chinaman lets her hair grow, what lady doesn't, but dresses it in a style so elaborate as to be perfectly indescribable. The dress of both sexes is very much the same, the only difference noticeable to an uninitiated and casual observer, being that the ladies dress in looser though of the same cut, and of much the same material, and the shoes very small and without any back part to come round the heel. Their walk with these ridiculous shoes is a half-jumping, half-hobbling gait, but after all not much worse than that of one of our fashionable dressed belles with her high heeled and narrow soled shoes. But I haven't told you yet what either men or women dress like. Their shoes are curiosities, something like small flat bottomed clogs; the upper part of put made of various materials, embroidered or

plain, and the sole is of a kind of felt with one thickness of leather as a protection against the rough stones and damp—the whole sole is about half an inch thick, and is sharply rounded up at the toe like the front of a sloop runner. The Chinamen here wear American hats—the ladies never wear anything on their heads to hide their hair—when they "go out" they carry parasols. Their trousers are the same shape as ours but very loose, and their coats are a kind of smock frock buttoned close up to the neck, very loose both in the body and the sleeves, and reaching nearly down to the knees. The material of which their clothes are made varies in richness and fineness as with us, according to the employment or wealth of the wearer, all degrees being found, from the most common blue-denim to the finest broad-cloth or silk. Some of them are very clean and trim, and others are extremely dirty and slovenly; most of them are neither one or the other, but working men in their working clothes. But I must speak about

THEIR CHARACTER,

for they have been here long enough to have a character. The poor Chinaman has been sadly wronged in this respect. You have met with people who have formed their estimate of Christianity from the very worst specimen of nominal Christian they have ever met. You have known men who judge of the character of a whole nation by having met one of its citizens. Well, it is in this way that the whole of the Chinese have been blamed for the faults of a few of the worst of them; just as fair would it be to judge all of our Canadians by a few of the collectors of rags and bones, no not by them, for they may be honest, upright men—but by those whose names are famous in the annals of the Police Court. Of course among 70,000 Chinamen, mostly gathered up from the lower classes, there are to be found a good many who are abandoned and unprincipled. Sensible men here have, however, come to recognize this fact, and to make discriminations between the good and bad, so that if you ask a San Franciscan who has had a good deal to do with them, and has taken notes what sort of people they are, he will tell you that "the average Chinaman" has a good disposition, is very docile, very industrious, very frugal, and very apt to learn; that he makes a very good servant, and that you can make anything you like of him in a few days. Of course there are stupid and slow Chinamen, and they are just as stupid and slow as any other people, and the hot-tempered and ill-tempered among them are just like those of the same disposition among others. Considering however, the class of Chinese, and the number of them brought here, and the way in which they are treated, my only wonder is that they are as good as they are, and I have very grave doubts whether the San Franciscans do not do more to fill the city jail, in proportion to their numbers, than the Chinese, though the police are always on the alert to arrest "John," if they find him wandering in the least from the paths of rectitude.

Badly used and abused, however, as they are, and much cried out against, they are very useful, and I don't know very well how the people here would do without them. To tell you

HOW THEY ARE ALL OCCUPIED

would take a long time. The most that I can hope, or venture to do, now, is to sketch in outline, leaving the filling in for a later date, or for the imagination of your readers. You see a man dressed in blue yonder, with a pole across his shoulders, and a creel hanging from each end of it? I suppose he is the lowest specimen of Chinaman to be found in the city. He is the Scavenger, he picks up all sorts of refuse—rags, and bones, and old copper &c., &c. He is a pretty hard and dirty looking man, but the city is a good deal cleaner and tidier on account of him. Then, there is the Chinaman who works "in family." He is generally a clean tidy looking man or boy, and if he is efficient, is worth two ordinary girls. He is quick, and strong, and good humored, and "knows his place." Of course there are many house-servants of the Chinese who have none of these recommendations, I'm not speaking of them. They are as bad as other worthless servants. In addition, and to their credit, it can be said, that what they don't know they are willing and able to learn and that very quickly, while they do the same amount of work for half the wages of ordinary servants. Then there is the Chinese washerman—how strangely the word sounds to our ears—who keeps the San Franciscan clean. Nine-tenths of all the washing and ironing done here is done by "John." In all quarters of the city can be seen small houses with flat roofs on which are erected scaffolds of scantlings with ropes stretched across in every direction, and the whole apparatus filled with clothes—white, clean—out to dry. Look over the door as you come up and you will see—

WASHING AND IRONING,

or some other such name with the inevitable "washing and ironing" beneath. Look in at the door as you pass, and you will see a dozen of Chinamen hard at work, ironing—they wash in a back room. You see a man in the distance with a very large willow basket on his shoulder? The washerman is either delivering clothes or collecting them for the next wash. They do the work well and cheap, and they seldom make mistakes as to the ownership of the clothes entrusted to them. Then there are Chinese Shoe Factories, some of them so large as to employ 300 men. I was in one the other day, and it was perfectly amazing for me to see the rapidity and skill with which they did their work. They don't content themselves with hand work, other, but have the sewing machine and all other machines that know anything about making shoes, and the rate at which they make these machines work is astonishing. I haven't collected

any statistics of the results of their work, and so am not able to give you any, but I venture to say that they turn out as much work and of as good quality as any factories employing an equal number of white operatives. These are but a few of the leading lines in which Chinese labor is utilized. In addition to this they do nearly all the rough work of the city, nearly all the plain course sewing, and in the interior they help to till the soil; they do all the navy work on the Central Pacific R.R. west of Cheyenne, and do it well; and they work abandoned gold and silver mines, and grow rich where the whites preceding them starved. Indeed, as the Americans say, "they are quite an institution on this coast."

WHAT RETURN IS MADE THEM

for all their toil? Well, very often ill usage and poor wages, but not by any means universally. Very many people are coming to the conclusion that "it pays to treat them well." Many others are really interested in them, and delight to treat them justly and generously. But above all there is a great deal of

CHRISTIAN WORK BEING DONE

among them. The Chinese here are very anxious to learn English. An advantage is taken of this by good people who are willing to teach them English for the sake of the opportunity it gives them of bringing Christianizing influences to bear upon them. A great work has already been done in this way, and a very great work is now being done, both by the different missionary associations, by congregations, and by individuals who have the time, and the means, and the heart to do such work. The schools are held generally for two or three hours in the evening, and instruction in English and in spiritual things are mingled in such proportions as the pupils will bear them. "Not too much Bible at first, but after a while very much," the Chinamen say. Already has abundant fruit been produced. In one school in which I was, where there was an average attendance of about 45, there were 23 Christians. Other schools have Christians in like proportions, and many are continually being brought to a knowledge of the truth as it is in Jesus. Truly, here is a wide field of labor! "The harvest truly is plenteous, but the labourers are few." May the Lord of the harvest send forth, speedily, more laborers into his harvest, both in this land and to the ends of the earth! The Evangelical Churches of the United States cannot be engaged in a more profitable or blessed work than in converting to God these idolaters who, in His good Providence have been brought to their very doors. And when they are converted, the best thing that can be done with them is to send them back to their native land to declare what God hath done for their souls—to preach "the unsearchable riches of Christ."

I must write no more now. I will have more to say of the Chinese some other day I hope. If God will we shall sail by the steamer *China* to-morrow at noon. You will be glad to know, that by the blessing of God, we are all well, and all the indications are that we shall have a pleasant and prosperous voyage. Mrs. Fraser has quite got over the fatigue of crossing the Continent. Travellers say they would sooner travel a month by water than a week by rail, and so we are hoping for more enjoyment and less weariness in crossing the Pacific. I do hope and trust that all our people continue to pray for us, that our faith fail not, and that God may be the breaker up of our ways, and that He may uphold us by His almighty power, and guide us by His good counsel. So shall we prosper and rejoice all our days. Asking you and all your readers to join us in thanksgiving to Him for His goodness to us hitherto,

I remain, yours very sincerely,
J. B. FRASER.

Is it Fair?

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I notice in a circular issued by the Montreal College Board, a suggestion which strikes me as being of a very questionable character. It is that monies given for missionary purposes be taken to supplement collections for the College. Suppose such a suggestion is acted upon, will not ministers and missionaries, whose salaries are supplemented out of the mission fund suffer, since as it is, the amount contributed is all needed for mission work proper. It seems to me that if the suggestion were to keep part of the salaries of ministers, and apply it to college purposes, it would not be more objectionable in principle.

It is plain to me and to many others, that a crisis in regard to the support of our Theological Institutions is fast approaching. The Union question may somewhat conceal the danger. It may be supposed that it will necessitate changes which will bring relief to all parties. It can only do so by bringing about a reduction in the number of Theological Colleges, (a consummation devoutly to be wished).

Meanwhile the professors are not paid, and in spite of urgent circulars, the unwisdom of the act of last Assembly, and of preceding Assemblies, in regard to Theological education, will more and more appear.

H.

Oct. 8, 1874.

The publishers of the *Brantford Expositor* announce Zion Church, a monthly publication of sermons preached in Zion Church, by Rev. Wm. Cochran, M. A. The price will be \$1.00 per year, and the first number will appear in January next. We have no doubt many of the friends of Mr. Cochran throughout the country will become subscribers to this *Pulpit*, and thus secure, in convenient form, the sermons of so popular a preacher. Booksellers generally will take the names of subscribers.

Instrumental Music.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—I beg to take exception to some of the remarks made by your correspondent in the last issue of your paper, on the question of instrumental music in churches.

1st. He objects to the authorities quoted by a previous writer in support of his opinions, which are anti-organist. Now, it is universally acknowledged to be a legal way of supporting assertions to refer to men who, from their avidity and worth, are entitled to profound respect for their opinions on matters that have had their thoughtful consideration.

2nd. He says that "God, while commanding instruments to be used, did not confirm use to their use, and He can be praised acceptably without them. It is not necessary to use them to make the worship acceptable." Now, God does not make commands and then consent to the breaking of them. All His commandments are absolute, and must be obeyed. If the writer believes that it is God's command that instruments be used by us in the present day, and at the same time that it is discretionary whether they are used or not, he may say the same of all the rest of God's commands. For effect he says that, although the command is given, God is indifferent as to whether it is kept or not.

I admit that in Old Testament times their use was commanded, but the keeping of the passover, the slaying of bulls and goats, and many rites and ceremonies were ordained to be observed, which, under the Christian dispensation, are done away.

In the absence of a direct command from Christ on the subject, we must take his example. We do not read in the whole course of His Life of his using or causing instruments to be used in praise. Christ did not use them, the Apostles, the founders of the Church did not use them, and although Paul in his Epistles exhorts the brethren to praise, no mention of instruments is made. See Heb. xiii. 13, Cor. xiv. 15, Eph. v. 19, Col. iii. 16.

Yours truly,
W. C. W.

Title Reverend.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—While thanking you for the light thrown on the above subject in your last, I must express sorrow that you intimate your unwillingness to give us any more, for had it not been for those rays of light, I never would have discovered that because in the Epistle to the Romans certain Saints are called "holy," the associate of "Reverend," therefore "Reverend" is not a title of God, although evidently so applied by the Psalmist in the passage under consideration. Had you been disposed to answer any more questions, I should have enquired would not the same rule of interpretation justify another church in calling their Pastors "Holy Father," "Right Reverend Father in God," and so forth; nay, further by the same rule there would be no harm in addressing the head of the church of Rome by the title, "Our Lord God the Pope," and all the other blasphemous titles, because in the Psalms men are called Gods.

You admit the title denotes social distinction, which was the very thing condemned in the Scribbs and Pharisees, and forbidden to the apostles. But your 4th paragraph is the most astonishing; ministers in Matt. xxiii. 8, are not forbid to receive titles, because in Acts "Barnabas is called good," and in John "Jesus is called Rabbi." According to my ignorant way of reading that passage, that was the very reason assigned by Jesus why they should not allow themselves to be called "Rabbi," "Father," "Master," was, because he stood in that relation to them, and such titles were only applicable to him.

You say "what our Lord censures in that passage is submission to human authority in the things of God," but you have failed to give us sufficient light to discover where human authority is even mentioned. And it appears neither Scott nor Barnes, those able commentators, could discover it, or they would not have condemned the present practice as directly contrary to the precepts of humility therein taught.

If you fail to give us more light, I hope some of those whose conduct is thus called in question will endeavor to do so, and be more successful.

SABBATH SCHOOL TEACHER.

Temperanceville, Nov. 30th, 1874.

[We regret that our correspondent is not satisfied with our explanation on this subject. In his last letter we see a desire to argue the matter; this we will not do, as it cannot be for edification; we therefore respectfully decline saying any more on the subject. Perhaps if "Sabbath School Teacher" would ask some one whose conduct is called in question to explain the matter, we would be better satisfied. For our own part, we shall still use the term, and in no way blame either the church or minister for doing so.]—E. J. B. A.

MISSIONARIES WANTED.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—A telegram from Professor Bryce, Manitoba, received to-day, calls for missionaries to go at once to the Northwest. The necessities of the case are such that unless we can send them immediately, several of our stations will be left without preaching until next summer. Should this meet the eye of ministers or probationers willing to go, they will please write me at once.

Yours truly,
Wm. COCHRAN.

Brantford, Ont., Dec. 11th, 1874.

Church Opening at Palmerston.

Mr. Editor,—As you are desirous of having notice sent you of all such matters as opening of new fields of mission work, as also of opening of new churches, I may also furnish you with an account of the opening services in connection with the new Presbyterian Church, Palmerston. Palmerston is a village on the line of the Wellington, Grey and Bruce Railway, which has sprung into existence within the last three years, and now numbers, we understand, upwards of 1200 inhabitants. As a goodly number of the families recently moved into the village are Presbyterians, and as the old log church was about half a mile out of the village, it was found necessary if the people connected with our church were to have such service as they have been accustomed to elsewhere, that a new church must be erected without delay. Suffice it to say, that a subscription list was set agoing, which seemed to warrant the congregation in proceeding with building operations. A suitable site having been procured, the building of the church, which is of stone, with white brick facings, was proceeded with by Mr. W. Bant, one of the elders, and who is an experienced builder and bricklayer. The carpenter work was executed by Mr. Campbell, from Stratford, who is a member of the church. As the whole work was done within the specified time, it was at length formally opened for Divine service on Sabbath, 25th October last. The Rev. John MacMillan, of Mount Forest, preached two able and suitable discourses on the forenoon and evening; and the Rev. R. J. Forman, Wesleyan Minister, of Drayton in the afternoon, also very ably and acceptably. As the day was all that could be desired as regards weather, all the three services were crowded. Indeed, so great was the crowd, that had it only been suggested, an open air service should have been held to accommodate the numbers who could not get within the church door. Regret is now felt that that course was not adopted. As an indication of the kindly feeling manifested on the occasion, the Bible Christian, Wesleyan Methodist, and Episcopal Churches were closed during the entire day. For such a manifestation of united Christian feeling and action, Palmerston congregation ought to be sincerely grateful; and the brethren who so spontaneously did so, have their cordial acknowledgments. This was, no doubt, a very pleasing feature of the day's services, that so many brethren of the different churches so cordially united together in Divine worship in the same building. I may add that there is a basement not yet finished; and a spire partly covered with tin, which gives the building a very good general effect. The Rev. D. Anderson, pastor of the congregation, also lectured on the following Wednesday evening, taking for his subject "The Ground, and Extent of Man's Responsibility, specially for his Belief." This meeting, like the others, was well attended: After the lecture a collect was again taken up in aid of the Building Fund. Thereafter, according to intimation, an association of young men was formed for mutual improvement, which it was resolved should be in connection with the "Young Men's Christian Association." It has started into existence with a membership of some 25 or 30, which is very encouraging. A Sabbath School has been instituted, which already numbers between 40 and 50 scholars. The Bible-Class for the young people will also be begun just as soon as the state of the roads will warrant.—Cor.

Patronage Act of Scotland.

The interim regulations for the election and appointment of ministers in the Established Church of Scotland, which it is proposed the Commission of Assembly shall be asked to sanction at its meeting on the 13th current, have been made public. The special features that adherents are defined as "persons of full age who have shown by their attendance at the particular church that they desire to be considered as connected with it, and have claimed to be enrolled as members of the congregation," and against whose moral character nothing is known that would unfit them for becoming communicants—that on a vacancy taking place, a committee of nomination to be appointed by the electors, which may include persons outside their own number—that their nominee must obtain the approval of a majority at the congregational meeting to which they report—and that, if satisfied, the Presbytery shall then moderate in a call, and take other steps towards a settlement in the usual course, the interference of law agents being forbidden throughout.

This from the *N. Y. Observer*: "Public speakers are mortified by the blunders of reporters and printers. Dr. Bethune said, 'while men slept the devil sowed tares,' and the *N. Y. Christian Intelligencer* reported him as having said *sowed trees*. Dr. Gidders wrote of the burial of a beloved youth, 'Disconsolate friends stood riveted to the spot' but his own printers, by taking one letter out of one word and putting it into another, made him say, 'Disconsolate fiends stood riveted to the spot.' A writer attempted to say, 'American preachers pay much attention to manner, and British preachers pay very little,' but the types made him say, 'British preachers pray very little.' And good William Jay, of Bath, preached a sermon from the words, 'All that a man hath will he give for his life.' It was printed, and when the proof-sheet came to him for revising, he found it reading, 'All that man hath will he give for his wife.' Instead of correcting the error in the usual way, he wrote on the margin, 'That depends on circumstances.' Professor Hoops, in his 'Still Hoop,' wrote of a 'dead calm at sea,' but the printer made it a 'dead calm.'