

IN REGIONS BEYOND

ANAM, THE NEGLECTED EMPIRE OF INDO-CHINA.



OUR LATEST letters from our beloved missionary Mr. Robert Jaffray convey the cheering news that he has at length been able to visit Anam. His letter is dated from Hanoi, Tong King, February 12, and while we are not at liberty to publish it in full, yet the following extracts will show the deep joy that fills his heart at the prospect of soon giving the Gospel to Anam.

It is with "joy unspeakable" indeed that I am privileged at last to write you from the land of Anam. It has long been a deep desire in my heart to visit this country in the name of the Lord, and God has now fulfilled to me in part at least, the word spoken to me before I left the homeland: "Be of good cheer, Paul; for as thou hast testified to Me in Jerusalem so must thou also bear witness at Rome." On January 25th I left Brother Landis and our station at Nan Ning Fu and I have been on the wing ever since. Have visited the following places successively: Lung Chow, Lang Su, Phu Land Thoug, Haiphong and Hanoi. I now am about to return rapidly to my station again. I will have been absent probably less than one month. Travelled by Chinese wheel boat from Nan Ning Fu to Lung Chow, nine days; by small boat and sedan chair from Lung Chow to Lang Sou (Tong King) two and a half days; by the new French railroad from Lang Sou to Lang Thoug, six hours, a distance of about 170 miles; by Chinese night steamer from P'Lang Thoug to Haiphong; by French steamer from Haiphong to Hanoi. I arrived here on February 10th and have spent a few profitable days. Leave (D. V.) to-morrow morning at 3.30 o'clock by ricksha overland to P'Lang Thoug and return by railroad and chair and boat to Lung Chow and Nan Ning.

I will not attempt now, however, to go into details but have a few things I would like to write you concerning this field. I hope on my

The object of my trip, has been to gather, in a quiet way, all the information regarding the land, the people, the probable attitude of the French government and the Roman Catholic church to Protestant missions in Tong King, etc.

I have everywhere met with nothing but the kindest of treatment and the greatest of courtesy from the French people.

I have met several English-speaking people however, and have sought to question carefully as to whether Protestant missions among the Anamese would be tolerated by the French or not. The reply has always been indefinite and I suppose we shall never know until the attempt is actually made. When we reach the threshold and stand in real faith, the door, I believe, will be opened by the magic power of His mighty hand. I know that God is moving on the hearts of His people at home concerning this land as He is also in the hearts of us, His servants, abroad. Oh, may we but be true to His great purpose for us in these last days that He may take out of every nation and kindred and people and tongue, a people for His name.

You will be much pleased to know that the Protestant church of France has pastors here now. I was pleased to meet Pastor G. M. Mercadier at Haiphong and Pastor Adolphe de Richemond who is my kind host at this place. These two gentlemen with their families arrived here only three months ago and have but begun their work, which is, of course, not of a missionary character, but simply among the Protestant French population of Tong Kink and especially the soldiers. The number of Protestants is rather larger than I had expected. Mr. Richemond's parish here in Hanoi consists of over 100. Their work is already very encouraging and will do much to prepare the way for the opening of the mission work in Tong Kink. Mr. Richemond informs me that it is the desire of their society, to establish mission work among the

over again, expressed himself most heartily, as willing to do all in his power to assist and co-operate. He says he does not believe the French government would offer any resistance whatever, but on the other hand would afford satisfactory protection.

Opposition, if any, will come from the Catholic priests of course, who abound here. Strange however these priests are largely Spanish and are much disliked by the French Catholic population. There are, of course, French priests also. But Mr. Richemond says there is very little religious feeling of any de-



SCENE IN ANAM.

scription at all among these unfortunate people.

We shall await with deep interest Mr. Jaffray's fuller account of this people. Meanwhile we have received from Mr. Jaffray a recent volume on Anam in French, written by Mr. Luro and published in Paris, and through a free translation and compilation we reproduce a considerable portion of the valuable information his book supplies.

Between Hindoostan and China in the south-eastern part of Asia, extends the peninsula of Indo-China.

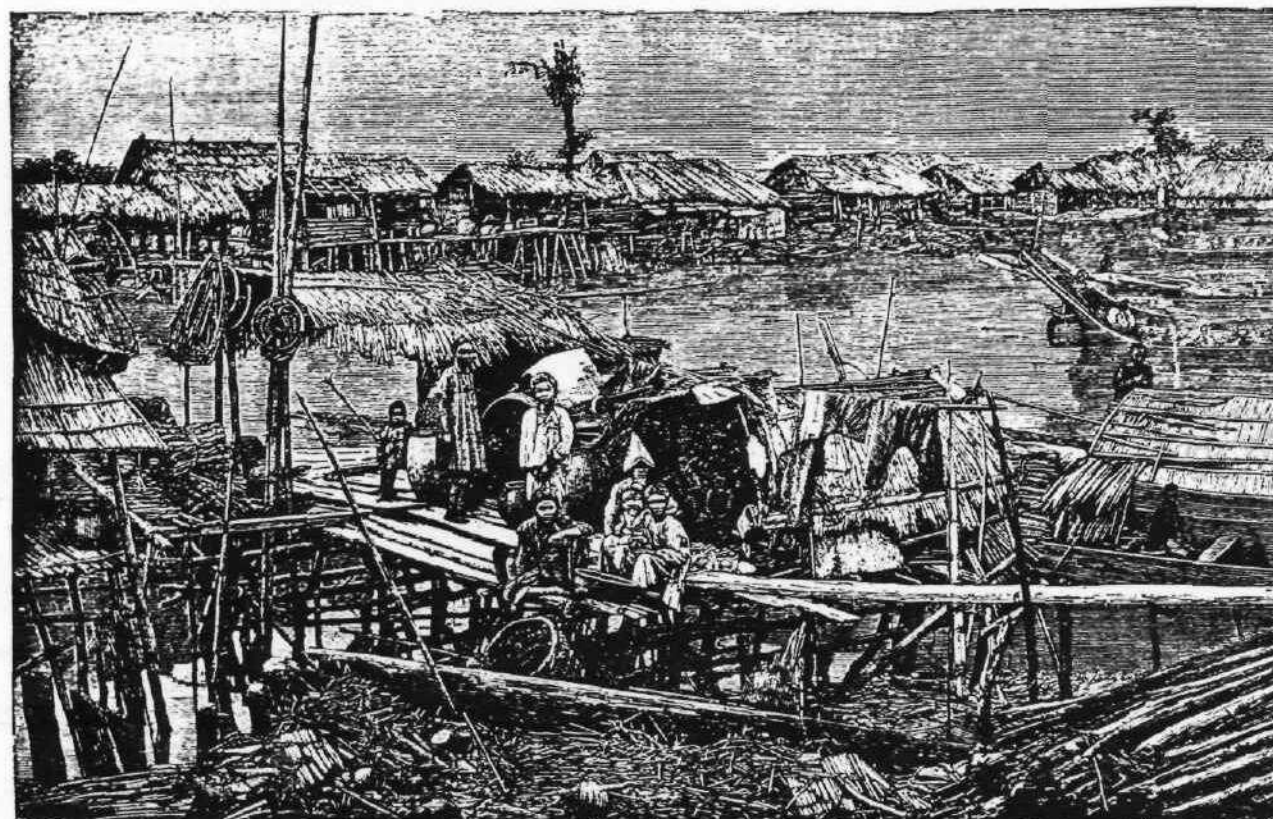
This peninsula terminates in two points: one near the Isle of Malacca, about twenty leagues in extent, the other in form nearly round, a little past the ninth parallel.

The country of Anam, commonly called Cochinchina, occupies all the eastern side of the Indo-Chinese peninsula on the China Sea. It is divided into three distinct regions, at the north Tonquin, in the centre enclosed between the chain of Anamite mountains and the China Sea, unfolds Cochinchina so-called. On the south Lower Cochinchina occupies the large valley formed by the Me Kong river.

Tonquin comprises thirteen provinces. These provinces are watered in part by the Shong Coi river, and these regions are rich in minerals and forests. The Anamite population is small and of many different tribes, also Chinese live here.

The capital of Tonquin is Ke Cho' (the market) so-called by the Anamite and its population is about 12,000.

In the whole of Anam not counting the capital, there are no cities as we would style them. Around the administrative centre there is a fortress which is a simple enclosure, no streets and no houses of more than one story. The people live closely together in houses made of straw. This is possible in a temperature which varies from 80 to 100 degrees during the rainy season, from March to November, and about 60



CITY OF CH'O L'ON.

return to my station to write something of what I have seen and heard in Anam for publication in the ALLIANCE. I have also a small collection of photos of Anam which I will mail to you at the same time (D. V.).

Anamese also, in the future, but that this is as yet, altogether indefinite.

Mr. Richemond is much pleased that our Alliance anticipates opening work here and has encouraged me very much. He has over and

to 80 degrees temperature during the rest of the year.

St. Cbaigean, Las estimated the population of Anam, from twenty to twenty-five millions; twelve millions is though! to be a safe estimate.

Cochin China, itself is not a fruitful region and the people are obliged to come to Touquin or to Lower Cochin China (Cambodia) to supplement their lack. The other parts of Anam are more productive. In certain sections they have fruits, tobacco, pepper, beans, bananas, and many kinds of vegetables.

The mountains of Lower Cochin-China are rich in granite and in its forests one may find the tiger, panther, rhinoceros, bear and elephant.

Near the coast and the rivers Me Kong, Saigon and Vaico the land is often inundated, causing mortality both by flood and malaria.

The most important cities of Lower Cochin-China are Haigon and Cho'lo'n; in the streets of which Europeans Anamites, Chinese Malays, Indians and Africans mingle. The European is the priest and wholesale merchant, the Anamite is the soldier, workman and valet, the Chinese is the tradesman, mason, carpenter, etc., and forms the most industrious population of the city. The Malay is the hostler and the Indian is the banker.

The climate of Lower Cochin-China is the most trying; the humidity is greatest there.

THE CITY OF HANOI.

The capital of Cambodia was Angkor and the ruins discovered attest to its great magnificence and brilliant civilization. It is now decaying rapidly.

Lower Cochin-China is bounded on the north by Cambodia and also by a section of country inhabited by the independent tribe of Mois, people living in a savage state.

One of the principal cities in Cochin-China is Hue, which is in the province of Quang Bink. It is an immense citadel, where is found cen-

three religions (so states Mr. E. Luro, the author of this book and we should judge, also a Romanist). 1. Buddhism, which is a mixture of many popular beliefs, more or less gross. 2. The Dao Nher, a sort of natural religion, or doctrine of Confucius. 3. Roman Catholicism.

During the last ten years the adherents to Romanism have doubled and now number at least 50,000. The government considers Catholicism as the strongest means of assimilation and the most powerful promise of the faithfulness of this population which has become theirs through conquest. Thus it is advised that French Catholic missionaries concentrate all their efforts on Lower Anam or Cochin-China alone. (This leaves Tonquin, Cambodia and the native tribes without even the name of Christ).

Mr. Luro continues to say that the study of Confucianism has nothing contrary to the Christian (Romanist) doctrines, as the morals of this system according to the opinion of the most eminent missionaries, do not treat of any religious question and therefore should not be forbidden. If one fought against the scientific men with their own arms, as did the Jesuits of the seventeenth century, they would be soon vanquished; but if one will add to the rationalism of Confucius the Christian morals that speak more to the heart, one will break down the scholastic science of China before the positive science of the west.

Our readers will not fail to note the cool way in which Mr. Luro, like a true Roman Catholic, proposes to adjust Christianity to the Confucian ideas of the Anamites and make the usual mixture of baptized Paganism which we find in all Roman Catholic countries.

We have endeavored to gather from this gifted writer a general view of the land of Anam with its beautiful chains of mountains, its torrential rivers and its productive soil; also its peoples under the darkness of Buddhism, the cold philosophy of Confucianism and darkness of Romanism. These people are intelligent and needy. They have souls which may be saved by the knowledge of a true Saviour. Some of our brave missionaries are looking at this land with longing eyes and hearts. God grant that the day of Gospel light may soon dawn for dark Anam.

We are glad to learn from Mr. Jaffray's letter that the French Protestant Church has already begun well in Anam. This is the entering of the Protestant wedge, and will make it less difficult to obtain the protection of the government for American missionaries. Let us pray for Anam.

ANAM WOMEN.

In speaking of the Anamite a very good description is given by M. Palla de la Barriere.

He says they are under size and the limbs are the strongest and most well developed part of their body. Their chest is rather thin, but the head is usually in proportion with the rest of their body. With their long hair and dark tint of complexion and the swinging gait, one can easily distinguish them from the foreign floating population. Both sexes wear large flowing trousers. The habitation of the Anamite is not very comfortable. The poor have a square cage like house built of the leaves of the water palm on the damp earth or on small rickety foundations of posts, or sometimes on a raft which changes its position when the tide rises or the inundations come. Often whole families, live in a small boat, as do the Chinese. The rich have better materials in their buildings, sometimes costly carvings on the entrance posts, but rarely always the house has but one story.

At the north of Lower Cochin China, Cambodia is governed by a separate king and is a kingdom of itself, but under the protectorate of France. Its population dwells on the borders of the large rivers, and is counted at about one million. The Cambodians are Buddhists, and entirely different to the Anamites as to race, customs and language. Their civilization comes from India rather than China.

tered all the royal power. It is the residence of the sovereign, and where all the troops and artillery are kept. In this enclosure, with the exception of a few houses of mandarins, one does not see any private house and no commerce, only that of the selling of tea and the aliments necessary for the soldiers and the servants of the mandarins. All commerce is carried on in the suburbs at a certain distance from the city.

The inhabitants of Lower Cochin-China, which is the territory of the French colony, have