

travel all the way from Amoy to Fuh Chau and stop every night at a chapel.

In California there are about 300 Chinese who have been baptized and received into the different Protestant churches. If we include the Young Men's Christian Association and other associations for learning Christian doctrines, the number comes up to nearly 1,000. Most of these men make sacrifices and endure contempt for the sake of the truth. I know instances of such being the fact.

Something has been said about the cruelty and piratical character of the Chinese, their unwillingness to aid their fellow-men in suffering. In China they have public granaries from which the poor are fed at public expense in time of famine. They have lately imposed severe regulations requiring all vessels, sailors, soldiers, and officers—civil, and military, and naval—to aid and succor shipwrecked vessels, to save life and property, giving rewards to those who obey and punishing those who neglect. In the recent floods, the officers required all boats to assist the suffering and rescue the drowning. Those who refused were immediately punished. The dealers in rice formed a ring and raised the price so high as to distress the people. The mandarins immediately published a fixed rate for rice and food. Any violation of the rule was followed by confiscation of property.

Humanity in China.

The vicious element among them here are as easily controlled as the vicious among the foreign inhabitants from any country. They are more subject to law.

I think the Chinese have the capacity and brain-power to understand our political institutions.

Chinese capacity and brain-power.

In China the son of a poor man may rise to the highest office. The father of Confucius was a scholar but a poor man.

I was in Shanghai in 1862. It was the time of the rebellion in that northern part of China, and the imperial army and the army of the rebels had scoured the country all round about and devastated the fields, consumed the means of living, and tens of thousands had been driven into what we call the foreign city of Shanghai and its surroundings. There was great suffering, cholera prevailed, and thousands of people were dying for the want of food. These people were compelled to beg, or steal, or die. The character given to the Chinese by Mr. Tobin, that half of them were beggars and thieves is not correct. It might apply to this outside population driven in by the war, but not to the Chinese city of Shanghai. Nor is it true, as stated by him, that the common people do not marry. As a general thing they do not live together at all unless they are man and wife, except professional prostitutes. I think there are much fewer of what Chinese consider to be illegitimate children in China than in almost any other country, but it must be understood that there is a system of polygamy, concubinage, and the children of concubines are legitimate.

I believe the Chinese have a constitution. There are six boards regulating the whole division of government divided into six departments. Each of the six boards has its regular constitution. They have a regular judicial system of courts, with appeal from one to the other up to the Emperor.

Judicial system.

There are foundling asylums in the cities in China, where I have been, for castaway children. They are supported by contributions from rich men, aided by the government.

Foundling hospitals.

If a man cannot pay his debts in China, there is no way of compelling him; it is simply a disgrace.

The custom of their trade is to sell tea and such like by sample. With

Commercial character.