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T. M. Morris and Richard Glover
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A Winter in North China

In the winter of 1890, the Reverend T.M. Morris and the Reverend Richard Glover spent five months journeying through the Shantung and Shansi provinces in north China. Commissioned by the Baptist Missionary Society to inspect the work of all missionaries in the area, the two clergymen travelled by boat, cart, wheelbarrow and 'other strange conveyances' in order to complete their mission. Published in 1892, this book compiles the letters sent home by Morris, originally appearing in *The East Anglian Daily Times* and the *Freeman*. Writing with notable Christian zeal, Morris ably describes the difficulties faced in such a journey, delighting at the people encountered and wondering at the awe-inspiring landscape. With a preface by Glover attesting to Morris's 'careful and shrewd' observational skills, and a map of the area covered in this remarkable journey, this book provides a novel insight into nineteenth-century China.

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T.M. MORRIS
RICHARD GLOVER



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A
WINTER IN NORTH CHINA

BY THE
REV. T. M. MORRIS
OF IPSWICH
AUTHOR OF 'SERMONS FOR ALL CLASSES,' 'THE MYSTERY OF
THE BURNING BUSH,' ETC., ETC.

WITH AN INTRODUCTION
BY THE
REV. RICHARD GLOVER, D.D.
OF BRISTOL

WITH A MAP

LONDON:
THE RELIGIOUS TRACT SOCIETY
56 PATERNOSTER ROW, 65 ST. PAUL'S CHURCHYARD
AND 164 PICCADILLY
1892

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INTRODUCTION



I ACCEDE with great pleasure to the request of Mr. Morris that I should be associated with him in this book, which describes the journey which we took together, and conveys the conclusions on matters of supreme importance which concurrently we reached.

There is room for a variety of works describing other lands and other peoples. The works of those long resident in foreign lands who have made a calm and complete study of all they have seen, carry of necessity the highest authority, and are charged with elements of deeper interest. But it is obvious that part of what is gained in force is lost in freshness. By the time they write, they are so accustomed to the usages of the people that they have ceased to feel, and cannot therefore communicate, an interest in what at first struck them as so peculiar. The first impression has its own judicial value. There is, therefore, room for the work of those who write what they see, when they see it, with all the freshness of their own surprise.

Such is the special quality of the letters which are here presented to the reader. They interested a very large circle of readers from time to time during

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our journey, and they will, I doubt not, extend and deepen that interest; for they deal with varied themes, some of them the most interesting that the devout Christian can ponder. It fell to our lot, for instance, to see in the Sandwich Islands how much barbarism the Gospel could convert; and the respective merits of the progress created by the Gospel and the progress created by mere civilization could be studied side by side. In Japan we were permitted to mark how the Gospel could lay hold on a mobile, artistic, but withal sensual people, and commend itself to thousands as the best guide for nations and for men; while in China all sorts of questions of keenest interest met us at every turn. The sociologist, the geologist, the student of history, the student of comparative religion, the statesman, the Christian—all find there a field replete with interest. So that we had opportunities enough of seeing numbers of things, all new and of deepest interest.

Every reader of these letters will see at once that Mr. Morris is a careful and shrewd observer of all that comes within his ken. I can testify to his extreme solicitude to verify his facts, and to give above all things the exact truth concerning that of which he writes.

I trust that China as here disclosed will engage the deepest interest of Christian hearts. Containing one-third of mankind, united for ages by a common government, literature, and religion, it presents the largest single community lying outside the empire of Christ. Yet though through thousands of years China has lived an imperial hermit amongst the

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nations of the world, there never seems to have been a period in which she was not ready to receive new ideas.

Dr. Edkins points out in one direction traces of the Zoroastrianism of Persia, in the universal recognition of a principle of Dualism as pervading all things. India gave Buddhism to China. In Central Asia one section of Buddhism adopted from Mediæval Catholic missions a great many papal usages and things, amongst them an infallible pope—the Grand Lama of Thibet, whose sway extends over tens of thousands of monks in this land. The worship of Amita Buddha in Japan, Mid-China, and in some of the sects of North China, has elements which must have come from a Christian source. The doctrine of transmigration is held as keenly as by the disciples of Pythagoras 2400 years ago, while a survival of an ancient theism still gives peculiar sanctity to the Altar of Heaven at Peking.

What the conversion of a nation of such strength to the Gospel would mean for mankind it is impossible to imagine. But it is an event of little less moment than the conversion of Europe has proved. That they will accept the Gospel was impressed most profoundly on the mind of Mr. Morris and myself by many things: such as the aching void caused by the absence of all higher religious faith; the spiritual eagerness for light shown by some of the more religious of the secret sects; the lack of motive-power in the dominant Confucianism; the benign services rendered by all the missions, and valued by the people; and the great success that has already

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attended almost all Christian missions both in the north and south of that great empire. At the present moment our attention is held acutely by the popular commotions which have risen against the missionaries in the Yang-tze Valley. Whether they will prove political rebellions, or merely religious persecutions, time only will show.

It is deeply to be lamented that the doctrine of transubstantiation should have been carried to China. To the people there it suggests that Christians are cannibals ; and they see in the numerous orphanages which Roman Catholic piety has established throughout the land, only the means of supplying the Lord's Table with the revolting meal. Such awful misconceptions render the work of the Christian Church in securing foothold there immensely difficult. It is to be regretted also that the undue patronage of Roman Catholic missions by France, and an over-readiness on the part of the Roman Catholic missions to appeal to Treaty rights, and to carry things with a high hand, has awakened dislike amongst the official classes almost as strong as that aroused by the misconceptions of the people. It is further deeply to be lamented that as a people we are identified with the nefarious opium traffic, which, finding a great nation free from the opium vice, has so inoculated them with it that we have developed a vice as awful as drunkenness, and as common among the four hundred millions of China as drunkenness is amongst our thirty-eight millions at home !

But, in spite of all these things, Truth never faileth : and Love never faileth : and the beauty of the Gospel

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teaching, the splendour of its consolations, its sufficiency to give deepest peace and to quicken purest love,—all impress the people profoundly. So that in a little over forty years the half-dozen converts whom Dr. Legge found in China when he went have become nearly forty thousand. And these converts enjoy the respect of the missionaries (the best judges) for their constancy in the midst of persecution, and their purity and integrity in the midst of abounding temptation.

We went out fairly well informed of the statistics of Christian missions ; but we were not prepared to find such a measure of success as both in north and south, in our own and in other missions, we were permitted to behold. Shall we pursue this task to the complete success with which God waits to crown the earnest labour of all who work for Him there, or shall our hearts be feeble and our hands be slack ?

It were greatly to be wished that in this year, which marks the centenary of English missions, there could be a revival of the imperial compassion which the grace of Christ works in every heart that yields itself to its influence. It needs to be recognized that work for others is *the* business of the Church of Christ, and that the best lives of the Church should be consecrated to the work that is most difficult. In the revival which the Jesuit Missions in the sixteenth century brought to the Church of Rome, the men who went to China were the noblest men that the Church possessed. They left their professorships in the universities of France and Italy to carry the Gospel, as they understood it (and some understood

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it well), to that distant land. Their success, their sufferings, their mistakes, their consecration, are all 'writ large' in the world's history and in the Book of God's remembrance. Why should our purer Gospel be unable to secure the consecration of those who are manliest and godliest in our Churches to-day? When the number sent to China must necessarily be so very small in proportion to the work to be done, we want those for the work who are fitted by nature, by grace, and by culture, to be *leaders of leaders of men*. Whatever enlarges men's understanding of the ways of God and of men, and increases men's power of understanding men, is of supreme importance in the training of missionaries.

What results will come of our efforts, and in what order, it is not for us to speculate. That great persecutions will attend any very wide success of the Gospel, is almost certain; and the men we send out should be men strong enough to exhort men to choose Christ in face of death, and strong enough, if need be, to die with them. But beyond the troubles which will attend a wider success, there gleams the bright day which God's promise assures to us, and the infinite reward of all well-doing.

May the testimony of the following pages cherish a higher faith and hope in our Churches, and thus hasten the day when this great people will see and adore the glory of God as it streams on them through the face of Jesus Christ!

RICHARD GLOVER.

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AUTHOR'S PREFACE

THE question of sending out a deputation to China had long been considered by the committee of the Baptist Missionary Society, and our missionaries in China had been long asking that a deputation should be sent. 'Our work,' they said, 'has been criticized by those who have never seen it, and who have known little or nothing of the circumstances in which and the conditions under which that work is being carried on. Our work has never been described but by ourselves, and there are many who think, and some who say, that we are not the fittest people to estimate the value of our own work. Send out, then, two men in whom you have confidence, and in whom we shall have confidence. Let them visit our stations and see our work with their own eyes, and on their return give a faithful, unbiassed report of what they have seen and heard. With that report, whatever may be its character, we shall be satisfied, and we trust you will be satisfied.'

The request was felt to be reasonable, but it was one which could not be easily complied with. In 1890, however, the committee felt that a deputation ought to be sent out without further delay, and Dr. Glover and myself were asked to undertake the work. For myself, I may say that I never entered upon any

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work with more hesitation and reluctance; but there is now scarcely any part of my life upon which I look back with feelings of greater satisfaction. I am thankful, and ever shall be thankful, that I have been permitted to see something of that great work which God is carrying on in China.

Our instructions were to visit our own missionary stations in the two provinces of Shantung and Shansi, and report upon the work done. Further, we were to see all that could be seen of the work of other societies in those parts of China which we might visit. During our brief stay in that great empire we had the opportunity of inspecting the work of many missionary societies, and we were constantly moved to thank God for what we saw. We had read about missions in China, we had heard about them, and we were not disappointed when we were brought face to face with them; for extent, character, and worth they far exceeded our largest expectations; and so far from feeling that we had been deluded by exaggerated, extravagant, or garbled statements, we felt, as we passed from one mission station to another, that 'the half had not been told.' Again and again have we said to missionary brethren as they have quietly unfolded to us the extent and results of the work in which they were engaged, 'Why have you not told us this at home? It has all the charm of a romance.'

The account of our visit which appears in this volume was sent home in the form of letters to the *East Anglian Daily Times* and *Freeman*. These letters were written in haste, and under circumstances not very favourable to literary composition—on steamers,

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Chinese river-boats, amid all the dirt and discomfort of Chinese inns. They recorded, from time to time, impressions made upon me by what I saw and heard. We travelled for the most part in the interior, visiting places which have never been visited save by the missionary, wearing Chinese clothes, living with the missionaries as they live, moving about in Chinese conveyances with them in their work, mixing freely with the people among whom they labour—and we were able thus to form some idea of the nature and value, difficulties and encouragements, of their work.

From the time we left Tien-tsin until we came on our return journey to Peking, we did not meet with a single foreigner except the missionaries. It will be seen from the following pages that missionaries in the interior do not live easy, self-indulgent lives. They are not Sybarites, living in luxury by day and sleeping on beds of rose-leaves by night. Their work is hard, oftentimes trying to faith and patience. Many of them have to work on for many months without intercourse with foreigners, and in the presence of great forces of heathenism with which they feel in themselves little able to deal.

The letters indicate the many serious difficulties and inconveniences of Chinese travel ; but the reader will kindly remember two things : the one, that in our journeying everything was done that could be done by our missionary friends to mitigate our sufferings, and so it came to pass that, through their thoughtful kindness and constant attention, we travelled with much less discomfort than that which they ordinarily experience, and of which they never complain. The

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other is the fact that we made our journey in the winter. We had to safeguard ourselves against the cold, which was often extreme; but for a variety of reasons, which need not be specified; the cold of winter is, by the foreigner travelling in China, generally much preferred to the heat of summer.

We were nearly five months in the interior, travelling by cart, wheel-barrow, mule-litter, and other strange conveyances not less than 1800 miles. We moved at the rate of not more, often considerably less, than three miles an hour, the roads in many places being in such a condition that it was to us a matter of surprise not so much that we moved slowly, as that we moved at all. In addition to this, we travelled by coast and river steamers and Chinese boats more than 3000 miles. We spent most of our time in the three great provinces of Chih-li, Shantung, and Shansi, but we paid passing visits to six other provinces, and we saw the larger number of the treaty ports.

As a deputation from an important Missionary Society, we enjoyed great advantages which would not otherwise have fallen to our lot. Everywhere we met with a most hearty welcome and abounding hospitality, and friends connected with different missions in China, both American and European, freely placed at our disposal the information we were seeking to obtain, and sought in every possible way to aid us in our work. And this opportunity is taken of publicly expressing our thanks for the great kindness which was shown to us by missionary and other friends, not only while we were in China, but also in our journey to and fro. We would also

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express our obligations to the two anonymous friends who so generously defrayed the entire cost of the special mission which is here described.

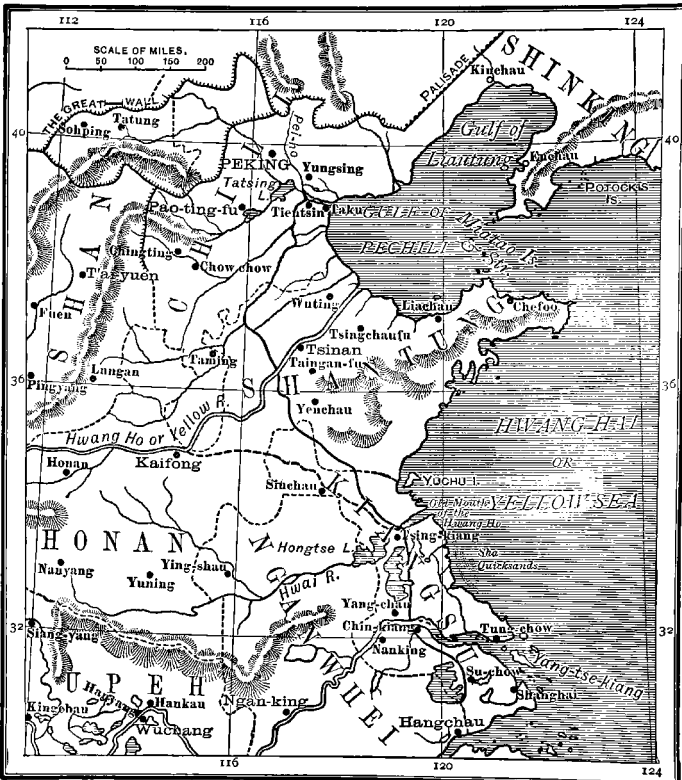
With regard to China, I have sought faithfully to describe what I saw, adding only this word of caution—that any description of China and of Chinese life and manners must be judged strictly in relation to that part of China which is professedly described. The China of the ports is altogether different from the China of the interior. Northern and Southern China, Central China, Eastern and Western China, each has its own distinguishing features and peculiarities; and a description which may be fairly accurate as applied to one district would be grossly inaccurate if applied to another.

In the supplementary chapters an endeavour has been made to furnish, in compendious and unpretentious form, information as to some of those things concerning which the deputation have been most frequently questioned since their return. Should the curiosity of any reader be stimulated by the little that is said, additional information is easily obtainable by those who may wish to make a study of any special subject.

These letters having been hastily written and sent home without any idea of republication, the author regrets that he has not been able to give references to the particular authorities and sources of information on which he depended at the time.

If what is written serve to awaken or deepen interest in China and the work of God in that great empire, the writer will be ever thankful.

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MAP OF THAT PART OF CHINA VISITED BY DR. GLOVER AND THE REV. T. M. MORRIS.

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