

THE FLOWER MOUNTAIN MURDERS.

PART FIVE: THE TRIAL OF “VEGETARIANS” & THE HUASHAN COMMISSION OF INQUIRY.

TIMELINE: 15 AUGUST 1895—30 SEPTEMBER 1895.

1895, August 15.

United Kingdom. House of Lords, Hansard, 15 August 1895. (Vol 36 cc 17-19). Extracts from the Queen's Speech from the Throne.¹

The Lord Chancellor:

"The war between China and Japan, which was in progress at the opening of the last Session, has been brought to a conclusion by a peace, which I trust will be enduring. I have observed a strict neutrality during the war, and have taken no action in respect to it except such as appeared to me likely to be favourable to the termination of hostilities.

"I deeply regret to say that most atrocious outrages upon a body of English Missionaries have been reported from the province of Fukien, in China. In reply to earnest representations addressed to the Chinese Government by my directions, active measures, which I trust will prove effective, are being taken for the punishment of the murderers and of all persons who are in any degree responsible for these crimes.

"Internal troubles have broken out in the Armenian, districts of Asiatic Turkey, and have been attended with horrors which have moved the indignation of the Christian nations of Europe generally, and of my people especially. My Ambassador and the Ambassadors of the Emperor of Russia and of the President of the French Republic, acting together, have suggested to the Government of the Sultan the reforms which, in their opinion, are necessary to prevent a recurrence of constant disorder. These proposals are now being considered by His Imperial Majesty the Sultan, and I am anxiously awaiting his decision.

United Kingdom. House of Commons, Hansard, 15 August 1895. (Vol 36 cc71-144). Debate in Response to the Queen's Speech.

Dr Clark, (Caithness). Interposing on a point of order, said: <r. Speaker, in the Speech you have read, the word "English" is used in reference to certain missionaries. As these Missionaries were Scotch and Irish, ...

Mr. Legh². (Lancashire, Newton.) With regard to the war between China and Japan the policy of this country has been one of strict neutrality. We may hope that the peace which has been secured may lead to the development of British enterprise and commerce in that portion of the world. Attention has been called to the atrocious outrages perpetrated upon our missionaries in China. The persons who have been murdered or plundered were British subjects, who had violated no law, and were entitled to the protection which all states calling themselves civilised are bound to provide for those living within their territory. The attacks were apparently made, not because they were missionaries, but because they were foreigners. If these outrages are allowed with impunity, all the expectations which have been held out of opening up China to British commerce will be entirely defeated. It is feared that the provincial authorities in China are not free from complicity, and it is to be hoped that prompt action will be taken to punish the offenders and exact reparation.

Mr. T. H. Robertson (Hackney, S). We regret, of course, that it is necessary to mention two classes of foreign matters in the Queen's Speech. These matters have this in common, that both are atrocities, and both of them, unfortunately, are atrocities against Christian people. We see almost every day the noble work that is done by those who devote their lives for the good of their fellow creatures in our part of London, and consequently we have felt as much as any other portion of England how much sympathy is due to those people who have suffered in the manner they have done in China. We feel the injury that would be done to the cause of civilisation and religion if anything of the kind is allowed in the future—if we do not in some manner or other prevent so far as we can the recurrence of such unfortunate circumstances. In Armenia, of course, these atrocities appeal to the whole world.

Sir Charles Dilke, (Forest of Dean) said: For the last 30 years, attention had been called to the massacres in China, in the hope that Members of the House who had influence with the Missionary Bodies would induce

1 A speech in which the monarch (or her representative) reads a government-prepared speech to a complete session of parliament, outlining the government's agenda for the coming session. It is a government document, and does not represent the personal views of the monarch.

2 A passing reference in another speech indicates that Mr. Legh was a former diplomat.

Missionaries to avoid actions which were likely to cause these horrors to occur. In Armenia there was, perhaps, less excuse to be offered for violence which the Government might prevent, than in the case of China. His hon. Friend spoke strongly, indeed, against mob violence, which, he said, any civilised Government ought to be able to put down. But did he know that the Chinese had been hunted for their lives, their houses burned, and their property violently taken from them by mobs in portions of the British Empire, and this country had not been able to perform its treaty obligations towards China? He mentioned this, because at moments when public opinion was naturally aroused, it was just as well to put in a word of caution and to show there was something to be said for tenderness and care in dealing with the matter. Missionaries, in going to China, ought, by every possible means in their power, to conform to the general customs of the country, and not raise a feeling against them. There was some evidence, he was afraid, on the Missionary side which threw some doubt upon that point. He was glad to find that the Leader of the House had used language with regard to Armenia which had lifted the subject completely out of the region of party politics in a manner that had met with the approval of both sides of the House. ["Hear, hear!"]

FRUS, Legation of the United States. Peking, August 15, 1895. (Received Washington Sept. 26), No 2310, Denby to Olney.

SIR: I have the honor to confirm your telegram of the 13th instant, as follows:

Yesterday's instructions referred only to Kutien investigation by two American members concurrently with British. Szechuan investigation may go on as reported in your dispatch No. 2278, unless you have grounds to distrust the result.

In this connection it seems proper to review my action with regard to the proposed organization of a commission to go to Chengtu and examine into the facts connected with the riots in the province of Szechuan, and to report to me.

After the riots were over the English and American missionaries all left Chengtu. The French bishop and all his associates remained. The French Government immediately conferred with the Chinese Minister at Paris, and directed the French minister at Peking to organize a commission, composed of the French Bishop and several of his associates and three Chinese officials, to sit at Chengtu and investigate the causes of the riots and all matters appertaining thereto. This commission was duly organized, and has, I believe, completed its labors. I had no consul nearer than Hankow and Mr. Child was reported to be sick. On consultation with the British Minister, he informed me that he intended to send the British consul at Chungking with an English missionary to Chengtu, and proposed that I should send an American missionary to assist in the investigation, who should report to me. As all the missionaries resident at Chengtu had left, and as I particularly desired an early investigation, I agreed to this plan.

One, if not more, of the Chinese designated by Sir N. r. O'Connor to sit on the commission was a member of the French commission. I reported this matter to you in my dispatch, No 2278, of July 1 last.

It must be said that this commission has never been organized. Mr. Tratman, the consul at Chungking, could not leave his post. His place has not yet been supplied. In fact, nothing has been done.

While matters were in this embryonic state, the American missionaries held a meeting at Shanghai the 5th of July, and another the 12th of July, at which strong grounds were taken against the proposed commission, and resolutions were adopted, which were forwarded to you, wherein a commission composed of Americans alone was demanded. When these resolutions reached me, I concluded that it would be better to wait until you had passed on the request embodied therein before consummating the arrangement of the joint commission proposed by Her Britannic Majesty's minister. I accordingly sent you dispatch No 2293, of July 26 last, from which it will appear that I notified the British minister that I withdrew from all participation in the proposed commission. I also wired Mr. Tratman to the same effect, and I formally withdrew the appointment of Mr. Lewis as a member of that commission. I also informed the consul-general officially to the same effect.

In spite of this action on my part, which I thought was generally known by foreigners in China, public meetings have been held at Shanghai, and at various other places, at which I have been denounced and abused for taking part in a commission which is held to be objectionable. The proceedings of three meetings have been forwarded to you, and the public press in the United States has, I am told, joined in denunciation of me. As I have regularly reported my official action to you, it will be for you to judge whether attacks on

me are justifiable.

I will only say that I am staying at Peking now at the risk of my life. Forty thousand persons have died of cholera here in a very short period of time. There are cases in several legations very close to me, as soon as I can receive answers to late telegrams I shall go to the Western Hills, 10 miles away, where I can do my business as well as here.

It is not necessary for me to repeat the suggestions made in my dispatch No 2293 [FRUS, July 26, 1895, No. 2293: Denby to Olney.] further than to say that I still think that an international commission to consider all questions touching the residence of Christians in China is desirable. I realize that there will be great difficulty in procuring the Western Powers to unite in such a commission. I realize, also, that the President may hesitate to join in such a commission. Should an international commission for any reason be held not to be feasible, there would remain the question whether a commission composed of Americans alone should be organized. I await your instructions. I have, etc., Charles Denby

***Hixson Report, Consulate of the United States. Foochow, August 15, 1895.
Telegram. Consul Hixson to Vice-Consul Churchill, Foochow.***

12.55 p.m. Arrived Shuikou. Hixson.

CMS East Asia Mission, Archdeacon John R. Wolfe, Foochow to Rev. Baring Baring-Gould, CMS Secretary, London, 15 August 1895.

1. What is British Government doing about Kucheng (Gutian)?
2. Bring criminals to justice.
3. CMS Girls Boarding School, leased by Chinese government, to be deeded to CMS in perpetuity free of rent.
4. Return former CMS property on Wushihshan..
5. No money compensation to be sought.
6. Free site in perpetuity to CEZMS in Foochow for a Memorial Girls Boarding School.
7. Wolfe has not consulted other missionaries.

See below subsequent letters by Wolfe to Baring-Gould and British Minister in Peking, 30 August 1895.

The Hongkong Weekly Press, 15 August 1895.

Careful reading and analysis of this newspaper's reports and comparison with press reports abroad identifies this paper as the source of many subsequent reports.

Comparison of this text with the letter of Bishop Burdon to Governor Robinson shows similarities.

The number of the victims of the Kucheng massacre now reaches eleven, the Stewart baby having succumbed to its injuries. The detailed accounts which have been received since our last issue show the butchery was of the most heartless and bloodthirsty character. With the exception of the Rev. R. W. Stewart, the victims were all women and children. Indignation meetings have been held at Hongkong, Shanghai, Foochow, Amoy and Swatow, and in each case dissatisfaction was expressed at the inadequacy of the steps taken by the British Government to secure redress. The Hongkong meeting in addition to expressing its "anger and indignation at the criminal connivance of the Chinese Government and its officers in this and other recent attacks on missionaries and missionary property," expressed its "deep disgust at the apathy and indifference of our own Government and its failure to recognize the gravity of the situation and to take adequate measures for the protection of its subjects and for the punishment of the murderers." The resolutions passed by the meetings held elsewhere, though not so strongly worded, convey similar meanings. Consul Mansfield, of Foochow, has been sent to the scene of the outrage to conduct an investigation and report to Peking. Public opinion condemns the treatment of the case in this manner, it being felt that no investigation is needed of the fact that eleven lives have been taken. Swift and stern reparation is demanded and references to Peking, to judge from previous experience, simply means intolerable delay with no practical effect of the investigations.

THE KUCHENG MASSACRE.

(14th August.)

The facts in connection with the Kucheng massacre are now all before us, and there is, we take it, little more to learn. Briefly stated they show that on the morning of the 1st inst/ there was a little colony of missionaries, eighteen in number, residing at a place called Hwasang, situated among the hills, twelve miles from Kucheng cit, whither they had gone for the sake of their health during the summer heats. Early on that fateful morning the children of the STEWART family were out gathering flowers before their elders had risen, when hearing the sound of gongs and drums they turned in the direction of the sounds and met a body of men, who had been deputed to kill all the foreigners. The youth, the innocence of the little ones, availed not to stay the murderous knife and spear, though one or two of the band had sufficient humanity to plead for the lives of the women and children. But they were soon put to silence and the sentence passed at Kucheng was carried out with every circumstance of barbarity and despatch. Nine of the missionary band was killed outright, two dangerously wounded (the little boy HERBERT and the baby), and have since died, making eleven victims to the greed for foreign blood, while four more were cut and hacked by spears and tridents. Three only of that little community escaped uninjured, and it was only through ignorance of their existence by the mob that they were spared. The leaders of the party, when some of the men seemed inclined to listen to appeals for mercy, waved a red flag and shouted, "You know your orders, kill outright." It is evident from these circumstances that the rioters went to Hwasang in deadly earnest to carry out a project decided upon in Kucheng or some other city, and of which the actual perpetrators were the mere instruments of commission. What is wanted therefore is the names and station of the real instigators of this abominable tragedy. That it was a deep laid plot, deliberately planned and carefully carried out, is perfectly obvious. That it was no sudden outbreak of spasmodic ferocity against the foreigner is also equally evident. These missionaries had given absolutely no provocation, and were living in complete confidence on what proved to be the very edge of a volcano, which gave them no warning of the impending eruption.

As the Right Rev. Bishop BURDON pointed out in his eloquent speech in the City Hall last week, there was no allegation in this case even against the missionaries. No silly rumour had been started that they were buying children to make medicine out of their eyes, or equally absurd report, no charge of obscenity and bestiality such as were used in Hunan and other Central provinces to inflame the mob against the missionaries. The conspiracy had been hatched in silence miles away and the victims doomed to death by a secret tribunal. It is alleged that the sect called the Vegetarians, one of the secret societies which abound in China, was the author of the outrage. Whether or not this is correct has yet to be discovered. What is known is that there was a strong anti-foreign feeling springing up in the province, of which the officials were cognizant but which they adopted no means of checking or controlling. How do we know that there is not another CHOU HAN³ in Fukien, inciting the populace to rapine and murder in order to terrorise foreigners out of the province. The main difference between the Kucheng massacre and the riots and murders in the Yangtse Valley was the fact that no particular crimes are alleged against the missionaries, who indeed were treated merely as foreigners. "Here is a foreign woman," yelled one bloodthirsty wielder of a trident as he aimed his cumbrous weapon at her, "Now all the foreigners are killed," several of the gang were heard to exclaim when they had, as they thought, completed their sanguinary work. If the little missionary community had not been gathered at Hwasang it is possible the mob might have attacked another place. Hwasang was selected, however, presumably because it was known the bulk of the missionaries were women. The murders would consequently be able to do the maximum of killing there while meeting the minimum of resistance. The flagrant cowardice of the attack mattered nothing to the instigators of this detestable crime; their tools would have the unpleasantness, and possibly they were well paid for their work. As the meetings in the various ports and in the City Hall have emphatically stated, we want no executions of purchased coolies; we want to see the originators of these deadly outrages tried, convicted, and punished. The mere tools by whose instrumentality the tragedy was enacted no doubt richly deserve death, but the decapitation of every man who either took part in or idly witnessed that unprovoked slaughter on the 1st inst. would be poor consolation and most assuredly no reparation therefore. What the British Government must insist upon is the production and punishment of those men who standing in the background planned the crime.

How is this to be done? It is likely to be effected by an inquiry conducted by the British Consul? If the

3 Part Ten: Han Chou, *The cause of the riots in the Yangtse Valley. A "complete picture gallery"* (Hankow, 1891.)

inaction imputed to Mr. MANSFIELD on that memorable occasion be not overdrawn, then little reliance can be placed on any efforts he may make to secure atonement. A man who would fain have postponed action until his return from the hills, though the bodies of ten of his fellow-subjects lay hacked and maimed, calling aloud for vengeance, is not the sort to probe into Chinese misstatements and extract the truth from a mountain of untruths. The fact that the soldiers despatched as escort on their arrival fell to plundering the missionaries' effects is significant of the attitude of the officials to the foreigners in Fukien. Some independent British official should have been ordered to the scene of the occurrence with all speed as soon as a military escort could be procured for him from Hongkong. But the British Minister appears to have conceived an unbounded trust in Chinese officials, and evidently thinks a guard of native "braves" quite sufficient to protect any British official when about to pursue an inquiry in the interior. Surely such confidence is grievously misplaced. The inquiry held, as it seems likely to be held, in purely Chinese environments, with Chinese officials predominating, is foredoomed to failure. We have seen too many of these farces in the past. The tools, or some purchased substitutes for them, are decapitated, one or two officials escape with a censure, and the chief originator of the disturbance gets off scot-free. In no case since the signature of the Treaties has any Commission of Inquiry ended satisfactorily for foreigners. The high officials who instituted the special crime which was the subject of inquiry have invariably got off with censure or a temporary loss of position, for which they were subsequently liberally recompensed by a sympathetic Government. We fear that unless special instructions come out from LORD SALISBURY on this occasion history will repeat itself, and a travesty of justice be the outcome of the Commission. Again we say, what is to be done? With the traditions which at present govern the diplomatic service coupled with the weakness which obviously possesses the present British Minister and paralyses all efforts to obtain redress for wrongs sustained, it is to be feared the chance of securing justice in this case is very remote. It may be necessary for the British public to wake up from its usual indifference and urge the Premier to send a strong man to Peking who will know how to deal with an uncivilised and treacherous Government.

The Hongkong Weekly Press, 15 August 1895.

INDIGNATION MEETING AT HONGKONG.

The opening speeches have been omitted as repetitive of other items in this collection. This address includes some of the material in Bishop Burdon's letter to the Governor of Hong Kong cited elsewhere.

BISHOP BURDON, who was received with applause, said—If it was difficult for Mr. Jackson and Mr. Dodwell to speak calmly of this horrible outrage, it is infinitely more difficult for me. Many of the victims murdered were my personal friends. The attack came down as a thunderbolt on these people. They were not in the slightest degree prepared for it. When I arrived in Kucheng last autumn the rumours of trouble were just beginning, the mutterings and threatenings were commencing, but they all seemed to be directed solely against the native Christians. I believe they came from this Society that has been mentioned already, called the Society of Vegetarians, one of the many secret societies in China. They began by sending parties of men to reap the fields of some of the Christians, who were of course utterly helpless. They appealed to Mr. Stewart, and Mr. Stewart appealed to the magistrate, who perhaps in mockery sent a couple of yamen runners for the purpose of expostulating with the robbers. When they came, naturally the robbers laughed at them and told them to go back and mind their own business. Afterwards, Mr. Stewart appealed again, but the magistrate said he had no troops, and therefore he was utterly powerless. And so things went on; how and what was done from that time to this I cannot say, but I know that Mr. Stewart felt so anxious with reference to his people that he with his whole family stayed on in that region for the purpose of protecting them—(applause)—with no idea whatsoever but that the whole opposition was against those native Christians. I should think, but I am not quite sure, Mr. Stewart must have appealed to the British Consul at Foochow, when he found that he could not get any redress from the magistrate at Kucheng, and if so, there must have been a despatch sent in to the Viceroy. In any case the Viceroy must have been perfectly conscious of what was going on. With the system which exists in China—constant supervision and constant knowledge of all events—it is utterly impossible that the magistrate at Kucheng and the Viceroy at Foochow did not know all the time what was going on. (Applause). From the fact, however, that Mr. Stewart stayed in Kucheng, with the whole of his family, I conclude that he had no idea but that the native converts alone were threatened and

not the English women and children. The telegrams have told us that there was no provocation whatever; and from my own personal experience I can declare that this was the absolute truth. These people—the Zenana Sisters, highly educated English Christian ladies—worked quietly, kindly, and patiently in the country, and when I went through the district I met them by twos and threes here and there, and found them perfectly friendly with the native women, and the natives with them. These happy, peaceful homes will long continue in my memory as proofs of the devotion and true purity of motive of those women, and that they were creating the very best possible impression among the people as to the feelings of the English towards the Chinese. Let me speak on one point—I hope it will not be treading on anybody’s toes. There is no such thing as religious rancour in China, as we understand the expression; the Chinese themselves may be said, from our point of view, not to have any religion at all. They have a religion of their own, but it has to do with luck and the profits of their earthly concerns. There can therefore be no religious fanatics among them under these circumstances, no storing up of evil thought and desires and passions as there might be say, in India; and therefore then we cannot put down the propagation of Christianity as anything like interference with native religions. Such an idea never enters into the native mind; when he hates the foreigner he does not care for his religion, but hates the man himself, just because he is a foreigner. (Loud applause.) I know there is a strong feeling, perhaps as strong in this colony as anywhere, against missionaries; I do not know whether it is against the actual propagation of Christianity—I do not think so, for I do not think there is any one who would sit down to write against the propagation of Christianity in all the world—but the faults that are found are against the methods of missionaries. Perhaps we are sometimes mistaken; may I venture to say that merchants’ methods are not altogether infallible? (Laughter.) But are we to be massacred for our mistakes? If we are, God help us! I trust no such feeling will continue in your minds. I have myself had to find fault with some of these very missionaries on account of their methods; but they conscientiously did their best. These women devoted themselves and their lives entirely to the simple good of the poor women among whom they lived. (Loud applause.) When the Chinese attacked them, it was simply as foreigners, as poor, weak, helpless ones~ (Groans and hisses.) Well, what are we to do? **The Bishop continued with a characteristic foreign commentary on Chinese Government and its understanding of the “Comity of Nations.”**

The Hongkong Weekly Press, 15 August 1895.

The following telegram was also despatched to *The Times* newspaper.

Strongly urge British people and Commons Salisbury’s demands utterly inadequate. Chinese always promised protect Missions punish guilty never perform. Believe outrages generally inspired officials. Imperative Foochow Consul have British escort. Chengtu Commission must be reformed. Both cases require more than one English official adequate rank. Delay dangerous outports Mission stations. Chairman, Public Meeting. {R, M Campbell, Chairman of the meeting of residents.}

The Hongkong Weekly Press, 15 August 1895.

MISSIONARIES AND GUNBOATS.

It was the late Bishop Magee, we think, who said that it would be impossible to conduct the affairs of the world according to a literal interpretation of the teachings of the New Testament. According to our modern conception, if a man steals our cloak it is neither right nor politic to give him our coat also, which would be compounding a felony; rather should he take the thief before Mr. WODEHOUSE to be dealt with according to his deserts. Is the command to preach the gospel to all creatures to be regarded as equally non-binding? Many professing Christians seem to think so, though if they correctly described themselves they might probably be more accurately classes as Agnostics. When the Bishop [Burdon] said at Thursday’s meeting that he did not think there was anyone who would sit down to write against the propaganda of Christianity in all the world His Lordship must have allowed the melancholy of his thoughts momentarily to carry him away from fact, for many treatises have been written against missionary effort, and amongst a community like that of Hongkong the feeling of the majority is decidedly opposed to the work. Our view in this part of the world is more immediately directed to China, and if it be admitted that there is anything elevating and ennobling in Christianity, anything to make men’s lives purer, to promote justice and mercy, then no country in the world stands more in need of Christianity than china, a country eaten up with greed and selfishness and corruption and where they people without provocation can engage in such fiendish work as that of the Kucheng

massacre. Many, however, are to be found who do not believe that any regeneration of the country is likely to be effected by the work of the missionaries, who impugn the sincerity of the converts that are made, and who condemn the whole movement root and branch as a fruitful source of political trouble without any compensating advantage.

In view of such an outrage as that at Kucheng, however, all foreigners, whether friendly to missions or not, united in calling for swift and stern retribution, not because the victims were missionaries, but because they were foreigners. The occupation of the victims is disregarded, but to allow the murder of foreigners to go unavenged it is felt would be to compromise the safety of the whole of the foreign communities in China. Whether it is wise that missionaries should be allowed to go into the interior or not, when they are there they must be protected. Thus it necessarily follows that the bible and the gunboat must go together. Amongst missionaries themselves there are some few who deprecate the use of force, who are prepared to lay down their lives, if necessary, and who, if they could be consulted, would earnestly condemn any expedition to secure atonement for their murder. Some well wishers of the work entertain similar views, and a correspondent whose letter appears in another column suggests that the use of military power in connection with missions compromises the whole object of the institution... [see below].

There can be no doubt, we think, that if that policy were adopted the cause of Christianity in China would in the long run make more progress. But we are not concerned with the christianization of the Chinese, but with the protection of foreigners, and the whole foreign community is injured by any wrong done to one of its members, whether he be a missionary or a merchant. It is impossible for the missionary to divest himself of his foreign nationality, and as a foreigner he must be protected.

The Hongkong Weekly Press, 15 August 1895.

AN EXPLANATION.

TO THE EDITOR OF THE "DAILY PRESS."

SIR.—The sentence in my speech at the indignation meeting which you criticize was brought out on the spur of the moment and was unhappily not properly guarded. What I wished to say was that I did not believe that any one *in the room* would deliberately set to work to write a treatise against Christianity *as a civilizing agency*. At the moment I recognized the omissions, but in a speech it is difficult to stop to amend one's utterances... J.S. Burdon, Bishop. Hongkong, 12th August, 1895.

The Hongkong Weekly Press, 15 August 1895.

THE KUCHENG MASSACRE.

TO THE EDITOR OF THE "DAILY PRESS."

DEAR SIR,—The recent shameful and cowardly massacre at Kucheng must I am sure have aroused the greatest possible anger and indignation in the hearts of Englishmen throughout the Far East; yea! And throughout the whole British Empire. No Englishman could sit still and see defenceless women and children done to death by a wretched, cowardly, and inhuman set of fiends that are today gloating over their crimes and intoxicated by the hideous success of their acts, almost within earshot of this colony.

Is nothing to be done? Already much valuable time has been lost. If they had been French priests that had been slaughtered instead of delicate English girls, French guns would already be at the gates of Kutien, and yet we Britishers are virtually doing nothing. It makes one's blood boil to think of it. True, a gunboat has been sent to Foochow, but what of that. Is it not possible and would it not be right to send a military expedition to this hole of iniquity and lay the place in ruins, kill the ruffians in the same way as they have done our sisters, and then talk of compensation? Vengeance would be truly sweet when such dastardly acts of brutality are perpetrated against our own flesh and blood. Even in Amoy the people are up and doing and yet we in Hongkong with troops and guns to spare are lying waiting, I suppose, for the British Minister to ask for a few dollars from the Tsungli Yamen, which is generally considered sufficient. Is this what would have been done fifty years ago, or say in the days of Sir Harry Parkes? Never!

Call an indignation meeting and ask the Government if they cannot by force of arms insist on the immediate execution of these devils in human shape, not only the miserable hounds that did the bloody work with their own hands, but also the Viceroy and his wretched and deceitful colleagues. If China cannot do it, let us do it. We are ready and willing, aye, more than willing, anxious to do it.

Japan has brought China to her knees, let England bring her to grovel in the dust at our feet begging for quarter, which she would not get. Complete humiliation if not annihilation is the only reward fit for China, and scum of the whole world.

I conclude by calling on all Englishmen, that is Britishers, to be loud in their cries for vengeance. I am, dear sir, yours faithfully. INDIGNANT BRITISHER. Hongkong, 7th August 1895.

The Hongkong Weekly Press, 15 August 1895.

TO THE EDITOR OF THE "DAILY PRESS.

SIR,—Now that the burst of "anger and indignation" at the recent cruel massacre at Kucheng has vented itself, it is not unreasonable to hope that men's minds may be ready to consider the matter from the standpoint of practical common sense.

Much as any person must deplore the slaughter of his countrymen, especially of women and children, we should not shut our eyes to this, that the responsibility lies in the first place with those who expose helpless children to the mercies of a fanatical and barbarous population.

It is vain to censure our Government for not protecting its subjects who willfully place themselves beyond its protection. It were wiser to point out how this Government could render any recurrence of such a massacre impossible.

It has only to forbid any British subject, missionary or other, to take children to the interior of China.

Personally, I have the highest opinion of the calling of a missionary, who offers his life for the spiritual welfare of the heathen, but I deny his right to expose the lives of others. The rules for his conduct are to be found in the 10th chapter of St. Matthew, and I ask anyone to read this chapter and then say whether they are more suitable for a married or an unmarried man. There are many unmarried clergymen to whom mission work might be intrusted. If it be said that female workers are wanted too, it is equally true that many unmarried women are available. Even if missionary women prefer the position of wives to missionary men, this again cannot be objected to on *civil* grounds, but, the moment there is a child in the case, the right of the State steps in, and it should be the duty of the British Consul to have the mother and child removed to the nearest treaty port.

Force may or may not be legitimately employed in furthering trade, but the use of military power in connection with missions compromises the whole object of the institution. We must remember that the missionary in China is necessarily a "revolutionist" inasmuch as he endeavours to induce men to depart from the ways of their ancestors, and as such he should be willing to take the consequences, and not look for the protection of gunboats.

If on the murder of a missionary another were to take his place, and on his murder another, and if so on the breach were ever filled by a fresh zealot, the Chinese might learn to respect and to listen to the message of such brave gossellers, but if, on the contrary, they learn to regard the missionary as the forerunner of the gunboat, they are scarcely likely to heed his preaching.

If, as has been suggested, troops are sent to raze Kucheng to the ground, I venture to say that there will be an end to Christianity in that part of China for a long time to come.

That our Government should insist on the punishment of the authors of the late massacre is reasonable, and this being done, they should take those measures which are in their power to prevent the recurrence of such horrors. The use of force is to be deprecated in the interests of the missions themselves.

Let the public of Hongkong assemble again and petition Government to prohibit their subjects from taking children to places where they are exposed to outrage and death. Let the missionary renounce for ever the protection of the gunboat and the possibility of embroiling this country in war, and then let him go forth trusting to the protection of Heaven to preach the gospel of peace. Yours faithfully, PAX. Hongkong, 10th August 1895.

The Argus, (Melbourne), 15 August 1895.

**THE MASSACRES IN CHINA.
CONSULS PROCEED TO KU-CHENG.
A FOREIGN ESCORT FORBIDDEN.**

LONDON, Aug. 14.—Mr. Robert W. Mansfield, the acting British Consul at Foo Chow, and the United

States Consul at that city, have started for Ku-Cheng, for the purpose of inquiring into the recent terrible massacre at the Church of England mission there.

It was intended that the British Consul should be escorted by a force of 200 Sikhs, but the Viceroy of Fuhkien refused to permit a foreign escort to accompany him, and the two consuls are therefore being escorted by 100 Chinese "braves."

**AFFAIRS IN CHINA.
HOPELESS CONFUSION.
SERIOUS RESULTS PROBABLE.**

LONDON, Aug. 14.—*The Times* this morning publishes an important telegram from its special correspondent at Tientsin.

He says that the Chinese Government is in a state of hopeless confusion, and that the ruling power at Peking is utterly incapable of taking any decisive action or exercising any effectual authority.

Serious results are, he considers, probable unless great precautions are taken by the powers.

The Sydney Morning Herald, 15 August 1895.

**THE KU-CHENG MASSACRE
MEETING OF CHINESE**

A public meeting of Chinese resident in Sydney was held last night in the Masonic Hall, Castlereagh-street, to consider the question of raising memorials to those who lost their lives in the recent massacre of missionaries at Ku-Cheng. There was a number of ladies and Europeans present, besides a large gathering of Chinese, and two rows of seats near the platform were occupied by the rescued members of the crew of the *Cattherthun*. There were present on the platform with Mr. Quong Tart, who presided, the Rev. George Soo-Hoo-Ten (C.E.), Rev Young-Wai (Presbyterian), Rev. David Shing (Wesleyan), Dr On Lee, Dr Tin Hung, and Messrs. Ping Song, Mar-Sing, James Wing, T Lee, May Sam, Coy Hang, and others. After a hymn had been sung, and a prayer offered by the Rev. David Shing, the chairman announced that a number of apologies for non-attendance had been received and then addressed those present. He said it was a meeting of the Chinese residents of Sydney, some of whom were Christians and some of whom were not, but all of whom had the privilege of living in a Christian community, and therefore deeply deplored the fearful tragedy which had taken place at Ku-Cheng. They recognized the high character of the missionaries, and their desire for the welfare of the Chinese, and to extend the blessings of the Christian religion to others. They must all admire their courage in going to a country strange to them. While they were conscious of the ignorance and superstition which prevailed in their own land, yet they did not wish their country to be thought worse than it deserved, and they felt sure most of the better class among the Chinese would most strongly disapprove and detest this terrible massacre. Mr. Tart then gave a brief resume of the character of the "vegetarians" and their habits. It had been, he said, a case of religious intolerance of a most violent kind, and unfortunately there always had been and even now in all parts of the world, and in every religion in the world, too much intolerance. Though it was not his wish to suggest that there had been any want of caution in the present instance, China was not like New South Wales, and great care ought to be taken before sending female missionaries there. They had no railways, few telegraphs, and traveling was slow, consequently aid in any crisis was difficult to obtain.

He felt sure that had the mandarins the power they would have suppressed the insurrection. Several others spoke, and the following resolutions were put and carried unanimously:

—“That the Chinese residents of Sydney desire to place on record their utter abhorrence of the massacre of Christians at Ku-Cheng.”

—“That letters of condolence be sent on behalf of the Chinese residents to the parents and other relatives of the victims of the atrocious outrage committed upon Christian missionaries at Ku-Cheng.”

—“That letters of sympathy be sent to the New South Wales Church Missionary Association and to the Church Missionary Society expressing the earnest hope of the principal Chinese residents of Sydney that the massacres of Christian missionaries at Ku-Cheng will in no way discourage that association or kindred societies from prosecuting their glorious work of planting the standard of the cross on every portion of Chinese soil.”

—“That a committee be appointed, with power to add to their number, to carry out the objects embraced

in the resolutions passed by this meeting of Chinese residents of Sydney, and make such arrangements as they may deem best in regard to memorials to those who were massacred at Ku-Cheng, to consist of the Revs. Soo-Hoo-ten [Anglican], J Wong-Wair [Presbyterian], David Shing {Methodist}, Dr. On Lee [Chinese doctor], and Messrs. Quong Tart, J. Ah Long, T Lee, Suu Johnson and Wong Choy [wealthy merchants].”

The Sydney Morning Herald, 15 August 1895.

Special cables

From the *Herald's* London Correspondents

THE MASSACRES IN CHINA

BRITISH AND AMERICAN CONSULS GOING TO KU-CHENG

LONDON, AUG 14.—The British and American Consuls at Foochow have started for Ku-Cheng, escorted by 100 Chinese braves. The Chinese Viceroy refused to permit a foreign escort to accompany the Consuls.

THE SITUATION IN CHINA

GRAVE ASPECT OF AFFAIRS

THE GOVERNMENT INCAPABLE

LONDON, Aug 14.—The *Times* special correspondent at Tientsin telegraphs that the Chinese Government is in a helpless state of confusion, and is incapable of taking decisive action with the view of carrying out its authority in an effective manner. The correspondent adds that serious results will probably ensue unless the Powers take precautions to prevent such a contingency.

The Brisbane Courier, (Queensland), 15 August 1895.

MEMORIAL SERVICE IN ST. JOHN'S.

A memorial service was held at St. John's Cathedral yesterday in memory of the missionaries recently martyred in China. The Rev. Canon Stone-Wigg conducted the service. Five hymns were sung...and the first portion of the burial service was read. The Rev. G. A. M. Pringle delivered an address. He referred to the individual members of the party whose deaths at the hands of the natives at Kucheng were recently chronicled. Dr. Stewart, who was massacred by the mob, had visited Australia in 1892, and his sermons roused up many for service in China. He had dwelt on the vastness of the missionary field, and the fact that was only one missionary for every quarter of a million of inhabitants. Mr. Pringle described the happy home of the Misses Saunders in Melbourne, and stated how they had felt it their duty to go out into the missionary field, and how Mrs. Saunders had wished and hoped to follow her daughters and engage in their work. He reviewed briefly the various branches of the Chinese mission work, and the manner in which it has progressed. He quoted from the letters sent to their friends by the deceased ladies as showing the spirit in which they were animated in their endeavour to spread the gospel of Jesus Christ, and, referring to the opposition that had been received and the strength which the devil had put forward to circumvent their efforts, said that it was one of the greatest testimonies to the power of Christianity that wherever the Christians penetrated they had enemies, just as the gospel told would be the case. Though the missionaries' deaths were to be lamented, because all death was horrible, yet the martyrdom that had been suffered was the noblest death that any man or woman could die. What better death could be wished than to die in the Lord's cause, carrying the message of peace and comfort to the heathen? The Dead March was played at the conclusion of the address.

The New York Times, 15 August 1895.

ON THE WAY TO KU-CHENG.

Extent of Authority Accorded to American Commissioners.

MINSTER DENBY'S INSTRUCTIONS.

Report on the Outrages Not to be Binding on the Government Nor to Interfere With Negotiations.

WASHINGTON, Aug. 14.—A cable dispatch received at the State Department to-day from J. Courtney Hixson, United States Consul at Foo-Choo, reports the departure from that place of the mixed British and American commission to investigate the Ku-Cheng massacre. Mr. Hixson is a member of the commission, and is accompanied by Ensign Waldo Evans of the Detroit as the other American representative.

The recognition of the joint commission as an official body whose conclusions shall be binding has not been accorded by the United States. Such authority could not be given by Minister Denby, but by the Secretary of State or the President only. It said at the State Department that Mr. Denby has the entire matter in charge and has made all arrangements respecting the commission, without explicit directions from Acting Secretary Adee.

As to how far the Commissioners will act conjointly, the State Department has no knowledge. It will leave to the discretion of the American representatives whether they will join with the British officials in making the same report to both Governments. As the conclusions reached and the recommendations made by the commission will not be binding on this Government, it is not a matter of concern whether the Commissioners agree or not.

Whatever they report, whether jointly or separately, will not interfere with negotiations between Great Britain and the United States as to what course shall be pursued, if both Nations think it desirable to make a joint protest or demand. As matters stand at present, the Washington Government is free to do as it pleases; to proceed independently in relation to its overtures to the Chinese Government, or to act in concert with Great Britain in the premises.

Consul Reed, at Tien-Tsin, cabled to the State Department to-day that there was cholera at Tien-Tsin and Chee-Foo. This information may have a bearing on the Chinese trouble because the United States flagship has gone to Chee-Foo in order that Admiral Carpenter may be in close telephone communication with Minister Denby. The Navy Department is exceedingly careful about allowing any naval vessel to remain at an unhealthy port, and the Baltimore and the gunboat Machias, which is also at Chee-Foo, may be compelled to go elsewhere.

Omaha Daily Bee, (Nebraska), 15 August 1895.

OFFICIAL NEWS SLOW IN COMING.

State Department Has Heard Nothing of the Ku-Cheng Commission.

WASHINGTON, Aug. 14.—No confirmation has been received as yet at the State Department of the appointment of a commission at Foo-Chow to visit the scene of the recent massacre at Ku-Cheng, though Minister Denby has advised the department that the appointment of such a commission was under consideration and it was known that it would be composed of Americans and Englishmen. The present reports on the subject are therefore accepted as accurate, and earlier than official advices. Surprise is expressed that the Chinese government refused to allow an armed escort of foreigners, as such an escort would not have been permitted in either Great Britain or the United States and would have indicated that China felt unable to protect the foreigners who are on a diplomatic mission, and also that China is unable to punish the offenders in the recent riots.

A cable was received at the Navy department today announcing the arrival of Admiral Carpenter at Chee-Foo, with the flagship Baltimore. He has not been able to communicate with Minister Denby but it is expected he will do so during the day. Acting Secretary McAdee (sic) said that it was expected that an officer of the navy would be a member of the Ku-Cheng commission, if the civil authorities so requested.

Consul-General Sheridan T. Reed at Tien-Tsin cabled the state department today that cholera had broken out at Tien-Tsin and Chee-Foo.

The Hamilton News-Press, (Marion County, Alabama), 15 August 1895.

An official telegram received at London, Eng. states that imperative orders have been issued from Peking to the viceroy of Fukien directing him to instantly dispatch troops to Kuchengen to protect the remaining missionary buildings. He was also instructed to inquire into the origin of the outrages there and arrest the guilty persons as quickly as possible. The viceroy obeyed the order as soon as it was received and sent 1500 troops to Kuchengen at once.

1895, August 16.

***United Kingdom. House of Commons, Hansard, 16 August 1895.
(Vol 36 cc 157-158).***

Mr. Carson. I beg to ask the Under Secretary of State for Foreign Affairs, whether it is intended to demand from the Chinese Government compensation for the family of the Rev. Mr. Stewart, murdered in the recent massacre in China?

Mr. Curzon. In the opinion of her Majesty's Government it would not be advisable to raise the question of money compensation for the families of the murdered persons until after the punishment of the individuals implicated in, or responsible for, the recent massacre, which they regard as an object of primary importance.

Great Britain, Public Record Office: FO 228/1194. O'Connor Peking to Mansfield Foochow.

Cypher Despatched Peking, 12.15 p.m. Aug 16, 1895.

It is most important to assure yourself that the persons arrested and executed are the real culprits. American Minister agrees. Inform U.S. Consul. O'Connor.

FRUS. State Department, Washington, August 16, 1895. Mr. Adee to Mr. Yang Yu.

My Dear Sir: You are doubtless aware of the recently reported occurrence at Kutien, in the province of Fuhkien, where a number of British subjects were killed by a mob and an American woman wounded, the attack being accompanied by destruction of property belonging to the respective residents.

In view of this and of the intention of the British Government to send certain officials to the scene of the massacre to investigate the facts connected therewith, and upon the intimation that the concurrence of the United States in such ascertainment of the truth of the case as an interested party would be appropriate and acceptable, this Government, having due regard to the interests of its citizens lawfully pursuing their accustomed avocations in China under the sanction of treaty and usage, has instructed the United States minister, Mr. Denby, to appoint the United States consul at Foochow and an officer of one of the United States ships on the Asiatic station as concurrently members of the investigating commission.

It is not doubted that Mr. Denby, under his standing instructions and in view of recent precedent, has made proper demand upon the Chinese Government for adequate protection of our law-abiding citizens there and elsewhere in the Empire and for the due punishment of all concerned in the occurrence at Kutien; and it is not doubted that the response of your Government will be found prompt and efficacious and will include the punishment of any high provincial officials to whose apathy or delinquency the occurrence of these deplorable outbreaks may be largely attributable.

I have the pleasure to communicate the foregoing to you in this unofficial way, and under due reserve, for your information.

Very truly, yours. Alvey A. Adee, Acting Secretary.

***Hixson Report, Consulate of the United States. Foochow, August 16, 1895.
Telegram. Consul Hixson.***

2.45 p.m. Arrived Kutien safely. Party received with great ostentation. Some important arrests made. People quiet but greatly frightened. Hixson.

The Times, (London) 16 August 1895.

**PARLIAMENT,
HOUSE OF LORDS.
THURSDAY, AUG. 15.**

Their lordships met to-day at 2 o'clock when the Queen's Speech was read by Royal Commission.⁴ ... The LORD CHANCELLOR then read the Queen's Speech, "in her Majesty's own words," as follows":—

My Lords and Gentlemen, ...

I deeply regret to say that most atrocious outrages upon a body of English missionaries have been reported from the province of Fukien, in China. In reply to earnest representations addressed to the Chinese Government by my directions, active measures, which I trust will prove effective, are being taken for the punishment of the murderers and of all persons who are in any degree responsible for these crimes. ...

The Times, (London) 16 August 1895.

EDITORIAL

As was generally foreseen and foretold, foreign affairs occupied the chief place in the Speech from the Throne. Two of the subjects to which the Speech referred attracted special attention from the speakers in both Houses in yesterday's debates. They were the late massacre in China and the Armenian question...

Lord Salisbury's statement as to China, while not deficient in vigour, was marked a measure of reserve befitting his position. At present, he said, the official information in possession of the Government is meagre. The Chinese Government profess to share the sentiments of deep indignation which the massacre has caused in this country, and have undertaken to bring the guilty to speedy and condign punishment. That punishment, as the PRIME MINISTER went on to observe, must fall upon those whose connivance or negligence made the outrages possible, as well as upon the actual criminals. LORD SALISBURY affirms that so far there is no reason to doubt the sincere desire of the Chinese Government to bring the assassins to justice, but that, if any indications of a different disposition on their part should hereafter arise, the duty of himself and his colleagues may alter. Perhaps the construction which LORD SALISBURY is inclined to place upon the attitude of the Chinese authorities is over-generous. The country certainly will expect him to keep the EMPEROR and his Minister strictly to their word, and to satisfy it that not only have there been executions, but that the right persons have been punished. LORD ROSEBERRY, who joined with the PREMIER in deploring the massacres, asked whether the missionaries had returned to their posts against the warning of the Minister and Consuls, and SIR CHARLES DILKE, in the other House, hinted that the missionary bodies might induce their emissaries to avoid conduct which tends to inflame native animosity. But these points, important as they are in themselves, have no bearing upon the present duty of Ministers. The missionaries, as LORD SALISBURY said, were British subjects acting in accordance with their treaty rights. That fact alone makes it imperative that the amplest reparation should be exacted for the wrongs done to them.

The Sydney Morning Herald, 16 August 1895.

The Argus, (Melbourne), 16 August 1895.

**THE MASSACRES IN CHINA.
THE CHURCH MISSIONARY ASSOCIATION.**

A largely-attended meeting of the general committee of the New South Wales Church Missionary Association, in connection with the Church Missionary Society, under the auspices of which the martyred missionaries went to China, was held in the Chapter-house yesterday afternoon...

The business of the meeting principally had reference to the recent massacres of missionaries belonging to the society at Ku-Cheng. A large number of letters expressing sympathy with the association in the loss it had sustained were received.

It was unanimously resolved that the heartfelt thanks of the committee should be conveyed to the various

4 In accordance with British parliamentary practice, the Queen's Speech is given or read in the House of Lords, to which the Speaker and members of the House of Commons are summoned to attend. Queen Victoria did not give the speech in person on this occasion.

Churches and religious societies which had so kindly expressed their sympathy with the association in the troubles which had fallen upon it in China, and the lay secretary was requested to communicate the resolution accordingly.

A sub-committee, consisting of the executive committee (the Dean, Rev. W. Martin, Mr. C. R. Walsh, and Mr. J. Kent), together with other members of the general committee, was appointed to consider the best method for perpetuating the memory of the martyrs.

It was then resolved that, towards obtaining this end, a fund should be opened at once, and that contributions might be forwarded to the hon. treasurer, Mr. J. Kent, of the Strand, or to the clerical or lay secretaries.

There was a general consensus of opinion that there should be a memorial, and it was felt that the best shape that such a memorial could assume would be the extension of the work of the association, with special consideration to the needs of China.

A number of suggestions were made, but it was thought advisable to await the report of the sub-committee before arriving at any decisions.

The sub-committee will meet at an early date to carry out the functions entrusted to it, and to give the movement a more definite shape.

The clerical and lay secretaries, (Rev. W. Martin and Mr. C. R. Walsh) announced that since the receipt of the news of the massacre several offers of service had been received.

After the transaction of other business in connection with the association, the meeting adjourned.

CHINESE MISSIONS.

TO THE EDITOR OF THE HERALD.

Sir,—The recent lamentable massacre of a portion of our missionary band in China must tend to bring the whole question of the employment of women in foreign missionary work into prominence with all thoughtful men of humanitarian views. Divested of the species and halo and semi-romance which naturally attach themselves to a sphere of labour in far-off fields, and which consequently must exercise a material influence upon young and inexperienced girls who proffer their services, the expediency of utilizing frail, worldly ignorant girls in a labour so fraught with danger and difficulty becomes seriously open to question. In doubting the advisability of employing such means for propagating the Gospel one need expect to incur adverse criticism, together with the displeasure of those whom a well-intentioned, though misdirected, zeal blinds to the gravity of the case.

In the early days of missionary enterprise the mere suggestion of deliberately sending weak young women into certain danger and possible death would have been utterly scouted. Would William Carey⁵, tough filled with Gospel zeal, have for a moment entertained a thought of such procedure? Certainly not. And, judged by recent deplorable results, the innovation is undesirable, to say the very least.

Calm, dispassionate consideration of this important matter forcefully leads up to the question whether, in our desire for Christianising the Chinese, we are not enacting that portion of our Saviour's words concerning the "mote and the beam." Are we, as a nation or people, living in such fullness of pure, unsullied Gospel light as to fit us for becoming a reliable beacon-light to the wayward wanderers of Chinese heathendom? Have all avenues for the profitable employment of Christian missionaries in this our own land been closed up? Have national or individual vices ceased to exist amongst us, so that, through enforced idleness at home, our missionaries are compelled to seek "fields and pastures fresh?" Are there no worshippers of Confucius, Mathomet, Brahma, and other gods in our midst, the conversion of whom might effectually test the mettle and capabilities of those desirous of entering upon Christian work? Has every gambling den been closed, and the inscription "Ichabod" been placed upon the portals of all breweries and drinking shops? Are our Sydney streets no longer infested with gangs of foul-mouthed creatures, male and female, whose morality is even lower than that of the Chinese? Have cowardly garrotters, "pushes," fan-tan halls, and infidel lecturers no longer a place with us? Are there no poor and afflicted to aid, and those in prison to visit?

Clearly, whilst our national life is redundant with every evil which imagination can conjure up, there exists a wide and profitable field in our midst for the employment of at least every female whom God may

5 William Carey, a Baptist layman and cobbler by trade, is regarded as the 'father' of the British missionary movement that took shape towards the end of the 18th century. There are innumerable books about him. For a quick introduction see [http://en.wikipedia.org/wiki/William_Carey_\(missionary\)](http://en.wikipedia.org/wiki/William_Carey_(missionary))

call to the work. Unless sheer egotism woefully blind us to our own shortcomings, when weighed in the balance of God's requirements, surely a united effort on our part should be concentrated towards purifying this our own land, and removing all that is displeasing to God before we venture to point the way for others. Charity beginneth at home. So should Christianity, and, for our noble women, there is no place like home. Here, encompassed with golden opportunities for spreading the Gospel tidings, she has an ample field for labour, and under conditions far more favourable than those obtaining in far-off China. If youthful exuberance or excessive zeal impels some of the young men of this land to seek a distant, and hence more enchanting, sphere of missionary effort, let us discountenance female sacrifice in such a sterile field, whilst the harvest around us is plenteous but the labourers are few. I am, etc., W. T. Adams.

TO THE EDITOR OF THE HERALD.

Sir,—I read with much pleasure your excellent leader in this morning's *Herald* re the massacre of missionaries at Ku-Cheng. You have expressed just and Christian views on this lamentable event. In engaging in missionary work, and to whatever field he may be appointed, the missionary must count the cost and be prepared to endure all the hardship and risks involved, and not be deterred from facing peril either from the heathen or climate influences. At the same time, while fully trusting in the Divine protection, he must exercise wise precautions to avoid unnecessary risk. The Master's instructions must be borne in mind, and the wisdom of the serpent be combined with the harmlessness of the dove when danger is apparent. The directors of the L.M.S. have counselled their agents in China and Madagascar to exercise all caution against peril that may be threatened during the present disturbed state of those countries. No doubt the missionaries in each of these lands see that a very prejudicial effect would result by withdrawing from their work, and people in these trying and hazardous times, when their presence and advice are needed to sustain and help their converts. Self-preservation will never form a paramount consideration of a faithful missionary leader under such circumstances. In engaging in the work of evangelizing the heathen, he knows that he places his life in his hands, and, like the Apostle Paul, must not "count his life dear unto himself, so that he may finish his course with joy, and the ministry he has received to testify the gospel of the grace of God."

It is gratifying to find, even among our native evangelists, this faithful spirit of Christian heroism which animates more enlightened Christians. When we in the Loyalty Islands⁶ inaugurated missionary work in New Guinea, and asked for two volunteers for the initiatory movement, we put very plainly and explicitly before the teachers all the perils, privations, and hardships which might be expected. Yet, instead of two only, 20 volunteered for the service. Six were selected; among them was a teacher named Tepezo. While the vessel which bore them to Torres Straits was an anchor, a white man on board tried to deter them from the venture by enumerating the dangers they would encounter. "Stop," said Tepezo, "are there men there?" "Oh, yes," was the reply, "plenty of men—savage men, too." "That is enough," replied Tepezo, "if there are men, they have souls, and it is for their salvation we have come; and will not turn back from fear of the other things you speak of."

When other teachers were needed from the Loyalty Islands, one of mine, a fine, intelligent fellow, offered himself. I was loath to part with him, as he was of essential use to me as a pundit in my work there of translating the New Testament. I said to him, "you are doing good work here among your own people; why leave these for New Guinea, and take your wife and children among savages and cannibals!" He quickly replied, "Mist, what were we before you and the Samoan and Raratongan teachers came? Savages and cannibals! And if you had kept away on that account, we should have been savages and cannibals still."

Neither our native teachers nor the young missionaries who enter into the work in heathen lands are ignorant of the perils and privations they will have to face; but it is a matter of grateful recognition, and not for censure, that noble Christian heroism and devotedness predominate over the natural instincts of self-preservation, and men and women are ready to lay down their lives, if necessary, for the sake of Christ and humanity.

The trite saying that "the blood of the martyrs is the seed of the Church," has been verified in many instances, of which the Pacific Islands and New Guinea bear full witness. Tonga and Fiji are now Christianised; and Erromanga, stained with the blood of Williams and Harris, and of the brothers Gordon, and Mrs. G. Gordon, is now Christian, while other islands of the New Hebrides are only fringed with Christian

6 Part of the French Pacific territory of New Caledonia.

influences. The appalling catastrophe of China should not discourage or weaken future efforts. I am, etc.,
August 14. Samuel Ella.

Bay of Plenty Times, (New Zealand), 16 August 1895.

CABLE NEWS
HOME AND FOREIGN

THE MASSACRES IN CHINA

LONDON, August 14.—England and America will form a joint commission to inquire into the Kucheng massacre.

The Times special at Tientsin says that the Chinese Government is helping owing to the confusion which reigns all over the Empire.

The officials are incapable of decisive action or exercising effective authority. Serious results will probably eventuate unless the Powers take precautions.

SHANGHAI, August 14.—The British and American consuls at Foochow have started for Kucheng escorted by a hundred braves. The Viceroy refused to allow foreign troops.

1895, August 17.

FRUS, Legation of the United States. Peking, August 17, 1895. (Received Washington Sept. 26), No 2312, Denby to Olney.

SIR: The British minister and I have telegraphed to our respective consuls at Kutien as follows:
It is most important that the persons arrested and executed are the real culprits.
I have, etc., Charles Denby.

Hixson Report, Consulate of the United States. Foochow, August 17, 1895. Telegram. Vice- Consul Churchill to Consul-General Jernigan, Shanghai.

11.45 a.m. Jernigan, Shanghai. Consul wires arrival Kutien some important arrests people quiet.
Churchill.

The Times, (London) 17 August 1895.

HOUSE OF COMMONS.

FRIDAY, AUG. 16.

THE MASSACRE IN CHINA.

Mr. CARSON (Dublin University) asked the Under-Secretary of State for Foreign Affairs whether it was intended to demand from the Chinese Government compensation for the family of the Rev. Mr. Stewart, murdered in the recent massacre in China.

Mr. CURZON (Lancashire, Southport).—In the opinion of her Majesty's Government it would not be advisable to raise the question of money compensation for the families of the murdered persons until after the punishment of the individuals implicated in or responsible for the recent massacres, which they regard as an object of primary importance.

North China News, (Shanghai), 17 August 1895, p 306.

FOREIGN OFFICE COMFORT.

WHAT a comfort it must have been to the friends and relations of the missionaries driven out of Szechuan, of those brutally murdered at Kucheng, and of those who are scattered over China at the mercy of mobs and mandarins, to read in the words put into the Queen's mouth by Lord Salisbury on Thursday, that "the Chinese are taking active measures which, it is hoped, will prove effective in procuring the punishment of the murderers and all others responsible." Some of us were sanguine enough to think that the news of our indignation meetings in China, the telegrams sent home to the Foreign Office and the Press, the energy of the Missionary Societies at home, would induce the British Government to take active measures, such measures as would prevent more anti-Christian riots for another quarter of a century. Not a bit of it! The Chinese Minister, our old Taotai Kong, and Sir Halliday Macartney have had a long interview with Lord Salisbury, and have assured him that "the Chinese are taking active measures," and the noble Marquis is so well satisfied that he puts it into the Queen's Speech. They did not tell him, we may well presume, that these active measures include putting two of the incriminated officials at Chengtu on the Commission of Enquiry, and promoting the Chief of Police, who was the author of the placard declaring that he had proof that foreigners kidnapped children, to a Taotaiship. Nor did they tell him that the Viceroy at Foochow does not dare to arrest the leaders of the so-called Vegetarians, and that no one in China [i.e., foreigners] expects any result from the visit of Consul Mansfield to Kucheng with a Chinese escort. It is quite enough for the Foreign Office that the Emperor has issued an Edict, and the provincial authorities' concerned are "taking" active measures," and with this we must be contented. We ought to have remembered that a British military force is only employed when a Legation thinks itself in danger, or a Consul is murdered. Chinese promises are enough when it is only eight English ladies and a missionary who have been massacred, and two children done to death.

But now let us appeal from the Marquis of Salisbury, Secretary of State for Foreign Affairs, to the

Marquis of Salisbury when he was in a position of greater freedom and less responsibility. On March the 24th; 1871, there was a debate in the House of Lords on the **Tientsin Massacre**, Earl Carnarvon arguing that, the Government of the day was not sufficiently active in the protection of foreigners in China. Earl Granville, Foreign Secretary, made the usual Foreign Office speech, deprecating a resumption of the gunboat policy and declaring that "their lordships might count on Her Majesty's Government doing all that was in their power to obtain becoming conditions at the hands of the Chinese Government." The Marquis of Salisbury replied we would now assume the noble Marquis that the conclusion of his speech is as true now as it was in 1871. He said: — 'It would be eminently satisfactory if European Powers could induct the central authority in China to keep its people in order at the several ports ; *but in the meantime, while the ideal policy was being carried out, horrible catastrophes might recur again and again.....* 'The Government of China had not the power, if it had the will, to prevent the feeling against the foreigner culminating in outrage; and the only way of preventing such outrage was by inspiring fear in the very place where it occurred. It was right that missionary difficulties and all disputes not involving danger to life should be settled with the Central Government; but the desire to fix responsibility upon the Chinese authorities should not hinder us from giving by our own acts the utmost possible protection to those European inhabitants who might otherwise be horribly slaughtered before the Chinese Government had awakened to a sense of its duty."

North China News, (Shanghai), 17 August 1895, p 306.

THE KUCHENG MASSACRE.

NOTHING that we could write could surpass in simple pathos, the following extract from a private letter from the wife of a merchant at Foochow, which; has been kindly placed at our disposal :—

"The massacre at Kucheng has been the most ghastly thing that has ever happened in China, I should say; I only knew one of the girls that *was killed, that was Miss Elsie Marshall, a very pretty fair English girl, with curly golden-brown hair, who was the daughter of a vicar at Blackheath. She fought very hard with the Chinese for her life, poor soul, and was terribly cut about, her head almost severed from her body, and her hands cut in a dreadful manner. She was only about 23, and had been out here about two years, I fancy.

" The Stewart baby of 13 months old died on the 10th, and was buried on the 11th; The poor child had one eye quite knocked out; and would have been killed right out, only the Irish nurse, Lena Yellop, lay right across her to protect her; and she was killed. The Stewarts were awfully nice people.

The little Stewart girl of 12 or 13 [Kathleen] had her knee so badly cut; that if she recovers she will be a cripple all her life, and one of the little boys was thrashed by the Chinese, and is now in such a nervous state that he can't bear the sight of a Chinaman at all. Miss Codrington, though she was very badly wounded, is recovering, but will be very much disfigured. Can you imagine the feelings of the one man left, Mr. Phillips, who had to put all the dead bodies in their coffins, dress the wounded, and for along time he couldn't get a single Chinaman to help him, but at last the mandarin insisted on their helping, and then he got Dr. Gregory to help after."

Perhaps the eloquence of these dumb mouths will at last move the British Foreign Office?

The Examiner, (Launceston)), Saturday, 17 August 1895.

OUR MELBOURNE LETTER.

[FROM OUR OWN CORRESPONDENT.]

The record of the week has been one of disaster, the report of one calamity fast following on the heels of another until the case seemed to be fitted by the exclamation of Macbeth, "On horror's head, horrors accumulate" Overshadowing all other the Chinese massacres have been the subject of harrowing interest. You know the whole details of the case, and without doubt public sympathy and general Indignation have been naturally aroused not less strongly in Tasmania than elsewhere. But with us, to the general have been added the special causes for sorrowful regrets, because two of the victims were of our own, while others of them were well known to us. Miss Nellie and Miss "Topsy" Saunders were natives of Brighton, and Miss Mary Gordon was trained for the work which has ended in her martyrdom by the Rev. H. B. McCartney of St. Mary's, Caulfield. They were, therefore, personally known to hundreds within the immediate neighbourhood of their own residence, and so hot is the anger expressed at " the deep damnation

of their taking off," that if a call were authoritatively made a strong body of missionaries military could be enrolled in a day to undertake the converting and Christianising of those Chinese miscreants through the persuasive powers of machine-guns and bare bayonets.

The one relieving circumstance in connection with the tragic event is the manner in which it has been accepted by Mrs. Saunders, the mother of the murdered ladies. It was expected that she would be prostrated with grief, but she has regarded the loss of her daughters in a spirit of the most exalted religious enthusiasm. She considers that they have been privileged to die for the faith, and declares that if she had a dozen other daughters she would ask no happier end for them. Upon the condolences of certain friends who called upon her she broke in with triumphant "Hallelujahs," and when another group called on her she met them with the greeting, "So you have come to rejoice with me in my great happiness that my dear girls have been thought worthy to die for Christ."

A memorial service was held in St. Paul's Pro Cathedral on Friday evening, when the building was filled to overflowing. The Bishop preached, and warmly defended the policy of sending such missionaries to the heathen. The same evening Canon Potter preached to similar effect in All Saints', St. Kilda, and on Sunday the lamentable event was the general subject of pulpit discourses, mostly couched in like strain. But not a few have endorsed the Rev. Chas. Strong's decided condemnation of the course as one by which valuable lives have been needlessly sacrificed, and I am sure that if the laity were polled the vote would go overwhelmingly against the mission authorities. Proselytising among a people like the Chinese, who regard their own far older system of morality as so much superior to Christianity, and who hold both the mission agents and their creed in such contemptuous detestation, is very different from work among savage races less fanatically wedded to their own forms of worship. Bitter hostility must therefore be expected from those who look upon the missionaries as impious poachers on their own sacred preserves, and Christianity makes no demand that the brunt of this hostility shall be borne by helpless young girls. Those, therefore, who court the danger cannot escape responsibility when the catastrophe happens, and while the fiendishness of the recent outrage stamps it as an abnormal atrocity, on general grounds one cannot help recalling the Rev. "Sydney Smith's remark about Indian missions:—"The missionaries complain of intolerance. A weasel might as well complain of intolerance when he is throttled for sucking eggs."

The Bulletin, (Sydney), Saturday, 17 August 1895.

EDITORIAL

The Ku-Chen Massacre

The periodical tale of missionary massacres arrives from China. In that country the missionary slaughter season comes much as the drought year does in Australia; it has no fixed date; there may be a long or short interval between the times of its recurrence, and its severity and duration and the area affected are all uncertain—but sooner or later its coming may be relied upon. Just now China is more disorganized than usual, and a faction known as the "Vegetarians" has been raging more bitterly than it generally does, and the latest missionary slaughter—as far as the daily paper accounts are to be relied upon—has been even more gruesome than it is at ordinary times.

Many of the victims are women—some of them Australian women, for the fanatics of this country have lately been seized with a craze for the conversion of the Chinaman; and, therefore, the take of outrage and horror is of much local interest. So far, it is only missionary side of the story that has been heard, and probably things will remain that way; the Chinese story, if there is such a thing, is never listened to. A discordant howl for vengeance has gone up in all directions, and in reply to the demands made for blood and retaliation the Mongolian authorities have promised the fullest satisfaction. Satisfaction, in such cases, mostly consists in the arrest of a number of the poorest and least influential inhabitants, who are tortured, probably along with their wives and children, until some acknowledgment of their guilt is obtained, and then executed by various shuddery processes.

The real criminals, as a rule, represent secret societies which the local mandarins dare not provoke, so when the representatives of European alleged Christianity demand justice, well knowing what manner of justice is to be expected and leave the details of it to the Chinese official intellect, there is very little to choose between them and the "Vegetarian" mob. The pious element of this country is hereby invited to seriously ponder this aspect of the case.

The periodical missionary slaughter is a subject which is generally regarded from one side only. Yet it is a question which has many sides and many aspects. The missionary is forced upon the Chinaman by brute force and insolent aggression. Because the Mongol is much more ignorant than the Western, therefore his religion is much more real—to himself; education breeds religious indifference, whereas ignorance and pious fervor go together. To him there comes an aggressive, black coated person to tell him that he is a fool and a mere heathen—that his religion is blank superstition—that his ancestors, whom he regards with a reverence wholly incomprehensible to the European, are probably in a new and awful variety of hell, and many other things. The missionary, because he is backed up by foreign ambassadors and foreign ironclads and foreign bayonets, is a symbol of conquest. If he is insulted or injured his country demands “satisfaction” which means butchery and torture, practically on his own unsupported version of the case; therefore, he is not only an insult to the Chinaman’s faith but an insult to his sense of justice and his national feeling—if he has such things. The Englishman, or Scotsman, or Irishman, in the days when he believed sufficiently in his own creed to take any serious interest in it, would have probably been almost as murderous, if somewhat less brutal, under similar provocation. The history of the British Isles is dotted over with stories of religious wars and disturbances and persecutions and tortures, some of which compare not at all unfavorably with the recent doings in China. And it is a dead certainty that the Englishman, or Scotsman, or Irishman of today would rise in revolt against foreign missionaries who were forced upon him in the same fashion that he forces himself on the Mongolian. This is not intended to excuse the Chinaman, for that unspeakable heathen, in some of his aspects, is past all excuse: it is only meant to show that there is more than one side to this case, as there is to every other.

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Australia, of recent years, has taken the Chinese missionary craze badly. Many enthusiastic young people, mostly female, have gone to almost certain death in some shape or other—probably a death of violence, torture and outrage—in the interior of that almost unknown land, and have been whooped on in their fatuous career by stout and comfortable pastors who have themselves carefully remained at home. *The Bulletin’s* opinion of these pastors would be best expressed in tar and feathers; the conduct of the men who will cheerfully shed the blood of some foolish and misguided girl in a cause for which they will not adventure their own, can be better described in that way than in any other. And the cause itself is so pitifully, miserably, unspeakably hopeless. Europe and America and Australia are about as little Christian as Asia. The Gospel has been preached to the white races for nineteen centuries, and almost the only result is a contemptuous indifference. There was some semblance of real belief in the ignorant Middle Ages, and the Church was then a great and unsavory reality; now it is little more than a shadow. If the white races today believed in their own creed the whole fabric of their civilization would drop to pieces, for it is all built on greed and commercialism and strife and injustice and miscellaneous iniquity. And since the Church, after many centuries of opportunity, has failed to convert a respectable fraction of its own professed believers—since it has even failed to convert itself—it has exceedingly little hope of making an impression on the stupendous dead weight of Asiatic heathendom. It knows this fact well—it cannot but know it—and therefore its action in sending out helpless girls to be outraged and slaughtered by the unspeakable leper to no possible purpose, is all the more reprehensible. The man whose sister or daughter insists upon going on such an errand, if no possible form of dissuasion will prevail, is morally justified in shooting her to save her from the far worse fate which, sooner or later, will almost certainly befall her.

The whole scheme of missionary enterprise is based on that curious kink in human nature which makes the most distant field look the greenest, and the Chinese apostle, and the Paraguayan emigrant, and Soudan Contingent, and the differ who wanders to drought-stricken Coolgardie,⁷ are all cranks of the same order. Asia and Africa are dotted over with mission stations, and thousands of pounds are spent annually in offering to the Moslem and the Buddhist and the Brahmin and the Confucian those dogmas in which their own professors are steadily losing faith—and the really authentic converts could probably be counted on the fingers of one hand. And meanwhile the ugly, prosaic, dingy, unromantic heathenism of Little Bourke-street and the Sydney “Rocks” and countless similar places, not to speak of the equally hopeless heathenism of torah and Darling Point passes unnoticed. In the desire to convert the man afar off who has a religion already and perhaps almost as efficient as that which is offered in its stead very little account is taken of the person

7 A town on the Western Australian goldfields.

near at hand who has no real religion at all. The sensational adult fanatic who desires to go to a strange, weird land of images and old traditions, and preach to a picturesque race with pig-tails, is after all, only an etherealised variety of the sensational small boy who reads penny dreadfuls and wants to go wildly forth and scalp the alleged Indian in Arizona. The people who subscribe vast sums for the conversion of the picturesque person with the pig-tail, and yet leave the hungry, sordid, dingy ruffianism of their cities practically unnoticed, represent the same order of mind at second-hand. The English-speaking races send out more missionaries than all the rest of the world put together, for the same reason that they explore more strange countries, and kill more Indians, and climb more tall mountains, and shoot more bears, and go to more prize fights, and are more anxious to find the North Pole than most other people. IN other words, they do it because they are a roving, restless, unsatisfied race with the love of adventure and loot in their souls, and some of them take the Scripture along with them by accident.

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This same spirit of missionary enterprise has been a curse to many lands, but to few, of late years, more than to China. The teacher who goes to the back blocks of that feebly governed land takes her life—for they seem to be mostly females nowadays—in her hand, and frequently loses it. Then the unspeakable mandarin, being ordered to do justice to the murderers, with whom he is generally in sympathy, indulges in wholesale butchery among the more friendless of the inhabitants, or among his personal enemies, with all manner of miscellaneous horrors thrown in. The converts are very scarce, and the butchery is generally very plentiful. Therefore, every Australian girl fanatic who wants to go on the Chinese mission, would do well to remember that she not only risks her own life but may be indirectly the cause of torture and death and unimaginable horrors to dozens of innocent inhabitants who will have cause to curse her memory, and that the missionary in China is remembered chiefly by the blood of the wrong person that is shed to avenge her death. Presumably every individual has a right to suicide as he or she may think proper, but the right to buy a gaudy martyrdom at the expense of others, even indirectly, is more than questionable.

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The recent massacre will probably assist rather than discourage the Chinese missionary movement. There is an element of pathetic romance in the story, which appeals strongly to a certain class of kind. Few people could read without genuine sympathy the tale told in the Australian daily press of the two sisters from Melbourne who were killed in that upheaval, and of their mother who looked with tearless eyes through her spectacles and refused to grieve over their “glorious death” as martyrs—adding that if she had more daughters she would gladly give them to the Cause. And, meanwhile, as likely as not, some yellow mother on the river Min looks out as steadily through her horn spectacles and refuses to weep for her sons who were executed for their share, or alleged share, in the massacre, because they also died in the good cause of religion. The good cause of religion covers a multitude of sins; and the relatives of those who died in trying to spread one set of incomprehensible dogmas, and the relatives of those who were executed for defending, in a crude and primitive fashion, another set equally incomprehensible, probably feel the same uplifting of soul. Also, each crowd regards the other as benighted heathens with the same pitying self-complacency, and the same stolid confidence, born of their own ignorance, in the ignorance of the other lot. All religions rest, more or less, upon ignorance; by the time one gets to know anything worth speaking of he has begun to realise how little he really does know, and then he hasn’t sufficient faith left in his own dogmas to obtrude them upon anybody. Therefore, there is about as much chance of the Confucian converting the Christian in the end as of being converted himself; the former, being the more ignorant of the two, is at least a great deal more certain of his Confucianism than the latter is of his Christianity. And there is very little chance of any nation being converted from one creed to another by modern methods; most, if not all of the nations which have been converted owe their conversion either partially or wholly to brute force, and there is even one reliable instance to the contrary *the Bulletin* fails at the present moment to recollect it. Therefore, the Chinese side of the case for even so bad as this has a Chinese side which deserves a fair hearing, may be summed up in three sentences” (1) The sending of missionaries to the “heathen” is a supercilious result, inasmuch as no really knows for certain which creed is more heathen than the other; (2) the sending of missionaries to teach a creed which its own professors obviously don’t believe is an anomaly; and (3) The Chinaman is more or less human, like the balance of humanity, and when a superior foreign person, who tells him that his dogmas are mere folly and superstition is thrust on him by military force he resents it—just like the Englishman would

under the same conditions, But, being a barbarous medieval sort of person, he resents it more brutally than the Englishman would do.

The Queenslander, (Brisbane), 17 August 1895.

**The Massacres in China.
FIVE MISSION LADIES SAFE.
CAREFULLY PLANNED MASSACRE.
COMPLICITY OF THE MANDARINS.
PERSECUTION OF NATIVE CHRISTIANS.
BRITISH GUNBOAT FOR FOOCHOW.**

(BY CABLE MESSAGE.)

LONDON, August 6,—Information is to hand that the ladies connected with the Zenana Mission at Kucheng are safe at Foochow.

It appears that the massacre at Kucheng was carefully planned, and was executed in most diabolical manner whilst the victims were asleep.

The ladies who were murdered had only returned from Foochow at the conclusion of the war with Japan, when the Vegetarians appeared to be quiet.

The American Mission at Fung Fuh has been burned, and other mission stations between Kucheng and Foochow are menaced.

The British Minister at Peking has demanded redress from the Chinese Government, and insists that the safety of British subjects in China shall be secured.

LONDON, August 7.—It is announced that, yielding to a peremptory demand made by Lord Salisbury, the Chinese Government have agreed to supply an escort to enable the British consul at Foochow to proceed to Kucheng to make an inquiry into the massacres there. The Emperor has also issued a decree ordering the execution of the offenders, and has further ordered that the missionaries shall be strictly protected.

LATER

Later information from China states that the Chinese soldiers who were sent to protect the mission station at Kucheng broke into the place and plundered it.

LONDON, August 8.—News received from China states that the United States Consul at Foochow has obtained evidence that the mandarins at Kucheng were aware that an attack on the missionaries was intended some days before the massacre took place.

The native Christians in China are now being subjected to terrible persecutions, and foreigners are frequently insulted by the populace.

LONDON, August 8.—Further outrages upon Christian missions in China are reported. Yesterday a mob attacked the British and American missions at Fatshan, near Canton. The hospital was demolished, and some of the missionaries fled. A Chinese gunboat has been despatched to the scene.

It is said that the “Vegetarians” who have been causing the disturbances number 12,000 and are well armed.

The “Pall Mall Gazette” announces an outbreak against the Christians at Ching Chow, Hupeh, Taiping, and Anhui(sic).

Mr. Robert W. Mansfield, the British Acting Consul at Foochow, will have an escort of 200 Sikh troops to Kucheng, whither he is ordered to make inquiries into the recent massacre of missionaries.

It is now known that the attack on the missionaries was organised by Chinese officials.

A public meeting at Hongkong has denounced the connivance of the Chinese officials in the outrages, and complained of the inadequate means taken by the British Government to protect British subjects in China. The meeting demanded that pressure should be brought to bear on China to force the Emperor to give full protection to Europeans.

A QUEENSLAND MISSIONARY IN CHINA.

Miss Gordon, one of the missionary martyrs cruelly murdered at Kucheng, was an Ipswich lady with her mother resident in that city. The Ipswich “Advocate” of 7th instant says:—“This young lady was well known in this town, where her mother, and brothers, and sisters all reside, and for whom the deepest sympathy will be felt in their great affliction. She was a daughter of the late Mr. C. J. Gordon and sister of Mr. Wm. Gordon

(head of the mechanical portion of the staff of this paper). Miss Gordon, it will be remembered, was a devoted and earnest worker in connection with St. Paul's Sunday School, labouring earnestly in the cause of the Master for many years as a teacher and church helper in many ways. It is nearly five years since she first took up the China Mission work, and, after a short stay in Melbourne, she proceeded four years ago to China, where she bravely and lovingly laboured on behalf of the benighted heathen until a few days ago, when there is every reason to believe she met her death, like the martyrs of old, at the hands of those she had gone to seek and to save. Her people here are bearing up wonderfully well under their sad bereavement, and the heartfelt sympathy expressed for Mrs. Gordon and family will find an echo in every heart in the district. Miss Gordon was just about 30 years of age at the time of her death—in fact, would be 30 next month—and was a native of Ipswich, where she resided almost continuously until she decided to take up mission work. She was a loving daughter and sister, and the pain it cost her to leave her home to depart for heathen lands may be more easily imagined than described; but she was sustained by the strength with which true servants of the Lord are ever endowed, and the same strong arm sustained her in times of difficulty and danger in China. Miss Gordon was a good correspondent, and she never neglected to keep her relations in Queensland well posted up in her movements. Her letters contain particulars of the work all the missionaries were engaged in, and it must be always have been full of danger.

Writing from Kuliang on 30th April last, Miss Gordon said:—

The 'Vegetarian' trouble depends wholly on the war. If the war continues, they cannot spare any soldiers for Kucheng (such as they are). I wish you could see the Chinese soldiers. I am sure you would laugh. One English soldier would put a great many to flight, but the Chinese are frightened of them, and that is something. All the big men about here (and I suppose it is the same all over China) say they could stand it from an other nation but from those 'little Japs'—it is too much for their feelings. They want something to knock down their pride, and they are getting it now. The silly pride of the literary class is something awful. If they were a little more loyal to their country and not so conservative it would go better with them. I trust this war will open up China to the gospel. For this many have been praying. I do trust that the other Powers will not be drawn in. How dreadful it would be if they are? Another eight days and we will know whether it is to be peace or war. I know the coming of Our Lord is very near; we will not have to wait very much longer. May we each one watch and wait every day for that glorious appearing when we will be with Him for ever.⁸

The words, "We shall not have to wait very much longer," would seem to be almost prophetic. Miss Gordon's letters are full of religious fervour. There is in them a ring of trustfulness and bravery that will teach wavering Christians what is meant by a steadfast faith. Under the most trying circumstances she found comfort in her religion, and her friends are comforted by the reflection that she is "with Him for ever." Queensland teachers of religion cannot read the letters of the murdered girl without a full sense that some of the seed sown has fallen on rich soil.

After a sojourn in Foochow, whence the missionaries were called by the British consul, Miss Gordon and others returned to their labours at the end of May last, and the last letter received by her friends is from Dong-Gio (near Kucheng) dated 30th May. It says:—

You cannot think what a joy it is for me to be in my district once again. Praise the Lord for all His goodness and loving kindness to me and to us all. I stayed a week and two days in Kucheng waiting for Miss Hessie Newcombe to come in.

**Stenograms,
By "Allegretto."⁹**

I am beginning to doubt the wisdom of attempting to convert the Chinese to Christian beliefs and Christian ways. The raw material seems too raw ever to be worked up into a decently-finished article. Anyway it is hardly a far thing to polish off the idiosyncrasies of John Chinaman with the blood of martyred missionaries. And it is scarcely fair, either, to allow those missionaries to go forth to almost certain martyrdom without protest. Of course, they go willingly, but is not attempted suicide a crime in the eyes of the laws of most

8 The majority opinion of 19th century evangelical Christians was that the Second Coming of Jesus Christ was imminent and would be followed by a thousand years of divine rule, the millennium, hence their views are usually referred to as 'pre-millennialist.' Her view was shared by all the Anglican missionaries at Kucheng.

9 James Brunton Stephens. Online 1 June 2010 at: <http://www.adb.online.anu.edu.au/biogs/A060210b.htm>

civilized countries? There are many people in the world who badly need protection against themselves, and I sometimes think missionaries are amongst them. Is it not too great a sacrifice to give the lives of our noblest and best for the sake of the conversion of a few heathens who do not desire conversion? And this opens up another question. Have our good friends who are the life and soul of foreign missions ever considered the responsibility they incur in substituting Christianity for Paganism in countries where Paganism is the prevailing fashion? Here are these people, happy in their ignorance, brought to think that deeds which they and their forefathers have done and thought to be quite the correct thing for generation upon generation are the very blackest of sins, which will bring them to eternal torment. Hitherto they were unaware of their sin, but they are suddenly convinced of the enormity of their many offences against Christianity. The inevitable result is that these poor people are rendered uncomfortable for some years at least, for it is easy to convince people of error, but much more difficult to get them to change the habits of years. Take a hardened old cannibal, for instance. He is visited by a missionary, who by argument and persuasion brings him to see that cannibalism is a shame and a sin. How can we blame the cannibal if he afterwards indulges in his wonted horrible feast when the craving comes upon him? I defy any man to change human nature in the longest lifetime.

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After all is said and done, charity begins at home. I sympathise heartily with mission work, but when walking abroad in Brisbane streets after dark I sometimes wonder why our missionary-inclined men and women have such a fancy for seeking an outlet for their energy so far from home as China or the Solomon Islands. The heathen at our doors are numerous enough, in all conscience, and would it not be a work of much greater good to turn these into the right path who have no religion whatever than to seek to change those who already have a religion of their own, such as it is? No less a personage than the head of the Episcopal Church in Queensland has gone crying to England for financial aid to convert the irreligious whites of Queensland, yet half the money and energy spent in connection with the China Inland Mission alone would have worked an immensely great amount of good in our own country. Last year, that mission received no less than £43,000, which kept going 650 missionaries and 270 lay helpers. That is one year's income only, and in thirty years' work the total of converts has amounted to 4700! The wonder is that the missionaries themselves do not become discouraged at their small success and turn their attention towards home again. As a set-off against this achievement we have to place the terrible slaughter of missionaries and their converts that has kept Christendom in a state of horror for the past few weeks. I know many a man and woman in Queensland who would refuse a crust to a half-starved tramp in one breath and in another promise a subscription of £5 to a mission to the Esquimaux or the Terra del Fuegians. Such is human nature, and who am I that I should hope to change it?

JOTTINGS BY THE WAY.

Not long ago we noticed that a medical student named Morrison had been distinguishing himself at Edinburg. Dr. Morrison, as he is now known, is a young Australian who achieved some fame in the colonies by undertaking a walk from the Gulf of Carpentaria to Melbourne alone and unarmed, and by his subsequent explorations in New Guinea as commander of the "Age" expedition. His last feat is a journey through China from Shanghai to Rangoon in Burmah by way of the river Yang-tse-kiang. His notes by the way are embodied in a book under the title "An Australian in China," and the recent terrible massacre at Kucheng has some side lights thrown upon it. This clever doctor is evidently a keen observer, and at the rate he is progressing should make a name as well known as H. M. Stanley's.

Dr. Morrison in showing "Why Christianity does not succeed in China," says:—"Look at the enormous difficulty which the 600 missionaries of the China Inland Mission raise up against themselves, the majority of whom are presumable in agreement with the teaching of their director, Dr. Hudson Taylor. They tell the Chinese inquirer that his unconverted father, who never heard the gospel, like Confucius, has perished eternally. But the chief of all virtues in China is filial piety; the strongest emotion that can move the heart of a Chinaman is the supreme desire to follow in the footsteps of his father. Conversion with him means not only eternal separation from the father who gave him life, but the 'immediate liberation of his ancestors to a life of beggary, to inflict sickness and all manner of evil on the neighbourhood.' I believe that it is now universally recognized that the most difficult of all missionary fields—incomparably the most difficult—is China. Difficulties assail the missionary at every step, and every honest man, whether his views be broad or

high or low, must sympathise with the earnest efforts the missionaries are making for the good and advancement of the Chinese.”

In further explanation Dr. Morrison continues: —“Look, for example, at the difficulty there is in telling a Chinese, who has been taught to regard the love of his parents as his chief duty, as his forefathers have been taught for hundreds of generations before him—the difficulty there is in explaining to him, in his own language, the words of Christ, ‘If any man come to Me, and hate not his father, he cannot be My disciple. For I am come to set a man at variance against his father.’ In the patriarchal system of government which prevails in China the most awful crime that a son can commit is to kill his parent, either father or mother. And this is said to be, though the description is no doubt abundantly exaggerated, the punishment of his crime: He is put to death by the ‘lingchi’ or ‘degrading and slow process’ (of which such a terrible picture is given in Mr. Henry Norman’s ‘Far East’), and his younger brothers are beheaded; his house is razed to the ground, and the earth under it dug up several feet deep; his neighbours are severely punished; his principal teacher is decapitated; the district magistrate is deprived of his office; and the higher officials of the province degraded three degrees in rank. Such is the enormity of the crime of patricide in China, and yet it is to the Chinese who approves of the severity of this punishment that the missionary has to preach. “And the children shall rise up against their parents, and cause them to be put to death.’ “

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The Rockhampton “Argus” has been interviewing the local Chinaman for information about the Kucheng massacre. John evidently knew very little about it, but he did his best. The interview runs:—One of the Celestials drew a rough map of China with his finger on the counter, and plumped it in what appeared to be the middle of the Celestial Empire. “Yu know that country?” “No. Him thlee thousand mile away from coast. Light away in middle of country. Never been there. No educated Chinaman there. All stlange. Me go there, no understand their talk. Allee diffilent. Ah! No good Chinaman there!” “Yes; but what made them kill English lady?” “Allee same English ‘ligion. Velly well! Other Chinaman no likee interfere his God. Velly well! No say anything till plesently. Then some start low” (a row).

Asked “Who started the row—the Chinese priests?” John answered emphatically, “No; no ; iest! Allee same Chinese lallikin (larrikin¹⁰) you are in stleet here. One thlow stone. Other lallikins come up!” (with an expressive wave of the arms, indicating the four quarters of the globe). Allee same. Killee evelybody when likee that—father, mother, brother, sister. They no care!” China must be a pretty nice place to live in!” “Oh!” was the quick retort, “Not allee same! Good places and bad places evelywhere. Same Austlalia! Some place Englishman likee even more than Chinaman’ but—(with another emphatic shrug of the shoulders)—three thousand mile away! Blackfellow!” The Vegetarians and the mandarins would give these innocent Celestials a rough time if they heard such talk. Larrikins indeed! Bloodthirsty demons they may be, but they no doubt consider themselves the salt of the earth.

SKETCHER

AN AUSTRALIAN IN CHINA.

Just now, when all Christendom is stirred to a feeling of horror by reports of the massacre of European missionaries and their native converts in China, anything concerning that peculiar country is bound to be interesting, and no writer has given a more entertaining account of the place and the people and their customs than Dr. George Morrison, a young Victorian, whose experiences during a journey across China have just been published in a volume under the title of “An Australian in China¹¹,” from which we make the following extracts:—

Dr Morison travelled from Shanghai to Rangoon, following the Yangtse-Kiang so far as it was possible to proceed by boat, and then proceeding on foot unarmed and alone but for the coolies hired by the way to carry his simple baggage. The whole journey of 3000 miles cost him only about £18. Mr. Morrison started his long journey by taking steamer to Ichang, the highest point on the Yangtse-Kiang reached by steamers.

10 Australian slang for an anti-social young man. Similar to American hooligan, a term also used in Australia. In the 19C Melbourne, Sydney and Brisbane, in particular, had problems in the inner city areas with marauding gangs of young men, often intoxicated. Their gangs were labeled, ‘Larrikin pushes.’ Chinese small businessmen and market gardeners were often targets of larrikin attacks. Various etymologies suggested but most likely from ‘larking’ about.

11 Online 1 May 2010 at Project Gutenberg, <http://gutenberg.net.au/ebooks05/0500681h.html/> Chapter 6 centres on Morrison’s assessment of missionaries in China.

The Glasgow Herald, (Scotland), 17 August 1895.

Western Mail, (Cardiff, Wales), 17 August 1895.

PARLIAMENT.

INTERESTING SITTING OF THE COMMONS.

MINISTERS QUESTIONED ON MANY POINTS.

THE CHINESE MISSIONARY MASSACRES.

Mr. CARSON (U., Dublin University) asked the Under-Secretary of State for Foreign Affairs whether it was intended to demand from the Chinese Government compensation for the family of the Rev. Mr. Stewart, murdered in the recent massacre in China.

Mr. CURZON said that in the opinion of the Government it would not be advisable to raise the question of money compensation to the families of the murdered persons until after the punishment of the individuals implicated in the recent massacre, which they regarded as an object of primary importance.

The Newcastle Weekly Courant, (England), 17 August 1895.

The recent massacre of missionaries in China has been the subject of sympathetic pulpit references both at home and abroad, and there have been public meetings in Hong Kong and Shanghai, as well as almost simultaneously in England, the latter being held more in sorrow than in anger. As the results of the prompt action of Lord Salisbury's Government, the British consul is now on his way from Fu-chow to Ku-cheng in order to conduct an inquiry on the spot concerning the deplorable outrage. At the request of Sir Nicholas O'Connor an escort of native soldiers has been ordered to accompany the Commission, which includes, besides the official members, several missionaries well acquainted with the people of the district. It is understood that the American Consul at Fu-chau is also upon the Board of Inquiry, and that both the British and United States Governments intend to act together in the matter. Until the Commissioners report is made known it would be premature to speculate upon the demands likely to be made by either power; but it may be assumed that no pains will be spared to bring the guilty parties to justice. Meanwhile, as was expressed at the Exeter Hall¹² meeting on Tuesday evening, it is devoutly to be wished that the necessary steps will be taken to require the Chinese Government to act effectively in the interests of order and justice, and to secure the protection pledged by treaty rights for the foreign residents.

12 The Church Missionary Society meeting at Exeter Hall is reported in *The Glasgow Herald*, (Scotland), 14 August 1895; *The Leeds Mercury*, (England), 14 August 1895.

The Saturday Review (etc), (London), 17 August 1895.

MISSIONARIES IN CHINA.

TO THE EDITOR OF THE SATURDAY REVIEW.

LONDON, 15 August.—SIR,—Among other important issues that are raised by the recent massacres at Ku-cheng is the question of the position of missionaries in China regarded from the Chinese viewpoint. I have lived for several years in that country, not in a missionary capacity, and have had many opportunities of gauging the feelings of the Chinese towards missionaries in general, and more particularly towards female missionaries. To put it bluntly, female missionaries are looked upon by the Chinese as ladies whose virtue is not exactly above suspicion. To the Chinese mind (which does not yet know of “the new woman”) the idea of respectable women going about the country and pushing into strange houses is inconceivable—to say nothing of celibate men and women living in the constant intercourse of a mission. It is not difficult to judge whether women regarded in this light are likely to do much good.

The opinion of laymen in China is that the consuls ought to refuse them passports; that, however well meaning they may be, they bring disgrace on the foreigners in China, and on themselves a risk which they should not be allowed to run. It is the mistaken sentiment which inspires your leader that causes these troubles in connection with missionaries.

Of course the recent massacre was most deplorable and cruel; but the real point to be considered is that the female missionaries should not have been there. Prince Kung wrote (in 1871), after the Tientsin massacre; “In China a good reputation and modesty are most important matters. Men and women are not allowed to shake hands, still less to live together. ... Yet there are some places where men and women (missionaries) are together not only at church but in the interior of the house. The public harbours suspicions, and thinks things contrary to propriety take place.”

I saw a case in a Shanghai paper lately, of a female missionary who travelled alone, in a Chinese boat, a thousand miles down the Yangtze. On her arrival somewhere (I think it was Ichang), some young Chinamen pelted the boat, broke the windows, etc., and insulted her. They did her no personal hurt, which was lucky. For to undertake such a journey alone was a worse than foolish thing to do. The wonder is that she did not come to serious harm.

It should not be forgotten that Chinamen make a distinction between missionaries and other foreigners. The sympathy of the foreign residents in China is, of course, strongly aroused just now, and the objections they commonly entertain to missionary effort is justly overborne by anger at the recent outrage. In quiet times, however, the great majority of them share the opinions I have expressed. Yours truly, ANGLO-CHINAMAN.

The Brooklyn Daily Eagle, Brooklyn, New York, 17 August 1895.

FRENCHMEN TALKING FIGHT.

Paris, August 16—The Figaro today, discussing the recent massacres of missionaries in China, says, “We, today, are nearer to a collective expedition of European warships to the far East ...”

The Brooklyn Daily Eagle, Brooklyn, New York, 17 August 1895.

CHINESE RIOTERS ARRESTED

AUTHORITIES ACTING UPON THE ARRIVAL OF THE COMMISSION.

Hong Kong, August 17—The commission appointed to investigate the recent massacres of missionaries and their families at Ku-Cheng, which left Foo-Chow on Tuesday last, has arrived safely at Ku-Cheng.

Important arrests have been made in connection with the massacre. The natives are quiet and appear to be much alarmed at the arrival of the commission.

The commission consists of R. W. Mansfield, the acting British consul at Foo-Chow; E.L.B. Allen, the British vice-consul at Podage [*Pagoda*] Island; the Rev. Messrs. Bannister, Gregory and Starr, and Lieutenant Evans of the United States warship Detroit, together with a number of Chinese officials of high rank. The commission is escorted by 100 Chinese soldiers.

The Brooklyn Daily Eagle, Brooklyn, New York, 17 August 1895.

NOT VEGETARIAN RIOTS

CHINESE AUTHORITIES DISCREDIT THE CHARGES AGAINST THEM.

Washington, D.C., August 17—The better class of Chinamen in this city, notably those connected with the Chinese legation, discredit the report that the recent riots in China have been committed by the vegetarians. Said one of these in discussing this report:

It is incredible. The vegetarians in all eastern countries are persons who abstain from the use of flesh as an article of diet because of conscientious scruples against the taking of any form of life. They are of Buddhist faith and do not believe in killing animals, much less human beings, and it is not to be believed that they would have let their antagonism to the Christian religion “betray them into any violence that would cause loss of life. They are more or less fanatical, to be sure, but they are regarded as of submissive disposition.” Discussing the matter further, the speaker said it was true that strong prejudice existed among the vegetarians against the missionaries because of the formers’ abhorrence of meat as an article of diet and because they believe that the practice of meat eating is a part of the Christian faith. Many of them think that if they should become Christian they will be compelled to adopt a meat diet, and some of the native converts to Christianity, between whom and he followers of the other faith there is always a sharply defined antagonism, have done much to intensify the feeling by performing acts specially calculated to shake the sensibilities of the anti-flesh eaters. But, intense as is the feeling on the part of the Buddhists on this account, the man quoted does not believe that it would have led them to commit an act in direct contravention of their primary doctrine. He thinks it more likely that advantage has been taken of the knowledge of this antagonism between the vegetarians and the Christians to lay the blame for the killing of the Christians at the doors of the anti meat eating sect, when in fact they were in no way responsible for it.

The Perrysburg Journal, (Wood County, Ohio), 17 August 1895.

MUST PROTECT AMERICANS.

Rear Admiral Carpenter Instructed to Be on the Alert in China.

WASHINGTON, Aug. 12.—The Chinese legation is without advices from Peking regarding the recent troubles in southern China and there is a dearth of Chinese news at the state department. The protest sent to President Cleveland by American citizens in Shanghai because of the alleged inactivity and indifference to American interests of Minister Danby (sic), particularly in allowing a British consul officer to represent the United States in the inquiry into the Ku-Cheng massacre, was received by Acting Secretary Adee by telegraph Saturday afternoon from Gray Gables. Immediately a conference followed between Mr. Adee and Acting Secretary McAddo (sic) of the navy department. As a result, Mr. Mcadee (sic) sent a dispatch to Rear Admiral Carpenter, informing him of the complaints of inactivity and requesting him to do all in his power to allay apprehension through the distribution of United States naval vessels under his command.

The admiral was requested to answer as to the condition of affairs and whether his force could be so placed as to give protection and calm the fears of Americans who may be in danger.

The departure of the cruiser Detroit Saturday from Shanghai for Foo Chow, of which a cable report was received at the navy department, was one of the reasons why the dispatch was sent to Admiral Carpenter. It was that the Shanghai Americans might be apprehensive because the protection of the Detroit was removed.

The Washington Bee, (Washington, D.C.), 17 August 1895.

MINISTER DENBY MOVING.

Taking all Measures to Protect Americans in China from Mobs.

Washington, Aug. 9.—In response to telegrams from the Southern Methodist and Presbyterian Missionary Society officials at Nashville, asking the State Department to protect American missions in China, Acting Secretary Adee telegraphed that United States Minister Denby had already taken the most vigorous measures to secure their safety, and that renewed instructions had already been cabled to the Minister. It is realized that the conditions in China are now such, with an ignorant population holding all foreigners, without discrimination, responsible for the Japanese conquest, as to make it well-nigh impossible to police the whole of the vast interior country.

1895, August 18.

***Hixson Report, Consulate of the United States. Foochow, August 15, 1895.
Telegram. Consul Hixson to Vice-Consul Churchill, Foochow.***

Officials obstinately obstructive Insisting on star chamber to exclude us investigating Rights of being present formally demanded and formally refused Prefect has totally made opiate instructions and his incompetency and outrageous dickering make his immediate removal necessary unless stern measures are adopted whole investigation will be a farce. Code and forward in my name. Shuikau messenger leaving Kutien at 12.30 p.m. Hixson.

The New York Times, 18 August 1895.

COMMISSIONERS REACH KU-CHENG.

Important Arrests Have Been Made and Natives Are Alarmed.

HONGKONG, Aug. 17.—Mr. R. W. Mansfield, acting British Consul at Foo-Choo; Mr. J. Courtney Hixson, the United States Consul at the same place; Ensign Waldo Evans, of the American warship Detroit, and the other members of the commission appointed to investigate into the massacre of missionaries at Ku-cheng, have arrived at that place.

A number of important arrests have already been made in connection with the outrages. The natives at Ku-cheng are quiet, but considerable alarm was created among them by the arrival of the commission and its escort of 100 Chinese braves.

The Sydney Morning Herald, 18 August 1895.

SPECIAL CABLES.

FROM THE *HERALD'S* LONDON CORRESPONDENTS.

THE KU-CHENG MASSACRES.

THE INQUIRY REDUCED TO A MOCKERY.

LONDON, SEPT. 17.—News has reached London to the effect that, owing to the absence of British marines from Ku-Cheng, and also to the fact that there are no men-of-war at Foochow, the inquiry into the late massacres is being reduced by the Chinese officials to a mockery. Prisoners who were placed under arrest for being involved in the massacres are being released daily, and the Chinese constantly flout the British consul.

The Brooklyn Daily Eagle, Brooklyn, New York, 18 August 1895.

THE CAUSE OF THE MASSACRE.

A BROOKLYN MISSIONARY'S EXPLANATION OF THE CHINESE HORROR.

JUST HOME FROM THE EAST.

The Rev. S. T. Wooden is of the Opinion That the Vegetarians Committed the Outrage for Revenge, Believing That the Christians Had Instigated the Authorities to Send Soldiers Against Them. The Rev. S. F. Wooden has been a missionary in China for thirty-six years, under the American board [of Commissioners for Foreign Missions]. He is at home just now, with his wife, on a prolonged holiday. Coming as they do, almost from the sport where the horrible butchery of Christian missionaries occurred at the beginning of this month, a story of their experiences at this time is of unusual interest. Mrs. Wooden is an aunt of Frank Bailey, vice president of the Title Guarantee and Trust company of this city. The missionary was spending part of his holiday with his son, the Rev. H.P. Wooden, acting pastor of the Presbyterian church in Armenia. It was in the pretty little parsonage attached to the church that the reporter had his interview.

Yes, said Mr. Wooden, I have been a missionary in China for thirty-six years, and have had charge, all that time, of the district of Yung Fuh, sometimes called Ing Hok, which is distant from Foo Chow thirty-five miles. Foo Chow, again, is ninety miles, in a direct line, from the scene of the butcheries, but in a country of such vast distances as China ninety miles counts for very little, although traveling in the interior is very difficult and tedious.

Mr. Wooden has had his wife with him in China for many years. It was in that belated country that their children were born, although they have been in America for the last ten years. The missionary told of his work among the Chinese, first of all incidentally observing that under the American board missionaries are allowed a vacation once in every ten years.

Around Foo Chow, he said, there has been a great deal of success among the Chinese. There are three large missionary societies. One is the Church of England mission, another is the American Episcopal and the third the American board. The American board has been working Foo Chow since 1847, and were, indeed, the first on the ground. There are, besides those I have mentioned, two societies composed almost entirely of women.

How do the Chinese receive the work of the missionaries? asked the reporter.

There is a very friendly feeling among the Chinese around Foo Chow, and the friendship towards the missionaries has been increasing every year, the last few years particularly. This is true of all the missions in the district I have indicated.

Then Mr. Wooden talked about the vegetarians, the plundering, rapacious Chinamen who murdered the missionaries. He said that as far back as a year ago these vegetarians were making trouble among their own people. It was not at all a case of fanaticism, nor was it any particular cause of opposition to the missionaries or the gospel that they preached that urged them to a rising. They were looters, thieves by instinct and often by profession, and a feeling of revenge also had something to do with their depredations. Mr. Wooden believes, indeed, that it was revenge alone that inspired the rising of a few weeks ago and led to the brutal murder of the missionaries.

The missionary proceeded: Ku Cheng, the scene of the massacre, is an interior [inland] walled city, and the magistrate is a county magistrate. Ku Cheng is the name of a city and a district which covers perhaps as much territory as Dutchess county. The city itself has perhaps a population of 40,000. The people are ruder and less civilized than the Chinese at Foo Chow, for the reason that they have not the same opportunity of mingling with foreigners.

The vegetarians lived beyond the walls of Ku Cheng, and a year ago when I was working at Yung Fuh they had trouble with their own people. Two of the ringleaders were arrested and beaten on the spot. As a result of this beating there was a great outcry among the vegetarians because the men were literary men, graduates of the first degree—we would call them bachelors of art—and, under Chinese law the literary men could be punished, but not by beating them.

The next day the vegetarians came in a body to the yamen or official residence of the offending magistrate and declared: We have come to give the magistrate a flogging and if he will not be flogged we will tear his house down. The magistrate temporized for a while, but the vegetarians were obdurate. A flogging must be met by a flogging. Finally a younger brother of the magistrate offered to take the flogging and he was accepted as a substitute. The brother was taken out and flogged in front of the house with long pieces of bamboo cane. He received 100 heavy blows. In spite of the substitute the magistrate lost his influence and authority and had to leave the district.

The story goes that on the deposition of the magistrate there arose a man among them who thought he would be emperor. This was in the fall. He set up a court, and in the summer the missionaries with their women and children, were obliged to leave, and Ku Cheng itself was threatened by the insurgent vegetarians. The reign of this self made emperor was as short as it was inglorious. It lasted, indeed, but a day and a half, and the missionaries had not been able to reach Foo Chow before they received information that they could return to Ku Cheng in safety, which they did. Nobody ever knew what became of the emperor. It is supposed he ran away. All this occurred only ten months ago, and the incident supplies some idea of the character of the vegetarians and their regard for law and order.

Hwasang, said Mr. Wooden, is the name of the place in the Ku Cheng district, where the missionaries were actually murdered. It is a little mountain hamlet not far from the city. The missionaries had not established themselves there, but it was a favorite resort in the scorching heat of the summer. The people of Hwasang themselves, Mr. Wooden says, are friendly to the missionaries, but were powerless to give them any assistance against the organized and superior force of the vegetarians. A native pastor in Ku Cheng heard of their threats and wrote a letter of warning to the missionaries at Hwasang. He delayed sending it till the next morning, however, and by that time, 3 o'clock on the morning of August 1, the butchery had been

completed. None of the missionaries of the American board had been killed, although Miss Mabel C. Hartford, a young missionary for the American Methodist Episcopal society, was assaulted and considerably ill-treated.

Mr. Wooden knew the Rev. R.W. Stewart and his wife, both of whom were killed. They came from the north (?) of Ireland, and Mr. Wooden says they were both splendid people. Mr. Stewart and his wife were killed on the spot, and their boys, aged 6 and 3, died a day afterward from the injuries they received at the hands of the vegetarians.

Buddhism, you know, said Mr. Wooden, is the religion of the Chinese and these vegetarians, as they are called, are simply a stricter sect of the Buddhists. They are comparatively secret in their gatherings; that is to say, ordinary people are not permitted to join them. They often meet together in secret outside the walls of Ku Cheng, for instruction, and these meetings furnish a convenient instrument for rebellion, their idea being to overthrow the government and seize the opportunity of the turmoil for purposes of plunder. They have among them the fiercer, more determined and more unscrupulous class of Chinamen.

The reporter asked Mr. Wooden what he thought was the real cause of the rising against the missionaries.

My idea is, he replied, that it was altogether for revenge. The viceroy of Foo Chow had sent up to Ku Cheng 210 soldiers to stop the depredations of the vegetarians against the rich people of the district. The vegetarians got it into their heads that the soldiers had been brought to Ku Cheng at the instigation of the missionaries and so, according to my idea, they got together and determined to kill the missionaries. It is very possible that the coming of the soldiers was the cause of the killing of the missionaries. As Ku Cheng is an inland city, it could not be approached by boats, although it is fairly navigable to within thirty miles of its walls.

Most missionaries, observed Mr. Wooden, felt that the United States government was not efficient in protecting them. The English hurry up matters much more than we do because if their demands for redress are not complied with they threaten to fight right off. The Americans have never really used force in that region and on that account they are more popular among the people. The traffic in opium, too, is always thrown in the face of England. You know, by treaty, American ships are not permitted to carry opium. And then the *suaviter in modo*¹³ is true even in missionary matters in our favor. American missionaries, at least, think that among themselves.

Missions have been established in and around Foo Chow for ten or twelve years before there was any trouble with the natives. In 1864 there was an uprising and they tore down one of the chapels and two or three churches, but none of the missionaries was subjected to any ill treatment. On that occasion, as in the recent outrages, the rising due to the vile stories circulated by the literary men.

As everybody knows the staple diet of the Chinese is rice, although in the country hill regions it is varied by a sort of sweet potato. The missionaries are able, in most places, to get good food, including flesh and fish.

With the natives, said the missionary, a great prejudice exists against killing anything. I doubt if you would get them to kill a mosquito, added the missionary, with a laugh. Around Foo Chow, however, the Chinese are beginning to learn to eat meat, chiefly through the introduction of Christianity and the spread of civilization.

Foo Chow has a population of 600,000 and, through the efforts of the missionaries, 8,000 or 9,000 of these have been converted to the Christian religion and are communicants in one or another of the Christian churches. Three or four thousand communicants are also to be found in Formosa. According to Mr. Wooden the heartiest harmony exists between the different societies and the missionaries by whom they are represented. If one society is first in the field, no-one interferes with it. Their main idea is to Christianize all China and Mr. Wooden speaks hopefully of that being accomplished. I expect, he said, that China will be a Christian nation in time with the progress that has been going on within the last twenty years. There are missionaries now in seventeen of the nineteen provinces of China.

And there is another thing, the missionary proceeded. Over and over again where the salient histories of Christendom have been pointed out to them and the story told of their different governments I have found that the Chinese would jump at the chance of becoming American citizens, exclaiming when told of our American institutions, That's the best way!

Mr. Wooden says that the women who were killed in the massacre had been mostly in the habit of

13 Definition of: *suaviter in modo*, *fortiter in re*: Gentle in manner, resolute in execution.

dressing in Chinese costume with the view of conciliating the natives. In Foo Chow, however, where the foreign trade dominates the town, the missionaries think it expedient to wear their own dress, and neither Mr. Wooden nor his wife has ever donned any other.

A little chat about the war followed. Mr. Wooden left Shanghai on his long holiday on May 4, and sailed from Yokohama on the 10th. The final treaty of peace between China and Japan was signed on the 8th. The Chinese, observed Mr. Wooden, despised the Japs as dwarfs. They were tremendously slow in being woke up, but they have awakened, I think, at last. They have a wonderful amount of native ability. The trouble with them was that they had so much pride in themselves they did not believe they could learn anything from modern civilization, and would not admit it. The general feeling was that the foreign element and the foreign material could be kicked out of China and nobody be any the worse for it. The Chinese, as a rule, blindly follow the lead of the literary men, and these in turn are mostly followers of Confucius.

There is a singular lack of patriotism among the Chinese, the missionary concluded. As long as the war did not affect them personally they were not stirred up a bit. They got all their news about the war from the missionaries, and they did not appear to care till they heard that the Japs were on the way to Formosa. Since I left the taking of Formosa has occurred and, as you are probably aware, there is a good deal of travel between Foo Chow and Formosa. Foo Chow has not shown itself disturbed at all by the war. No, the massacre did not arise out of troubles resulting from the war, because as I have told you the people of Foo Chow were not disturbed by it, because it did not affect them.

Mr. Wooden and his wife will return to China next year to resume their work among the Chinese.

1895, August 19.

FRUS. Legation of the United States, Peking, August 19, 1895. (Received Washington 26 Sept), No 2313, Denby to Olney.

SIR: You have no doubt ere now received reports of the proceedings of meetings held by the foreign residents at most of the settlements in China. Coming on the heels of the Kutien massacres, it was to be expected that a natural indignation would produce intemperate utterances.

I have already explained to you my connection with the proposed Chengtu commission, and I have shown that I have abandoned all participation therein on or about the 26th ultimo, and that I never consented that Mr. Tratman, the acting British consul at Chungking, should represent American interests. This announcement was made by the British consul-general at Shanghai, but was erroneous. When I saw that the British consul-general had said that Mr. Tratman would represent American interests on the Chengtu commission, I immediately inquired of the British minister how it happened that such an announcement had been made in the face of the fact that I had formally withdrawn from any participation in the commission more than three weeks before. He immediately and emphatically denied that he had ever instructed the consul-general to make such an announcement, and in proof of his denial he showed me the original telegram sent to Mr. Jamieson. That telegram did not in fact contain any statement to the effect that Mr. Tratman would represent American interests.

The error on Mr. Jamieson's part arose, I believe, as follows: The British minister had a long time before sent to Mr. Jamieson a statement of the duties that would evolve on Mr. Tratman, and, among others, that he would represent American interests (that was before I had withdrawn), and had instructed Mr. Jamieson to state in addition to the contents of the telegram what those duties were. Mr. Jamieson, not knowing that I had withdrawn, stated that Tratman would represent American interests. The British minister immediately wired Jamieson to make a public announcement that I had long since withdrawn from the commission.

I was very bitterly criticised for consenting that Americans should have no representation on the commission, a thing I had never consented to. It thus happened that I was attacked for doing something that I had never done and never dreamt of doing. As I instructed American interests to a British consul at Chungking in 1886 without objection from any quarter, the crime of doing so again in 1895 would not have been very heinous, but the Americans seem to think it would be. It is well, therefore, to state the facts, as I have done.

I informed Consul-General Jernigan, under date the 26th ultimo and later by telegram, that I had abandoned all connection with the proposed commission. I have, etc., Charles Denby.

FRUS. Legation of the United States, Peking, August 19, 1895. No 2315, Denby to Olney.

SIR: I have the honor to inform you that I have received from Consul Hixson a report on the horrible massacre of missionaries in the Kutien district near Foochow.

The consul has no doubt reported in full to the Department, and I will not go into details. The riot commenced early in the morning of the 1st instant. There were nine persons killed on the spot; one died soon afterwards from wounds, making ten dead in all. A wounded child will die, another is in a serious condition, and a young lady will be disfigured for life.

Miss Mabel Hartford, of Portsmouth, N.H., connected with the Methodist Episcopal mission, is the only American who was injured. Her actual wounds are not serious, but she is prostrated from the effects of excitement, and her condition is doubtful. All the other victims were British subjects, and all ladies and children, except Stewart.

The riot, the consul says, is supposed to have been planned by a secret society called "Vegetarians," who seem to be organizing for a rebellion. The members do not eat meat or drink intoxicants or smoke opium or tobacco. The movement is, however, said to be really against the Government, as that of the Ko-lao-hui is.

The strength of this society in Kutien is 10,000, as is claimed, but the consul thinks its number is exaggerated because the Government desires to shirk responsibility on the plea of the movement being a rebellion. The local officials are imbeciles.

The consul has gone to Kutien to investigate the causes of the riots. I took the responsibility of advising him to go before I heard from the Department, and was glad to see that your views agreed with mine in all respects as to his mission. I have, etc., Charles Denby.

***Hixson Report, Consulate of the United States. Foochow, August 19, 1895.
Telegram. Consul Hixson to Vice-Consul Churchill, Foochow.***

8.30 a.m. Tell Denby make China send higher official here Shuikow messenger leaving Kutien at 8.30 a.m. Hixson.

***Hixson Report, Consulate of the United States. Foochow, August 19, 1895.
Telegram. Vice-Consul Churchill to Consul-General Jernigan, Shanghai.***

6.00 p.m. Jernigan, Shanghai. Miss Hartford physically improving nervous condition compels leaving America fortnight. Churchill.

The Times (London), 19 August 1895.

THE OUTRAGES IN CHINA.

The Commission which left Fu-chau on the 13th inst. to hold an inquiry into the recent massacres of British missionaries has arrived safely at Ku-cheng. Important arrests have already been made. The natives are quiet and appear to be much alarmed by the arrival of the Commission.—*Reuter*.

SHANGHAI, AUG 17. The expedition of Consuls and others which left Fu-chau with a Chinese escort on the 13th inst. will, in all probability, prove futile. The attitude of the Chinese Government in trifling with this serious question is likely to lead to further troubles.

The Press here quotes Lord Salisbury's speech in the House of Lords on March 24, 1871, in which the present situation is accurately depicted. The problem presents no difficulty provided that the Powers adopt the common-sense views then enunciated by Lord Salisbury.

Experience proves that local pressure is invariably successful, while diplomatic action is seldom or never efficacious. If the Western Powers demand that the officials concerned shall be publicly deprived of their posts and the cause of their dismissal specified, China cannot refuse, and the success of the measure is certain.

AUGUST 18. The French gunboat, *Lutin*, with an extra complement of men, left Han-kau on Thursday for Tung-ting Lake, and may possibly go as far as Chang-sha.—*Our Correspondent*.

The Times (London), 19 August 1895.

The recent massacre of missionaries has turned much public attention to the work of the various missionary societies in China. The Rev. W. Banister, who it will be remembered is one of the members of the commission of inquiry which left Fu-chau last week for Ku-cheng, writing last October acknowledging a grant from the Religious Tract Society¹⁴ made the following significant reference to the existence of a secret society in the province of Fo-kien, and its ultimate effect on missionary work. He wrote:—

At present it is quite uncertain how this war between China and Japan will affect missionary work in this country. It is, however, certain that it will accentuate the feeling—always dormant and sometimes strong—which many of the Chinese feel towards foreigners. It has already produced one martyr, in the

14 *The Times*, (London, 19 August 1895, reports the income of the society for 1894 as £160,000. Total publications numbered 40 million including 18 million tracts and handbills. In addition 20 million foreign issues totalled 20 million, a total circulation of 60 million items.

person of Mr. Wylie, in that province which is the home of the present dynasty. The secret society, which of late has given much trouble to the authorities, and whose avowed object is the overturning of the present Manchu dynasty, has not yet shown any disposition to take advantage of this opportunity, but many people think it is only waiting for the right time to break out into hostility. It is probably causes of this kind, leading to internal disturbance, that will affect missionary work more than this direct war. It may be that God intends to open more doors of opportunity for His Church, In the meantime the printed page can carry its silent message, and can prepare hearts to receive the truth when the full time of salvation arises in this wonderful nation.

The Sydney Morning Herald, 19 August 1895.

SPECIAL CABLES.
FROM THE *HERALD'S* LONDON CORRESPONDENTS.
THE KU-CHENG MASSACRES.

LONDON, SEPT. 18.—Seven of the rioters who took part in the massacre of missionaries at Ku-Cheng have been executed, in the presence of the foreign consuls.

The New York Times, 19 August 1895.

WILL NOT PUNISH THE VICEROY.

Against the British Consul, Chinese Authorities Shield Officials.

SHANGHAI, SEPT. 18.—Notwithstanding the efforts of the British Consul, the authorities refuse to punish the Viceroy and other exalted officials who are deemed responsible for the Ku-Cheng massacres.

No attempt was made, however, to hinder the execution at Ku-Cheng yesterday of the seven prisoners who had been convicted of participation in the massacres.

The New York Times, 19 August 1895.

PROGRESS OF KU-CHENG TRIALS.

Minister Denby and Consul General Jernigan Report Satisfaction.

WASHINGTON, Sept. 18.—The State Department this morning received cable information from China effectually disproving the accuracy of dispatches recently published alleging that the work of the commission engaged in the investigation of the Ku-Cheng massacre had been blocked by the refusal of the Chinese to execute those found guilty unless all future demands should be waived.

Minister Denby has cabled to the department that seven men implicated in this outrage have been convicted and executed. This was corroborated in a dispatch a few hours later from Consul General Jernigan, in which he said that the decapitation took place this morning. Minister Denby reports that the commission is still at work and making as rapid progress as possible under the peculiar conditions found in China. There is good reason to believe that further executions will promptly follow convictions.

The Cheng-Tu commission has not been fully organized, but Mr. Denby says satisfactory headway is being made. He expects to see this commission actively at work within a reasonable time.

Minister Yang Yu of the Chinese Legation called at the department this morning and had a short conference with the Secretary. The Minister was without advices himself, and only knew of the action of his Government after it had been communicated to him at the department.

The Brooklyn Daily Eagle, Brooklyn, New York, 19 August 1895.

The world mourns that Christian missionaries should be made to suffer at the hands of an imbruted mob in China, and it rightly demands that justice should be done. But did this Christian land to any justice when a gang of Western miners shot and killed the Chinese laborers in their town, not long ago? Were the protests of China against such conduct regarded? Would a Chinaman consider that the teachings that coupled prayers with revolver practice and hangings tended to a higher morality? It is proper that we should throw stones under certain provocations, but it is not to be forgotten that part of our own house is built of glass.

1895, August 20.

FRUS. Department of State, Washington, August 20, 1895. Telegram, Adee to Denby.

Your dispatch No.2278 approved. Carry it out as far as possible notwithstanding your previous withdrawal. Commissioners to investigate and report as to American loss, but not to fix demand. Adee, Acting.

The Times, (London), 20 August 1895.

LETTERS TO THE EDITOR.

To the Editor of The Times. Sir,—Please kindly add to your former favour by allowing me to reply to the Rev. Arthur Leigh-Lye, who states that my letter is vitiated by “the failing to distinguish between a temporary direction for a temporary mission and a permanent direction to the Church.”

I based my views on the missionary question upon our Lord’s instructions to His disciples, ad contained in the whole of the tenth chapter of St. Matthew’s Gospel. I also contend that this chapter describes the position of Christ’s Church, and especially of His missionaries, until His second coming. In the 18th verse our Lord says:—“And ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles.” Can any person assert that this prediction was fulfilled during our Lord’s life on earth and during the temporary mission of His disciples in Palestine?

If Mr. Leigh-Lye will continue his quotation of St. Luke xxii, 35, 36, adding, “and he that hath no sword, let him sell his garment, and buy one,” at the same time proving that this injunction, too, is a permanent command to the Church, I will at once own that my letter is altogether vitiated and contrary to the truth, also that the plain duty of England as a professed Christian nation is to bring the Chinese Empire, by force if necessary, within the pale of Christianity.

I see, however, that in St. Matthew xxvi, 52, our Lord said to one of His disciples:—“Put up again thy sword into his place: for all they that take the sword shall perish with the sword.” During the time our Lord was with His disciples, in the interval between His resurrection and ascension, we do not read of any directions given by Him as to purse, scrip, or sword; none of His apostles ever put into practice the command as to buying a sword; on the contrary, the only weapons they were acquainted with were those used by their persecutors and that spiritual weapon by which they conquered the world—i.e., the “sword of the Spirit which is the Word of God.”

As long as Christian missionaries claim their treaty rights as British subjects in China so long they will force our Government to use the sword for the advancement of Christianity and for the protection, not only of themselves, but also of their converts.

If the missionary societies demur to this use of force, let them give up nationality, at any rate until a Chinese Constantine shall appear or until the Chinese Empire shall have been conquered by a Christian nation. I am, Sir, your obedient servant,

August 17. W. A. Pickering

CMS East Asia Mission, Archdeacon John R. Wolfe, Foochow, China, to Rev. Baring Baring-Gould, CMS London, 20 August 1895

1. Encloses copy of letter to British Minister in Beijing (See above).
2. Not approved other missionaries.
3. Banister/Star in Kucheng (Gutian) with British Consul.
4. Wolfe knows this is what Stewart would have wanted?
5. “I have not an atom of confidence or faith in the Chinese government or the local authorities.”
6. All Ku-Cheng Day School monies managed by Stewart. Not known what happened to account books.
7. Objects to reallocation of funds from his district.
8. Not discouraged. Support from other missions. Indignation meetings. Demands for savage retribution against Kucheng (Gutian) city and residents unjustified.
9. British Government must take effective action to prevent recurrence.

10. British Government has never taken effective steps to protect missionaries.

The Sydney Morning Herald, 20 August 1895.

**THE MASSACRES IN CHINA.
FURTHER OFFERS OF SERVICE.**

The outrages at Ku-Cheng appear to have had the effect, in this colony at least, of considerably increasing the zeal of those interested in the work of Christianising the heathen. Not only is this noticeable in regard to the society with which the martyrs were connected, but renewed vigour has been displayed in connection with the whole of the missionary organisations. As stated a few days ago, the Church Missionary Society has, since the receipt of the news of the massacre, received numerous offers of service, several of which will probably be accepted.

At a meeting of the New South Wales board of the China Inland Mission, held in the Y.M.C.A., a few days ago, two new candidates—a young lady of Sydney and a young man of Maitland—were recommended for acceptance for missionary work in China. These recommendations will be considered by the executive in Melbourne, which body will finally decide their acceptance or otherwise. Since the meeting referred to the hon. Secretary for New South Wales, Rev. Rainsford Bavin, has received two further applications from young men desirous of spending their lives in Christianising the Chinese, and they will shortly be examined by the New South Wales board.

THE LATE MISS ELSIE MARSHALL

The late Miss Elsie Marshall, one of the victims of the Ku-Cheng massacre, was a niece of Mrs. Wootton, of St. John's Parsonage, Nowra, and a grand-daughter of the late Canon Miller, D.D., Canon Residentiary of Rochester and Vicar of Greenwich (formerly rector of Birmingham and founder of Hospital Sunday), and one of the great preachers and supporters of the C.M.S. Her father is Rev. J. W. Marshall (B.A., Cantab., (vicar of St. John's, Blackheath, England, and also a great supporter of the C.M.S. Thus three generations have worked, in their different ways, for this great society and the spread of the Gospel, and the last has offered up her life for the cause.

**PARRAMATTA GLEANERS' UNION.
THE MARTYRED MISSIONARIES.**

The third annual meeting of the St. John's (Parramatta) branch of the Gleaners' Union, an organisation connected with the Church Missionary Association, was held on Friday evening last. In the absence of Archdeacon Gunther, the chair was occupied by the Rev. R. Rooke, curate. There was a very large attendance. The programme was commenced by an interesting address on "The Need of Heathendom for the Gospel of Christ," by the Rev. E. s. Wilkinson.

Miss Amy Oxley, who was appointed by the parent committee as a missionary under the martyred Rev. R. W. Stewart in the Fu-Kien province, but was unable to proceed to her appointed sphere of labour owing to the war between China and Japan, gave a short discourse on "The Love of God as the Great Missionary Motive Power."¹⁵

The Rev. W. A. Charleton then gave an address dwelling upon the missionary work in the parish as the sure stimulus to spiritual life.

Miss Violet Latham, at present a candidate in training at the Marsden Training College, Ashfield, who was an intimate personal friend of the late Miss Elsie Marshall, one of the lady missionaries murdered at Ku-Cheng, told the story of her friend's life with a peculiar pathos and power. She said that Miss Marshall was a daughter of the Vicar at Blackheath, near London, and in her father's parish she was ever engaged in acts of thoughtful kindness and charity. The vast needs of the heathen lay upon her heart, and Miss Marshall and her friends resolved to gather together for prayer on their behalf. This little group finally resolved that it would be possible for them to raise a sufficient sum in their parish to maintain a missionary of their own in the field. The money was raised by the members of a society which they designated the "Do Without:" Society by contributing money which would otherwise have been spent on luxuries. The question then arose as to who should be the missionary, and it was upon her, (Miss Latham's) suggestion that Miss Marshall was

15 Amy Oxley's life and work is discussed in Welch, Ian, *Amy Oxley: Letters from China, An Australian Missionary Nurse of the Church Missionary Association of New South Wales, Fujian Province, China, 1895-c1920*. Online 30 May 2010 at: http://anglicanhistory.org/asia/china/welch_oxley.pdf

selected as the best fitted to go out. Miss Marshall expressed herself as joyfully willing, and, her father having readily given his consent, she, in due course, went to the mission field. From the time of her arrival up to her death in the Fu Kien province she had been most happy and successful in her work, and a letter which arrived in Sydney from the late Mrs. Stewart, on the very day that the cable news of the massacre came, told of how Elsie Marshall was so happy in her work among the people of the hills that she could not tear herself away even for the usual holiday. Now had come the news that Miss Marshall had been in the mysterious providence of God, through much tribulation, called home. The call loudly to all of them to see that the places of those who had fallen were speedily filled.

Mr. C. R. Walsh, hon. lay secretary of the Church Missionary Association, gave the concluding address on the subject, "The Privileges and Responsibilities of Gleaners." He dwelt upon the necessity of gleaners knowing more keenly and definitely the will of God concerning the ingathering of the heathen into the fold of Christ, and gleaning also information which could now be so readily obtained from missionary books and periodicals. He finally dwelt on the privileges and responsibilities of all gleaners praying on behalf of missionaries and converts in the field, and that the Lord of the Harvest might send forth more labourers into His harvest.

During the course of the evening the members of St. John's choir, under the leadership of the organist, Mr. Massey, effectively rendered several of the choruses from the oratoria, "Elijah."

Archdeacon Gunther, who entered the meeting towards the close, pronounced the Benediction.

The Glasgow Herald, (Scotland), 20 August 1895.

THE ANTI-FOREIGN CURSADE IN CHINA. DIFFICULTIES WITH THE AUTHORITIES.

(REUTER'S TELEGRAM.)

SHANGHAI, August 19.—The *Shanghai Mercury* publishes a telegram from Fu Chau stating that an authentic report has been received there that the Chinese Government has refused to allow the British and American Consuls who recently arrived at Ku-Cheng with commissions sent to inquire into the massacre of missionaries.

IMPORTANT LETTER FROM CHINA

(To the Editor of the Glasgow Herald.)

Chungking, China, June 22, 1895.

SIR,—The riots which are now taking place in Szechuen are serious enough to call for the most searching investigation, even if they were only isolated instances of popular disturbance. But when it is remembered that these riots form simply the latest links in a long chain of outrages, the matter becomes infinitely more grave, and the call for inquiry and restraining action more imperative.

On the general question there is probably nothing new to be said, but it may be well to emphasise afresh the causes of the anti-foreign agitation in China. In the first place, the Chinese, as a nation are anti-foreign, both in theory and practice. No doubt a certain amount of this feeling is innate in every Chinaman, and it is fostered by the teachers of the people. Apart from their fostering care, many foreigners of experience believe that the innate feeling of the people would soon be overcome. However that may be, for all practical purposes the Chinese are anti-foreign. In the second place, the officials in general are anti-foreign. Travellers passing through their jurisdictions may find them friendly, and even cordial. Diplomats may find that the words of their mouth are smoother than butter. But the foreigner who wishes to settle among the people finds that war is in the heart of the officials. The record of annoyances, persecutions, and dangers which foreigners have suffered at the hands of Chinese officials would fill volumes. Treaty rights are nothing to them, and when pressed they often either professed their inability to carry out their functions, or have made a show of their authority when they well knew they were too late.

With regard to the present case, the Viceroy of Szechuen, under whose very eyes the Ch'entu outrage was committed, was notoriously anti-foreign. Had he been the least friendly to the foreigners, or even the least mindful of his duty as an official, he had ample authority, force, and time to defeat any attempt to molest the subjects of friendly Powers. He did not move a finger until the riot was well under weigh, and even then his measures were simply a farce until peremptory orders from Peking brought him to his senses. The whole of these disturbances are ascribed by the Chinese themselves to the Viceroy, and both natives and foreigners

point to a proclamation issued by four high officials—three in Ch'entu and one in Chungking—by his instructions and with his approval, in the spring of the present year, as the starting point of the whole trouble. The proclamation is too long to insert in this letter, but I give a paraphrase of the leading points to which it drifts. It narrates that there are unprincipled people everywhere, who do not understand the treaties. These people, hankering after great gain, secretly sell property to foreigners, craftily concealing the sale by the use of the word, "lease." These sales are a constant source of disturbance and litigation between the Christians and the people in general. In the autumn of last year the four high officials investigated the whole matter, and reported to the Viceroy. He reported to the Tsung Li Yamen at Peking, and on receiving instructions from it ordered the proclamation to be issued. The special case noticed in the proclamation is a sale of property in Hwa Yanhsien by a Mr. Tso to "the foreign priest" —in reality Dr. Hart of the Canadian Methodist Mission', Mr. Tso using the word "lease" to gloss over the actual transaction of sale. The Viceroy, on the report of the district magistrate, and (nominally) on the petition of the people, ordered the arrest of Mr. Tso and his son, and the repayment of the money within a certain time. (Mr. Tso and his son are still in prison, it may be noted.) Then comes a citation from the treaty between China and France, which (according to the proclamation) provides that the magistrate must be informed of a proposed sale, and has absolute discretion to permit or forbid it. Anyone not informing the magistrate will be instantly apprehended and severely punished.

The natives take this as strictly and absolutely forbidding them to sell to any foreigner. It will be observed that the *French* treaty has been quoted against a transaction with an *English* subject. That the people understand the proclamation to apply to more than the French is shown by the difficulty recently experienced by an American Protestant missionary in an attempt to acquire property in a town between this city and Ch'entu, where negotiation was greatly retarded by this very proclamation. The proclamation was posted up anywhere, and we have it on good authority that it was to be met with in most out-of-the-way places. We believe that it was the basis of strained feelings towards the foreigners, by showing the tendency of the official mind.

Another fact—small in itself but very significant when taken in relation to the events which have been transpiring—is that a small white placard was posted over the gates of Kiating a day or two prior to the riot there. It may be interesting to your readers to have a literal translation of this placard. It runs—"The Ch'entu dragon is not asleep." In plain English, the Ch'entu dragon is the Viceroy, and the poster must have one of two meanings. It either means that the Viceroy is protecting the foreigners, and rioters had better beware; or it means that the Viceroy is against the foreigners and approves of the riots, and hints that the rioters may proceed to business. In this light of what occurred at Ch'entu just before, and at Kiating just after this placard was seen, it is surely not difficult to judge which is the correct interpretation.

In Ch'entu, long before the riot, all sorts of rumours against the foreigners were in circulation. Condensed milk was shown around as the brains of Chinese children, prepared for this devilish appetite of the foreigner. Gelatine of native manufacture, and eaten by the people themselves, when found in a mission building was said to be the essence of Chinese children who had been boiled down to produce the jelly. Bloodstains were said to have been seen on the walls of mission premises. A Chinese child was reported to have had his tongue cut out by the foreigner. These and similar rumours were reported to the officials, and they were asked more than once to put out proclamations to reassure the people. No notice was taken of these applications, magistrates refused to see missionaries on the subject, and no proclamation was issued until after the mischief was done. Once the steed was stolen the stable door was in a manner locked. The Viceroy put out a proclamation, containing a gross falsehood regarding the foreigners, but there had been no attempt whatever to arrest the lying rumours which were gathering like a thundercloud. Had the officials acted in time they could have averted the riot, and we should have praised them for their promptitude. As it is, we can only say, in response to their tardy and unwilling action—Thank you for nothing. If any reliance is to be placed on information just received, not only did the Viceroy and high officials disregard all warnings, and they openly connived at the whole affair. The officials gave little aid to the missionaries during the riot. Some were able to reach the Yamen in a comparatively short time, others only after spending long hours in hiding in private houses or on the city wall. In the Yamen they were kept for about a fortnight, with the scantiest possible supply of clothing, and burdened with the care of eleven young and delicate children. The mission premises might have been largely saved had the strong available force of soldiers been turned out in

time. Instead of this the mob was allowed to destroy the premises, and then pickets were sent to guard the ruins, consisting principally of broken tiles from the roofs.

The Ch'entu missionaries have arrived here under an escort of about 50 soldiers—which sounds nicely, and looks well on paper, but means practically nothing.

A proclamation has now been issued, calling on the people throughout the province to be orderly, and threatening condign punishment upon future offenders; but there is no intimation of punishment for the outrages already committed.

I understand that a careful statement of the Ch'entu case prior to, during, and since the outrage is being prepared, and will appear in due time in the English and American papers. Up to date, not less than twelve cities and towns, in some of which there were as many as four missionary societies at work, have been visited by rioters, and the mission properties destroyed. Chungking, although a treaty port, has been preserved only through the prompt and vigorous action of the British Consul, who has stirred up the local officials to a sense of the gravity of the crisis. Reports are constantly arriving of attacks on mission stations. Native Christians in villages and defenceless places are suffering from mob violence, not because of their faith, but because of their relation to the foreigner *as a foreigner*. Non-Christian natives are also being persecuted for the same reason. Quite recently a missionary leased a piece of ground at some distance from Chungking, and was about to put up a rough bungalow where the ladies and children of the mission could go and spend one or two of the hottest summer months. The whole thing had to be given up; the superintending foreigners have had to leave the place with all haste; and the workmen have been arrested and thrown into prison, in heavy chains, for no reason whatever but their relations with the foreigner. It is evident that every means is being used to drive out the foreigner, be he merchant or missionary. The missionary feels the attempt most, because he is much oftener away from the treaty ports than the merchant is; but the latter is unmolested only because in the treaty ports (except Chungking, so far) he is under the cover of foreign guns. If the Chinese rioter does not attack the foreign merchant, it is not for lack of will but for lack of opportunity. We are watching the country stations with great interest at present, as the protection or non-protection of them will be one indication whether the officials are honest in their professions, or are only protecting foreigners and natives having dealings with them where they dare not leave them exposed. We must not be content with their professions alone, which have proved hollow again and again. Subjects of friendly Powers must have guarantees for safe residence, not only in treaty ports but also in country places; and if it is necessary for this (as those on the spot believe) that the whole Augean stable of Chinese officialdom be cleansed. Let it be done—the sooner the better. I am, etc., William Owen.¹⁶

The New York Times, 20 August 1895.

The San Francisco Call, 20 August 1895.

The Leeds Mercury, (England), 20 August 1895.

The Argus, (Melbourne), 21 August 1895.

The Sydney Morning Herald, 21 August 1895.

The Mercury, (Hobart, Tasmania), 21 August 1895.

The West Australian, (Perth), 21 August 1895.

CHINA AGAINST INVESTIGATION.

A Shanghai Report that Commissioners to Ku-Cheng May Not Make Inquiries into the Massacre. SHANGHAI, Aug. 19.—The Mercury of this city states that the Chinese Government has refused to allow the British and American Consuls at Foo-Choo to make any inquiries into the massacre of Christians at Ku-Cheng, where they and the other members of the commission of inquiry arrived a few days ago.

Omaha Daily Bee, (Nebraska), 20 August 1895.

LAY IT ALL TO FOREIGNERS.

Chinese Hold Them Responsible for All the Empire's Troubles.

POSTING MORE INCENDIARY PLACARDS.

16 The Western Mail, Cardiff, 21 August 1895 states that the Reverend William Owen is a cousin of Mr. Daniel Owen, J.P. of Ash Hall.

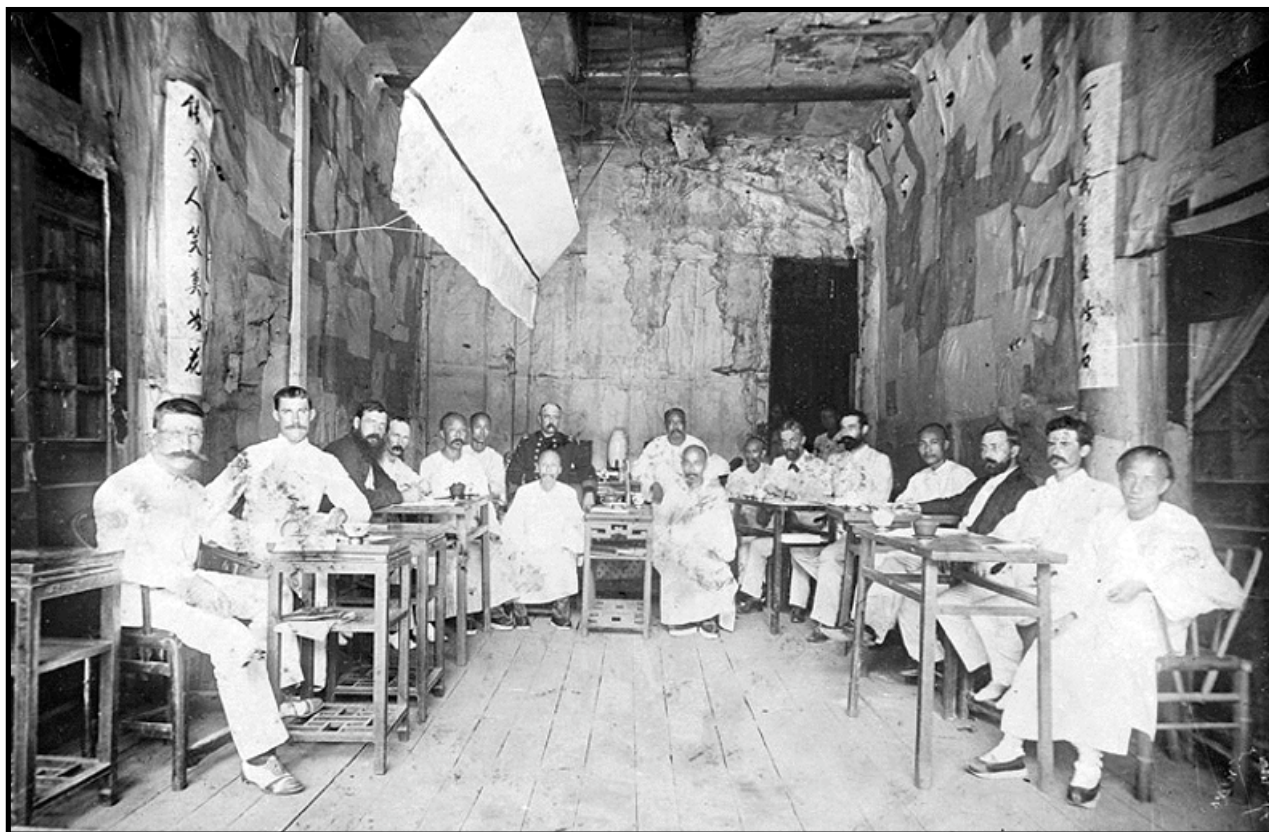
**British and United States Consuls Prohibited from
Participating in the Investigation of the Ku-Cheng Outrages.**

LONDON, Aug. 19.—The Times has a dispatch from Hong Kong confirming the Shanghai dispatch containing the report that the Chinese government had refused to allow American and British consuls to make any investigation into the Ku-Cheng massacre. The Times dispatch adds that soldiers are engaged in plundering the people, who feel that the foreigners are the cause of their suffering, and that therefore the latter should be destroyed. Further incendiary placards have been posted at Canton. The prefect sent with the commission to Ku-Cheng, together with the Chinese officials at Ku-Cheng, have refused to allow the presence of the consuls during the examination of the prisoners. The matter has been referred to the viceroy. Serious trouble is feared.

WASHINGTON, Aug. 19.—The officials of the Chinese legation have no information throwing any light on the reported refusal of the home government to permit the members of the mixed British and American commission to investigate the Ku-Cheng massacre. In fact the legation has not yet been apprised officially of the appointment of the commission. The only explanation given as a reason for the action reported to have been taken was that Chinese local officials may not have been informed by the central government of the appointment of the commission to make the investigation, the local officials acting merely on their own inclination in the premises.

If the reported action of the Chinese be correct it is apparently a matter of great surprise to the State department officials here. They attribute any refusal of the local authorities to permit the commission to investigate the troubles to the well known desire of the Chinese to conduct such inquiries by their own people, the dislike of having any interference by outsiders, and to the general suspiciousness with which they look upon foreigners. It is not feared here in official circles that any complications may have arisen in the present case but what will be adjusted and ample reparation made for the lives that were lost in the Ku-Cheng massacre.

**Formal Photograph of Chinese court at Kucheng with members of the
British and American Commission of Inquiry.¹⁷**



LEFT (Front): Rev. L Star (CMS); Ensign Waldo Evans, USS Detroit; Rev. W. Banister (CMS);
Mr. E. L. B; Allen (British Vice-Consul);
BACK: Commander John S. Newell, USS Detroit, Hsu Hsing-I, Taotai, equal rank consul;
RIGHT (Back): Mr. R. W. Mansfield (British Consul, Fuzhou); Mr. J C Hixson, (United States Consul,
Fuzhou); Dr. J. J. Gregory, (Methodist Episcopal Mission, Kucheng); Rev. E. Hart (Methodist Episcopal
Mission, Fuzhou). The other Chinese present are interpreters and yamen clerks.

Photograph by Dr. J. J. Gregory, Monday 26 August, 1895.
Oswald Collection, Visual Cultures of East Asia, Lyons University, France.
Also Ohlinger Collection, Day Missions Library, Yale University.

17 For a general survey of the operations of Chinese courts see Alabaster, Ernest, *Notes and Commentaries on Chinese Criminal Law and Cognate Topics*, (London, India Office, 1899).

1895, August 21.

Great Britain, Public Record Office: FO 228/1194

O'Conor Peking to Pitzipios Foochow.

Cypher Despatched Peking, 6.00 p.m. Aug 21, 1895.

Viceroy has been told that H. M. Consul must be present at examination of accused. I warned if obstruction continued would withdraw Consul and throw responsibility and consequences upon Chinese Govt. O'Conor.

FRUS. Department of State, Washington, August 21, 1895. Telegram, Adee to Denby.

Ascertain and report names and rank of Chinese investigators at Kutien. Important they be of high rank to insure thorough ventilation of apparent apathy or connivance of elevated functionaries. ADEE, Acting

Hixson Report, Consulate of the United States. Foochow, August 21, 1895. Telegram. Vice- Consul Churchill to Consul-General Jernigan, Shanghai.

1.20 p.m. Jernigan, Shanghai. Urgently require fifteen hundred Mexicans for telegrams already sent shall I draw or you remit. Churchill.

Hixson Report, Consulate of the United States. Foochow, August 21, 1895. Telegram. Vice- Consul Churchill to Minister Denby, Peking.

6.00 p.m. Denby, Peking. Telegrams since third not paid cable companies require payment got on money shall I draw on Washington or you remit required fifteen hundred Mexicans. Churchill.

FRUS, Legation of the United States. Peking, August 21, 1895. (Received Washington Oct. 8), No 2317, Denby to Olney.

SIR: I have the honor to inclose a translation of a communication from the Tsung-li Yamen relating to the Kutien massacres.

The Yamen states that the British and American consuls started for Kutien on the 13th instant; that a steam launch and escort had been furnished them, and orders given for their protection; also, that the leader of the riots and twenty-one men had been captured and would be punished. I have, etc., CHARLES DENBY

(Inclosure in No. 2317)

The Tsung-li Yamen to Mr. Denby.

August 26 (?), 1895.

Your Excellency: In the matter of the Kutien affair, some time ago the prince and ministers had the honor to receive a communication from the minister of the United States stating that he proposed to depute the United States consul at Foochow to proceed to Kutien to investigate into the matter of the riots, and asked that a military escort be furnished. The Yamen at the time telegraphed the viceroy at Foochow, and on the 14th August received a reply from that officer and others to the effect that the British and American consuls on the 13th instant, between 3 and 5 o'clock in the afternoon, started for Kutien; that a steam launch had been provided for the journey, and Mr. Prefect Chu, of the board of foreign affairs, and Col. Chu Pi-cheng, with a contingent of soldiers, had been deputed to accompany them from Foochow. Instructions have been issued that the military forces en route should be careful to see that they are escorted in safety.

As to the Yung-fu missionary case the magistrate has reported that everything is quiet there and no trouble.

During the past few days reports have been received from the civil and military officer at Kutien that the leader of the riots, one Hsieh Kuo-sung, had been captured with others—in all twenty-one men; and rigorous instructions have been issued pressing for speedy action in the premises.

The Times, (London), 21 August 1895.

THE CHINESE OUTRAGES.

The Chinese officials at Ku-cheng are behaving in the most obstructive manner, and forbid the British and American Consuls even to attend the examination of the prisoners. The Consuls are helpless without a proper escort.—*Our Correspondent.*

The Prefect sent with the British and United States Consular Commission having refused to permit the Consuls to be present during the examination of prisoners, the Consuls have protested, and the matter has been referred to the Viceroy. Serious difficulties are anticipated.—*Reuter.*

The Times, (London), 21 August 1895.

EDITORIAL.

The state of things in China and in Armenia formed the chief topics of debate in the House of Lords when the Speech from the Throne was under discussion. In commenting upon the first of these topics we hinted a doubt whether the construction placed by the PRIME MINISTER on the attitude of the Chinese authorities was not over-generous ...

A telegram from our Correspondent at Hong-kong, which appeared yesterday, announces that the Chinese Government have refused their assent to what seems to be the only course that can make the inquiry into the late massacre a reality. They have declined to allow the commission of British and American Consuls to take part in the investigation. They propose to conduct the proceedings themselves and to submit to us the results of their labours, Previous experience has taught us what those results are likely to be. We shall be offered a greater or less number of heads according to the official estimate of the exigencies of the situation, and we shall be expected to acquiesce in that conclusion. The Chinese ought to be informed without delay that we cannot assent to this method of trial and punishment. We want the examination to be searching and complete. We want the guilt to be brought home to the right parties and retribution to fall upon the right shoulders. Rightly or wrongly, it is generally believed that the chronic conspiracy against foreigners which leads to these recurrent outbreaks of crime, is the work of highly placed officials and not the effect of spontaneous popular feeling. The conduct of the rioters and of the authorities at the scene of operations on this as on previous occasions lends colour to this view. The approach of a period of danger is usually known for a long time in advanced. The latent suspicions and superstitions of the populace are worked upon placards and pamphlets which are not the production of uneducated men. These documents are openly posted and circulated under the eyes of those responsible for public order, yet no effectual steps are taken to prevent or suppress the explosion which is universally foreseen. The torture and execution of a certain number of miserable underlings and the payment of a pecuniary indemnity are no adequate satisfaction for the misdeeds of the real wrongdoers. It is into the ramifications of the standing plot against the lives and properties of Europeans that we demand inquiry. We want to get to the bottom of it, to reach the men who plan these abominable murders, and to see that they, and not their wretched tools, are brought to justice. Vicarious punishment, whether personal or pecuniary, is regarded with equanimity by the literati and the mandarins. We must show them that we will not be satisfied with other people's heads or with indemnities extorted from other people's purses. The real criminals must be detected and punished, and to ensure this result the inquiry must not be left exclusively in Chinese hands.

In his speech on the Address LORD SALISBURY stated that, as far as his knowledge went, the Chinese Government fully shared the horror and indignation inspired in this country by the massacres, and that the Emperor had announced his intention of bringing the criminals to speedy and condign justice. The present duty of Ministers, he proceeded to say, was to urge the Chinese Government to act up to its professions, to support it in that action, and, if any neglect or lukewarmness upon its part should be detected, to "try and supply its defects in that respect." The refusal to allow the Consuls to take part in the inquiry to be something worse than neglect or lukewarmness. Europeans and chinamen, missionaries, merchants, mandarins, and criminals all know perfectly well that without the presence of the Consuls the inquiry will end as similar enquiries have ended before. False evidence will be obtainable in any quantity that is desired. Evidence hostile to influential persons will not be forthcoming at all, or, if forthcoming, will be suppressed, garbled, or falsified as expediency may appear to dictate. The guilty, if they are in high places, will escape, and may be promoted for their pious devotion to ancient institutions. A few subordinates will be punished, and, if

deemed desirable, their number will be eked out by the addition of some innocent but friendless coolies and peasants. This decision of the Chinese Government appears to contain very clear "indications" of the kind which LORD SALISBURY said might alter the duty of himself and his colleagues. They [there?] are indications that the Chinese Government that the Chinese government does not desire to detect the real authors of the massacre, or, at all events, they will be so construed by men of all races and classes in China. The significance of this conduct is increased by the fact that it is the conduct, not of the local authorities, but of the Imperial Government. In cases of outrages upon Europeans many experienced persons, with special knowledge of China, have always deprecated applications to Peking, and have advocated pressure on the local authorities in their stead. We are well aware of the objections urged against this course. It is said that by applying to Peking we bring home to the central authorities the reality and the extent of their treaty obligations, while by coercing the local functionaries we tend to weaken the Imperial power which it is our interest to uphold. These arguments are not without force, but it must be acknowledged that when the central Government is unable to unwilling to perform its elementary duties they lose a good deal of their cogency. That was LORD SALISBURY'S opinion at the time of the Tientsin massacre in 1871, and the principles which he then laid down in the House of Lords seem to meet fairly well the circumstances with which apparently he has now to deal. The policy of centralization, he then declared, would be an excellent one if the central authority could be induced to keep its people in order in the several ports, "but" he added, with his usual good sense, "in the meantime, while the ideal policy was being carried out, horrible catastrophes might recur again and again." The facts have in some measure justified his forebodings. "The Government of China," he went on observe, "has not the power, if it had the will, to prevent the feeling against the foreigner culminating in outrage; and the only way of preventing such outrage was by inspiring fear in the very place where it occurred." He was alive to the advantages of fixing responsibility on the Chinese, but the desire to do so ought not, he truly remarked, to "hinder us from giving by our own acts" the utmost possible protection to our fellow-subjects. LORD SALISBURY, was then speaking, it is true, rather of local protection than of local punishment, but the arguments which he adduce in favour of the one seem to apply with but slight modification to the other. At all events, if we cannot get justice from Peking, we must get it on the spot, if need be through our own officers and by our own power.

The Sydney Morning Herald, 21 August 1895.

(BY TELEGRAPH.)

(FROM OUR CORRESPONDENT.)

THURSDAY ISLAND, Tuesday,—The steamer Chingtu sailed south this afternoon. She was not quarantined here. The Chingtu brings Hongkong files to the 7th instant.

Later details of the massacre at Ku-Cheng are still wanting; but it appears from telegraphic despatches from Foochow that the mission stations of the Church of England, the Zenana Society, and the American mission, was attacked by a Buddhist Vegetarian sect on the night of Thursday, the 1st August. The victims were massacred in a horrible manner. During Thursday and the following two days their houses was burned down, four ladies being burned to death in sight of the fiendish monsters who composed the mob. Others were slashed by swords or pierced with spears, and trampled by swords or pierced with spears, and trampled under foot, and treated with ostentatious indignities. Two or three ladies escaped to Foochow severely wounded. Two of the Rev. W. R. Stewart's children are amongst the survivors.

Brisbane Courier, 21 August 1895.

CABLE MESSAGES.

(FROM OUR LONDON CORRESPONDENT.)

THE OUTRAGES IN CHINA.

LONDON, August 20.,—The Chinese Government have refused to allow the American and British Consuls at Foochow to take any part in the inquiry to be held into the recent massacre of missionaries at Kucheng.

Further placards of an incendiary character, directed against the Europeans, have been posted about the streets of Canton.

LATER

Later information states that the Chinese soldiers recently sent to Kucheng are now plundering the people there, and the people regard the foreigners as the cause of their sufferings.

It appears that prior to the recent riots in China a number of Chinese placards were issued charging the missionaries with having kidnapped children with the object of killing them and extracting oil from them.

Bay of Plenty Times, (New Zealand), 21 August 1895.

CABLE NEWS

HOME AND FOREIGN

The massacres in China

SHANGHAI, August 19.—Several important arrests have been made at Kucheng since the Commission of Enquiry arrived.

Port Darwin, August 19.—The China mail steamer brings very little fresh news regarding the Kucheng massacre. The leader of the mob refused to show any clemency and urged on his men with the words, “You know our orders, kill them outright.”

SHANGHAI, August 20.—The Chinese Government refuse to allow the British and American Consuls to take part in the inquiry at Kucheng.

More incendiary placards against the English have been posted at Canton.

The Poverty Bay Herald (New Zealand), 21 August 1895

THE KUCHENG MASSACRE.

Shanghai, Aug. 20.—The Chinese Government refused to allow the British and American consuls to take part in the inquiry at Kucheng.

More incendiary placards have been again posted at Canton.

Chinese soldiers sent to Kucheng are plundering the people, who regard foreigners as the cause of their sufferings.

Prior to the recent Chinese riots native placards were distributed throughout Kucheng charging the missionaries with kidnapping children for the purpose of extracting oil.¹⁸

The Wanganui Chronicle and Patea-Rangitikei Advertiser (New Zealand), 21 August 1895.

THE KUCHENG MASSACRE.

From our exchanges we gather particulars of the condition of things existing in the districts where the shocking massacre of missionaries recently took place, and of the Australian ladies who sacrificed their lives to the cause of their Master. Kucheng, the scene of the massacre, is described by a clerical author as “a necropolis, a city of the dead. Thousands of coffins occupy the space found inside the walls, and there are numbers of sheds built to protect them from the rain and from the heat of the sun. The laws of China forbid burial within the city walls, but they do not prohibit this practice of keeping the coffins exposed in the city to the public gaze.” No manufactures are carried on, the inhabitants being all engaged in agricultural pursuits; and the city is described as “a quiet old place, the very people having a sleepy look.” One of the principal temples of Kucheng is called “The Temple of the President of Hades.” It is kept in splendid repair, and is literally filled with idols. What kind of people the Vegetarians are, who are responsible for the massacre of the Christian missionaries, will be gathered from a perusal of one of the placards issued by them, of which the following is given as literal interpretation.

In former days, before this doctrine came, all was peaceful. Its origin is unknown. Christ’s teaching was evil. His followers were unwilling to confess how evil it was. Confucius’s teaching, unlike Jesus’, was good. Followers of Jesus became akin to the beasts, their conscience is dead, their lives become injured, their end is certain. Even in death their bodies are maltreated. Their eyes are torn from their sockets, their hearts from

18 This is an example of the confusion between events at Kucheng in August 1895 and the riots in Chengdu and neighbourhood in June 1895. No evidence exists for the placards being posted in Kucheng but there is ample evidence of the accusation about stealing children in the reports from Chengdu.

their bodies, and their kneecaps wrenched off. The foreigners who do this hide their evil deeds. Their goodness they blaze abroad. There is neither rest in life, nor peace in death. Children are taught to be unfilial, subjects disloyal, and men to treat their relatives as strangers. Our maidens are led astray by the foreign clergy. Their vices forbid enumeration. Our forefathers will not protect such bestial ones, who destroy the worshipping of our ancestors and idols, sever husband and wife, and prevent maidens from marrying, and alter our customs. They are the laughing stock of all. Thus we are all on the high road to evil. Christ was a wicked man. Be firm. Burn down his church and his books when he (Mr. Eyton-Jones) comes again. Woe to the landlord who rented him a house. Townsmen, fight to the bitter end. We heap insults and abuse on Jesus's head. I call heaven to witness. Let him avenge himself and punish us if he can. Let Fuh-ting city witness. We stand to our words. We hate with bitterest hatred. Let all take knowledge of this.¹⁹

That the feeling of hatred against the Christians is not confined to a small or isolated section of the Chinese population, is made clear by Mr. Henry Norman, in his recent book on the Far East, in which he says that the position in China anywhere outside treaty and protected ports, is probably more perilous for the missionary than in most admittedly savage countries. The "foreign devil" he says, is not merely hated, but is regarded with sincere loathing and contempt by the mass of the Chinese population, and while the Christian missionaries undoubtedly make genuine converts, and are thus nobly rewarded for their labours, yet, on the other hand, their presence has increased and is increasing the ferment of angry passions and of racial ferocity among the rabble, Among such a people it must involve a terrible strain to constantly maintain a spirit of hopefulness. How depressed a young girl may become among such surroundings, will be seen by the following pathetic extract from a letter written to her relatives by Miss Nellie Saunders shortly before the massacre, and which was handed to the Victorian papers for publication:—

I do assure you that I never in my life—though I have been through sore temptations and trials—knew what it was to feel the devil's power as I have known it since we came here. I could not tell you, I could not put it into words, the awfulness or the force of temptation with which the devil assailed my soul after we came to China. It is not imagination—I am not an imaginative person—but solid fact! And perhaps it is easy to understand after all. This is truly the devil's own ground; here he reigns pretty well undisturbed, anyone who dares to come and oppose him is not likely to be left in peace. But oh, thank God, we are more than conquerors through Him who loved us, who met and conquered Satan long ago, and it does it now through us. There is nothing at all to fear—Jesus Himself is here, more real, more precious than ever. But there's the other side of it, that makes me say to you—oh, so earnestly—do count the cost, do make sure that the gift of the Holy Ghost in our own life has been made yours by your asking and receiving in faith. Of course, I don't mean that one needs this for the life of a missionary at home—it is all the same, of course—but I think one, perhaps, needs special equipment for the extra force of the devil's power, which is certainly laid on those who dare his stronghold. If it were in one's own strength, how poor a chance we would have.

Of this same Miss Nellie Saunders, Dr. Stewart, in his latest report to the Committee of the Church Missionary Association of Victoria, writes:—

Miss Nellie is in charge of two classes of charming little boys from twelve to sixteen years old, picked out from the whole district as giving special promise of future usefulness. They will be the teachers of from five to ten years hence. She has also a fine lot of women on Sunday mornings, and a day school on Saturday afternoons, also village visiting every week. Miss Topsy is located at a place name Sek Chek Du, about twelve miles north from her. Miss Elsie Marshall is with her. They are in charge of all the women workers, covering an immense area of about 3000 square miles. She has women's classes, boys' and girls' schools, a little dispensary, and any amount of visiting, people coming to her and she going to them. They are both very happy, and our only wish is that you will send out some like minded.

Letters were received in Melbourne from Miss Saunders the very day after the news of the massacre had been published. These letters, says a contemporary, show here and her sister to have been busy during the previous few weeks visiting villages in the district, and everywhere making friends with the women, among whom their work principally lay. At one place, after a long hot ride of ten miles, they visited the home of a native teacher. The latter's friends got ready a feast for their visitors, and made, them, as Miss Saunders said, "sit down to do all the eating, while they all stood about pressing things on us. You need a good deal of

19 This report was originally written by Rev. H. M. Eyton-Jones of the Church Missionary Society in Fujian Province. See also *The Argus*, (Melbourne), 6 August 1895.

pressing to eat Chinese dainties on a hot day, but they are so pleased if you will eat their things that you do not mind doing it so very much." The two Misses Saunders were well-known residents of Melbourne. From accounts which are given of their lives (says the Canterbury Press⁰ we learn from an early age they had a strong desire to dedicate themselves to mission work, and as their mother encouraged and shared in their aspirations, their education was conducted on the lines calculated to be of most use to them in their lifework. Mrs. Saunders was at that time possessed of considerable means, which she intended to devote to assisting her daughters, whom she also meant to accompany when they went to India or China. But the failure of the Banks altered her circumstances, and as she was above the age at which missionaries were sent out by any of the Societies, she was compelled to allow her daughters to go to China by themselves. Before setting out, some two years ago, the young ladies underwent a preliminary training in theology, and the elder of the sisters had six months' nursing experience in the Melbourne Hospital. On reaching their new home at Kucheng they were taken charge of by Dr. Stewart and his wife, and applied themselves to the study of Chinese, in which they made rapid progress. The elder sister, Miss Nellie Saunders, is said to have obtained a degree of proficiency in six months not usually gained by twelve months' hard study. Eight months after her departure from Melbourne she was declared competent for the duty of itinerant missionary. In spite of the massacre of the missionary party at Kucheng, there does not appear to be any thought of abandoning the station. So far as Melbourne is concerned, there have always been plenty of volunteers, and, undeterred by the fate of the first Victorian women missionaries in China, other Melbourne ladies are anxious to fill their places. It is considered unlikely, however, that any will be sent forward until the province is settled.

The Derby Mercury, (England), 21 August 1895.

THE CHINESE MASSACRES.

Several British and American officials left Fu-chau for Ku-cheng on Monday with a Chinese escort.—A special correspondent at Tientsin says the Chinese Government is in a state of helpless confusion, and is incapable of exercising any effective authority. The results will probably be serious, unless the foreign Powers take precautions.—Despatches from Washington state that the United States Government may cooperate with that of Great Britain for the protection of the citizens of both countries in China, but for that object alone.

A meeting, convened by the Church Missionary Society, was held at Exeter Hall on Tuesday night, to consider the recent massacre of missionaries in China. Resolutions passed by the Committee of the Society were read, setting forth that no disaster, however great, ought to interfere with the work of evangelising the world; and expressing the belief that the British Government would take the necessary steps to induce the Government of China to secure the protection for foreign residents pledged by Treaty rights.

The Glasgow Herald, (Scotland), 21 August 1895.

THE CHINESE MASSACRES.

MORE PLUNDERING OF FOREIGNERS—THE INQUIRY TROUBLES.

(TIMES TELEGRAM.)

HONG KONG, AUGUST 19.—The soldiers are engaged in plundering the people at Ku-Cheng, who feel that the foreigners are the cause of their sufferings, and that it is necessary to destroy them. Further incendiary placards have been posted in Canton.

(PALL MALL GAZETTE TELEGRAM.)

The officials at Ku-Cheng, fearing that the prisoners whom they have arrested in connection with the recent massacre might inculpate them, have refused to allow the British and American Consuls to make any investigations into the circumstances of the affair. This shows the futility of allowing the Consuls to start without a strong military escort of British troops. As it is the Consuls are powerless, and the whole affair so far as the inquiry is concerned is a farce. Public feeling here among Europeans is very strong, and it is thought Her Majesty's representative at Peking should at once intimate to the Chinese Government the fact that an independent inquiry by the Consuls should take place without delay; and further, an escort of British troops should at once be despatched to Ku-Cheng.

(PRESS ASSOCIATION TELEGRAM.)

London, August 20.—With reference to the statements telegraphed from China that the British and United

States Consuls are being refused permission to be present at the examination of the prisoners charged with being concerned in the massacre of missionaries at Ku Cheng, it is stated that Her Majesty's Minister at Peking has full authority to demand the issue of any necessary instructions to the local Chinese authorities for the purpose of ensuring a complete and satisfactory inquiry.

The Western Mail, (Cardiff, Wales), 21 August 1895.

See text of letter to the press referred to below— 'IMPORTANT LETTER FROM CHINA' in *The Glasgow Herald, (Scotland), 20 August 1895.*

Alarming telegrams, I fear, have appeared in the home papers before this about the recent riots and the sad state of things in this province just now. Pray don't be too anxious about us. We are safe in God's keeping, and no harm can possibly befall us without His full permission. Rumours have been rife here of late, and the day for plunder, fire, and death was fixed three or four times, but nothing has actually happened in this city yet, thank God. Personal property has been looted, and mission buildings, chapels, hospitals, schools and home destroyed, and the missionaries of various societies have been driven out of more than a dozen towns and cities in this province during this month. It is very difficult what to say and how to act under the present, and very trying circumstances. I am sending home by this mail six letters to the English papers, one of which is for the "Western Mail," bearing upon the present troubles and their causes. I hope the subject will be well ventilated and thoroughly threshed out in the various papers, and that an effectual remedy will be found which will once and for ever put an end to these constant outbreaks of plunder and fire. We have been having some very hot days here of late, and my wife has been very poorly, but I am glad to say she is a little better again. My wife joins me in kindest regards both to you and the whole family, and sends much love to Mrs. Owen.

A PROTEST.

A Reuter's telegram from Hong Kong on Tuesday says:—The Prefect sent with the British and United States Consular Commission appointed to inquire into the massacres at Kucheng, together with Chinese officials at that place, have refused permission to permit the Consuls to be present during the examination of the prisoners. The Consuls protested, and the matter has been referred to the Viceroy.

THE POWERS OF THE BRITISH AND AMERICAN COMMISSIONERS.

The Press Association states that, with reference to the statements telegraphed from China that the British and United States Consuls are being refused permission to be present at the examination of prisoners charged with being concerned in the massacre of missionaries at Kucheng, it is stated that Her Majesty's Minister at Peking has full authority to demand the issue of any necessary instructions to the local Chinese authorities for the purpose of ensuring a complete and satisfactory inquiry.

The New York Times, 21 August 1895.

GREAT BRITAIN'S CALL ON CHINA.

Minister O'Connor is Instructed to Demand a Complete Inquiry into the Ku Cheng Massacre.

LONDON, Aug. 20.—The Morning Post tomorrow will say that it is learned that N. R. O'Connor, British Minister to China, has been fully authorized to demand that the Chinese Government issue any necessary directions to the local officials to insure a complete and satisfactory inquiry into the massacre of Christians at Ku-Cheng.

A dispatch from Shanghai to the Pall Mall Gazette ascribes the action of the Chinese officials at Ku-Cheng in preventing the British and American Consuls from being present at the examination of the persons arrested for participating in the massacre of Christians at that place to fear on the part of the authorities that the testimony of the prisoners will inculpate them.

The refusal of the authorities, the dispatch says, shows the futility of allowing Consuls to start on their mission without the accompaniment to a strong British military escort. As the matter now stands, the Consuls are powerless, and the whole inquiry is a farce.

The New York Times, 21 August 1895.

INVESTIGATION AT CHENG-TU.

Members of the Commission Who Are to Begin Their Labor at Once.

WASHINGTON, Sept. 20.—The Chinese Government has withdrawn its opposition to the proposed investigation on the part of the Government of the missionary riots that occurred at Cheng-Tu, in the Province of Szechuen, Western China. A dispatch was received this morning from Minister Denby announcing this fact, and saying that the commission would start at once.

The members of the Commission are Sheridan P. Read, Consul at Tien-Tsin; Commander Francis R. Barber, naval attaché at Tokio; and Fleming D. Cheshire, interpreter of the United States Legation at Pekin. Fleming will act as recording secretary and keep the records of the commission, upon which the Chinese will also have a representation.

The Cheng-Tu riots occurred late in Spring, but owing to the great distance from the coast and the inaccessibility of the place news did not reach the telegraphic ports until many weeks had elapsed. No American lives were lost in this riot, but American mission property was destroyed. The British missions suffered more severely than did ours, lives of British subjects being taken and much property destroyed.²⁰

THE MURDERS IN CHINA

England demands that the foreign consuls in China shall be allowed to investigate the recent murders of missionaries in that country, since China has decided that she will conduct the investigation herself—in other words, she will defend the murderers. England demands that a large military force be sent to the scene of the troubles, for the protection of the examining officials. The United States might join forces with England on that. To be sure a dozen English were killed and only one American, but the principle involved is the same as if a thousand Americans had perished, and this country has the same right to march its troops into the interior of China that England has. It would produce a good effect if this was done. A combined array of red coats and blue coats in the heart of that foreigner hating and benighted land would bring the Chinese to a realizing sense of the enormity of their misdoings and of the peril of attempting any farther attacks on the white settlements. We have been over lax in the past in regard to the protection of our citizens abroad and it seems from sundry happenings as if the Americans did not stand as well in the estimation of some other people as he would if his flag always had a ten inch gun in its neighborhood.

The San Francisco Call, 21 August 1895.

The Belfast News-Letter, (Northern Ireland), 21 August 1895.

CHINESE ARE OBSTINATE.

A Demand That They Assist in the Kucheng Investigation.

HONGKONG, Aug. 20.—Information has been received here confirming the previous reports that the prefect accompanying the commission of inquiry into the massacre of Christians at Kucheng, as well as the Chinese officials at that place, have positively refused to permit the British and American Consuls to be present during the examination of the prisoners connected with the outrages. The Consuls have made a formal protest, and the matter has been referred to the Viceroy, in consequence of this action of the Chinese authorities, serious difficulties are expected.

LONDON, ENG., Au. 20.—the morning Post to-morrow will say that it is learned Mr. O'Connor, British Minister to China, has been fully authorized to demand that the Chinese Government issue any necessary directions to the local officials to insure a complete and satisfactory inquiry into the massacre of Christians at Ku-Cheng.

The San Francisco Call, 21 August 1895.

William E. Curtis of the Chicago Record arrived from the Orient early yesterday morning on the steamship Gaelic and registered at the Palace in the afternoon. He came directly from China, tarrying but three days in Japan.

When he left Peking Colonel Denby, the United States Minister, and the British Minister were pushing the investigations regarding the massacre of missionaries. "The trouble in China," said Mr. Curtis, "is the weakness of the central Government and the indifference of the people to the proclamations of the Viceroy. Still the Chinese authorities are taking steps to punish the perpetrators of the recent outrages. Seven executions have taken place in one province and more will follow."

20 No British lives were lost at Cheng-Tu or in the other riots in Szechuan Province in June 1895.

1895, August 22.

***Great Britain, Public Record Office: FO 228/1194
O’Conor Peking to Pitzipios Foochow.***

Cypher Despatched Peking, 10.15 a.m. Aug 22, 1895.
Tell Consul report ... by name any Mandarin obstructing enquiry. O’Conor.

FRUS. Department of State, Washington, August 22, 1895. Telegram, Adee to Denby.

On 13th instant consul at Foochow telegraphed he was starting for Kutien. He was instructed by telegraph that if not acting under your orders he was to await your directions. Nothing since heard from him. It is reported that consul at Foochow and naval ensign went to Kutien of their own initiative and not instructed. If this be so, you will disavow their unauthorized action, and if not already done proceed at once to designate American commissioners as directed in my telegram of 12th, notifying Chinese Government and demanding escort and free access to Chinese investigation. Report situation by telegraph. Adee, Acting.

FRUS, Legation of the United States. Peking, August 22, 1895. Received Washington Oct. 8), No 2319, Denby to Olney.

Sir:—I have the honor to enclose a clipping from the North China Daily News, Shanghai, . [pp 114-116] of Monday the 12th instant, containing an account of the Kucheng Massacre. I have, etc. Charles Denby

(Inclosure in No. 2319.

THE KUCHENG MASSACRE

[From the Rev. George B. Smyth, Foochow.]

(Dr Smyth was a missionary of the American Methodist Episcopal Church. This account, drawn from statements made by the survivors and Dr. Gregory, was in turn widely drawn upon by others to describe the events of Thursday, 1st August 1895, at Huasang.)

The story of this appalling massacre can be briefly told. Whasang is a mountain about 12 miles from the city of Kucheng, which is 90 miles distant from Foochow. The English Church mission had built two small houses there as sanatoria for its missionaries in the Kucheng District. There were there at the time of the massacre the Rev. R. W. and Mrs. Stewart, their five children and nurse, Miss Nellie and Miss Topsy Saunders, in one house, and Miss Gordon, Miss Newcombe, Miss Marshall, Miss Stewart, and Miss Codrington in another, Phillips, of the same mission, was stopping at a foreign house about five minutes away, and Miss Mabel C. Hartford, of the Woman’s Foreign Missionary Society, was in a native house at the foot of a little decline about two minutes away. The evening before the massacre all were planning a picnic for the next day in honor of the sixth birthday of little Herbert Stewart. No one dreamt of the possibility of the terrible events of the morrow.

About 6.30 next morning, Thursday, the 1st of August, Mildred and Kathleen Stewart, aged 12 and 11 years, respectively, were out picking flowers for their little brother. Suddenly they saw a number of men approaching, but they thought they were only laborers. In a moment they rushed upon them, and one of them caught Kathleen by the hair, dragged her along the ground, and stabbed her in two or three places on the thigh. Mildred ran into the house, and in some way Kathleen broke from the wretch who held her, rushed into the house into her parent’s room, and cried out: “The Vegetarians are coming.” Her mother rushed to the door, saw the murderers, closed the door, and Kathleen never saw her again. The two girls then ran to their own room, Mildred threw herself upon her bed, and Kathleen lay under hers. Some of the Vegetarians followed and struck Mildred on the knee, cutting the joint and inflicting a wound which may prove fatal. Another band of ruffians attacked the house in which most of the young ladies were living, seized five of them, dragged them out, and said they were going to carry them away. The ladies begged for their umbrellas to shade themselves from the sun, but their captors refused. While they were standing there an old Whasang man came and stood between the ruffians and their captors and pleaded for the ladies’ lives. Some of the murderers seemed disposed to spare them, but at that moment the leader approached, carrying a red flag, and

called out, "You know your orders, kill outright." The heads of two were nearly severed from their bodies. They were all frightfully gashed and hacked.

Miss Codrington was terribly cut about the face, but with rare presence of mind when she fell she feigned death, and this saved her. Her would-be murderer struck her on the head after she fell and left her for dead. That blow, however, broke her skull, but did not kill her. In the mountain Miss Hartford was attacked. Hearing the noise she rushed out of her house, and was seen by one Vegetarian, who cried out in Chinese, "Ah, here's a foreign woman," and immediately rushed at her with a great three-pronged spear, pointed at her chest. She seized it and turned it aside, the spear grazing her cheek and inflicting a slight wound behind her ear. The ruffian then knocked her down and struck her with the wooden handle of the spear. Fortunately at that moment her servant, who had come up only the night before, rushed to her rescue, seized the brute, and told her to run. She arose, ran down an embankment, and tried to enter a native house, but the owners would not let her. She ran on, therefore, and in a moment met another servant, who assisted her to run up the opposite hill and find in the brushwood a place of safety. There she lay for over an hour, not knowing when the murderers would look for and find her. After hiding there about an hour she sent the servant to see how matters were, and in half an hour he returned, saying that the Vegetarians had gone and the five ladies were killed. She went back as speedily as possible and found it only too true. What had become of Phillips? When he heard the shouting he ran out of his house, but was stopped by villagers who told him the Vegetarians had come and would kill him. He broke free from them and ran toward the two English houses, but seeing a murderous crowd about them he crept up a hill and hid behind two trees about 20 yards back of the houses, from which he could see without being seen.

Not seeing any foreigners, he thought they had escaped, and knowing that to go down would be certain death, he remained where he was. In about fifteen minutes the murderers set fire to the houses and went off, saying loud enough for him to hear, "Now, we have killed all the foreigners." Then he knew what had happened, and ran down to find nearly all the happy company of the previous evening dead. Four ladies were lying dead in one place. Miss Newcombe he found dead at the foot of an embankment. Her head was nearly severed from the body. After killing her the murderers threw her down the slope. and Mrs. Stewart's ashes he found in what had been their bedroom; they were burned beyond recognition. In the nursery he found the remains of Miss Nellie Saunders and nurse, burned almost beyond recognition.

Where were the children? The story of their escape shows the extraordinary heroism of a girl only 11 years old. Kathleen Stewart, as I have already said, hid under her bed. After she had lain there for some time she heard a sound, as she described it, "as of rushing water," and crying out "this house is on fire," came from her hiding place and found her sister Mildred on the bed terribly wounded. She helped her out of the house and looked for the other children. In the nursery she found the baby lying under the dead body of the nurse. She found her brother Herbert with a deep wound on the right side of the neck 4 inches long, one on the crown of the head which chipped off the external table of the skull, and on the back part of the head 4 inches long, which clove the skull, exposing the brain, and another circular scalp wound on the left side. A still younger brother, Ewan, she found with a stab wound on the left thigh and several bruises. The baby had been stabbed in the right eye, which penetrated to the brain. All these this brave girl carried out of the burning building, and, with the help of a villager whom she pressed into service, succeeded in carrying them to the house at which Miss Hartford had been stopping. So far as she knew then, there was no other foreigner in Whasang alive except Miss Codrington, who, in spite of her terrible wounds, succeeded, by creeping and walking, in reaching Miss Hartford's house. When Miss Hartford returned from her hiding place she found all these alive.

Phillips sent a letter to Dr. J. J. Gregory, of the Methodist Episcopal mission at Kucheng, as soon as he could find a man to take it. Not a Whasang man would go. On receiving the news the doctor immediately hastened to the Yamen, secured an escort, and started for the scene of the massacre. He arrived there in the evening and did all that was in his power to care for the wounded. By daylight he, with Miss Hartford and Phillips, had the bodies in a coffin, and the ashes of and Mrs. Stewart, and the nurse and Miss Nellie Saunders in two little boxes. It was impossible, however, to find bearers. Not a man at Whasang would do anything. Fortunately, however, an official arrived with a few soldiers and after some pressure from Dr. Gregory he impressed into service a number of villagers sufficient to carry the remains to Suikou, a place on the Min River 90 miles from Foochow.

Everything possible thus being done the sad procession started at 3 p.m. on the weary march. On the way little Herbert Stewart died, and after getting a coffin and laying the little body in it, they resumed the journey and arrived at Suikou at * o'clock on Saturday morning. There the local officials provided boats. On the way down they were met by a steam launch sent up with a few friends to meet them. At 3.30 p.m. on Sunday they reached Foochow and the wounded were taken to one of the hospitals where they are now receiving the best medical care. The bodies arrived here on Monday, and at 5.30 in the morning they were laid to rest. This is the simple story of the most terrible massacre of foreigners that has ever taken place in China. More were killed at Tientsin on that awful day, the 20th of June, 1870. But that was a riot rather than a massacre; this was a murder deliberately planned, and deliberately carried out.

It is too soon to say what the consuls will do at this appalling time. Suffice it to say that they have secured evidence which may bring many of the guilty to the punishment they deserve. As to the larger question of what the foreign governments may do, my opinion would be worthless. I can not refrain from adding, however, that I trust they will not be satisfied with a money indemnity. It is this wretched policy, pursued in so many cases in the past, that is responsible for most of these massacres and riots. Nearly all of them could have been avoided by firmness on the part of the home governments. Let them but make China feel that occurrences of this kind will be terrible in their results to her and they will cease. If they do not act with firmness now the foreigners will soon find it impossible to live anywhere outside the treaty ports.

It is painful to have to record the brutal inhumanity of the villagers at Whasang. According to the Chinese custom they are deserving of severe punishment, but with the exception of one old man they did not lift a hand to stop it. Even after the murderers had left they would give no help, but proceeded tor ob, and took away anything of value in the burning houses. They ought to be severely punished.²¹ If they are it will go far to prevent similar outrages in the future. The servants ran almost to a man. Out above this brutal and despicable crowd stand conspicuous the heroic Christian servant of Miss Hartford, who, at the risk of his own life, saved hers, and a Christian woman, the wife of her teacher, who, when she was thrown down, ran to her aid and begged her would-be murderer to spare her. For answer the brutal wretch kicked her. It is pleasant to write of this heroism in the midst of all this infamy.

A word as to the cause of the massacre. What the purposes of the Vegetarian Society are is not known to outsiders. By some they are regarded as robbers, by others as rebels. They have given the officials a great deal of trouble in the Kucheng district during the past year. They have attacked Christians and non-Christians alike, and hey hated the foreigners because they were foreigners, and because they were missionaries. They had become so violent that on the 24th of July 300 soldiers were sent up from Foochow to hold them in check if possible. Their leaders attributed their coming to the influence of the foreigners, and it is believed that then they determined to exterminate them. They immediately began to assemble at a village whose name is now known, and their threats against the churches became bolder than ever. On the night before the massacre a letter was received by a certain pastor saying the foreigners would be killed on the morrow. He wrote a letter to Stewart warning him, but unfortunately did not send it till daylight, and when the messenger was within two miles of Whasang he met a man who told him that all was over, that the foreigners were killed. What an awful result of a few hours' delay. The Vegetarians planned the murder carefully, and the reason seems to have been to take vengeance on the foreigners for having, as they supposed, brought the troops to Kucheng. I trust that the investigation, which ought to be made by a foreign official on the ground, will be so thorough as to reveal the real causes, bring the perpetrators to justice, and result in the adoption of such measures by the foreign powers concerned, as will make forever impossible the occurrence of so terrible a massacre in the future.

***Hixson Report, Consulate of the United States. Foochow, August 22, 1895.
Telegram. Vice- Consul Churchill to Consul Hixson, Kutien.***

1.35 p.m. Hixson, Kucheng via Suikau. Have demanded that all authorities cooperate with you that an official be delegated for the purpose that you be present at examination and no obstruction offered. Denby. Newell ordered to join you probably leave with Star Saturday morning arrange coolies meet Suikau. Churchill.

21 No punishment is recorded against the villages of Huasang.

The Times, (London) 22 August 1895.

CHINA AND THE POWERS.

PARIS, AUG. 21. The *Debats*, commenting on China's evasive method treating England's demand for reparation for the massacres of missionaries, says:—

China, no doubt, is wont to reckon on the mutual jealousies of the Western nations, and what happened after the signature of the Shimonoseki treaty has shown that several of the greatest Powers in Europe were disposed to maintain her territory intact; but the question now raised is altogether different. It relates to the application of treaties in respect of which all Europeans are interested. The Tsung-li-Yamen cannot, therefore, hope to be encouraged by anybody in resisting English diplomacy, which demands a just reparation for the Kucheng massacres. Every Power is concerned in the security of its missionaries and traders in China, especially France, which has as many as 500 missionaries in charge of quite a nation of Catholics, of whom she is the traditional protector.—*Our Own Correspondent.*

The West Australian, (Perth), 22 August 1895.

FOREIGNERS IN CHINA.

HORRIBLE CHARGES AGAINST MISSIONARIES.

ALLEGED KIDNAPPING OF CHILDREN.

London, August 20.—It transpires that prior to the massacre at Kucheng and the recent riots in other towns of China, the natives had placarded the towns with posters charging the missionaries with having kidnapped Chinese children for the purpose of extracting the oil from their bodies.

The Rev. H. M. Eyton-Jones, of Fuh Ning, South China, wrote recently as follows in the Church Missionary Gleaner:— (First published in *The Argus, (Melbourne)*, 6 August 1895 above).

Aberdeen Weekly Journal, (Scotland), 22 August 1895.

THE CHINESE MASSACRES.

MISSIONARIES CALL FOR STRONG ACTION.

Yesterday morning a cablegram was received by the Wesleyan Missionary authorities in the following terms; Cheng-Tu commission inadequate. Officials implicated. Disturbances spreading. Regarding Fukien massacre, the Methodist public urge strong Government action.

The missionary secretaries regard this message as confirming advices received earlier from Shanghai, that the efforts of the implicated officials have succeeded in circumventing the British and American Consuls in their endeavours to secure a strict and impartial inquiry into the circumstances of the Fukien massacre. The Wuchang Central China missionaries have, therefore, felt it their duty to inform the Home Committee of these facts. The cablegram has been duly forwarded to Lord Salisbury at the Foreign office.

A Dalziel telegram dated Paris, Wednesday, says:—Referring to the attitude adopted by the Chinese Government with reference to the Consular inquiry as to the massacre of missionaries at Kucheng, the "Journal des Debats" says that China's recent defeat adds to the necessity of the Chinese Government avoiding all complications with the Western Powers. It would be risking too much to try to make out that the administration of the provinces was beyond its control. It was to be hoped, therefore, that every facility would be granted to the English and American consuls to pursue their inquiries. China could not hope to be encouraged by anybody to resist English diplomacy, which only demanded just reparations for the outrages at Kucheng. No Power could afford not to interest itself in the security of its missionaries, and traders in China and France less than all the others, for she had no fewer than 500 missionaries in the Celestial empire instructing the Catholic community, of which she was the traditional protector.

The New York Tribune, 22 August 1895.

The New York Times, 22 August 1895.

INVESTIGATION AT KU-CHENG.

Belief at Washington that the Commission Will Not Be Hampered.

LONDON, Aug. 21.—The following cable dispatch has been received at the London offices of the Wesleyan

Missionary Society:

Cheng-Tu commission inadequate. Officials implicated. Disturbances spreading. Regarding Fukien massacre, the Methodist public urge strong Government action. Have forwarded cable to Lord Salisbury.

WASHINGTON, Aug. 21.—Consul General Jernigan, at Shanghai, has informed the State Department by cable that the investigation by the Chinese authorities of the Ku-Cheng massacre is being conducted with closed doors. Acting Secretary Adee has communicated this information in a cable dispatch to Mr. Denby, the United States Minister at Peking, with instructions to ascertain its portent, and, if it be true, to arrange matters so that the United States Commissioner now at Ku-Cheng, J. C. Hixson, United States Consul at Foo-Choo, can attend the hearing, and not be hampered in getting all the facts.

The State Department officials do not take a serious view of the failure of Consul Hixson to obtain information to the hearing which the authorities are conducting, and are certain that the General Government at Peking will set matters right. It is understood that the star chamber inquiry is being made by officials of the province in which Ku-Cheng is situated, and that these are not aware of the promise of the Tsung-Li-Yamen, or Board of Foreign Affairs, to allow Great Britain and the United States to make the fullest and freest investigation.

When Minister Denby represents to the Tsung-Li-Yamen that the American Commissioner is being hampered in his efforts to obtain all necessary facts, it is probable, according to the view taken here, that orders will be issued directing the authorities of the province to admit Mr. Hixson to the hearings and accord him every opportunity to ascertain all that he has been instructed to obtain by the Washington Government.

The Brooklyn Daily Eagle, Brooklyn, New York, 22 Aug 1895.

AMERICAN MISSION ATTACKED.

Chapel and School House Near Foochow Wrecked.

A FOREIGN TEACHER ESCAPED.

**The Assault War Made by a Large Mob of Infuriated Chinese Who Were Armed
With Various Weapons. Four of the Native Scholars Wounded —
A Strong Anti-Foreign Feeling at Foo Chow.**

Hong Kong, August 11—Another outrage has been committed upon missionaries near Foo Chow. The American mission has been attacked by a large and infuriated mob, armed with various weapons. The chapel and school house of the mission were wrecked and four of the native scholars were wounded. The foreign teacher, however, escaped injury.

A strong anti-foreign local feeling prevails at Foo Chow and it is spreading among the populace, who are parading the public thoroughfares with cries of "Drive out the foreign devils."

London, August 22—A dispatch to the times from Hong Kong, this afternoon, confirms the dispatch from Hong Kong cabled at an early hour this morning, announcing the attack upon the American mission near Foo Chow and a dangerous state of the populace in the city. According to the Times dispatch the American school was situated just outside of the west gate of Foo Chow. The dispatch adds "The situation at Ku Cheng is unchanged. Captain John S Newell of the United States cruiser Detroit and Dr. Hart have gone there from Foo Chow. More anti-foreign placards and pamphlets are being distributed at Canton."

Washington, D.C., August 22. The Chinese legation here had not been apprised of the latest attack upon American missions by the Chinese fanatics near Foo Chow, until shown the press dispatches bringing the news. The minister expressed regret at the occurrence through his interpreter.

It is freely admitted at the legation that in the present state of feelings in China growing out of the ignorance and prejudice of the natives, and especially because of the recent war, all foreigners in the interior of China are more or less in danger. The hope is expressed at the legation that the missionaries will recognize this state of things and will seek the treaty ports until the excitement subsides and normal conditions are restored.

The utmost confidence is expressed at the legation of the intention of the Chinese imperial government to protect the Christian missions as far as possible, and the last edict from the emperor, issued within the past ten days, is quoted as evidence of this intention. A quite full synopsis of this document has been received by cable at the legation. It is entirely in the interests of the Christians and is directed especially to the high

Chinese officials. They are asked to see that the lives and property of all Christians, both foreign and native, are protected at all times. The edict also commands the lower officials and the people generally to observe this behest and closes by saying that any violation of the order will be severely punished.

Confidence is also expressed at the legation in the thoroughness of the investigation into the recent riots, and it is believed there that as soon as the imperial will can be made known that American and English consuls will be admitted to the hearings.

At the headquarters of the Methodist board of foreign missions Dr. A. H. Leonard said this morning that so far no news had been received there from China relating to the reported massacre of the missionaries near Foo Chow. Dr. Leonard said that Dr. George H Smythe, who represents the Methodist missions in that part of the country, had been instructed two years ago to communicate with the home office as soon as anything serious happened. As Dr. Smythe has not been heard from, Dr. Leonard entertains but little anxiety regarding the missionaries in China. At the office of the Presbyterian and Baptist foreign missions it was stated that there was but little property belonging to those sects in the territory of the reported massacre.

1895, August 23.

The Times, (London) 23 August 1895.

ANOTHER OUTRAGE IN CHINA.

HONG-KONG, AUG. 22. The anti-foreign feeling is spreading at Fu-chau. An American mission chapel and school outside the west gate have been wrecked by an armed mob. Four persons were wounded, but the teacher escaped. The mob cried out, "Drive out the foreign devils!"

The situation at Ku-cheng is unchanged. Captain Newell, of the United States cruiser Detroit, and Dr. Hart are proceeding thither from Fu-chau.

More anti-foreign placards and pamphlets are being distributed in Canton. — *Our Correspondent.*

North China News, (Shanghai), 23 August 1895, p. 307.

THE SITUATION.

From the first we **argued** that an adequate foreign escort should be sent with the British and American Consuls to Kucheng, and we wrote on the 10th, and our issue of that date must have reached Peking some days ago, that we hoped that Mr. Mansfield would absolutely refuse to go up to Kucheng with a Chinese escort. But Sir Nicholas O'Connor and the British Foreign Office thought they knew better than we did and the result is the grim fiasco announced yesterday morning. The tragedy at Kucheng was not enough for our authorities; like old-fashioned theatrical managers they have arranged to wind up the performance with a farce. The Foreign Office no doubt thinks that its Minister at Peking must be better informed than a Shanghai journal; and to this serious misconception are due so many of the mistakes made in our dealings with Chins. The editor of a responsible newspaper in Shanghai has many more and more varied sources of knowledge, than a Minister shut up in the Sleepy Hollow of Peking; he has the larger and more varied experience of a much larger circle of men who know China and the Chinese to fall back upon. With a clearer knowledge of the situation than British and American Ministers could not have made the grievous mistakes they have committed in the Chengtu and Kucheng affairs. There must come a point when the British Minister cannot shield himself under "telegraphic instructions from home." Traditionally, the Secretary of State for Foreign Affairs backs up his agents when they act boldly on their own responsibility; but if the Minister sees that acting on instructions from home means making a serious mistake, as in the present instance and he acts as he should on his own responsibility and is reprimanded, let him resign and throw himself on the British public, whose Judgment overrides that even of Secretaries of State. We know that Sir Nicholas O'Connor's position has been by no means a bed of roses lately, with his French and Russian colleagues not altogether indisposed to block his way with the Tsungli Yamen, and to keep him uninformed, or even misinformed, as to what is going on. Admiral Buller, too, who does not seem to take the least interest in affairs in China, and has not commended himself yet as an efficient substitute for Admiral Fremantle, has, it is rumoured, on no less than three occasions thwarted the plans of the Minister. And this is a time when England especially requires to be represented in the Far East by the best men she can find, while tireless efforts are being made to undermine her position here. Every one tries to pull down the man who is at the top of the tree.

If the Ministers at Peking were more in touch with their countrymen, we should not have such friction as has arisen between the American Minister and the American community in Shanghai

It is reported from Chengtu that the ex-Viceroy Liu Ping Chang, who is charged with originating the riots there, has been appointed by the Throne "Joint Imperial Commissioner to Investigate the Missionary Riots," This does not seem possible, but the news comes on good authority.

We learn from Peking that the U.S. Minister, Col. Denby, withdrew any participation in the Chengtu Commission more than three weeks ago. The first trouble about the Commission to Chengtu could have been settled at once in a few minutes conversation...

North China Herald, 23 August 1895, p 312.

FOOCHOW.

The two following printed Expresses were circulated at Foochow on the 9th and 10th instant respectively. In a private letter in which they are incidentally referred to, it is stated that unfortunately the latter part of the second Express is true :—

The undersigned begs to notify the Community that the actual basis of the rumour which is circulating of danger to residents at Kuliang, was that Mrs. Cave- Thomas repeated in a note to Mrs. Smyth, a rumour that 2 Mission coolies had come over the hills direct from Hwa Sang, bringing news that the Vegetarians intended visiting Kuliang. It does not appear that any such coolies arrived, and Mrs. Cave- Thomas asks that the above facts should be made known. She never felt any alarm on the subject, and the undersigned does not apprehend any danger.

R. W. MANSFIELD,, H.B.M. Consul., H.B.M.'s Consulate, 9th August, 1895.

On coming down from Kuliang this morning I was surprised to see an express issued by the British Consul in which Mrs. Smyth's name was mentioned in a wholly unjustifiable connection. The only inference to be drawn from it, so far as she is concerned, is that she caused the Kuliang anxiety of the night before last by making public part of a note received by her from Mrs. Cave-Thomas. Since Mr. Mansfield mentions the names of both ladies I shall state here the whole truth in the case. Mrs. Cave-Thomas wrote as follows to Mrs. Smyth ;—“The wildest rumors are afloat that two of the Mission Coolies have come over the hills from Hwa Sang direct, saying the Vegetarians intend visiting Kuliang. Many ladies of the lay community are quite nervous listening to such tales.” Mrs. Smyth never repeated this to anybody at Kuliang. She mentioned it in a letter to me, and I mentioned it to one here who had a right to know. One of Mr. Mansfield's fellow-countrymen heard of it, went to the Club, and his repetition of it there caused the greatest excitement. I went to Kuliang to enquire, and immediately on arriving there wrote back, that all was quiet. Later I wrote that there was absolutely no ground for alarm. No one was more surprised than Mrs. Smyth herself at the excitement caused, *and* I trust that, before Mr. Mansfield presumes again to mention her name in a public Express he will take pains to carefully inform himself as to the facts. It is pleasant to note that Mr. Mansfield agrees with me in not apprehending any danger to the residents at Kuliang. Was it, on Saturday last, the same sense of security for the possible survivors of the massacre at Hwa Sang that led him to keep on his journey to the mountain after he was told that five of his fellow-country women had been butchered by the vegetarians?

GEO. B. SMYTH. 10th August,

(FROM OUR OWN CORRESPONDENT.)

EXPEDITION TO KUCHENG.

Since last writing another name been added to the list of victims of late massacre. Hilda, the youngest of the Stewart family of children, died on the evening of the 10th inst. from the effects of the wounds she had received. There is still some hope for Miss Mildred Stewart, but not much, I fear, ' H.M.S. *Linnet* arrived on the 9th, the U.S. cruiser *Detroit* on the 12th. and H.M.S. *Rainbow* has arrived this morning. The report that the *Redpole* was ordered here must have been incorrect,' In accordance with instructions from Peking, H.M. Consul, the U.S. Consul, and a high Chinese official started for Kucheng on the evening of the 13th inst. to hold an enquiry on the spot into the circumstances of the late massacre. There were three houseboats: the first was occupied by Mr. Consul Mansfield, and Vice-Consul Allen, the Rev. Mr. Banister and the Rev. Mr. Star; the second by Mr. Consul Hixson, Lieut. Evans of the *Detroit*, and Dr. Gregory; and the third by the high official, Char T'sung-ting, Chief Deputy of the Foreign Board. The escort consisted of a hundred fine-looking, well-dressed soldiers under the command of Colonel Chu. The three boats were towed by steam-launches one to each boat. Suikow was not reached until noon on the 15th, and after a day's march the party arrived at Kucheng on the evening of the 16th. The messenger bringing the news of the arrival advised several important arrests having taken place, and stated that the people were quiet but greatly frightened. These are the brief particulars of the preliminaries of the official enquiry at Kucheng.

PROBABLE RESULT.

In a few days' time we shall hear of a score or two of men being sent down to Foochow to take their trial and a little later there will be executions. Then the people will soon begin to forget all about it, and a repetition of what has happened will occur by and by. But if a few hundred men had been sent up from Hongkong and

demolished the city, leaving nothing but ashes to mark the place, the lives and property of foreigners would have been henceforward safe in this province. A good many of us here recollect the case of the villagers at Sharp Peak pulling down the mission chapel over and over again. Mr. Consul Sinclair promised them that if they did it again he would have the village shelled. They did it again and Mr. Sinclair was as good as his word. Mr. Sinclair got into trouble over it of course but these people since then have been civil and friendly.

MR. SMITH AND THE CONSUL.

This brings me to the point of taking notice of the letter of the Rev. G. B. Smyth on the alleged shortcomings of H.M. Consul, which appeared in the N.C. *Daily News* on the 12th inst. Scandalous, infamous, outrageous, were some of the terms I heard applied to it by many of the British community. The more staid among us declared that it could not be a letter of Mr. Smyth's—it was the effusion of an overwrought and over-excited brain. I never thought it possible to make so much out of so little. Mr. Mansfield considered it wisest under extraordinary circumstances to go on after meeting the Archdeacon and do what there was to be done immediately at Kuliang. As this did not fit in with Mr. Smyth's views, our worthy Consul is denounced as heartless; as guilty of a callous indifference; that he is deserving of the severest censure and ought to be recalled !! Now, what we have to say is this. It was an unfortunate accident that led to H.M. Consul leaving his headquarters on the very morning the news of the massacre reached Foochow, and it was equally unfortunate that he should have gone so far on his journey up the mountain before he heard the news, because having dismissed his chair and having neither sun hat nor umbrella with him, to turn back and walk seven or eight miles in a broiling sun would have led to certain illness, if not death. But Mr. Mansfield is quite capable of managing his own affairs—has a cool head at ail times and was not likely to do anything foolhardy. Under all the circumstances he thought it wisest to push on. Immediately on his arrival he sent off a despatch to the Viceroy direct which must have reached this city sooner than would one written by him from Nantai had he returned. He drafted telegrams to Peking and the Foreign Office and posted them off to the Consulate with a letter of instructions to Mr. Pitzipios. Everything that could be done was done and done promptly. It is incorrect to say that Mr. Mansfield *refused* to return. It is not right to say that Mr. Mansfield is heartless. He has throughout shown the greatest sympathy and been kindness itself. He met the wounded on their arrival at the jetty and was foremost in his kind attentions to them, giving a hand himself with the stretchers and helping in every way. I see Mr. Mansfield is accused of pooh-poohing a talked of rescue-party. Of course he poohpoohed it. What man in his sober senses would have done otherwise ? It was madness to think of a small armed party of excited volunteers going up country to do heaven knows what. The Stewarts were either killed or were in safe hiding. The Viceroy had sent up troops to protect any that might be living, a launch was asked for by Mr. Pitzipios under orders from Mr. Mansfield to bring down the men, Mr. Pitzipios, Archdeacon Wolfe, and the Rev. Mr. Banister were to go up to meet them. At the last moment it was found that the authorities were only able to send one launch and so it happened that the U.S. Marshal went with them. As the *Hae hin* is closing at noon I am- unable to write more, but perhaps I have said enough to show that H.M. Consul is not such a bad man or worthless Consul as Mr. Smyth would have your readers to think. He is on the contrary a Consul we all look up to and value and in this unhappy affair he has been most energetic. His absence from the Consulate the greater part of Saturday the 3rd inst. was an accident that might occur to anybody. 19th August.

ONE SIDE OF THE MISSIONARY QUESTION.

To the Editor of the North-China Daily News.

SIR,—The Kucheng massacre brings the missionary question again very much to the front, and although no diversity of opinion exists as to the quick vengeance that should be taken on the cowardly butchers, whether the actual perpetrators of the deed or their employers, one cannot help enquiring, why were those poor women and children left to the tender mercies of savages? because no one can dispute the fact that although the average Chinaman is the mildest and most easily governed of men, the tiger is latent there as in all other races of mankind; and it is patent to everyone that a mob (hired assassins probably in this particular case), even in the most civilized countries, under the potent influence of racial or class hatred, and that tacit sanction of, and impulsion to, all enormities committed, that each individual in the riotous concourse receives from every other, stops at nothing as long as its onward rush is unchecked, or its vengeance or lust of blood unsated. The query, “Why were those poor women and children left to the tender mercies of savages?” may be considered at the same time as the broader one of, what is the intent and general purpose

of missionary enterprise in China? For the end I have in view I am willing to accept the altruistic intent—that of bettering the temporal condition of the people and the rescue of as many as possible from eternal perdition. But another question now presents itself. Why go so far afield when so great a need of altruistic energy, wide-reaching philanthropy, beneficent succour, and soul-saving solicitude, exists at home in the great cities of Britain and America? Why expend millions sterling and jeopardize the lives and honour of our women in a country whose people do not object to trade with us, but do wish to be allowed the privilege of retaining their own religious practices; do not wish their domestic life, as far as may be, to remain a sealed book to the prying eyes of the Western; a people whose social habits and customs are apparently unsusceptible of change, i.e., if any judgment can be formed after an experience of upwards of half-a-century. Why then, may I ask, waste so much good feeling, so much good money, in such a fruitless task, besides incurring the certainty of a periodical horror like that of Tientsin or Kucheng—the outcome of a race hatred intensified to a white heat by our unflagging insistence on interfering with their social institutions? Such a course persisted in must eventually lead to a bloody war of extermination or annexation of much undesirable territory. The same means and energy wasted here, employed at home, if not always securing personal gratitude as a reward, would secure to the altruist that, to him, greatest of all rewards—the consciousness of well-doing in a good cause; and would also often afford him the satisfaction of witnessing the substantial good effected amongst those of his own kith and kin, who are now, in great measure, crying out unheeded for the commonest necessaries of life, while those our unsought beneficence is forced on, want it not, and even sting the hands that give the attempt to influence public feeling at home with regard to missionary enterprise in the Far East may be futile, but missionary societies may be induced to confine their female workers strictly to Consular districts, and even the married missionary to carry his self-abnegation a little further and forego those domestic comforts to which he has accustomed himself, when he goes further afield, in order to ensure the safety of those dear to him. The *raison d’être* for the lady missionary exists in proportion as much within as without the radius referred to, and also would, while finding ample scope for the exercise of her benevolence, infinitely lessen the chances of such blood-curdling occurrences as this now agitating the minds and harrowing the feelings of all Christian peoples, and the object for which she sacrificed herself as a voluntary exile, if attainable, be just as surely compassed. I am, etc., COSMOS. 17th August.

Re Consul Mansfield’s response to first news of the Kucheng Massacre.

to the Editor of the North China Daily News.

SIR,—Mr. R. W. Mansfield, H.B.M.’s Consul, left Foochow for Kutien, the scene of the massacre, on the 13th instant, and until his return I trust the enclosed “Express” will be a sufficient reply to the vindictive letter from the Re. Geo. B. Smyth published in Shanghai on the 12th instant. I am, etc., ALEX. W. V. GIBB. Foochow, 16th August.

Referring to Mr. Smyth’s express of 10th inst, and his insinuation that H.M.’s Consul, when he heard the news of the massacre on his way to Kuliang, treated the matter lightly by continuing his way up the mountain instead of returning at once to Foochow, as I was the person who first met the Consul and communicated to him the sad news, I beg most emphatically to deny that he treated the matter either lightly or indifferently. We discussed the matter for some time, and his first impulse was to return at once to Foochow, but he was half way up the mountain when I met him, and had dismissed his coolies and sent his clothes on before him, and as he had neither sun hat nor umbrella, it was as much as his life was worth to return to Foochow, a distance of 7 or 8 miles, in the broiling sun. It was therefore agreed that it was best under the circumstances for him to go on and send off his dispatches from Kuliang by a post messenger to the Viceroy, and his telegrams to Peking and the Foreign Office with a note of instructions to Mr. Pitzipios, and that he himself would return to Foochow at the earliest moment, which he did early in the same evening. JOHN R. WOLFE.

To the Editor of the North China Daily News.

SIR,—As Mr. Consul Mansfield is at present absent from his post on a Commission of Enquiry at Kucheng in connexion with the recent atrocious massacre of women and children in that neighbourhood, and as it is probable that he may not be able to return to Foochow for some considerable time longer, it is only fair to ask your readers to suspend their judgment as regards the charges brought against him in a letter sent to Mr.

Hykes and which was published in Shanghai on the 12th isn't., until he returns and has an opportunity of answering for himself. In the meanwhile, with reference to the charge insinuated against him of his having treated the melancholy news of the massacre lightly and with indifference I should like to say that I believe it to be absolutely untrue, and I trust no reasonable man will give credence to so cruel an accusation. This charge is founded on the unfortunate circumstance of his not being able to return at once to Foochow on receiving the sad news. The simple facts of the case are as follows:— Mr. Mansfield left Foochow on the Saturday early, in order to get up to Kuliang in the cool of the morning, and before he heard a word of the cruel murder. I was the first to receive the news by special messengers at Kuliang late on Friday night. I started as early as I could on Saturday morning for Foochow, and met the Consul coming up the mountain, and communicated to him the news. His first impulse was to return at once to Foochow. He had already dismissed his chair coolies and had sent all his things up the mountain beforehand, and as he had neither sun hat nor umbrella it was thought an absolute risk to life to walk back to Foochow, a distance of seven miles, without any protection, in the broiling sun. He decided therefore that under the circumstances, the best plan was for him to go on to Kuliang as he could from there more readily send off his despatches to the Viceroy, and his telegrams to Peking and to the Foreign Office, than he could, even if he were able to return at once to Foochow, and having done this and sent instructions to Mr. Pitzipios whom he left in charge at the Consulate, he would himself return to Foochow as soon as possible. This he did the same evening. These are the simple facts of the case, and they are presented here in fairness to the Consul.²² I am, etc., JOHN R. WOLFE. 17th August.

P.S. The sentence in Mr. Smyth's letter, "They told him, but he could not turn back," is a gross misrepresentation of the facts of the case, as I have presented them above. The request to the Viceroy for a launch to meet the wounded was made early on Saturday by H.M. Consul and no doubt this request, backed up as it was in the person by the U. S. Consul, had the effect of placing the launch at our disposal. The insinuation therefore that he did not ask for a steam launch to meet the wounded is untrue. The Consul wrote to the Viceroy appointing Monday not Wednesday to see his Excellency. I have no doubt H.M. Consul, when he returns, will be able to answer for himself but in the interests of justice and fair play I send you this during his absence.

THE KUCHENG MASSACRE. A LETTER FROM ARCHDEACON WOLFE.

In the course of a private letter, which has been kindly placed at our disposal, Archdeacon Wolfe writes to a friend in Shanghai:—

"This terribly atrocious affair came upon us like a thunder-clap in a serene sky! Everything was as quiet as possible, and it was *only the day before* that Stewart was congratulating himself and the Mission that the Vegetarians had been giving them no trouble of late. They were all resting quietly at Whasang for their summer vacation, expecting no danger, when suddenly, before they were dressed on Thursday morning, 1st August, they were brutally murdered. It appears now that they first cut off Stewart's hands and legs, and then set fire to the house. Mrs. Stewart was found, or rather her charred bones were found, lying close to Mr. Stewart's charred remains. Miss Codrington is progressing favourably. Mildred Stewart, the eldest girl here, is also getting better, but she will ever carry with her in a maimed leg the token of this horrible affair. Poor children! The other two are quite well now, though much frightened. Their aunt, Miss Smylee [Smyly], is on her way out to take them home. The man who killed Stewart has been caught, and forty others of the sect or society. The soldiers are scouring the country and the people everywhere are warm in their desire to put down the Vegetarians, One feels so indignant, and almost mad, that one is in great danger of forgetting that these poor people who did the deed, did not know what they were doing in thus murdering their best friends, and so one is in danger of crying out for vengeance on these poor misguided people. I do think, however, justice should be done, and certainly the authorities, who shamefully neglected their duty, should be punished, and some effectual steps taken to render such things impossible in the future. We are not discouraged a bit on account of our work. We know God can and I believe will bring great good, even out of this terrible trial. I cannot find out at present the motive or cause of this awful tragedy. None of the

22 Wolfe maintained this argument. See Archdeacon John R. Wolfe to Rev. Baring Baring-Gould, CMS Secretary, London, 5 November 1895, in Part 4.

Christians have been molested, and not one of the churches has been touched. It was all confined to the English Mission party."

THE FUNERAL

The funeral service held over the martyrs of the Kucheng massacre took place at half past five on the morning of the 6th inst., but notwithstanding the early hour it was largely attended and many ladies were present. The service was conducted by the Ven. Archdeacon Wolfe (picture left) and the Rev. Eyton-Jones. The long line of open graves were looked into with sorrowful and sympathetic thoughts by all—and all were mourners on this occasion. The Rev. W. Banister concluded with a touching funeral address, but emotion obliged him to make it all too short.—*Foochow Echo*.

The Open Graves.



The two men with dark jackets are Archdeacon J.R. Wolfe (left) and Rev. W. Banister (right).
Visual Cultures of East Asia, University of Lyons, France.

The Sydney Morning Herald, 23 August 1895. (2nd Edition)

**THE CHINESE MASSACRES.
FURTHER EXCESSES BY THE MOB.**

LONDON, AUG. 21.—Latest advices from China state that the Chinese have destroyed a chapel and a school belonging to the American mission at Fuchau.

Private telegrams received in London state that the Commission of Inquiry appointed to investigate the late massacres of missionaries at Ku-Cheng is inadequate to properly deal with the question. It is declared that the officials are implicated in the anti-missionary agitation.

The anti-missionary riots are spreading.

The Brisbane Courier, 23 August 1895.

**KUCHENG MASSACRES.
CONDUCT OF CHINESE OFFICIALS.
THE BRITISH CONSUL.
CHARGES AGAINST FOREIGNERS.**

By the steamer Guthrie, from the East, we have Hongkong files to the 29th August. A telegram from Foochow on 19th August reports the arrival of the Commission at Kucheng to inquire into the outrages there. The report says:—The party, seven in all, the British and American Consuls, the British Vice-Consul, Lieutenant Evans, of the U.S.S. Detroit, Dr. J. Gregory, and Revs. Banister and Star, reached Kucheng safely at 6.30 p.m. on Friday the 16th. As they approached the south gate of the city they were met by a vast crowd of thousands of soldiers, officials, and people assembled to do them honour. As each chair approached a Yamen runner handed the occupant the cards of the four mandarins then in the city. A salute was fired, and the party was conducted to one of the Methodist mission houses through a roundabout street crowded with people and gaily decorated with flags and scarlet cloth banners. The Stars and Stripes and the British Consular flag were raised about the house, and the writer says: “My heart fills with pride as I see these symbols of civilization in the very heart of savage, barbarous, heathenism.”

On the 20th August the Rev. Mr. Star, who went up with the Commissioners, returned to Foochow with despatches, which report as follows:— “The Chinese officials with the Commission, of whom the Prefect of the Province is the highest, are behaving with their usual obstructiveness, and so far no business has been done. About forty so-called Vegetarians have been captured, of whom not more than half are believed to have been concerned in the massacre. The Chinese did not wish the foreigners to have any say in the examination of these men, while the Consuls insisted on being present and on having equal rights to sift all the evidence, to make perfectly certain that only guilty men should suffer. The Prefect objected, saying it had never been done before, and he was given a certain time to make up his mind on the subject, at the end of which he failed to send a reply, so the matter has been referred to Peking and the American and British Governments. This means a long delay, and, unless recalled, the Commission expects to be kept at Kucheng for weeks’ some of them have already sent for winter clothing.

To the foreign members of the commission, saddened by the sight of so many belongings of the victims, the unseemly hilarity and thoughtless laughter of the Chinese mandarins is especially disgusting. In fact, they have no pity for any kind of suffering, neither amongst their own people or others.

The natives at Kucheng report that many Vegetarians are starving on the surrounding mountains, and that they come down to the plains at night to forage for food.

The report that the Viceroy’s soldiers had broken into Mr. Stewart’s house, opened boxes, etc., was perfectly true. They tried to blame the watchman, living seventy yards off, but the evidence was quite clear against the soldiers in charge of the house and responsible for it. How are these men to be punished? The talk in some papers of cutting off so many heads is all nonsense.

The difficulty through the Chinese objecting to the presence of foreigners on the commission having been overcome, a despatch of 24th August says:— “The latest advices from Kucheng state that the Chinese officials have yielded to the pressure of the British and United States Consuls, and have conceded all claims for the presence of the foreigners at the inquiry by the Special Commission. The Mixed Court opened its proceedings on Wednesday, 21st August, when all the foreigners who went up from Foochow were present. My information is that the Chinese officials are now cooperating with the Consuls, and are extending to them

every facility for carrying on independent investigation.”

A later telegram says:— “The Chinese prisoners have been subjected to shocking tortures, the result being that confessions have been wrung from them. Six of the actual murderers of the women and children at Kucheng have been convicted. Eighty arrests are reported.”²³

Concerning the charges made against Mr. Mansfield, the British Consul at Foochow, of inaction when the Kucheng massacres were reported, Archdeacon Wolfe writes to the “China Mail” on the 21st August, saying that Mr. Mansfield was going up to Kuliang when the terrible news was conveyed to him, and as his bearers were some distance ahead, and as he could not return to Foochow, seven or eight miles, in a burning sun without a sun hat or umbrella, he decided to go on to Kuliang and send his despatches thence on the subject. In reply Dr. John Cross, of the English Presbyterian Mission, says:— “At 5.30 on the afternoon of 3rd August, in company with the Rev. Mr. Star, I called at the house of Mr. Cave-Thomas at Kuliang, where we had an interview with the Consul, and read to him a communication from the U. S. Consulate asking for volunteers to proceed to Kutien that evening and aid in conveying the wounded to Foochow. The Consul repeatedly informed us that he had no intention of returning to Foochow, until Monday morning. Later in the interview, we informed him of our intention to go to Foochow that evening, so as to be at hand if it was thought necessary to send any relief to Kutien, and asked to whom we could appeal for advice if he were absent from the British Consulate. It was then the Consul changed his attitude and agreed to go to Foochow with us. He added, however, that in his opinion any relief party was a mistake, and his object in going down was to do what he could to prevent me.”

The “China Mail,” speaking of the defence of Mr. Mansfield., has the following— “For the sake of British prestige and British honour, we hoped there would be some satisfactory explanation for the delay of our Consul in connection with the Kucheng massacre; but we must say that his friends, up to the present time, appear to have done his case more harm than good. It must be said in Mr. Mansfield’s favour that he is now working most energetically, and we are sure no one will say that his conduct when he first heard of the massacre was more than an error of judgment, a grievous error of judgment perhaps, but nothing more.

On 24th August the Foochow correspondent of the “China Mail” wrote thus:— “Reports from Hingwha, a district about seventy miles south of us, are not reassuring. There have been no outbreaks there, but there are ugly rumours. Some wretches are circulating infamous accounts of the Kucheng massacre. They say that the Kucheng people killed the foreigners because the latter kept a number of Chinese girls in their houses for immoral purposes, and that after killing them they looked for the unfortunate prisoners. They are careful not to add that they did not find them. A report is also spreading among the country people that the Emperor has authorised the killing of all foreigners. It is said that in the yamens in the Hingwha region joy over the massacre is but ill concealed.

The Kobe (Japan) “Chronicle” makes the following remarks on the withdrawal of missionaries from China:— “Our suggestion is that, in face of these continued outrages, the missionary bodies should recall their workers until the Empire becomes accustomed to the presence of the foreign trader and realises the advantages of foreign intercourse. Then, after Western civilisation has been introduced by foreign merchants, the propaganda of creed might recommence with less danger of terrible scenes as those recently enacted.”

Bay of Plenty Times, (New Zealand), 23 August 1895.

CABLE NEWS

HOME AND FOREIGN

The massacres in China

LONDON, August 21.—The refusal of the Chinese Government to allow the Consuls to take any part in the Kucheng inquiry has created a serious difficulty.

CABLE NEWS

HOME AND FOREIGN

The massacres in China

LONDON, August 25.—Great Britain and America will probably make a joint protest against the appointment of Viceroy Lien to inquire into the Kucheng outrages on the ground of his connection with the Chingtu riots in June. He is regarded as the originator of the Chingtu riots.

23 For discussion of torture in Chinese legal proceedings see Alabaster op cit, pp15-17.

The Sun, (New York), 23 August 1895.

ATTACKED THE AMERICANS.

CHINESE AT FUCHAU WRECK THE MISSION CHAPEL AND SCHOOL.

Four Native Students Wounded—The American Teacher Makes His Escape—

Not Safe for a Foreigner to Show Himself—

It Is Said the Trouble at Kucheng May Have Been Precipitated by Mr. Hixson.

HONG KONG, AUG. 22.—Information has been received here that a mob of infuriated natives, armed with weapons of every conceivable kind, made an attack a few days ago upon the American mission near Fuchau and wrecked the chapel and school attached to the mission. Four native scholars attending the school were wounded, but the teacher, an American, succeeded in making his escape. The strong anti-foreign feeling which exists in Fuchau is spreading rapidly. The populace parade the streets shouting “Drive out the foreign devils!” and it is not safe for a foreigner to show himself.

LONDON, AUG. 22.—A despatch to the *Times* from Hong Kong confirms the report of the attack upon the American mission chapel and school near Fuchau, and adds that Capt. Newell of the United States cruiser Detroit has gone from Fuchau to Kucheng. The despatch also says that thousands of additional anti-foreign pamphlets and placards have been distributed throughout Canton. Fuchau, or Foo Chow, China, near which place natives attacked the American mission building, is the well-known capital of the province of Fokien, on the Min River, about twenty-five miles from its mouth. It is one of the treaty ports, and has a population estimated at about 500,000.

THE DEADLOCK AT KUCHENG.

It Is Believed the Prisoners Will Implicate High Officials.

LONDON, AUG. 22.—A despatch to the *Globe* from Shanghai says the deadlock in the Kucheng inquiry continues. It is believed that the prisoners in custody there will implicate some of the highest officials in the outrage. The Imperial tutors, Wang-Tung-HO and Le-Hung-Tsao, who have been appointed members of the Tsung-li-Yamen, are intensely opposed to foreigners. Le-Hung-Tsao has informed the foreign Ministers at Peking that the Government is powerless in Kucheng, which information he supplemented with the assurance that the population there is perfectly peaceful...

WASHINGTON, AUG. 22.—The investigation which the Government will make into the Kucheng massacre has been somewhat complicated by what appears to be an excess of zeal on the part of J. Courtney Hixson of Alabama, United States Consul at Fu Chau, who has gone to Kucheng as the principal representative of the United States on the joint British-American Commission of Inquiry. Mr. Hixson and the Commission started for Kucheng before matters relating to the inquiry had been arranged with the Chinese Government, and before the State Department had sent him full instructions, and the department was somewhat surprised to learn, after the Commission had left Fuchau, that the other American representative was Ensign Waldo Evans of the United States cruiser Detroit. The State Department intended to send Capt. Newell of the Detroit to Kucheng with Mr. Hixson.

Before Minister Denby had arranged matters concerning the Commission with the Chinese Government Mr. Hixson and Ensign Evans started for Kucheng, and the supposition here is that the refusal of the Chinese officials, who are also making inquiry into the massacres, is caused by the fact that proper authority from the Peking Government was not obtained by Mr. Hixson before he made his hasty departure.

PARIS, AUG. 22.—The *Matin*, in an article reviewing and condemning the outrages upon British and other foreign missionaries in China, declares that Lord Salisbury must move with the utmost energy if he expects to obtain satisfaction from the Chinese.

The New York Times, 23 August 1895.

THE OUTRAGE AT FOO-CHOO.

The dilatoriness of the proceedings that the Chinese Government has taken in satisfying the claims of England and the United States has borne its natural fruit in another outrage. Of this the American missionaries are the victims. By pure chance no American citizen has been done to death at Foo-Choo, for it seems the victims of the mob have all been converts and Chinese subjects. But the mission itself has been wrecked. We have another score to settle with China, and it is more serious than before, for the reason that this latest outrage would not have occurred had the Chinese Government taken any efficient measures to punish the authors of the previous outrages or to protect the foreigners who were threatened with a repetition of them.

That China has, upon the whole, more of a grievance against us than we have against China is perfectly true²⁴ but it is not to the purpose. If China does not care or does not know how to protect Chinamen abroad, that fact does not relieve us from the necessity of protecting Americans abroad. Moreover, that we are opposed to the immigration or residence of Chinamen has been made very clear by Congress, even to the extent of passing laws in violation of treaties and of breaking the plighted faith of the Nation. But the opposition of the Chinese to the residence of foreigners has not been made known by any official act. On the contrary, the missionaries who have been slaughtered or plundered were explicitly under the protection of the Chinese Government, which has never in any way notified them of its inability to protect them. The Chinese Minister at Washington is reported to have said, in an interview had yesterday, that it would be better for the missionaries, in the excited condition of Chinese opinion, to retire to the treaty ports. But the missionaries have received no notification to that effect from the Chinese authorities, and they were not in any way bound to take notice that they remained at their posts at their peril. Moreover, any such notification would have been irrelevant to this outrage, because Foo-Choo is one of the treaty ports in which the right of all foreigners to live and to do business is recognized and guaranteed by the Chinese Government.

It is plausibly asserted that the refusal to admit the British and American representatives to the official inquiry into the massacre at Ku-Cheng proceeds from the failure of the Viceroy to receive his orders from Peking, though it is a week since those orders were announced to the Western world. It is also a plausible conjecture that the Chinese authorities do not desire that foreigners shall push the inquiry to a point that will show their own active or passive complicity with the rioters.

It is quite plain, all the same, that no self-respecting nation can permit its wrongs to be righted by Chinese methods. The Chinese Government is willing, doubtless, to pay an indemnity, but, as Mr. Curzon said the other day in the House of Commons, the question of pecuniary compensation must remain in abeyance until the punishment of the offenders is secured. Neither the British nor ourselves are disposed to acquiesce in the Chinese method of securing substitutes for decapitation. The actual malefactors must be punished, and if one of the actual malefactors turns out to be a Viceroy, his punishment will be far more exemplary than that of a score of common rioters. Our own grievances thus far are of a kind for which money will pay, but there is no telling when they will be, like those of the British, crimes for which retribution is required. If the Chinese Government cannot guarantee the protection of foreigners, then the foreigners must be protected by the nations to which they belong, even though it should become necessary for the purpose to establish a foreign protectorate over China itself.

CHINA SETTLES FRENCH CLAIMS.

Shanghai Reports that Liu Ping Chang Will Be Degraded and Dismissed— Rioters to be Killed.

LONDON, Aug. 23.—The Chronicle will to-morrow publish a dispatch from Shanghai saying that the French claims for indemnity for outrages on French missionaries at Szechuen have been settled. The dispatch adds that ex-Viceroy Liu Ping Chang, his secretary, two prefects, and several minor officials will be degraded and dismissed from office.

24 See *The New York Tribune*, 10 August 1895 and following list of anti-Chinese outrages in the United States.

The Call, San Francisco, 23 August 1895.

HIXSON IN A HURRY.

Started for Ku Cheng Without Proper Authority.

SO DID ENSIGN EVANS.

Complications Were Caused by an Excess of Zeal on the Part of Officers.

CPTGAIN NEWELL DETAILED.

Perhaps the Chinese Will Now Permit an Investigation of the Massacres.

*WASHINGTON, D.C., Aug. 22.—The Investigation which the Government of the United States will make into the Ku Cheng massacre has been somewhat complicated, and the probabilities seem to that the complication has been caused by an excess of zeal on the part of J. Courtney Hixson of Alabama, United States Consul at Foo Chow or Fu Chau, who has gone to Ku Cheng as the principal representative of the United States on the joint British-American commission of inquiry.

It was learned to-day that Mr. Hixson and the commission started for Ku Cheng before the formalities preliminary to the inquiry had been arranged with the Chinese Government, and before the State Department had sent him full instructions, and the interesting information has just come to light that the department was somewhat surprised to learn that, after the commission had left Foo Chow, that the American representative was Ensign Waldo Evans, of the United States cruiser Detroit.

It was the determination of the State Department, after a consultation with naval officials, to send Captain Newell of the Detroit to Ku Cheng with Mr. Hixson. Captain Newell's wide experience and his reputation for discretion and good judgment caused his selection. But before Minister Denby had arranged all matters concerning the commission with the Chinese Government Mr. Hixson and Ensign Evans started for Ku Cheng, and the supposition here is that the refusal of the Chinese officials who are also making inquiry into the massacre to permit them to attend the hearing is caused by the fact that proper authority from the Peking Government was not obtained by Mr. Hixson before he made his somewhat hasty departure.

The cablegram from Hongkong via London, stating that Captain Newell had gone from Foo Chow to Ku Cheng, causes much satisfaction and justifies the belief that he has obtained full authority to pursue the investigation which Mr. Denby was instructed to secure, and will break the deadlock caused by the refusal of the Chinese officials at Ku Cheng to permit the foreign Commissioners to be present at their inquiry. Ku Cheng is some distance inland, and for that reason the State Department has been unable to communicate with Mr. Hixson to ascertain why he started so soon.

1895, August 24.

Great Britain, Public Record Office: FO 228/1194

O'Conor Peking to Pitzipios Foochow.

Cypher Despatched Peking, 4.15 p.m. Aug 24, 1895.

Is H. M. Consul able prosecute enquiry and has Taotai been deputed cooperate. Ask Viceroy forward your messages to H. M. Consul. O'Conor.

FRUS, Legation of the United States. Peking, August 24, 1895, No 2321, Denby to Olney.

Sir:—I have the honor to enclose a copy of your telegram of the 21st instant wherein you direct me to ascertain and report names and rank of Chinese investigators at Kut'ien.

In compliance therewith I immediately addressed to the Yamen a communication of which a copy is enclosed. Yours etc. Charles Denby.

**Enclosure 2 in No 2321
Mr. Denby to the Tsungli Yamen.**

No 24. August 22, 1895.

Your Imperial Highnesses and Your Excellencies,

I have the honor to state that I have just received a telegram from the Secretary of State, dated the 21st instant, requesting me to obtain from the Chinese Government and report the names and rank of Chinese officials appointed to investigate into the Kut'ien riots.

It is regarded as essential that they be of the highest rank as the case is one of a most important nature and one that should not be investigated by officials of a low rank. Yours etc., Charles Denby.

FRUS, Legation of the United States. Peking, August 24, 1895. (Received Washington Oct. 8), No 2322, Denby to Olney.

SIR: I have the honor to inform you that I sent the following telegram to Foochow on the 21st instant. HIXSON, Foochow. Have demanded that authorities cooperate with you; that an official be delegated for the purpose; that you be present at examination, and no obstruction offered.

I have, etc., Charles Denby.

FRUS. Department of State, Washington, August 24, 1895. Telegram, Adee to Denby.

Department anxiously awaits report your action under last telegraph instructions. It is reported Liu, presumably late viceroy Szechuan, has been appointed commissioner. Such choice highly objectionable; his report would not inspire confidence. Adee, Acting.

FRUS. Department of State, Washington, August 24, 1895. No. 1123. Adee to Denby.

SIR: The Chinese mail, which reached this Department yesterday, brings your dispatches Nos. 2283, 2284, 2286, and 2288, of the dates of July 8, 10, and 12, with regard to the investigation of the outrages committed upon foreign missionary residents at Chengtu in June last. The steps taken by you in appointing Mr. Spencer Lewis, an American citizen and resident at Chungking as the lay representative of this Government on that investigating commission, is in entire accordance with the proposed constitution thereof announced in your former dispatch No 2278 of the 1st ultimo, which has been approved by the Department's telegraphic instructions to you of the 20th instant.

It does not appear that the constitution of the Chinese representation on that commission has been formally notified to you, although it would seem from your No. 2288 that it would probably be composed of the prefect of Chengtu, the provincial treasurer, and the judge. Whether these officials are of sufficiently

high rank to scrutinize the action of their superior official, the viceroy, and pronounce upon his culpable neglect or suspected complicity, of which many circumstantial indications appear, is not stated by you. Your several dispatches show that you fully appreciate the necessity of making an example of any high provincial or vice-regal authorities, to whose incompetency or hostile apathy, if not deliberate collusion, the occurrences in the province of Szechuan may be attributable, and the Department cordially approves that part of your note to the Tsung-li Yamen, No. 16, of July 9, 1895, in which you point out that unless the guilty officials are punished no settlement of the matters appertaining to the riots will be satisfactory, and that it is clearly in the interests of China to make a grave public example, showing her intention that riots of this class shall be prevented by the condign punishment of the guilty, whatever be their station.

While your demand in that note that the ex-viceroy of Szechuan be ordered to Peking to await the result of the investigation may have been deemed conducive to the more effectual surveillance, and in the needful event, the punishment of that officer, it may perhaps not turn out to have been advisable to bring him into immediate personal touch with the Yamen and the responsible officers of the Chinese Government at Peking, whereby he might be enabled to exert an influence tending to control the proposed investigation and its contemplated results. Your dispatch breaks off the narrative of events before the action of the Yamen upon your request was made known, and it can only be conjectured whether the ex-viceroy, Liu, was in fact ordered to Peking. The press dispatches of yesterday and to-day announced the appointment of "Viceroy Liu" as the chief commissioner of China to investigate the later massacre and looting at Kutien, and if this Liu be in fact the same ex-viceroy whose guilty course at Chengtu you so earnestly qualified in your note to the Yamen, you can hardly have failed to at once remonstrate against the offensive indecency of appointing such a man, labouring under so grave a charge, to investigate a similar and grave outrage in another province than that in which he himself had misgoverned. I have to-day sent you a telegram in this regard, which I confirm on the overleaf. It is trusted that the press reports may be founded upon some mistaken identity of names; otherwise the action of the Chinese Government in appointing this degraded and suspected official to a renewed official capacity, having extraordinarily far-reaching and international effects, would be as incomprehensible as objectionable. I am, etc., Alvey A. Adey, Acting Secretary.

***Hixson Report, Consulate of the United States. Foochow, August 24, 1895.
Telegram. Consul Hixson to Consul-General Jernigan, Shanghai.***

7.45 p.m. Jernigan, Shanghai. Examination proceeding smoothly officials now actively cooperating and extending us all reasonable facilities six convictions to date of actual participants examination will be extended for weeks as over eighty now imprisoned other captures being made daily. Hixson

***Hixson Report, Consulate of the United States. Foochow, August 24, 1895.
Telegram. Consul Hixson to Minister Denby, Peking***

2.30 p.m. Denby, Peking. Examination proceeding smoothly officials now actively cooperating and extending us all reasonable facilities six convictions to date of actual participants examination will be extended for weeks as over eighty now imprisoned other captures being made daily. Hixson.

***Hixson Report, Consulate of the United States. Foochow, August 25, 1895.
Telegram. Consul Hixson, Kucheng, to Vice-Consul Churchill, Foochow.***

7.50 p.m. How many coolies wanted? Wire answer for waiting messenger Send here Anglo-Chinese writer now in Consulate and dictionaries. All O.K. Hixson.

***Hixson Report, Consulate of the United States. Foochow, August 24, 1895.
Telegram. Consul Hixson to Consul-General Jernigan, Shanghai.***

8.10 p.m. Jernigan, Shanghai. Your telegram enforce your rights caused officials to admit me examination on 21st two convictions one planned massacre other took part in killing original founder of society arrested on 22nd large number of arrested are guilty beyond doubt one man arrested had about him clothes of murdered we have organized all villages into home guards there is no more fear

of Vegetarians being able to organize in this district. Hixson.

Hixson Report, Consulate of the United States. Foochow, August 24, 1895.

Telegram. Consul Hixson to Minister Denby, Peking

8.10 p.m. Denby, Peking. Admitted to examination on 21st two convictions one planned massacre other took part in killing original founder of society arrested on 22nd large number of arrested are guilty beyond doubt one man arrested had about him clothes of murdered we have organized all villages into home guards assures safety there is no more fear of Vegetarians being able to organize in this district. Hixson.

Hixson Report, Consulate of the United States. Foochow, August 24, 1895.

Telegram. Consul Hixson to Minister Denby, Peking

8.45 p.m. Denby, Peking. Ten capital convictions eighty more on trial of which at least ten are Huashan participants About 260 names in all now secured. Hixson.

CMS East Asia Mission, Archdeacon John R. Wolfe, Foochow, China, to Rev. Baring Baring-Gould, CMS London, 24 August 1895

1. Acknowledges resolutions etc.
2. Pleased that replacements will be sent.
3. Banister in Kucheng (Gutian) with Consul.
4. Banister and Light will move to Kucheng (Gutian) as soon as possible unless Parent Committee disagrees.
5. Wants resident missionary for Hok Chiang.
6. No truth about riots in Fukien. Telegram repeats this message on 2 September 1895.
7. 'I think it right to tell you that 3 of our catechists from Hing Hwa came here yesterday and told me that it was reported all over Hing Hwa that the foreigners in Ku Cheng deserved to have been killed as they were spies, men dressed in Chinese women's clothes...'
8. Foreigners hated all over China.
9. Britain needs to make it clear that it cannot be insulted or we are all at risk.

The Times, (London), 24 August 1895.

THE OUTRAGES IN CHINA.

SHANGHAI, AUG, 23. Advices from Cheng-tu report that the former Viceroy of Szu-chuan, Liu Ping Chang, who originated the recent riots in that province, has been appointed by an Imperial Decree joint Imperial Commissioner to investigate the outrages upon missionaries.—*Our Correspondent.*

WASHINGTON, AUG.23. At the State Department here it is said that, if confirmation is received of the news of the appointment of Liu Ping cheng, the former Viceroy of Szu-chuan, as joint Imperial Commissioner to inquire into the outrages upon missionaries in China, Great Britain and the United States will probably address a protest to the Chinese Government, the Viceroy being regarded as the originator of the riots in Szu-chuan in June last.—*Reuter.*

The Times, (London), 24 August 1895.

ANTI-FOREIGN RIOTS IN CHINA.

(FROM AN OCCASIONAL CORRESPONDENT.)

The Chinese fondness for precedent has brought about something like monotony in the riots which have occurred since the historical massacre of Tientsin in 1870. Under the various alleged reasons for the riots there seems to be more or less clearly manifest the great factor of official rather than popular antipathy to foreigners. The alleged causes for riots have been (1) rumours as to the use of the eyes and brains of Chinese children for purposes of medicine, fomented in recent years by the officially-issued Hunan placards, wherein these and other demonical practices were portrayed in glaring colours and described with all the eloquence of

filthy vituperation²⁵; (2) disturbances of geomantic influences, known as *fung-shui*, by the erection of foreign-style houses, such disturbances being innocuous when Chinese officials decide to build foreign-style factories; (3) and secret societies. This last plea, so much to the front in the Ku-cheng (Whasang) massacre, was first suggested in the leading daily paper of Shanghai in 1891 by an English solicitor. The theory was controverted, and, in the opinion of most British residents, disproved. But as the native newspapers have English-reading correspondents on their staff, and as several of the Viceroys (chief mandarins of provinces) have one or more English-trained secretaries in their pay, the theory was accepted with much readiness by the Chinese authorities.

At the very time that this theory was most quoted it happened that a document or two were thrown over the wall of an English compound asking Great Britain to join these societies in a general move against the extortionate mandarins. This was only one out of many indications that the secret societies were then (and are presumably now) anti-mandarin and not anti-foreign. If such be the case, it is an excellent stroke of policy on the part of the mandarins to fix the lame of the disturbances upon their enemies. Even if the secret societies be implicated at Ku-cheng, it is still possible that the mandarins, who work through their underlings, have diverted the attention of these societies to the foreigners, and have made them a cat's-paw in the present massacres. The underlings of the mandarins belong in all cases to the "submerged tenth."²⁶ Many of them are actual criminals who had their punishments remitted on the understanding that they become a perpetual "king's evidence." They are friendly with all the criminals and hand in glove with the secret societies.²⁷ It is from these two sources rather than from their acknowledged employers that they receive the wherewithal to live.²⁸ The perpetrators of every outrage have manifestly been the "submerged tenth;" and in some cases well known to the Consuls; the men who would answer to our detectives, have not only been outnumbered among the rioters, but, as in the fatal riot at Wusueh, in June, 1891, the very leaders of the mob.

Every riot has been more or less anticipated owing to the prevalence of rumours about the town, and in most cases by the existence of inflammatory placards which the mandarins do not cause to be torn down. Applications are made to the authorities, in accord with the treaty regulations and passport assurances, for counter proclamations. Where these have been issued the excitement has been greatly lessened, and in most cases has subsided. When a riot has taken place the authorities, if they afford protection to refugees, do so with the utmost reluctance, endeavour to stop telegraphic communication, and put various obstructionist pretexts in the way of an impartial inquiry into the facts of the case.

News that is at all reliable travels very slowly in China, except between official and official, yet we find that when a riot has occurred it is the signal for others, perhaps in a region far removed from the former disturbance, pointing to a common reason at the basis of both, a reason not unconnected with the feelings of the officials. To this day definite news of the war [with Japan] has hardly reached the masses in the far western province of Szu-chuan, where the Cheng-tu and other riots occurred in the beginning of June. Fu-chau is the most distant part of the empire from Szu-chuan, and definite news of the Cheng-tu riots will hardly have reached the populace around Ku-cheng. The chief mandarins know, and through them the underlings.

The phrase "anti-foreign" rather than "anti-missionary" is justified from the fact that the abuse poured upon missionaries by the rougher element as they walk the streets has never had any reference to their religious tenets. The cry is always "foreign devil." The reason why missionaries (with the exception of a Customs officer at Wusueh) have hitherto been singled out as victims is the fact that they are foreigners in the interior, comparatively isolated, and nearly always unarmed. A few years of residence gains them the good will of the populace, which may itself mark them out as the objects of official jealousy. They represent countries where justice is known to be more than a figure of speech, and their presence reveals the

25 See Part Ten: Anti-Christian and Anti-Foreign Propaganda: The Cartoons from Hunan Province.

26 A vague, and uncertain in evidentiary terms, economic and politically convenient assumption that a tenth of the population of any community lives permanently in poverty. It is often expressed as "the poor are always with us." The corollary is rarely expressed that nine tenths of the population must thereby live above the so-called "poverty line."

27 This was the broad assumption of Robert Stewart and the other missionaries at Kucheng (Gentian) about the local people who joined the "Vegetarians." They referred to these people as the lowest level of local society.

28 A related prejudice by critics of missionaries such as G. E. Morrison, "Australian in China," towards Christian converts was that they were "rice-Christians" i.e. seeking economic benefits by association with the missionaries.

corruptions of mandarindom by contrast. These corruptions have been responsible for the fall of every dynasty which has fallen. The system of mandarindom has survived through the centuries because the Chinese, as a whole, have no notion of any other form of government. The Chinese everywhere are perpetually inquiring of any foreigner who can speak their language as to the principles of government in his country, and they receive the information which no Englishman, however averse to revolution, can well refrain from giving them. The anti-Mandarin Taiping rebellion is not a very distant fact, when the intervention of Great Britain was on the Imperialist side.

If, indeed, the riots be anti-foreign rather than merely anti-missionary, and if the recent riots in Szu-chuan, where the authorities were but thinly masked, and above all the massacre of Ku-cheng be condoned as in former cases by the execution of previously condemned criminals, a sum of money from the customs revenues, and the removal of the responsible mandarin to another and a higher post, we are likely to hear of riots, not against missionary foreigners, but against the foreign communities themselves. Such riots have already existed in embryo. Attacks have been made on police stations connected with foreign concessions. At Chinkiang in 1891 the British flag was torn down from the consular flag-staff and subjected to every species of filthy insult; various British residents out shooting have had narrow escapes from the natives, and even around Shanghai the residents have had on several occasions to keep near the settlement, owing to abuse and stone throwing from excited crowds of villagers.

Whether chivalry or otherwise, the British residents at the treaty ports make common cause with missionaries when a disturbance occurs. And it would seem the prompt and decisive action, in which the real instigators of the riots are brought to justice, would be the only thing to insure the safety of British communities, and the best method to prevent the too speedy dismemberment of China.

The Argus (Melbourne), 24 August 1895.

THE KU CHENG MASSACRE. INQUIRY BY A DEGRADED VICEROY.

LONDON, AUG. 23.—The Chinese Government has appointed the Viceroy Liu to inquire into the recent massacre of Christian missionaries at Ku Cheng.

This appointment has caused great dissatisfaction among the British residents in China, as Liu was some time ago degraded by his Government for maladministration.

The Bulletin, Sydney, Saturday, 24 August 1895.

Chinese Missions

Apt corroboration of *the Bulletin's* views regarding Chinese missions is found in a book to hand by a recent London mail—Dr. G. E. Morrison's "An Australian in China." Dr. Morrison is son to Dr. Geo. Morrison, of Geelong (Vic) College, and is the young man who tramped across Australia from Carpentaria to Melbourne, and told the story in *Melb. Age*. His book is about a trip made from Shanghai up the Yang-tse-kiang as far as Chungking, whence he tramped it to the Burma frontier. He had no Chinese, had no interpreter, and had for companions only low-caste coolies, and he made the journey in Chinese dress, with a pigtail fastened inside his hat, and without arms. His very interesting book of travel notes will help Australian readers to get rid of many false impressions. He says himself: "I went to China possessed with the strong racial antipathy to the Chinese common to my countrymen, but that feeling has long since given way to one of lively sympathy and gratitude, and I shall always look back with pleasure to this journey, during which I experienced, while traversing provinces as wide as European kingdoms, uniform kindness and hospitality, and the most charming courtesy. In my case, at least, the Chinese did not forget their precept, 'Deal gently with the stranger from afar.'"

Dr. Morrison's experience only confirms what is, for those who care to know it, a well known fact—that is, that in every part of the vast empire of China a foreigner is at least as safe as a Chinaman is in, say, Australia or America—if only he will refrain from needlessly . . . they did not at once abjure all their old beliefs and espouse his new one they would infallibly go to hell, too. How would that missionary be likely to fare if his audience, for example, was composed of ardent Wesleyans with a sprinkling of hard-shell Baptists and Salvationists? Would he escape with a sound bone in his body? Yet *some* European missionaries in China are guilty of an exactly similar outrage on native feelings—intensified by the fact that the Chinaman

invests his parents with a sacred character hardly intelligible by foreigners. Dr. Morrison quotes B. Broomhall, secretary of the China Inland Mission:— “The missions of Chinese (who have never heard the Gospel, what is to be their condition beyond the grave? Oh, tremendous question! It is an awful thing to contemplate, but that they perish: that is what God says.”—“*Evangelisation of the World*,” p. 70.

“Ancestral worship,” says Dr. Morrison, “is the keystone of the religion of the Chinese; the keystone also of China’s social fabric.” And ‘the worship springs,’ says Rev. W. A. P. Martin, D.D., LL.D.; of the Tang Wen College, Peking, ‘from some of the best principles of human nature. The first conception of a life beyond the grave was, it is thought, suggested by a desire to commune with deceased parents.’ (‘The Worship of Ancestors—a plea for toleration.’) But Dr. Hudson Taylor, the distinguished founder of the China Inland Mission, condemned bitterly this plea for toleration. “Ancestral Worship,’ he said at the Shanghai Missionary Conference of May, 1890, ‘is idolatry from beginning to end, the whole of it, and everything connected with it.’ China’s religion is idolatry, the Chinese are universally idolatrous, and the fate that befalls idolators is carefully pointed out by Dr. Taylor— ‘Their part is in the lake of fire.’

Yet people wonder that the Chinese refuse the consolations which a belief that their friends and relations are burning in hell-fire is so eminently calculated to bestow! The faith of the missionaries (whom Dr Morrison invariably found occupying the most comfortable houses in every town, but chiefly collected round the treaty ports, where there is no risk and plenty of pleasant society) is an astounding thing to contemplate. Says Dr. Morrison:— During the time I was in China, I met large numbers of missionaries of all classes, in many cities from Peking to Canton, and they unanimously expressed satisfaction at the progress they are making in China. Expressed succinctly, their harvest may be described as amounting to a fraction more than two Chinamen per missionary per annum. If, however, the paid ordained and unordained native helpers are added to the numbers of missionaries, you find that the aggregate body converts *nine-tenths of a Chinaman per worker per annum*, but the missionaries deprecate their work being judged by statistics. There are 1511 Protestant missionaries laboring in the Empire; and, estimating their results from the statistics of previous years as published in the *Chinese Recorder*, we find that they gathered last year (1893) into the fold 3127 Chinese—not all of whom it is feared are genuine Christians—at a cost of £350,000, a sum equal to the combined incomes of the ten chief London hospitals. Nine-tenths of a Chinaman per annum for every worker in the vineyard! At that rate, supposing the numbers of Chinese and missionaries to remain stationary, the whole Chinese nation (barring the few thousand millions who die before the glad tidings have a chance of reaching them) will be more or less converted in exactly 100,000 years. Glorious prospect!

Consider the amazing variety of hunters for Chinese soul-scalps. At Hankow (where “every visitor is pleased to find that his preconceived notions as to the hardships and discomforts of the open-port missionary in China are entirely false) the Chinaman who clings to the religion of his ancestors has to dodge missionaries of the following denominations:—London Missionary Society; Tract Society; local Tract Society; British and Foreign Bible Society; National Bible Society of Scotland; American Bible Society; private Quaker; Baptist, Wesleyan, and Independent missionaries; Church Missionary Society; American Board of Missions; American High Church Episcopal Mission; French Mission; Franciscan Mission (Italian); Augustine Mission (Spanish); Scandinavian Mission; Danish Mission; and China Inland Mission.

These all preach more or less different brands of gospel; and each, for the Chinaman, represents the emissary of a different god. And yet the nett result for all emissaries of all gods is only nine-tenths of a convert per emissary per annum! Blind, ignorant, besotted China! A little further inland, at Wanhsien, there is a branch of the China Inland Mission, established since 1887. There are, unfortunately, no converts, but there are three hopeful “enquirers” whose conversion would be the more speedy the more likely they were to obtain employment afterwards. They argue in this way; they say, to quote the words used by the Rev. G. L. Mason, at the Shanghai Missionary Conference of 1890, “if the foreign teacher will take care of our bodies we will do him the favor to seek the salvation of our souls.” The idea is universally present in China, says the Rev. C. W. Mateer, “that everyone who enters any sect should live by it... When a Chinaman becomes a Christian he expects to live by his Christianity.” Hence the numerous breed of ‘Rice Christians,’ to which probably 99 percent of all Chinese converts belong. They are those who, in the Chinese vernacular, “love Jesus because they eat Jesus’ rice.” Those who have rice of their own stay outside the fold and make sarcastic remarks about the shepherds. Of one of the three Wanhsien missionaries who have preached the Gospel with such success that they have gained no converts in six years (*the Bulletin* hopes it isn’t the one

from Sydney), Dr. Morrison remarks that nearly all the Chinese in Wanh sien have heard his doctrine described with greater or less unintelligibility, and it at their own risk if they still refuse to be saved. The method of this particular soulcatcher has been pleasantly likened by the Chinese to that of “a blind fowl picking for worms.” Brutal, debased China!

And this is the picture of Chinese mission work which recurs in Dr. Morrison’s book with dismal iteration. At Suifu—There is an enthusiastic young missionary who was formerly a French polisher in Hereford. He is helped by an amiable wife and by a charming English girl scarcely out of her teens. This missionary’s work has, he tells me, been “abundantly blessed”—he has baptised six converts in three years. Members of the China Inland Mission—At Yunnan the mission is conducted by Mr. and Mrs. X, assisted by Mr. Graham, and by exceedingly nice young girls, one of whom comes from Melbourne. . . . After Mr. X. has labored here nearly six years, he has no male converts, though there are two promising . . . There was a convert, baptised before Mr. X. came here, a poor manure-coolie, who was employed by the mission as an evangelist in a small way; but “Satan tempted him, he fell from grace, and had to be expelled for stealing the children’s buttons.” It was a sad trial to the mission. The men refuse to be saved, recalcitrant sinners! But the women happily are more tractable. Mr. X. has up to date (May ’94) baptised his children’s nurse girl, the ‘native-helper’ of the single ladies, and his wife’s cook. Three ‘rice Christians’ for six years work! Obstinate China! In the whole of the province of Yunnan are 18 Protestant missionaries, who have opened since ’81 five stations, and have altogether achieved 11 converts. Says Dr. Morrison: The problem is this: In a population of from five to seven millions of friendly and peaceable people, 18 missionaries in eight years (the average time during which the mission stations have been opened) have converted 11 Chinese: how long, then, will it take to convert the remainder? And the missionaries echo. ‘How long, O Lord, how long?’

These are samples of the facts and statistics with which Dr. Morrison’s book bristles. And he is only one of the innumerable cloud of witnesses who make it clear that the British Bible, like British opium, is thrust upon the Chinese at the point of a bayonet; that the chief result of missionary work in China is the provision of a comfortable living for the treaty-port shepherds—only the women and zealots going to take risks inland; that the other results are the debasement of a few Chinese, the occasional massacre of a missionary or two, and the subsequent massacre of many Chinese to glut the revenge of the followers of Him who said: ‘Lord, forgive them; they know not what they do;’ and that the whole business is the natural harvest of a diseased fanaticism, which now, as in all ages, is never content till the sacrifices to its idol are soaked in human blood.

The Sydney Morning Herald, 24 August 1895.

CHURCH NEWS.

ANGLICAN.

The Church Missionary Association have resolved to commemorate the martyrdom of the Rev. R. W. and Mrs. Stewart, the Misses Saunders, and other lady missionaries, by raising a fund to be called the Ku-Cheng Martyrs Fund.

THE CHINESE MASSACRES.

FURTHER EXCESSES BY THE MOB.

LONDON, AUG. 22.—Latest advices from China state that the Chinese have destroyed a chapel and a school belonging to the American mission at Fuchau.

Private telegrams received in London state that the Commission of Inquiry appointed to investigate the late massacres of missionaries at Ku-Cheng is inadequate to properly deal with the question. It is declared that the officials are implicated in the anti-missionary agitation.

The anti-missionary riots are spreading.

AUG. 23.—China has appointed the Viceroy Liu, who was degraded by the Emperor during the late war, to inquire into the outbreak at Ku-Cheng.

The West Australian, (Perth), 24 August 1895.

THE MASSACRE IN CHINA.

SOME INTERESTING PARTICULARS.

Mr. J. C. Platt, missionary student at Belair²⁹, has supplied us, says the *South Australian Register*, with interesting particulars regarding some of the martyred missionaries in China. He informs us that the Rev. R. W. Stewart, M.A., who, with his wife and child, was burned to death, went into the mission field in 1876. Three years ago he was sent by the Church Missionary Society in London to Australia to form a branch of the Parent Society in the Australian colonies. He was accompanied by Mr. Eugene Stock, the well known church worker. When in Australia they visited every diocese with the exception of Adelaide, and returned to China two years ago.

Miss, H. E. Saunders and Miss Elizabeth Maud (Topsy) Saunders, who were speared through the head, repaired to China in 1893. They were the first to go from the branch Society of London. Their widowed mother is living at Kew, just out of Melbourne. When her daughters went out Mrs. Saunders intended to sell her property and accompany them, but she was prevented from doing this on account of not being able to sell her property. The Misses Saunders were real Australian girls, being about 6 ft in stature, and good equestriennes. They were for some time tutors to the children of the Rev. W. Lockhart Morton, of Belair.³⁰ Notwithstanding the difficulty in learning the Chinese language, both young ladies had received the first order of merit for efficiency.

Three young ladies from Victoria will be leaving for the same field in October

The following is an extract from the Edinburgh Medical Missionary Society's *Magazine*, edited by Dr. John Rigg:—

In the province of Fuhkien, South China, the Church Missionary Society has for the last 40 years carried on a promising and developing work. For the first ten years no fruit gladdened the workers, but they were not wearied so as to lose faith, and though, through illness and death, the work was often in the hands of a solitary labourer, yet in 1876, when Messrs Lloyd and Stewart reached Foochow, they found Mr. Wolfe superintending a network of stations, manned by native catechists, and extending north and south of Foochow for 150 to 200 miles, with 1,700 enquirers and baptised members. Since that time ten more clergymen, two medical missionaries, and about thirty ladies, chiefly of the Zenana Missionary Society, have been added to the staff, and now there is a native church of over 11,000 baptised and enquirers. Self-support exists to the amount of \$4,000 a year, and self-government is being developed. In the districts of Hok-chiang, Ku-cheng, and Hinghwa, robust and growing native congregations are to be found.

INTERVIEW WITH MRS. SAUNDERS.

GLORIES IN HER DAUGHTER'S MARTYRDOM.

The Melbourne Herald of August 6 reports an interview by "Rita" with Mrs. Saunders.³¹

The Penny Illustrated Paper and Illustrated Times, (London), 24 August 1895.

THE CHINA MISSIONARIES.

A FRIEND of a lady who was, unfortunately, one of the victims in the deplorable Chinese massacre, tells me that he regards the disaster, red as it is, as not in any way likely to cause despondency in missionary ranks; for, says this gentleman, with cheerful confidence, "there are already three quarters of a million of Christians in China, and he improvement in their morals and habits of life is so marked as to speak trumpet-tongued in favour of continuing our labours. Everywhere our Chinese servants were faithful and ready to stand by us even at the risk of their lives. They may not have wholly comprehended the rites of our religion, but they *understood us*, and were devoted to us heart and soul. The ladies of our party had won them by many acts of kindness and charity. Some of the higher classes helped us, and tried to save us from the mad fury of the ignorance mob. Out of evil good will come," adds my friend, "and our cause will flourish in the end.

There is a grim irony in the name by which the perpetrators of the shocking missionary massacre in China

²⁹ Australia's first missionary training college founded by Rev. William Lockhard Morton.

³⁰ William Lockhard Morton. See webjournals.alphacrucis.edu.au/.../_/morton-william-lockhart-1851-1928/

³¹ See under *The Weekly Times*, (Melbourne), 10 August 1895.

are known, the “Vegetarians.” We associate the name with the mildest of human beings, the haggard and lank individuals who gather at the vegetarian restaurants to feed on curried bananas and chicory, and to protest against vivisection, vaccination, cattle slaughter, fox-hunting, and, indeed, the shedding of blood generally. Mr. George Bernard Shaw, the sparkling music critic, first of the *Star*, and then of *world*, and now dramatic critic of the *Saturday Review*, is an ardent vegetarian; but the gifted Irishman is the last man in the world to sympathise—save in the way of pure literary cussedness—with the Chinese vegetarians.

Western Mail, (Cardiff, Wales), 24 August 1895.

MASSACRES IN CHINA.

STRANGE ACTION OF THE CHINESE GOVERNMENT.

A GUILTY VICEROY APPOINTED IMPERIAL COMMISSIONER.

A “Times” Shanghai telegram says:—Advices from Cheng-Tu report that the former Viceroy of Szu-Chuan, Liu Ping Chang, who originated the recent riots in that province, has been appointed by an Imperial decree joint Imperial Commissioner to investigate the outrages upon missionaries.

THE REPORTED FURTHER OUTRAGES.

NO NEWS AT THE FOREIGN OFFICE,

The Press Association states that the Foreign Office is not yet able to report any decided development of the situation resulting from the massacres in China and has no information on the subject of the alleged renewed outrages. The absence of Consular reports leads to the hope that the reports are untrue, but it is pointed out that it is quite within the bounds of possibility that the renewal of the outrages might become known in Europe before they came under the notice of the British Minister at Peking. The fact that no reports have come to hand at present is regarded as strongly discounting the disquieting rumours which have found their way into print.

REPARATION TO THE FRENCH GOVERNMENT.

A [Dalziel's](#) telegram from Shanghai on Friday says:—The claims of the French against the Chinese Government for the destruction of their missions in Szechuen have been settled. The ex-Viceroy, Liu Ping Chang, his secretary, two prefects, and several minor officials are to be degraded and dismissed, while the status of the missionaries is acknowledged by the Government, and the mission establishments will be rebuilt at the expense of Liu Ping Chang. To that effect he has been ordered to pay out of his private purse to the French missionaries an adequate indemnity, calculated from seven to eight lakhs of taels, and will be detained at Cheng-tu until the payment is actually made. The natives found guilty of looting the mission-houses will be executed.

The Saturday Review (etc), (London), 24 August 1895.

MISSIONARIES IN CHINA.

TO THE EDITOR OF THE SATURDAY REVIEW.

LONDON, 21 August,—SIR,—“Anglo-Chinaman” has done good service by calling attention to the attitude of the Chinese towards missionaries, and especially towards female missionaries. He might have gone further without going wrong, and have pointed out that women were the cause of the outrages at Wuhu and Wuhsueh in 1891, and at Tientsin in 1870. They were, of course, guiltless of any intention of stirring up the passions of the Chinese, but they were indiscreet, and—they were women. “Anglo-Chinaman” has told your readers what is the Celestial opinion of men and women who associate together even in mission work.

All three of the outbreaks I have referred to were directed more against the Roman Catholic than against the Protestant missions, and they both had their beginnings in the excellent practice of the Sisters of Mercy who endeavoured to save the souls of children. These Sisters went about and picked up all the wretched and dying infants they could find. They seem to have employed men of doubtful character to do this work, I suppose on the good old Jesuit principle that the end justified the means. All the children they found they cared for well, and when it was clear the infants could not live, they fortified them with the rites of Holy Church and so saved their souls. But the Sisters were too enthusiastic to be discreet, and did not trouble about popular prejudices. Now, a feature of Chinese superstition is a strong belief that the Westerns use human brains, eyes, and hearts for the purposes of their medicine and their magic. A common feature of the Chinese social scheme, so common as to strike a visitor forcibly at first, is the cheapness of female infant

life. This is sufficient to account for the fact that the *yu-ying-lang*, or infant asylums, were always full. The condition of the children when brought in was such as to make it certain that the death-roll would heavy. Three burials a day was not unusual. The Chinese, though careless of their progeny, objected to the use of parts of them in the compounding of foreign medicines and magical potions, to be employed—so they thought—against themselves by treacherous foreigners, whose ultimate designs were clearly to kill them off in thousands and so to obtain possession of their country. The people were worked up into an ungovernable frenzy by their rules, and at Tientsin the consequence was the murder and mutilation of the Sisters, the burning of the priests in their cathedral and the wholesale destruction of property. At Tientsin every French man and woman on whom hands could be laid was put to death, and some other Europeans, who were mistaken for Frenchmen, were also murdered, whilst a great deal of property that was not French was destroyed.

At Wuhu, again, the troubles arose out of some allegations of kidnapping made against the nuns. A woman created a disturbance before the Catholic mission because, she said, the Sisters had stolen her child. Two of the Sisters, who were taking under their charge some children whose parents were suffering from infectious diseases, were seized in the street and accused of attempting to spirit them away by some occult means in order to kill them, and use their eyes in medicine. An anti-missionary proclamation published broadcast over the town stated that “women are procured from other places and are paid to abduct children, whose eyes and intestines are taken out, and whose hearts and kidneys are cut.” Luckily the missionaries, male and female, found refuge on one of the hulks in the river, so that, although there was much property destroyed, no lives were lost at Wuhu. The origin of the riots at Wuhsueh in June 1891—that is, a month later—is told, from the native point of view, in the following deposition of one Hsiung, made before Consul Gardner of Hankow: “At about six in the evening of 5 June a Chinaman was seen in Wuhsueh carrying four female Chinese babies. The man was asked what he was going to do with them. He said he was taking them to Kiukiang, to the Roman Catholic mission, to be made into medicine, I saw the man and the babies; they were just outside the Wesleyan mission. The people attacked the man ... Some one suggested that the Wesleyan missionaries were going to make medicine of it, and then the Wesleyan mission was attacked,” with the result that Mr. Argent, the missionary, was killed.

All these outbreaks, as I have said, were directed primarily at Roman Catholic missions, and were caused by the indiscreet zeal of the nuns in gathering children about them regardless of what the Chinese themselves might think. Every one who has been in China will know that the natives recognize little distinction between any class of foreigners, and that the belief in the above-mentioned use of children by missionaries is universal, among cultured and uncultured alike. I find confirmation in a letter from a Canton correspondent, which appeared on Tuesday last, the 20th inst., in the “Daily News,” and in a letter from the Chungking station of the London Mission, which appeared in the “Manchester Guardian” of the same date. Any desiring confirmation of the stated causes of the earlier outrages to which I have alluded will find it in two Parliamentary papers—“Correspondence respecting the Anti-Foreign Riots in China” (C.6341, 1891), and “Papers relating to the Massacre of Europeans at Tientsin on 21 June 1879: (C.248, 1871). I am, Sir, yours truly, M ROSS DAVIES.

TO THE EDITOR OF THE SATURDAY REVIEW.

LONDON, 22 August, 1895.—SIR,—Every one must, of course, feel horrified at the recent massacre of missionaries in China; but why should missionaries insist on visiting countries, like China and India, which already possess religions which are well suited to their respective populations? Why should missionaries, who are constantly outraging Chinese susceptibilities by denouncing their worship of ancestors, expect privileges beyond those granted to lay Europeans?

Is there not also just a suspicion of cowardliness, to say nothing of misguided enthusiasm, in the persistent attempt to force upon the Chinese a propaganda which they reject, and which those who know them think would tend to their social disintegration—when so many remain unconverted nearer home? There are here, in London, at our doors, in all our great cities and many smaller towns, hundreds of thousands who know no more of Christianity, and are far less moral and civilized, than the Chinese whom we insist on proselytizing. I do not allude to the ruffians who murdered the missionaries at Kucheng, but to the average Chinese “inhabitant” whom missionaries pursue, and whom European Governments insist that they shall be

permitted to pursue, whether he and his Government will it or no. He may be foolish to get angry; he has only to turn a deaf ear, and go his way, to avoid all this turmoil and trouble. But human nature is not made that way. People do not like hearing their religion assailed, whatever religion that may chance to be. Here, for instance, is a paragraph which has appeared in a London paper this very month:

“There was a scene of great excitement at Sligo yesterday, when two ministers attempted street preaching. They were pelted with mud and stones, but were eventually conducted to their lodgings by a force of two hundred police, who had been drafted into the town in readiness for such an emergency. The nose of one of the preachers was cut, and the eyes of the other blackened.

If this had happened in China, it would have been made an international question; but it happened to Christians, in a Christian country, where the difference was only one of sect instead of religion. The law will punish the rioters if they can be identified; sensible people will shrug their shoulders, and ask “*que diable allaient-ils faire dans cette galere?*” and the victims will moderate their enthusiasm, or turn, perchance, to China! One thing they will certainly *not* do is to go to China! Not because the Russian peasant is not more ignorant, less civilized, and more misguided than the people of Sligo, or, for that matter, of China, but for the simple reason that the Russian Government would not permit their preaching, and that neither England nor any other European nation would dare to insist that it should. “Missioners” who attempted the experiment in Moscow might, or might not, be mobbed if authority did not intervene; but they would certainly be expelled somehow, and there would be no diplomatic “representations.” I doubt, even, whether there would be such a meeting at Exeter Hall as that advertised, curiously enough, under the capital heading, “The Massacre in China,” on the very back of the clipping (which I enclose) about the riot at Sligo. This is what is meant by the word “cowardliness.” Russia is strong enough to repel such intrusion. China is not.—Yours truly, A LOVER OF CHINA.

The New York Times, 24 August 1895.

A CELESTIAL INQUISITOR.

**Liu Ping Chang to Investigate Massacres of Missionaries.
BUT HE COMMITTED THEM HIMSELF.**

**At Cheng-tu He Was Viceroy, and His Sayings and Actions
Are Recorded in the Archives at Washington**

LONDON, Aug. 23.—A dispatch from Shanghai to the Pall Mall Gazette says the Chinese Government has made a most extraordinary appointment in connection with the outrages upon the English missionaries.

The formerly degraded Liu, who is generally regarded as the actual originator of the Cheng-Tu riots, has been definitely appointed Imperial High Commissioner to investigate the circumstances which led to the outbreak, and the facts connected with the outrages themselves.

The appointment has caused the utmost dissatisfaction and indignation among the foreign residents.

A dispatch to The Times from Shanghai confirms the report that Liu Ping Chang, formerly Viceroy of Szu-Chuan, has been appointed Imperial High Commissioner to investigate the recent outrages upon foreign missionaries.

The New York Tribune, 24 August 1895.

CHINESE RIOTS.

**HOW THEY ARE STARTED, AND HOW THE AUTHORITIES ACT TOWARD THEM.
THE STORY OF THE RIOTS IN SZE-CHUAN—STARTED BY THE
VERY MAN WHO IS NOW COMMISSIONED TO INVESTIGATE
THE KUCHENG MASSACRE—A NATIVE PAPER’S ACCOUNT.**

A good idea may be obtained of the attitude of local authorities in China towards the anti-foreign riots which are now taking place, from the record of the outrages in the Province of Sze-Chuen, at the end of May last. It will be remembered that these riots occurred at Cheng-Tu, Ya-Chow, Sui-Fu, Kia-ting, Pao-Ning-fu and other places. Much property was destroyed and violence done, but happily no lives were lost.

At Cheng-Tu were centred the operations of a number of missions which possessed buildings and property to a considerable value, the result of many years’ undisturbed labor and purchases. There were connected with the Roman Catholic Mission Bishop Durand and one priest, resident in the city, while other

priests itinerated. The Romanist Mission in Sze-Chuen, in the early part of the eighteenth century, found a great field in the province, and heir converts at the present day, in spite of many religious persecutions, are many. In the province itself there are said to be 176 Romanist priests and 90,000 native Christians. The Roman Catholic Mission possessed in Cheng-Yu old churches, which were erected some century and a half ago, as well as a hospital, pharmacy and residence, the value of which amounted to many thousands of dollars, and exact estimate being at present unobtainable. Of recent years the Protestant missionaries have been attracted to and have fixed their headquarters in the province of Cheng-Tu, whence their members itinerate to the surrounding country. At Cheng-Tu the China Inland Mission, the Canadian Methodist Mission, the American Methodist Episcopal Mission, the Church Missionary Society and the American Baptist Missionary Union found their provincial headquarters. These Protestant missions all possessed buildings in the way of chapels, hospitals and residences, and the value of these erections was also considerable, although, as in the case of the Roman Catholic Mission, it appears at present impossible even to get an approximate estimate of the value of the property and furniture.

THE EX-VICEROY RESPONSIBLE.

The nominal Viceroy of Sze-Chuen was Lu Ch'wan lin, the Governor of Shensi, who had been ordered to supersede the notorious Liu Ping Chang, the former Viceroy. Early last year, Peking, at last stirred by the reports of the Censorate, dispatched a commission to inquire into the malpractices of Liu Ping Chang, and in consequence the latter was disgraced and his office given to another. But he did not leave the capital of his charge, and in spite of Lu Ch'wan-lin being nominally the Governor, Liu Ping Chang remained and really continued his rule, and strife and corruption continued, the fact being that his fees to the Commission or those in higher authority completely frustrated the objects for which the Commission was supposed to have been sent. Such, however, is accepted as a natural order of official events in the Celestial Kingdom. But that such a man, convicted of his crime by an Imperial Commission, and formally disgraced by the same, should have been allowed to hold office shows completely the disintegration and official corruption of the Empire, when Peking can no longer even rule by being bribed, let alone by equity, the provinces of the Empire. Thus, as far as foreigners resident in the interior are concerned, is the old gunboat needed more than ever, for other provinces, especially bigoted and fanatical Hunan, may go the way of Sze-Chuen.

In May, when the riot at Cheng-Yu occurred, this notorious official was supposed to be taking at last his departure from that city. He was known to be the bitterest opponent of the foreigner, whether missionary or merchant, and evidences were not wanted to prove his animosity. Every one who possessed any knowledge of him believed that he was having a final kick before his departure, and, judging from the evidence now furnished, believed correctly. It is impossible for any one weighing the whole of the evidence to believe otherwise. Up to the present, this individual proceeds on his way apparently utterly unconcerned with the riots or their consequences, relying on his wealth to pacify the Censorate, or the diplomacy of his Government to set off the Sze-Chuen question against others among the foreign representatives at Peking. How far he has succeeded is to be seen in the fact that the Chinese Government has just sent him to Ku-Cheng to 'investigate' the recent massacres there. What a ghastly farce!

INCENDIARY PLACARDS.³²

As usual, the riots were preceded, and doubtless incited, by the profuse display of placards (*see Part Ten*) denouncing foreigners, and calling for their extermination. Most of these prints were far too vile for reproduction here. Two of the mildest of them may, however, be quoted. One was put out two days before the riots, by Chow Taotai [Chou Han], a Hunan Man, and Chief of Police for the two Hsiens of the capital. It reads as possible.

At the present time, we have obtained clear proof that foreigners deceive and kidnap small children. You soldiers and people must not be disturbed and excited. When the cases are brought before us we certainly will not be lenient with them.

Another, which appeared at the same time, read thus:—

Notice is hereby given that at the present time, "foreign barbarians" are hiring evil characters to kidnap small children that they may extract oil from them for their own use. I have a female servant named Li who has personally sent this done. I exhort you good people not to let your children to go out. I hope you will act in accordance with this.

32 See Part Ten for the most common anti-foreign placards.

CONDUCT OF THE OFFICIALS.³³

For some time previous to the riots vile reports were circulated and placards inciting to riot were posted in and around the city...

The telegraph operator at Cheng-Tu was forbidden by the Viceroy to transmit messages for the missionaries, while, at the same time, he (the Viceroy) was causing telegrams to be sent to all the offices in the west, stating that a mutilated child had been found at a foreign place, as a result of which looting and burning went on as by a concerted plan. Telegrams from the missionaries were also refused at the Chung-King office, on the plea that the Viceroy would not permit any one to send telegrams which made reference to the riots. As a result of the Viceroy's obstruction of the telegraph lines to Cheng-Tu (of which there are three), it was ten days before the fate of the missionaries was known at Shanghai. No adequate measures were taken to restore order, during or after the riots, until imperative instructions were received from Peking, upon which quiet was restored, the magistrates having the assurance that such an act would be approved. As a result of the riots in Cheng-Tu, and the delay in promulgating the instructions from Peking, the disturbances rapidly spread until all the mission stations in the province became more or less involved. (See report of Dr. O. L. Kilborn in *The Sydney Morning Herald*, 12 August 1895.)

Kilborn continues—

CONDUCT OF THE SOLDIERS.

An eye-witness told us that two of the soldiers who had made at least a show of protecting us at the China Inland Mission compound were the first to rush into the upper living rooms looking for plunder. Another eye-witness told me that at dawn of the morning of May 29, soldiers in red coats were most prominent in carrying off the loot. Mr. Vale, of the China Inland Mission, himself saw a large Canadian heater in the yamen of the magistrate under whose care we finally found ourselves. The stove must have come from Mr. Hartwell's house or my own.

From trustworthy reports and from what we saw for ourselves there will not be much debris for us to clear away when it comes to rebuilding. Every stick of timber was carried away, not so much as a piece the size of a shingle remaining. Bricks and tiles, even to the foundations stones, were dug up and carried off. Paving stones shared the same fate. Trees and shrubs, bamboos, in fact everything that was inclosed in the four walls of the compound were considered their lawful booty. On May 29, squads of soldiers were encamped on the site of each ruined compound, carefully guarding broken tiles and mother earth.

REFUSAL TO ALLOW TELEGRAPHING.

The first news of the riots reached Shanghai on June 1, in a brief dispatch of a dozen words. Nothing more could be learned from Cheng-Tu for several days, and great anxiety prevailed. The American missionaries at Shanghai applied to Mr. Jernigan, the United States Consul-General, and this gentleman promptly did all he could to gain information and render assistance. In answer to his repeated telegrams he received a telegraphic reply from the United States Consul at Hankow, Mr. Child, stating the "the English, French, Canadian and American missions have been wrecked at Cheng-Tu, Kia-ting, Ya-Chow, Ping-Shan and Sin-King. Some of the missionaries are missing, but it is not known that any lives have been lost. Suifu and Luchow are threatened. At Chung-King a riot is certain.³⁴ All foreigners left Cheng-Tu yesterday."

The receipt of this telegram added considerable anxiety to that already felt, mingled with indignation that nothing had been heard from Peking, and the press of Shanghai took up the matter vigorously, censuring the Ministers because the Chinese Government had not been compelled to take active and prompt steps in Sze-Chuen to stop the riots which were in consequence spreading over the province. On June 12, however, a reassuring telegram was received from Peking saying that imperial instructions had been issued to secure order along the Yang-Tse. Still no communication was received from Cheng-Tu. In consequence, the Rev. J. R. Hykes, of the American Bible Society, proceeded to the Chinese Imperial Telegraph office and desired to wire to Cheng-Tu. To his great surprise his telegram was refused, the reason being that the line between

33 This report is almost identical to FRUS, Legation of the United States. Peking, August 3, 1895, No. 20: Denby to the Tsung-Li Yamen.

34 This passing remark explains why Mr. Tratman, the British Consul in Chungking, refused to leave his post to participate and represent American interests in an abortive Sichuan Commission of Inquiry mentioned in the various dispatches to Washington by US Minister Charles Denby mentioned above.

Ichang and King-Chou stations, previous to Cheng-tu, was broken. Mr. Hykes declared that his message should be sent via Canton and Yunnan, but this was refused, the reason being given that inundations in Yunnan prevented the forwarding of telegrams. Not to be daunted, Mr. Hykes asked that it be sent to Peking and the King-Chou junction, but the clerk refused, saying the proposed way was unsafe. At the request of Mr. Hykes the clerk wrote on the back of the form, "We do not accept at present." The evidence of the missionaries from Cheng-Tu shows that while the interruption of the wire between Sha-She and Ichang was said to have occurred, they sent a telegram to Chung-King and got a reply, and further that repeated official messages were despatched to and from Cheng-Tu and Peking. Thus every weight is given to the statement of Mr. Hykes that the telegraph clerks at Shanghai spoke falsely, refusing to transmit on account of official orders.

Not only were Mr. Hykes's telegrams refused but also those of the United States Consul-General, the same stories being told. But that officer resented the refusal, and forced his telegram through by an explicit and positive demand on the Taotai, saying that he could not allow an inquiry as to the condition of American citizens to be refused. While the refusals were being given at Shanghai, similar refusals were being given to the imprisoned missionaries at Cheng-Tu, who only managed to telegraph by the deception of a favorably disposed operator. After a time some letters were received. These were despatched secretly by two Chinese Christian messengers. These messengers put on the official hats of the yamen, stitched their despatches to their clothing, and carried bogus letters addressed to distant officials in their hands. One letter was written by a missionary in pencil on Chinese paper, while hiding in a loft.

SOME CHINESE STORIES.

The cause of the riots the Chinese officials declared to be that the people stated that the missionaries had taken a child and boiled it for its oil. A human skull and numerous bones, the skeleton of a Roman Catholic priest murdered years ago, were disinterred and presented to the officials as proof of the guilt of the missionaries. Nor did the mob confine themselves to the human system, but presented bones of dogs and other animals as purporting to be the bones of human victims the missionaries had murdered. While these idiotic slanders were being circulated, which the officials found it convenient at first to place credence in, and the mob were surging around the yamen urging one another to invade the official premises and kill the foreigners, the native Christians testified to the thoroughness of their fidelity by aiding their foreign teachers all in their power, and the missionaries in some cases remark that the riots served as a test of the native Christians, and that they, the missionaries, in the midst of this terrible time were unaware that they had so many friends...

The causes of the outrages cannot be laid in this case, as is popularly done, at the door of the missionaries. Many of the missionaries were veteran workers, who, from long experience, were careful not to offend the feelings of the people and otherwise give them cause to riot. Nor can it on the surface be traced to any anarchic rising against the dynasty, although such risings are now generally anticipated. It is evident that the people were incited to riot, and the written placards, the missionaries declare, were the work of that always riotous element—the students. Undoubtedly the ex-Viceroy had a deep hand in the affair, and his acceptance and circulation of the absurd and ignorant statements of the mob, the scum of the city, as well as his preventing the missionaries communicating by telegraph with their respective consuls, lend a peculiar meaning to the whole.

A NATIVE WORK OF FICTION.

It will be of interest to add a copy of a native and anti-foreign account of the Cheng-Tu riots. This was published in the "Sinwanpao," a native paper at Shanghai, and was widely copied by the native press. It shows clearly the superstitions and unreasoning hatred of certain classes in China towards all foreigners. It may be added that it is largely a tissue of falsehoods. Here it is, in literal translation:

The disturbances between the people and the missionaries at Cheng-Tu have been frequently referred to in previous issues of this paper. We now have the report of a native servant in the employ of the missionaries, and as it differs somewhat from former accounts we hasten to publish it in order to supplement their efficiency.

According to this man's statement, on the Twan-Wu (dragon boat) festival, about 4 p.m., a missionary, with some of his native assistants, went to the eastern execution ground, to see the children play at throwing plums. While he was looking about, some of the children taking advantage

of his being off his guard, threw plums at him, and before he could get out of the way, several plums struck him on the forehead. Just then a little child of about ten years ran up in front of him and pelted him with plums, At this the missionary became very angry, ran forward, and caught up the child. As luck would have it, just at that moment an old woman came by, crying and hunting for the child. The bystanders, seizing her words, immediately began saying, "The foreigner has kidnapped him." Then all the children joined in the hue and cry, throwing brickbats and yelling, "Beat the foreigner." The natives with the foreigner made no effort to explain matters, but, on the contrary, said the child was very rude and should be reported to the teacher for punishment. Upon this the crowd became numerous and furious, and the missionary, seizing the child, ran back to the mission premises, and, shutting the door, fastened it securely. Many people gathered about the door, and, as the child was not forthcoming, they made a great uproar. Three of the leaders took stones and beat upon the door until those inside were obliged to admit them. The door was then closed again.

WONDER-WORKING MISSIONARIES.

Just as the men who had been admitted began to expostulate, the missionaries put an anesthetic to their noses, and they fell to the ground unconscious. They were then hung up on trees. In the meantime the crowd outside became greatly augmented, and was determined not to disperse until the men and child were released. The missionary, however, not only refused to listen to their demands, but opened the door and fired a gun into the crowd. Fortunately, the first fire was without effect, but the second fire, although it was a blank cartridge, wounded a passing pedlar. This crowd seeing this, compelled a tipao [minor local headman] to go and report the matter to the officials. In a very short time the Cheng-Tu district magistrate, Whang, hearing the news, flew to the place. The missionary, instead of listening to his expostulations, turned on him and said: "the people have damaged my gold watch to the extent of more than a thousand taels. This must immediately be paid in full."

The magistrate promised him everything, but urged him to release the three men and the child which he had captured. The missionary continued firm in his demand that the money be paid before releasing the men, moreover, he laid hold of the magistrate and refused to let him go. In the mean time, the two prefects of the city, Mr. Twang and Mr. Chow arrived, together with Mr. Chow, the chief of police. These officers all united in begging the favor of the missionary, and promised to amply compensate him for all his loss. The missionary then caught one of the prefects—Tang—by the collar, and, holding him firmly, said, "If you don't immediately pay for the damage done to my property, you shall not move one step out of my door." At this time the crowd of onlookers, seeing that the officials were suffering for the sake of the people, gave a yell of defiance, and began to break and destroy. Some, hunting through the premises, found dead men's bones; some found the three men in an upper room, hung with their heads downward, while some found traces of blood on the walls. Wrought to the highest pitch of fury by these discoveries, they with one accord determined to be avenged on the missionary, and, although the officials did what they could to restrain the crowd, their efforts were of no avail. From this the disturbance spread rapidly, until some ten places, in and out of the city, that could not be protected by the officials, were involved in the calamity.

During the destruction of the mission premises an iron box was found, in which the child was inclosed. A strong man carried it out, and, on opening it, found the child still alive, but barely able to move. It was unable to speak, the eyes were tightly closed, and the body was limp and powerless. A sub-district magistrate, who was present, raised the eyelids, and found the eyeballs still intact. He then asked the child if it was hungry and received an affirmative nod. A bystander gave it some rice, but it was unable to swallow it. Another went and brought some cooling powder and, pointing to it, asked the child if it would like some. The child gave a great nod in the affirmative. The cooling powder, being made of sop vinegar and garlic, can be swallowed without chewing' moreover, the garlic is an antidote for poison. After the child had eaten several bowls, his mind gradually became clear. Then were paper and pen handed him to write his name and residence.

The Washington Bee, (Washington D.C.), 24 August 1895.

CHINA OBJECTS TO INVESTIGATION.

Will Not Permit Inquiries Into the Ku Cheng Massacre.

Shanghai, Aug. 20.—The Mercury of this city says that the Chinese Government has refused to allow the British and American Consuls at Foochow to make any inquiries into the massacre of Christians at Ku Cheng, where they and the other members of the commission of inquiry arrived a few days ago.

The Times to-day publishes a despatch from Hong Kong confirming the report of the refusal of the Chinese Government to allow the British and American consuls to inquire into the Kucheng massacre. The despatch adds that the Chinese soldiers are plundering the people, who believe that the foreigners are the cause of their sufferings, and believe that it is necessary to destroy them.

1895, August 25.

Hixson Report, Consulate of the United States. Foochow, August 25, 1895. Telegram. Vice-Consul Churchill, Foochow, to Minister Denby, Peking.

5.35 p.m. Denby, Peking. Newell gone to Kutien. Churchill.

Lloyd's Weekly Newspaper, (London), 25 August 1895.

Richfield Springs Mercury, (Otsego County, New York), 29 August 1895.

THE MASSACRE OF MISSIONARIES.

At the United States State department in Washington it is said that if confirmation is received from Shanghai of the appointment of Liu Ping Chang, the former Viceroy of Szu-Chuan, as joint Imperial Commissioner to inquire into outrages upon missionaries in China, Great Britain and the United States will probably address a protest to the Chinese Government, the viceroy being regarded as the originator of the riots in Szu-Chuan in June last.

Many Chinese converts, it is now stated, were butchered by the mobs which attacked and destroyed the American mission near Foochow. The mission is situated about eight miles from Foochow. The Chinese officials are jubilant because the British and American consuls, now at Kucheng, have been defeated in their efforts to obtain an open inquiry into the Kucheng massacre. The delay thus obtained will give the Chinese officials time to prepare their case for the trial of the prisoners.

Captain Newell, of the United States cruiser Detroit, has gone to Kucheng to consult with Mr. Hixson, the United States consul, about landing an armed force for his protection. The European members of the commission are practically prisoners at present. The departure at his juncture of her Majesty's cruiser Rainbow, which has left Foochow for Yokohama, is puzzling. The claims of the French against the Chinese Government for the destruction of their missions in Szechuen have been settled. The ex-Viceroy Liu Ping Chang, his secretary, two prefects, and several minor officials are to be degraded and dismissed, while the status of the missionaries is acknowledged by the Government, and the mission establishments will be rebuilt at the expense of Liu Ping Chang. To that effect he has been ordered to pay out of his private purse to the French authorities an adequate indemnity calculated at from seven to eight lakhs of taels, and will be detained at Cheng-tu until the payment is actually made. The natives found guilty of looting the mission houses will be executed. It is believed here that the French intend to open the ports of Chang-sha-fu on the Siang-kiang, and Chang-te-fu, on the Yuen-kiang, in the province of Hunan, and Cochow-fu, on the Yang-tze, in the province of Hupeh. This explains the voyage of the French gunboat Lutiu up the Yang-tze to the Tung-ting Lake. Her Majesty's gunboat Firebrand has gone to observe the proceedings of the French on the Yang-tze.

The New York Times, 25 August 1895.

PRISONERS AT KU-CHENG.

Commander Newell May Land Armed Force Against Chinese.

DENBY REPORTS ANOTHER ASSAULT.

At Tung-Chou an American Missionary, D. Z. Sheffield, Attacked by a Native Carpenter and His Brother.

LONDON, Aug. 24.—A dispatch from Shanghai to a news agency says that Commander Newell of the United States cruiser Detroit has gone to Ku-Cheng for the purpose of consulting with J. C. Hixson, United States Consul at Foo-Choo, in regard to the landing of an armed force for the protection of Hixson and the European members of the commission investigating the recent massacres. The members of the commission are now practically prisoners.

The Brooklyn Daily Eagle, Brooklyn, New York, 25 Aug 1895.

The Chinese Outrages

China has resolved on an investigation under a blanket of the outrages recently perpetrated on the Americans and English who have been living in that country. Had these people gone to China for any aggressive purpose there would have been some excuse for the attack, but they went there solely to do good. They did not compel the people to be good, nor to accept their faith. They merely opened their doors and invited them to come in and be instructed. There have been times in the history of our republic when there would have been no inquiry or negotiations in cases of this kind. A squadron of ships would arrive before the town in which the crimes had been committed and an officer would go ashore with instructions to the authorities to hand over the assassins in six hours, for hanging, or their town would be blown off the face of the earth. Under that form of urging the officers of the fleet generally obtained satisfaction.

It is believed that even one of our ironclads would enable the Chinese to see certain things in the same light in which they are viewed by the rest of the world. It is no part of our government to defend the religion that is taught by the missionaries in China and other lands. We are under obligation to no religion and to all religions. The Mahometan and the Confucian and the Brahmin have equal rights under our flag with the Baptist and the Catholic, but it is a duty to ourselves and to civilization to protect our citizens from causeless insult and robbery and injury. China has just had a lesson in the disadvantages of ignorance and barbarism. But some of her people have got to have it drummed into their thick skulls all over again. Ships would arrive before the town in which the crimes had been committed and an officer would go ashore with instructions to the authorities to hand over the assassins in six hours, for hanging, or their town would be blown off the face of the earth. Under that form of urging the officers of the fleet generally obtained satisfaction.

1895, August 26.

***United Kingdom. House of Commons, Hansard, 26 August 1895.
(Vol 36 cc 801-802).***

Mr. Sydney Gedge, (Walsall). I beg to ask the Under Secretary of State for Foreign Affairs, whether the Chinese escort sent up with the British Consul from Foochow to inquire into the outrages upon Missionaries at Kucheng plundered the mission premises upon their arrival; whether the Local Authorities have interfered to prevent the presence of the British Consul at the inquiry; and, what steps Her Majesty's Government have taken, or propose to take, to ensure a prompt vindication of justice?

Mr. George Curzon (Southport, Lancashire) — Under Secretary of State for Foreign Affairs, Inquiries have been telegraphed to Her Majesty's Minister at Peking, with regard to rumours mentioned in first paragraph. He has replied that there was a report that the troops first sent had plundered the missions, but that this had not been confirmed by the Consul himself, nor had he heard anything as to the misconduct of the escort. On learning that the Local Authorities at Kucheng were objecting to the presence of the British Consul at the examination of witnesses, Sir N. O'Connor addressed an immediate remonstrance to the Chinese Government, who forthwith telegraphed orders to the Viceroy to afford the Consul every facility.

FRUS, Legation of the United States. Peking, August 26, 1895. Telegram, Denby to Olney.

In reply to my demand Hsu Hsing-I, Taotai, equal rank consul, has been sent to cooperate with consuls Kutien. Denby.

The Times, (London), 26 August 1895.

CHINA.

SHANGHAI, AUG 25. The inquiry at Ku-cheng has been proceeding since Wednesday. All the members of the Consular Commission were present, but progress has been slow.

Finding Tung-ting Lake too shallow, the French gunboat Lutin returned to Han-kau on Wednesday.

A Mahomedan rebellion has arisen in the province of Kansu and is now spreading seriously.—*Our Correspondent.*

NEW YORK, AUG. 25. The *World's* correspondent at Fu-chau telegraphs that the firmness displayed by the British and United States Government's has brought the Chinese to terms. The Chinese officials afford the foreign Commissioners every facility for the inquiry, and six natives have already been convicted of murder in connexion with the massacre at Whasang. Fresh arrests are being made daily.—*Reuter.*

The Argus, (Melbourne), 26 August 1895.

THE KU CHENG MASSACRE.

APPOINTMENT OF VICEROY LIU.

PROBABLE BRITISH AND AMERICAN PROTESTS.

LONDON, Aug. 24.—It is probable that both Great Britain and the United States will protest against the appointment by the Chinese Government of the Viceroy Liu to inquire into the recent massacre of Christian missionaries at Ku Cheng.

Li is regarded as the originator of the riots in the province of Szechuen in June, when a large number of foreign missions were wrecked.

THE VICEROY LIU.

In a cable message from our London correspondent, published on Saturday, it was stated that the Chinese Government had appointed the Viceroy Liu to inquire into the recent massacre at Ku Cheng, and that the appointment had caused great dissatisfaction among the British residents in China, as Liu was some time ago degraded by his Government for maladministration.

Recent files from China throw some light upon the cause of the dissatisfaction. Some time before the Ku Cheng massacre, anti-missionary riots, directed against French missionaries, took place in the province of

Szechuen. The French Government protested and demanded an inquiry, and backed up the demand by a naval demonstration at Woosung.

The Viceroy Liu was in charge of the province, and being called upon by the Chinese Government for an explanation, made the following statement in his own exculpation and defence. A perusal of it exhibits Liu as a victim to gross superstition, and it is no wonder that the appointment of this “virtuous viceroy” to conduct the inquiry at Ku Cheng is reprobated by the British in China. The following is quoted by the *Pekin and Tientsin Times* as Liu’s explanation.

There was a procession, a *Hui*, on the streets of Chengtu, and a foreigner got into the crowd, who hustled him about. Finding himself hustled he used his stick, whereupon he was attacked by the mob and took to flight. He got into the house, fastened the door, and taking a gun fired on the mob, who had surrounded the house, killing two persons. Then the crowd gutted and burnt the building, the foreign residents escaping to the yamen. Inside, the people found two Chinese children, kept in a cage of some kind. They were in a state of suspended animation. These children were taken to the yamen and skilful Chinese doctors were there called in, who, on examining them, found some kind of black drug introduced into their nostrils, which was the cause of their insensibility. By the use of remedies the doctors restored them to consciousness, when the children related how they had been kidnapped by the foreigner, who administered the drug, and they knew no more. Upon this dreadful crime being brought to light by open examination in a Chinese court of law the people were fired with indignation, and the disturbances spreading in all directions, much to the grief of this virtuous viceroy, who was powerless to control the disorder. (**Compare with account given above at *The New York Tribune*, 24 August 1895.**)

The North Otago Times (New Zealand), 26 August 1895.

MORE ABOUT CHINA.

THE AUTHORS OF THE KUCHENG MASSACRE.

(WELLINGTON POST.)

At the mission meeting held in the Courtney Place Congregational Church on Tuesday by the Rev. Mr. and Mrs. Parker, of Mongolia, Mr. Parker was asked whether he could enlighten his audience, a large one, regarding the recent Kucheng massacre. He replied that the Vegetarians were Buddhists, and their tenets were abstinence from eating meat, smoking tobacco and opium, and drinking wine, all of which they observed very strictly—except as regards meat, which they ate whenever they could get it. The society was really revolutionary, and its branches extended throughout China. The pioneer missionary James Gilmour was once a member of this dread society. Finding it hard to reach the Chinese with the Gospel, and hearing of the Vegetarians, which in his simplicity he thought to be a really useful and helpful Association, he supposed that by joining it he would, through the society, be able to preach his own faith to them. The society, on its part, when he became a member, was sure it had found a very influential proselyte, and it was not until a deputation which waited upon him revealed by its talk the real character of the society that Mr. Gilmour realised his position, and how misled he had been by a name. So strong had the Vegetarians been growing that all the Magistrates of the Empire had strict instructions to suppress them by every means. But these officials only used them to apply what is known as the “squeeze”—threatening to punish only as a means of extorting money from them. Mr. Parker related an experience wherein the Vegetarians threatened an official and a village, and the Magistrate, drawing the attention of the mob to the powers of the “foreign barbarians’ (at the mission houses), turned their wrath in that direction, and authorized them to loot and murder.³⁵ The speaker gave a translation of notices he had seen on the walls of towns in China calling on “all good people” to destroy the foreign missionaries because of their “witchcraft and medical practices,” the bills quoting cases of eyes and hearts being taken out of children by these foreigners to manufacture oil! Recalling a personal experience during the Chinese rebellion in 1891, Mr. Parker described how the Magistrate turned the mob from himself to the Roman Catholic Mission compound, the result being murder,

35 An example of loose talk about conditions in 19th century China. No identification of the location is given and no details of the supposed murders of missionaries. As it was given by a respectable Christian minister, the audience would have accepted it and reinforced the belief that the murder of foreigners was almost an everyday episode in China that was, as shown earlier, quite untrue.

destruction and loot, and when the authorities at Peking ordered the official to appear and give an account, he evaded the summons by suicide. "That," said the speaker, "is the way these massacres like Kucheng arise."

Later on Mr. Parker was asked his opinion upon the Chinese as an ambitious or wandering nation— Was there any reason to believe they would strike out for other lands? His reply was that the Chinese were as ubiquitous as Scotchmen. Go where you would you would find a Chinaman. They were very much like what had been said of Englishmen—a nation of shopkeepers—the trading instinct was a strong national trait. Recent incidents and General Gordon's experience had shown them to be brave, but their present failing in this quality was owing to the oppression of the officials and the system of "squeeze" which had broken down all confidence in their leaders. They had vast natural wealth within their borders, but superstition kept back development. Mr. Parker's solution of the Chinese question was that Western ideas should be introduced to break down the superstition that kept back the opening up of that vast land, wherein was ample scope not for an already vast and growing nation, but "even for Australians also."

Aberdeen Weekly Journal, (Scotland), 26 August 1895.

Western Mail, (Cardiff, Wales), 26 August 1895.

THE CHINESE MASSACRES.

AUTHORITIES FRIGHTENED AT BRITAIN AND AMERICA.

(DALZIEL'S TELEGRAM.)

Shanghai, Sunday.—Terrified by the threat of the Americans to land armed forces, the Chinese have admitted the English and American gentlemen appointed to act as members of the inquiry into the massacre of missionaries at Kucheng. Eighty prisoners have now been tried for participating in the outrages. Two of them, who are alleged to be the chiefs of the movement, one indeed being the organizer of the attacks, have been condemned to death. It is doubtful if these really are the principals, as the Chinese have had ample time to arrange matters.

The New York Times, 26 August 1895.

SPANISH PRIESTS KILLED.'

Latest Victims of the Anti-foreign Feeling in China.

LONDON, Aug. 25.—A dispatch to The Central News from Shanghai says that the latest victims of the anti-foreign feeling are two Spanish priests, who have been murdered by a Chinese mob at Hoyun.

The New York Times, 26 August 1895.

THE MISSIONARIES AND THE SHIPS.

In three widely distant parts of the globe American missionaries have been lately subjected to harassing, or are now exposed to perils that excite more or less anxiety for them.

A navy officer of Admiral Carpenter's squadron is on the committee for investigating the Kucheng outrage, and with the Baltimore, the Charleston, the Detroit, the Yorktown, the Concorde, the Machias, the Petrel, and the Monocacy on the Asiatic station, there is force enough at hand for any purpose, even that of landing bluejackets and marines, although this is not likely to be needed...

Refers to anti-missionary events in Peru and Armenia.

The suggestion from these simultaneous incidents is that our navy needs not only power but numbers in the ships provided for its duties. The missionaries are only one class of American citizens whose lives and property must be protected. While battleships and coast defenders are required in home waters, there must also be considerable numbers of vessels expressly adapted to cruising in foreign waters. Our interests are too widely spread to justify any shortcomings in this respect. In Chinese waters there is especial need of light-draught craft for river service, and accordingly it will be a welcome reinforcement when the Asiatic station is strengthened by all or a part of the gunboats now building at Newport News.

The Brooklyn Daily Eagle, Brooklyn, New York, 26 Aug 1895.

**THE CHINESE VERSION
OF THE ATTACKS UPON FOREIGN MISSIONARIES.³⁶**

**According to a Native Paper the Riots were Caused by Unscrupulous Interpreters
Who Impose Upon the Ministers—Bandits Join the Rabble.**

Chicago, Ill, August 26—Sam Moy, a prominent Chinese merchant of Chicago, says that a Chinese paper which he has just received gives the Chinese version of the attacks upon the English and American missionaries. According to this paper the attack developed a serious state of affairs. It was found that the basements of the missionary houses were closely guarded by the disreputable Chinese hangers on the missions. No decent Chinaman will have anything to do with the missions. The missionaries cannot talk the language. The Chinese in the interior who can talk pigeon or any foreign language are almost always young men who have run away to avoid punishment for petty crimes or to shirk the support of their families. They go to some treaty port instead of to the mountains, as the fugitives from justice for more serious crimes do. In time the petty crime is forgotten or compounded and the fellow comes back, but is regarded as a social outlaw and does not find or want to find anything to do in the way of work more than enough to keep him alive. The advent of the missionaries opens a new field for the unscrupulous linguist. The missionary has to have an interpreter. The outcast is ready to act and also to become a convert. In fact to do anything for an easy living. He becomes a member of the missionary staff and the household. The missionary wants converts; the hanger on wants some luxuries. There are only two ways to get converts in China. One is to hire them, and then you have converts just as long as they are paid; the other is by kidnapping children and keeping and teaching them. Hiring converts and buying children are expensive, but the better class of missionaries, well supplied with money, who understand the Chinese usages, hire and buy and show results. Good missionaries do not allow any kidnapping, but most of the missionaries, while good people themselves, do not know how bad their native staff is. It is the native staff under the lead of the tough interpreter which does the kidnapping and the missionaries are fooled. This is the way it is done: One of the interpreters sees a child, a girl 10 or 12 years old, and finds out that she is not particularly well watched and cared for, or that her parents are poor or careless people, who are not likely to make a fuss at her disappearance. He coaxes the child to visit the mission and often force has to be used. The missionary sees the child and is told that the child wants to live in the mission and be instructed, or some other invention which seems plausible to the ignorance and zeal of the missionary. Something is added to show the importance of guarding the new candidate from recapture by the heathen relatives, who, he missionary is assured, would do so to prevent the perversion of the child's faith. As the missionary cannot actually talk to the child he trusts his interpreter, who practically makes a slave of the girl, and he plays the missionary to keep her safely and out of sight until he can sell her and get the money for her. Then the missionary is fooled again, and the process is repeated as frequently as possible. It is a great industry for the unscrupulous interpreters, who live better, have more pleasure and make more money under the protection of the mission than most of the good people of their town. The burning of the missions freed some of the girls, who told the stories of their kidnapping, confinement and the indignities to which they were subjected. The stories spread and aroused the ferocity of all good people. This started the great riot and the mob attacked the missionaries and interpreters indiscriminately.

The governor of Fo Kien sent 1,000 soldiers up to Min River to quell the riot and restore order, but the bandits joined with the rabble and whipped the soldiers. The soldiers lost half their number and had to retreat. At the time the paper was printed it was said the whole section was in the control of the mob.

36 The accusations against foreigners are close to those made by the chief of police in Chengtu in an attempt to inflame the local people against the missionaries.

1895, August 27.

FRUS, Legation of the United States. Peking, August 27, 1895. Telegram, Denby to Olney.

Consul had started Kutien under my orders, with the consent of the Chinese Government and with escort furnished by them, before your cipher telegram 12 was received, taking naval officer with him. Consul reports the examination is proceeding smoothly. Officials actively cooperating. Many convictions secured.

FRUS, Legation of the United States. Peking, August 27, 1895. Telegram, Denby to Olney.

Szechuan commission proceed as soon as British consul at Chungking can leave his post, which is still impossible. Viceroy Liu is not to be appointed commissioner, but has been ordered by imperial decree to stay at his post until conduct investigated. Denby.

FRUS, Legation of the United States. Peking, August 27, 1895. (Received Washington Oct. 8), No 2325, Denby to Olney.

SIR: I have the honor to inclose a translation of a communication from the Tsung-li Yamen bearing date the 23rd instant; also a translation of the 24th instant; also a copy of my answer to these communications.

The two papers from the Yamen relate to the Kutien riot. They mildly protest against our Government's taking so much interest in the investigation now proceeding at Kutien. They ask that the order of the Admiral directing a naval commander to go to Kutien be rescinded.

I was first made aware that a naval commander was to go on this mission by these communications. I received later a letter from the Admiral, wherein he stated that he had been: directed to appoint a commanding officer as member of a committee to investigate Kutien affair, if requested by the United States minister in China."

He further said:

As stated in previous communication, the commanding officer of the "Detroit" has appointed an officer to accompany the consul."

I have received no intimation from you that you thought it advisable to send an additional officer to Kutien. I do not think it necessary to send thither a commander. It might delay proceedings, as a Chinese official of higher rank than the one already named would have to be selected.

I accordingly wired the Admiral under date the 26th instant as follows:

Admiral Carpenter, Chefoo. If sending commander to Kutien depends on my request, must say I see no necessity for sending another officer. DENBY.

I have, etc., Charles Denby.

**(Inclosure 1 in No. 2325—Translation.)
The Tsung-li Yamen to Mr. Denby.**

August 23, 1895.

Your Excellency: We have had the honor to receive Your Excellency's note wherein you state that it is of the highest importance that the Government of China should immediately send a high official to Kutien to cooperate with the British and American consuls in investigating the recent horrible massacre, etc.

It is the opinion of the Yamen that an officer, or officers, must necessarily be appointed to act conjointly with the consuls in investigating the Kutien case. A telegram has just been received by the Yamen from the governor-general of Fuhkien, stating that an additional appointment had been made, in the person of Mr. Hsu Hsing-i, a Taotai by rank, who is to cooperate with the consuls in dealing with the Kutien affair, so that extra care may be taken in the matter. The United States vice-consul at Foochow proposes to order a commander of a United States war vessel to proceed to Kutien. This would not be right and proper so far as the province of Fuhkien is concerned.

There was no damage to or loss to American property at Kutien, and only one American received a slight personal injury.

The United States consul has gone to Kutien and he will be able himself to perform his duty in good earnest. There is no necessity for a naval commander going there.

We beg that Your Excellency will telegraph at once to the Foochow consul to order the naval officer in question not to go to Kutien, and do us the favor to send a reply to this note, which is important.

(Inclosure 2 in No. 2325—Translation.)

The Tsung-li Yamen to Mr. Denby.

August 24, 1895.

Your Excellency: The prince and ministers had the honor, on the 21st instant, to receive a communication from the minister of the United States stating that the United States consul reports from Kutien that the officials obstruct his inquiries, insist on referring to the viceroy, and question his right to be present at the examination of the persons arrested.

The minister of the United States asked that telegraphic instructions be sent immediately to the local authorities to facilitate in every manner the inquiries of the American consul, and to inform them he is to be present at the examination of persons arrested; and he requested further, as he did on the 20th instant, that an official of high rank be deputed to cooperate with and assist the American consul's inquiries, etc.

On the 22d of August the prince and ministers received a further communication from the minister of the United States to effect that he had received a telegram from the Secretary of State requesting him to ascertain from the Chinese Government appointed to investigate into the Kutien riots, as it was regarded essential that they be of the highest rank, as the case is one of a most important nature, and one that should not be investigated by officials of low rank.

The minister of the United States requested an early answer, in order that he might telegraph the same to his Government.

In regard to the Kutien case, the prince and ministers have the honor to state that the viceroy of Fuhkien telegraphed announcing the appointment of Hsu Hsing-I, a taotai by rank, to hold an investigation into the affair. The said officer is of high rank, and will show extra care in the performance of his duty. This appointment was duly made known to the minister of the United States by note of yesterday.

The Yamen has already addressed Sir Nicholas O'Connor, Her Britannic Majesty's minister, on the subject of his consul going to Kutien to watch the case.

As no Americans have suffered any loss at Kutien, the minister of the United States is asked to take into consideration the question whether the United States consul should have gone there to watch the proceedings in the case and to instruct him accordingly.

The prince and ministers would beg the minister of the United States to be good enough to transmit this communication for the information of the Honorable Secretary of State.

(Inclosure 3 in No. 2325—Translation.)

Mr. Denby to the Tsung-li Yamen.

August 26, 1895.

YOUR HIGHNESSES AND YOUR EXCELLENCIES: I have the honor to acknowledge the receipt of your notes of the 23d and 24th instant.

You inform me in the first that thereof that Mr. Hsu Hsing-I, a taotai by rank, has been appointed to go to Kutien to cooperate with the consuls.

You state that there was slight damage done to Americans at Kutien. That is happily true, but it was purely accidental that such was the case. My Government has many citizens in China, and it is greatly interested in their safety, which is, of course, imperilled by antifeign riots.

As to the sending of a naval commander to Kutien in addition to the officer already sent, I will inquire into the matter.

In your second note you inform me again of the appointment of Hsu Hsing-i on the Kutien investigating commission, and you say: "As no Americans have suffered any loss at Kutien, the minister of the United States is asked to take into consideration the question whether the United States consul should have gone there to watch the proceedings, etc."

It is too late to raise this question. An American lady was injured at Kutien. The cause of her injuries is a proper subject of investigation by her Government.

FRUS, Legation of the United States. Peking, August 27, 1895. No. 2326, Denby to Olney.

Sir:—I have the honor to confirm the Department's telegram of the 23rd instant, received here on the 26th, as follows:

On 13th instant, Consul at Foochow telegraphed he was starting for Kutien. He was instructed by telegraph that, if not acting under your orders, he was to await your directions. Nothing since heard from him. It is reported that Consul at Foochow and naval ensign went to Kutien of their own initiative and not instructed. If this be so you will disavow their unauthorized action if not already done, proceed at once to designate American commissioner as directed in my telegram of twelfth, notifying Chinese Government, and demanding escort and free access to Chinese investigation. Report situation by telegraph.

To this telegraph I replied, under this date, as follows:

Consul had started Kutien under my orders, with the consent of the Chinese Government and with escort furnished by them, before your cipher telegram 12 was received, taking naval officer with him. Consul reports the examination is proceeding smoothly. Officials actively cooperating. Many convictions secured.

CHINESE LEGATION, WASHINGTON, YANG YU TO OLNEY

Translation of a cablegram from the Tsung-li Yamen, dated August 27, 1895.

Handed by the Chinese minister to Mr. Adee, August 29, 1896.

A telegram from Foochow reports that an officer from an American gunboat desires to proceed to Kutien (Kucheng). United States Consul Hixson has already started. In the riot one American citizen was wounded, but has since recovered. British interests being distinct from American, the Fuhkien authorities desire that Minister Denby be asked to instruct Consul Hixson to exercise greater moderation. Your cablegram of the 21st instant states that the State Department has cabled instructions to Minister Denby to secure a thorough investigation as a basis for a fair settlement, and that the United States would not cooperate with Britain to throw difficulties in the way of the investigation. Minister Denby's correspondence is incriminatory in tone and not unlike that of the British minister. The Secretary of State should be informed of the above and requested to cable satisfactory instructions, through Minister Denby, to said consul and naval officer for their guidance. Cable reply.

CMS East Asia Mission, Rev. Lewis Crosby, Secretary, Dublin University Fukien Mission, Trinity College, Dublin, to Rev. Baring Baring-Gould, Church Missionary Society, London, 27 Aug 1895.

1. We are looking for men for Kucheng (Gutian).
2. Stewart was head of TCD and we feel special responsibility.
3. "Mr. Stewart had taken a large part in the founding of our Mission, was the chief cause of its being located in Fuh Kien and has always been a liberal supporter of it", and as also the ladies being sent out have been allocated to Kucheng (Gutian).
4. Hibernian Auxiliary of CMS, and DUFM arranged Public Meeting

The Argus, (Melbourne), 27 August 1895.

**THE KU CHENG MASSACRE.
CONSULS ATTENDING THE INQUIRY.
SIX CHINESE CONVICTED.**

LONDON, Aug. 26.—Owing to the strong representations which have been made to China, the British and United States consuls at Foochow, who have hitherto been debarred from attending the inquiry into the recent massacre of missionaries at Ku Cheng, have now been permitted to take part in the proceedings.

Six Chinese have already been found guilty of murder, and fresh arrests are being made daily. (The *North China Herald* gives a copy of the following proclamation, which has been issued at Nanking by the Viceroy Chang:—

Missionary chapels have been established in China for a number of years and the schools and hospitals open in their connection have performed what they profess to do. In fact, as charity institutions, they are far superior to our own Chinese establishments of the same nature. If, therefore, there be any ignorant persons who should dare to collect a crowd for the purpose of creating a riot against missionary institutions, they will be instantly arrested and severely punished. This is not a mere threat but we command all to pay earnest heed to this proclamation.)

The Sydney Morning Herald, 27 August 1895.

**THE MASSACRES IN CHINA.
INQUIRY AT KU-CHENG.
FOREIGN CONSULS TO ASSIST.**

LONDON, Aug. 26.—The Chinese Government recently refused to allow the British and United States vice-Consuls to take part in the inquiry ordered to be made at Ku-Cheng, concerning the recent massacre of Christian missionaries there. Now, however, it is announced that the Vice-Consuls will be permitted to assist at the investigation.

Six Chinese have already been convicted of murder at Ku-Cheng, and fresh arrests are daily being made.

The West Australian, (Perth), 27 August 1895.

**FOREIGNERS IN CHINA.
THE KUCHENG MASSACRE.
CONSULS ALLOWED TO ASSIST AT INQUIRY.
SIX CHINESE CONVICTED OF MURDER.**

London, August 26.—Reports of the most conflicting nature have been coming to hand concerning the inquiry at Kucheng into the recent massacre of missionaries. It is now stated upon apparently good authority that the Chinese Government have allowed the British and American Consuls at Foochow to assist in the investigation now proceeding.

Six Chinese have, it is declared, already been convicted of complicity in the murders at Kucheng, and fresh arrests are being made daily.

The Western Mail, (Cardiff, Wales), 27 August 1895.

**THE MASSACRE OF MISSIONARIES.
ACTION OF THE CHINESE GOVERNMENT.
FOUR RINGLEADERS EXECUTED.**

A “Pall Mall” Gazette telegram from Shanghai states that if the accounts which come from Cheng Tu may be trusted the Chinese Government has already done something to satisfy the claims of England in respect of the outrages committed at that place. The latest advices from Cheng Tu state that the new Viceroy has already caused the execution of four of the ringleaders in the attack which was made on the mission houses.

The New York Times, 27 August 1895.

**KU-CHENG RIOTERS KILLED.
Four Leaders of the Attack on the Missionaries Punished.
PEKING PROTECTS BRITISH CONSUL.
Olympic Joins the American Fleet, Which Will Be Formidable
If Aggressive Measures are Necessary.**

LONDON, Aug. 28.—A despatch to the Pall Mall Gazette from Shanghai says advices have been received that the Viceroy has already caused the execution of four of the leaders of the attack recently made by natives upon the Christian mission at Ku-cheng.

George N. Curzon, Under Foreign Secretary, said in the House of Commons to-day that the report that the troops sent to escort the British Consul to Ku-Cheng had plundered the Christian mission at that place was not confirmed by the Consul himself. The Foreign Office, he said, had heard nothing in regard to any misconduct on the part of the escort. The Government, however, upon learning that the Chinese authorities at

Ku-Cheng objected to the presence of the British Consul at the inquiry into the outrages, had sent a protest to the Peking Government, which immediately telegraphed orders that the Consul should be shown every possible facility to enable him to watch the examinations.

The New York Times, 27 August 1895.

AMERICAN FLEET IN CHINA.

Formidable Protection Prepared for Citizens and Missionaries.

WASHINGTON, Aug. 26.—If the outrages in China against foreign missionaries continue, and it becomes necessary to invoke the aid of the naval power in those waters to protect Americans, the United States will be capable of landing a larger body of sailors and marines than any other nation, with the possible exception of Great Britain. The fleet on the station under command of Admiral Carpenter, is the most formidable the navy has had there since the disappearance of the old wooden vessels, when it was no uncommon occurrence to have as many ships stationed in Chinese waters as the navy now has on both the Pacific and South Atlantic stations combined.

Secretary Herbert recognized early in his administration the importance of greatly strengthening this station, in view of the disturbances then going on and the possibility of the Chinese-Japanese war, and since then the station has been gradually increased until it is now represented by nine war ships, all of which belong to the new navy, except the old *Monocacy*, too old and decrepit to get home from some of the small rivers upon which she has been performing all kinds of duties for years.

There has been more activity for the squadron under Admiral Carpenter than has fallen to any of the other four. Since war was declared with Japan, the vessels under his command have been almost constantly on the move, guarding some point believed to be threatened by the Chinese, and where numbers of Americans were, or else looking after the hundreds of missionaries who for months have disregarded the suggestions, not only of Minister Denby, the naval officers, and Chinese officials, to remove to some of the treaty ports, where adequate protection could be given to them, but have remained in the interior, where a number have narrowly escaped being murdered.

Contrary to the general practice of the station, the fleet has been practically within the borders of Chinese territory the greater part of its cruise on the station, and, except for docking and repairing purposes, has rarely visited Japan, which, for years has been used as its headquarters on account of the pleasant surroundings and availability of the navy yards for construction work. This year's policy of the Treasury Department to undertake the seal patrol with the assistance of the navy, prevented withdrawals from the station such as were made last season, when four ships were ordered to Alaska to join the cutters and other vessels of the patrol.

So far the squadron under Admiral Carpenter has been kept intact, and will remain so until there is pressing necessity for some of the vessels in other parts of the world. Within three weeks the station will have a new flagship in the cruiser *Olympia*, which goes out to relieve the *Baltimore*, in order that the latter may return home after over two years' absence. The *Olympia* will prove to be the most formidable vessel of her class in Chinese waters, and as a flagship will be unequalled. Her great speed, coal carrying capacity, and consequent radius of action will make her the most valuable ship for this duty the navy has had in China.

Her complement of men will also exceed that of the *Baltimore*, so that should there be an occasion for a landing party from the American fleet, the Government will be able to throw at any one point in a short time upward of 1,000 men, armed and well equipped for any service. Next in point of tonnage and equipment to the new flagship is the *Charleston*, whose chase of the *Itata* some years ago made her famous. Besides there are the *Detroit* and *Machias*, both large vessels carrying about 300 men and marines each, and mounting a good sized secondary battery; the two gunboats *Yorktown* and *Concord*, and the little *Petrel*, besides the old *Monocacy*, all well-equipped vessels, and carrying large complements of men.

While it is not anticipated that there will be any necessity at present for the sailors and marines to be ordered ashore to look after the missions, it is not intended by the Administration to weaken the fleet by withdrawals of vessels, and all ships now on the station have been ordered to remain in Chinese waters and hold themselves ready for directions from Minister Denby. The Minister's course in the last few days has encouraged the officials of the State Department to believe that the situation in China has improved and that, at least for the present, no serious danger threatens the Americans.

Both the Minister and Admiral, however, have received instructions to use the greatest precautions to

prevent damage to the mission property, and at the least sign of an outbreak to the naval forces to give full protection to citizens of the United States.

The Salt Lake Herald, (Utah), 27 August 1895.

WORSE THAN THE HEATHEN.

Chinese Give Their Version of the Recent Riots at Ku Cheng.

WAYS TO GET CONVERTS.

One is to Buy and the Other to Hire Them.

Advent of the Missionary Has Opened a New Field For the Crafty Chinaman Who Can Talk a Little Pigeon English, and Have Been Thrown Off By Their Fellow Natives—

Girls Kidnapped by the Missionaries's Aids, Subjected to Horrible Indignities and Then Sold—A Tale That is Very Plausible and Should

Cause the Average Christian to "Hand His Head in Shame."

CHICAGO, Aug. 26.—Sam Moy, a prominent Chinese merchant of Chicago, says that a Chinese paper he just received gives the Chinese version of the attacks upon the English and American missionaries.

According to this Chinese paper the attacked developed a serious state of affairs. It was found that the basements of the missionary houses were closely guarded by the disreputable Chinese hangers-on. No decent Chinaman will have anything to do with a mission. The missionaries cannot talk the language. The Chinese in the interior who can talk "pigeon" or any foreign language, are almost always young men who have run away to avoid punishment for petty crimes to shirk the support of their families, going to some treaty port instead of the mountains, as the fugitives from justice for more serious crimes do. In time the petty crime is forgotten or compounded and the fellow comes back, but is regarded as a social outlaw and does not find or want to find anything to do in the way or work, more than enough to keep him alive.

A New Field.

The advent of the missionary opens a new field for the unscrupulous linguist. The missionary has to have an interpreter. The outcast is ready to act and also to become a convert—anything for an easy life. He becomes a member of the missionary staff and household. The missionary wants converts; the hanger-on wants some luxuries. There are only two ways to get converts in China. One is to hire them, hen you have converts just as long as they are paid. The other is by buying or kidnapping children and keeping and teaching them. Hiring converts and buying children are expensive, but the better class of missionaries, well supplied with money, who understand the Chinese usages, hire and buy and show results. Good missionaries don't allow kidnapping, but most of the missionaries, while good people themselves, don't know how bad their native staff is. It is the native staff, under the lead of the tough interpreter, who does the kidnapping and the missionaries are fooled.

How it is Done.

This is the way it is done: One of the interpreters sees a child, a girl, ten or twelve years old, and finds out she is not well watched and cared for; that her parents are poor or careless people, not likely to make much of a fuss at her disappearance. He inveigles the girl into a visit to the mission and often force is used. The missionary sees the child and is told some fairy tale by the unscrupulous interpreter, that the child wishes to become a Christian, that she wants to live at the mission and be instructed, or some other invention which seems plausible to the ignorance and zeal of the missionary, and something is added to show the importance of guarding the new candidate from capture by the heathen relatives, who, the missionary is assured, would do so to prevent the perversion of the child's faith.

As the missionary cannot talk to the child, he trusts his interpreter who can, and the child—well, the less the criminal is followed here the better. The interpreter practically gets the girl. She is his slave for the time being and he plays the missionary to keep her safely out of sight until he can sell her and get the money for her. Then the missionary is fooled again and the process is repeated as frequently as possible.

A Great Industry.

It is a great industry for the unscrupulous interpreters, who live better, have more pleasure and make more money with less work under the protection of the mission than most of the good people of their town.

The burning of the missions freed some of the girl captives, who told the stories of their kidnapping, confinement and indignities to which they were subjected. The stories spread and aroused the indignation of

all good people. This started the great riot and the mob attacked the missionaries and interpreters indiscriminately.

Best People's Views.

The best people did not accuse the missionaries of any intentional wrong and would not have harmed them, intending only to send them away, so they could no longer be induced by the wicked interpreters to help them in kidnapping defenseless young girls. All agreed that it was right to kill the hanger-on, guilty of the kidnapping, because it is the law and custom that anyone may do so in China. The governor of Ro Kien sent 1,000 soldiers up to Min river to quell the riots and restore order, but the bandits joined with the rabble and whipped the soldiers. The soldiers lost half their number and had to retreat. At the time the paper was printed the whole section was in the control of the mob and there was great fear that if elsewhere the people hear of the state of affairs at Ku Cheng there would be great trouble for the missionaries. The foregoing is a free translation, not literal, but much abbreviated, and presents the Chinese view of the situation.

Denby is Quiet.

WASHINGTON, Aug. 26.—Minister Denby has not yet advised the state department concerning the present situation in China. Acting Secretary Adee said to-day the minister was not the kind of man to report what he intended to do or to report progress at certain stages of business he had in hand, but that he would be more likely to report an accomplished fact. He had no doubt that the minister was doing all that was possible to do.

Four Heads Off.

LONDON, Aug. 26.—A Shanghai dispatch to the Times says the viceroy at Cheng Tu has beheaded four of the leaders of the anti-foreign movement there.

They are said to have complained that they only acted with the consent of the old viceroy.

1895, August 28.

Hixson Report, Consulate of the United States. Foochow, August 28, 1895. Telegram. Consul Hixson to Minister Denby, Peking, In cipher.

7.10 p.m. Denby, Peking. Did you demand that higher official with plenary powers be put at head investigation? None yet arrived Prefect Chen still in charge investigation Has very limited power requiring him to refer important points to viceroy for decision For moral effect here and in China generally viceroy should not be allowed to dictate or revise in any manner final decision decisions of Kutien Investigating officials (if) approved by Consuls Details as to convictions and executions should be fixed on the spot and carried out regardless of viceroy. Hixson.

The Times, (London), 28 August 1895.

GERMANY AND CHINA.

BERLIN, AUG. 27. The *Kölnische Volkszeitung* states on good authority that the Berlin Foreign Office, when it was informed of the massacre of missionaries in China, instructed the German Minister in Peking and the German Consuls in the various Chinese towns to espouse the cause of the missionaries with all necessary energy, and if symptoms of coming disturbance appeared to communicate with the commanders of the German ships of war in Eastern Asiatic waters.

The German Government has hitherto placed itself on the side of China, but its attitude in the future will probably depend in no small extent on the way in which the Chinese Government fulfils its duty of protecting the German missions.—*Our Correspondent.*

The West Australian, (Perth), 28 August 1895.

FOREIGNERS IN CHINA.

THE KUCHENG MASSACRE.

FOUR RINGLEADERS EXECUTED.

London, August 16.—Four of the ringleaders in the recent massacre of missionaries at Kucheng, having been tried and convicted, have been executed.

The New York Times, 28 August 1895.

TAOTAI TO INVESTIGATE.

Commissioner Will Co-operate with Consul Hixson at Ku-Cheng.

MINISTER DENBY'S INFORMATION.

WASHINGTON, Aug. 27.—Minister Denby telegraphs that, in response to a request made by him to the Tsung-li-Yamen, the Taotai Hsu Hs-ing I, [Hsu Hsing I] has been sent to co-operate with Consul Hixson in investigating the Ku-Cheng riots. The rank of this Commissioner, who is an Intendant of Circuit, is by treaty equal to that of the Consul...

The wording of Minister Denby's cablegram leads the department to believe that this Commissioner has been sent from Peking.

The inference is given out at the department that Minister Denby has given ample instructions to Consul Hixson, and that he is enjoying all facilities necessary to carry out his instructions at Ku-Cheng.

It does not appear from Mr. Denby's dispatch that he has succeeded in straightening out the complications caused by the refusal of the Chinese officials at Ku-Cheng to permit the American and British Commissioners to attend the inquiry into the massacre.

That is the most interesting phase of the situation, and a speedy adjustment of it in favor of the joint commission is desired. It is probable, however, that the Taotai sent to co-operate with Consul Hixson will start a new investigation in behalf of the general Government of China, thus superseding the officials who are now making inquiry, presumably under authority of the Viceroy of the province...

The Brooklyn Daily Eagle, Brooklyn, New York, 28 Aug 1895.

**Rev. G.T. HOLCOMB PROTESTS AGAINST THE CHINESE VERSION
OF THE MISSION RIOTS.**

Baltimore, Md, August 28—Rev. Gilbert T. Holcombe, who has traveled extensively in China in the interests of the American board of missions and of the American Bible society, protests against the Chinese side of the recent disorder, as given in Chicago dispatches quoting a prominent Chinese merchant. Mr. Holcomb said, “It is perfectly ridiculous to think that our missionaries are unfamiliar with the Chinese language, and as reported, at the mercy of disreputable natives, who use the missionaries as tools for their own dishonest practices. As a matter of fact, our American missionaries in China are known the world over for their linguistic abilities. Every interpreter in the United States legation has been, until Minister Denby’s administration, a missionary. The greatest authorities we have on Chinese English are Americans. All our treaties with China have been drawn up by American missionaries.

The Brooklyn Daily Eagle, Brooklyn, New York, 28 Aug 1895.

CHINESE RIOTERS BEING PUNISHED.

Hong Kong, August 28—It is reported here that all the members of the Ku Cheng commission are in good health and it is said that the Chinese officials are assisting actively and thoroughly in the investigation being made into the recent massacre of missionaries. Ten Vegetarians, it is added, have already been convicted and the trial of others is proceeding. There is said to be no damage of any fresh disturbances in that district during the sitting of the commission.

1895, August 29.

United Kingdom, House of Commons, Hansard, 29 August 1895, (Vol 36, c 1134).

Sir John Kennaway³⁷ (Devon, Honiton). I beg to ask the Under Secretary of State for Foreign Affairs, if his attention has been called to a telegram from the special correspondent of the Pall Mall Gazette, from Shanghai on Friday last, stating that the former Viceroy of Izu, Lin Chang, who is regarded as the actual originator of the Cheng Tu riots, has been appointed Imperial Commissioner to investigate the outrages upon missionaries; and whether he has any reason to believe the statement to be correct?

Mr. George Curzon, the Under Secretary of State for Foreign Affairs, (Southport, Lancashire). We have received no such information; and it does not appear likely to be true.

FRUS, Legation of the United States. Peking, August 29, 1895. Telegram, Denby to Olney.

Chinese Government has refused to degrade and punish ex-viceroy of Szechuan. Pressure should be used to secure punishment. Denby.

FRUS, Legation of the United States. Peking, August 29, 1895. (Received Washington Oct. 8), No 2329, Denby to Olney.

SIR: I have the honor to append overleaf a copy of my telegram of yesterday, relating to the refusal of the Chinese Government to degrade and punish the ex-viceroy of Szechuan.

Before the Szechuan riots took place this official was ordered to be superseded, but was not technically degraded and there was no prohibition against his applying for another official place. This deprivation of office had no relation to his conduct toward foreigners.

It is the universal opinion among foreigners in China that an example must be made of some high officials; that they must be punished for their negligence or culpability, and that public notice must be given that they are punished because thereof. The mere payment of damages, the execution of even a few helpless vagabonds, have no deterrent effect on the masses of the people. They pay no part of the damages and they have no respect for human life.

From the beginning of the discussion of the Szechuan riots, I have, uniformly and many times, demanded that an imperial decree be issued punishing the ex-Viceroy Liu, whose culpable negligence and responsibility for the riots are not denied by the Tsung-li Yamen.

I have again addressed the Yamen on the subject and will transmit the correspondence.

I have, etc., Charles Denby.

The Times, (London) 29 August 1895.

CHINA.

WASHINGTON, AUG. 28. The State Department has received a telegram from Mr. Denby, the United States Minister in China, stating that the Szu-chuan Commission will shortly begin work at Chung-king, and that the British Consul has been nominated to serve on it.

The Peking Government has not appointed Liu Ping Chang, the late Viceroy of Szu-chuan, as its Commissioner to investigate either June or the August riots. The Emperor has ordered him to remain at his post until his conduct in regard to these riots has been thoroughly investigated.—*Reuter*.

HONG-KONG, AUG. 29. According to the latest intelligence from Ku-cheng the work of the Inquiry Commission is proceeding satisfactorily, and the Chinese officials are giving good assistance. Ten members of the Vegetarians Society have been convicted, and the trial of the others is proceeding. It is added that there is no danger of a fresh disturbance in the district during the sitting of the Commission.—*Reuter*.

37 President of the Church Missionary Society.

The Messenger, Anglican Diocese of Melbourne, August 1895, pp 138-139.

“Each diocese,” says the historian Sozomon, “had in old times a Martyrology of its own.” This week the Diocese of Melbourne has opened a roll for herself, and the names that head the list are those of Harriet Eleanor and Elizabeth Maud Saunders, of Kew, late missionaries at Ku Cheng, in China. The tragic story of that mission has for many reasons a thrilling interest for Churchmen and Churchwomen in Victoria.

The Rev. R. W. Stewart had visited Melbourne two years ago in company with Mr. Eugene Stock as one of the delegates from the Church Missionary Society to these colonies, and had left the impression on all who met him as an able and modest clergyman, devoted to his mission, and full of information as to China and its needs. All the other ladies who perished in the massacre—the Misses Marshall, Gordon, Newcombe, and Stewart—were well-known personally, or at least by name, to many residents in this city; but the Misses Saunders were daughters of the diocese, the offering of our Church in Melbourne to that noble but most dangerous sphere of duty, the Zenana Mission in China. Born and brought up in Victoria—confirmed, the older by Bishop Moorhouse in 1885 at Holy Trinity, Kew; the other at St. Columb’s Hawthorn, three years later, by Bishop Goe—they seem both of have been early impressed with the conviction that they were called to take up evangelistic work for Christ among heathen abroad. Their mother, who still lives in Kew, and who, in the depth of her grief, still exults in the glorious death of her children in their Master’s service, was strongly minded to accompany them, but arrangement could not be made for her to do so. The two girls, however, at the respective ages of twenty and eighteen, addressed themselves with enthusiasm to the task of preparation for their future labours, putting themselves in the hands of the late Canon Chase and the Rev. D. M. Berry for their divinity training, and the elder going through a six month’s course at nurse in a Melbourne hospital, a discipline which proved of special value to her in her work in China among the poor. In their choice of a life-work, they seem never to have wavered, every letter of theirs from China bearing witness to the delight they took in their duties, and to their skill and success with their women’s classes, dispensaries, and children’s schools. Two happier, more useful, or more devoted missionaries it would have been impossible to find in the whole field of missionary labour. In recent letters some uneasiness had been expressed at the conduct of a troublesome faction—whether influenced by religious fanaticism or revolutionary ideas, or an anti-European craze, it is difficult to say—known as the Vegetarians, who attitude for a time had seemed threatening, but the mandarin of the district had shown himself friendly to the mission, and the trouble was thought to have passed away. But in reality a plot was hatching that was to destroy them. The mandarin was as weak and false as most of his fellows, and the murder of the missionaries had been planned with his knowledge and consent. Then one night the storm of cruel murder broke upon the devoted company. A furious band surrounded the Ku Cheng mission-house, in which were quartered, besides Mr. Stewart, his wife, and four children, the seven lady missionaries. The poor girls entreaties for life were met with savage cries of “Kill!, Kill! The house was fired over their heads, Mr. and Mrs. Stewart and one of their children, with Miss Nellie Stewart, perishing in the flames; while over the horrible butchery of those who tried to escape, and the cruel tortures to which the other four children were exposed, for humanity’s sake we draw a veil. Heathen blindness and racial hatred had risen up and banded together to drive the Gospel from China, and to quench in blood the light that had sprung up for her millions lying in darkness. But if there is one lesson that Church history teaches us, it is that the light of the Gospel cannot be put out by violence, or quenched in blood. If anything was ever wanting to give an impetus to missionary work in China, it is supplied at last. If any motive was ever lacking to attract English and Australian women to volunteer for this Forlorn Hope, it is found in the tragic fate of the Misses Saunders and their heroic sisters in suffering.

Greater precautions, indeed, will have to be taken by our missionary societies in the present perilous state of Chinese Missions that previous lives be not thrown away; and in view of the certainty that numbers will be found to offer themselves in an enthusiasm of self-sacrifice for a mission consecrated by the martyrdom of its founders, the decision should be arrived at not to allow girls and children to be sent to the front but to keep the posts of special danger to those who have passed a certain age or have fulfilled their apprenticeship in mission labour. But if it was ever possible for the church to withdraw from the Chinese Mission, the ground, wet with the blood of our proto-martyrs, has become sacred soil to us, which we can never abandon. We shall not indeed, as in Churches of old, read the acts of our martyrs in our public worship; but as often as the xi, chapter of Hebrews, with its list of those of whom the world was not worthy, is read in the congregation, our thoughts will turn to our murdered sisters in Ku Cheng. Some monuments of our grief and

admiration for Nellie and Lizzie Saunders and their brave companions in death we should bestir ourselves to raise while public sympathy is at its height; but when tablet or cenotaph has been cared for, we must not forget that the memorial above all to which this week's history has pledged us, is the carrying on of the mission which they served so well, and for which they gave their lives.

A volume from the pen of Canon Berry, containing the full story of the Ku Cheng mission, mainly collected from letters by Misses Nellie and Topsy Saunders, is in the press, and will shortly appear.³⁸

Brisbane Courier, 29 August 1895.

ANTI-MISSIONARY OUTRAGES IN CHINA.

LONDON, August 28.—News from China states that the attacks on the missionaries at Wuhu, one of the treaty ports on the Yang-tse-Kiang, still continue. The Chinese coverts are also subjected to great persecution, some of them being brutally whipped.

LATER.

Further information states that ten members of the sect of Vegetarians have been convicted of the crime of being concerned in the massacre at Ku-Cheng, and the Chinese officials are assisting in the inquiry now being held at that place into the recent outrages.

The Glasgow Herald, (Scotland), 29 August 1895.

MURDER OF MISSIONARIES IN CHINA.

TEN "VEGETARIANS" CONVICTED.

(REUTER'S TELEGRAM.)

Hong Kong, August 28.—According to the latest intelligence from Ku-Cheng, the work of the Inquiry Commission is proceeding satisfactorily, and the Chinese officials are giving good assistance. Ten members of the Vegetarian Society have been convicted, and the trial of the others is proceeding. It is added that there is no danger of fresh disturbances in the district during the sitting of the Commission.

The New York Times, 29 August 1895.

KU-CHENG WORK ADVANCES.

Ten Convictions Obtained and Other Rioters Are on Trial.

LIU PING CHANG UNDER DISCIPLINE.

**Chinese Officials Lend Hearty Co-operation to Consul Hixson, and
There Is No Danger of Disturbances.**

HONGKONG, Aug. 28.—Advices received here from Ku-Cheng say that the inquiry of the investigating commission into the recent outrages is proceeding satisfactorily. The Chinese officials are giving the commission ample assistance.

Ten members of the Vegetarian Society have been convicted of participating in the outrages, and the trial of others is in progress. There is no danger of fresh disturbances during the sittings of the commission.

AN AMENDMENT BY HIRAM MAXIM.

Missions Attacking China's Ancient and Highly-Developed Religion.

LONDON, Aug. 28.—After a lecture by Lewis Appleton in this city last evening on the subject of "Missionary Enterprise in China," a resolution was moved expressing sympathy with the relatives of the victims of the outrages in China and horror at the atrocious character of the offences.

Hiram Maxim, the inventor, moved an amendment regretting the fact that English and American missionaries should persist in going to China, and attacking the ancient and highly-developed religion of the Chinese. The amendment was adopted.

38 Berry, D. M., *The Sister Martyrs of Ku Cheng, Memoir and Letters of Eleanor and Elizabeth Saunders of Melbourne*, (London, James Nisbet; Melbourne, Melville Mullen and Slade; 1895.)

1895, August 30.

***Great Britain, Public Record Office: FO 228/1194
O’Conor Peking to Mansfield Foochow.***

Peking, 30 August 1895.

Mr Mansfield, Foochow, No. 8.

Sir, On the receipt of your telegram of the 19th inst reporting that the local officials were obstructing the conduct of the Ku-t’ien enquiry and questioning your right to be present at the examination of the prisoners, I immediately addressed a representation to the Yamen (Yamen Note of 24 August –English and Chinese) demanding that the local authorities should be directed to facilitate in every way the work of the Commission and that your right to be present at the trial of the accused should be instantly recognised.

I added a further request that an official of at least the rank of Taotai should be deputed to co-operate and assist your inquiries.

I now beg to enclose for your information and guidance, copy and translation of a despatch from the Yamen in which they agree to my demands and inform me that an expectant Taotai named Hsu Hsing-yi has been appointed as your Colleague in the inquiry. [From Yamen No. 47 of 24 Aug. English & Chinese.]

With reference to the last paragraph of the Yamen’s communication, I should add that I have since taken strong exception to it as not showing adequate appreciation of the gravity of the case by attempting to delegate to the Commission a final settlement of the question. I am etc. N. R. O’Conor.

FRUS, Department of State, Washington. August 30, 1895. Telegram, Adee to Denby.

Is ex-Viceroy Liu discharging duties in Szechuan or awaiting the investigation commission? Should he be acting as viceroy pending arrival successor, it is proper, in view of the very serious charges against him, that he should at once be relieved of all vice-regal functions. Can not ask punishment until ascertainment offense. Adee, Acting.

CMS East Asia Mission, Archdeacon John R. Wolfe, Foochow to Rev. Baring Baring-Gould, CMS Secretary, London, 30 August 1895.

- Attached letter to British Minister in Peking regarding matters raised in earlier letter (above) of 15 August 1895.
- Did not refer the letter to CMS for approval because of urgency.
- No other missionaries in Foochow to consult.
- Mission should benefit from Stewart’s death.
- 170 CMS day schools mostly supported by money raised by Stewart. Future funding uncertain.
- Rejects resolutions of ‘indignation meetings’ re retribution, especially those suggesting Ku Cheng be razed and population exterminated. Most Ku Cheng people innocent.

CMS East Asia Mission, Archdeacon John R. Wolfe, Foochow to Sir Nicholas O’Conor, British Minister, Peking, 30 August 1895.

Sir,–Referring to the terrible massacre of English Missionaries which took place at Kutien on the 1st Inst. I am anxious to place before Your Excellency certain proposals affecting the Church of England Missionary Societies to which the murdered missionaries belonged, and which I trust will meet with your favourable consideration. It is not of course my province as a Missionary to say what the British Government should or should not do in face of this terrible massacre of British subjects.

With reference to this, I only hope that justice may be done, and that effective measures may be taken to prevent in the future any possibility of the recurrence of so atrocious a tragedy.

Your Excellency will do doubt remember that in the year 1879 the premises occupied by the Ch. Missionary Society in Wu-Shih-Shan, within in the City of Foochow, were burned down by a riotous mob

and immediately afterwards the Mission was expelled, and as I and many others think illegally expelled from the position in Foochow City which it had occupied for over 30 years.³⁹ During this period the Society had erected buildings on this site at the cost of about \$10,000. The Chinese Authorities, as a very inadequate compensation, allowed the Mission to occupy a Government building in the foreign settlement about 3 English miles from the City at an annual rental of \$350 and on a lease of 20 years.

The proposals which I now submit to Your Excellency and which I hope you will press on the Chinese Government on behalf of the Ch. of England Missionary Society are:—

1. That the Church Missionary Society be now established on a firm footing within the City of Foochow, its former position in Wu Shih Shan be restored to it in perpetuity free of rent.
2. That a Missionary Hospital and residence for a Missionary Doctor be erected on this restored site at the expense of the Chinese Government.⁴⁰
3. That the Government building in the English Settlement, now occupied by the Church Missionary Society be given up to the Mission in perpetuity free of rent.
4. That as four of the ladies murdered at Kutien belonged to the Church of England Zenana Missionary Society, the Chinese Government be compelled to give a piece of land in perpetuity in or near the foreign settlement at Foochow and that a suitable boarding school for Chinese girls and a residence for the Zenana ladies be erected thereon at the expense of the Chinese Government.

As the friends of the murdered missionaries would deem it an insult of the grossest kind to take from the Chinese Government a single cent as blood money, I am sure such proposals as I have made would meet with their highest approval, as the objects proposed are for the benefit of the Chinese people, and for the cause for which the missionaries laid down their lives.

I may also mention to Your Excellency that it was the late Revd. R. W. Stewart and Mrs. Stewart who were murdered in the late massacre, that occupied the premises at Wu Shih Shan the night of the riots and who were expelled from their home on that occasion. It was Mr. Stewart also who first occupied the building rented to the Mission in the English Settlement, and in which he lived for several years of his missionary life. It is therefore, I think, independent of any other consideration most appropriate that these places should be given up to the Mission to be a standing acknowledgement on the part of the Chinese Government of their regret for this cruel massacre of Mr. Stewart and Mrs. Stewart and their two children and several English ladies.

With reference to resolution No. 1,—it is probable there might be some difficulty alleged by the Chinese Government in restoring to us our old site on Wu Shih Shan, inasmuch as it is now in the hands of a certain company who have erected temples on it. The Mission, however, would be well satisfied to get instead of this possession of the grounds and site of the old British Consulate on the same hill, and which is now in the hands of the Chinese Government having been given up last year by the British Government, and they could, of course, experience no difficulty in giving that to the Mission. I have the honour to be, Sir, Your Obedient Servant, J. R. Wolfe.

The Sydney Morning Herald, 30 August 1895.

The West Australian, (Perth), 30 August 1895.

THE KU-CHENG MASSACRE.

TEN VEGETARIANS CONVICTED.

LONDON, Aug. 26.—Ten Vegetarians have been convicted of having been concerned in the massacre of Christian missionaries at Ku-Cheng.

The Chinese officials are assisting in the inquiry.

The Emperor of China has cancelled the appointment of the Viceroy Liu, who was recently despatched to

39 See *The Wu Shih Shan Trial, Report of the Case of ... Directors of the Taou Shan Kwan Temple at Wu Shih Shan, Foochow, versus Rev. John R. Wolfe of the Church of England Missionary Society*, Reprinted from the "Hongkong Daily Press. 1879. A hearing in the British Supreme Court for China, Online 1 July 2010 at: <http://www.archive.org/details/wushihshantrialr00fuchrich>

40 Frequent requests by Wolfe to CMS London to establish a CMS Hospital were consistently refused as not needed. Medical services in the interior were considered more urgent. Wolfe chooses to totally ignore CMS policy.

Ku-Cheng to conduct the inquiry concerning the massacre of missionaries there, and against whose appointment Great Britain protested.

The Western Mail, Perth, Western Australia, 30 August 1895.

THE MISSION AND ITS WORK.

AN ADVERSE CRITICISM.

Mr. A. A. Herbert⁴¹, of Collins St. Melbourne, who says he was formerly a member of the American mission at Shanghai, writes to the Melbourne press expressing the opinion, while not under-valuing the work done by the victims of the late massacre, that the society to which they belonged did not adopt methods calculated to result in peaceful evangelisation. It recruited a large number of young single women who dressed in Chinese costume so as to about and preach in the streets, a practice exalting the prejudices of the Chinese, who do not permit their own women to go alone. Two single female missionaries lived at the houses of the married missionaries, and this was another practice which the Chinese looked on with opposition, and the natives did not view in a favourable light the exclusive attention given by the female missionaries to the children.

The Brisbane Courier, 30 August 1895.

THE KUCHENG MASSACRE.

LONDON, August 29.—It is announced that the Emperor of China has cancelled the appointment of the Viceroy Liu to inquire into the massacre of missionaries at Kucheng. His appointment was objected to by Great Britain and America on the ground that he was regarded as the originator of the recent anti-missionary riots in the province of Szechuen.

The New York Times, 30 August 1895.

LIU PING CHANG AND MISSIONS.

LONDON, Aug. 29.—In the House of Commons to-day, Sir J. Kennaway⁴², Conservative, asked what information the Government had in regard to the reported appointment of Liu Ping Chang, formerly Viceroy of Sz-Chuen, as Chinese High Commissioner to investigate the circumstances of the Cheng-Tu outrages.

George N. Curzon, Under Foreign Secretary, said the Government had received no information that Liu Ping Chang had been appointed, as alleged. The report of his appointment, he said, does not appear to be true.

41 Herbert is a shadowy figure in Victorian Chinese records. He had a brief association with the Anglican Chinese Mission apparently based on his claims to have worked as a missionary in Shanghai. He did not last long with the Anglicans in Victoria. His comments that the Anglican women in Fujian preached in the streets is not supported by any evidence beyond that of initiating conversations that were preliminary to moving indoors.

42 President of the Church Missionary Society. Online, 1 June 2010, http://www.servinghistory.com/topics/Sir_John_Kennaway,_3rd_Baronet

1895, August 31.

***Great Britain, Public Record Office: FO 228/1194
O’Conor Peking to Mansfield Foochow.***

Peking, August 31, 1895.

Mr. Mansfield, Foochow, No. 9.

Sir, In reply to your telegram of the 30th inst. This afternoon repeated the request to be informed from day to day of the progress of the Enquiry. I have added that the informed so desired naturally only refers to matters of more or less importance.

I see no reason why you should not request the Chinese authorities to undertake to forward your routine telegrams reserving the option to send them yourself if you think delay may otherwise occur and you consider it desirable that the information transmitted should reach me as soon as possible.

On receipt of your telegram of the 29th inst. I addressed a note to the Yamen suggesting that Plenary powers be delegated by the Viceroy to the local officials at Kutien for ... of sentence or punishment. I have not as yet received an answer. I do not however see how you could arrange for the execution of criminals without the assistance of the authorities nor do I see anything to be gained by attempting to relieve them of their executive duties. I am, etc. N. R. O’Conor.

***Great Britain, Public Record Office: FO 228/1194
O’Conor Peking to Mansfield Foochow.***

Cypher Despatched Peking, 12.45 p.m. Aug 31, 1895.

No.3. Report briefly from day to day any matter of importance and unless delay inconvenient send telegrams through Chinese.⁴³

I suggested to Yamen delegating plenary powers to local officials but I do not see you can arrange for execution of criminals to relieve Chinese of their executive duties. O’Conor.

FRUS. Department of State, Washington, August 31, 1895. No. 10. Adee to Mr. Yang Yu.

SIR: I have the honor to acknowledge the receipt of your note of the 13th instant, addressed to Hon. Richard Olney, at Falmouth, Mass., in which, referring to the investigation now being made concurrently by China, Great Britain, and the United States, into the recent riots at Kutien, you state that your Government “expresses the hope that the Secretary of State may be prevailed upon to issue instructions to Minister Denby not to unite with the British minister at Peking in causing difficulties to the Chinese Government, and thus hamper its action and seriously hinder the execution of its good intentions.”

In the conference which I had the pleasure of having with you on the 19th instant, you communicated to me the substance of this note, which had not at that time been sent back by Mr. Olney to this Department, and I now take pleasure in reiterating to you the positive assurance I then gave that this Government was investigating the Kutien riots concurrently with Great Britain only so far as was necessary to protect American interests of person and property, and not to assist that power in any supposed ulterior political object. Accept, etc, Alvey A. Adee, Acting Secretary.

FRUS, Legation of the United States. Peking, August 31, 1895. Telegram, Denby to Olney.

Viceroy Liu superseded two months ago, but ordered to stay at Chengtu. His successor is in charge. British minister has not decided to send commission to Chengtu. French commission proved ex-viceroy’s guilt. We have strong affidavits showing his negligence; Yamen does not seriously deny his guilt. I have demanded

43 O’Conor indicates that he wants Chinese provincial officials to read exchanges between Legation and British Consul.

banishment; that he be declared forever ineligible to office, and that his sentence be published with the reason given that he did not protect foreigners. Will demand punishment of other officials; will get proof taken by the French commission. English consul can not leave Chungking. Proposed commission cannot be organized now. Will you have another? I ask support in demanding viceroy's punishment. Affairs at Kutien proceeding well; many convictions.

FRUS, Legation of the United States. Peking, August 31, 1895. No. 2330, Denby to Olney.

Subject. Right of missionaries to reside in the interior.

Synopsis. Translation enclosed of a communication from the Yamen indicating a desire to raise the question. Mr. Denby's reply enclosed.

Sir:—I have the honor to enclose a translation of a communication from the Tsungli Yamen, relating to the right of missionaries to reside in the interior of China, also a copy of my answer thereto.

The Yamen states that it has received a copy of my despatch to the Department, No 221, of October 9th, 1886, (Foreign Relations, 1886, p. 96) that it has procured certain passages therein to be translated into Chinese and it desires to know whether any mistakes have occurred in the translation.

It would seem that the recent amendments to the Berthemy Convention, which in the most unrestricted manner, permits foreign residence and the purchase of land in the interior, would have rendered the raising of this question again impossible.

That the views expressed by me in the despatch cited coincided with those of the Department will be seen by reference to the Department's despatch No 119, of November 27th, 1886, approving my despatch cited; by Mr. Holcombe's despatch No. 99, of May 6th, 1882, (Foreign Relations, 1882, P. 137), wherein the subject is elaborately treated; and Mr. Frelinghuysen's despatch to Mr. Young No. 17, Friday 3rd, 1882, (Foreign Relations 1882, p. 142) giving to Mr. Holcombe's despatch "the unqualified approval of the Department."

Mr. Holcombe states (p. 140 Foreign Relations 1882) that:

The privilege of temporary residence (in the interior) would not justify any assertion of the right to rent or purchase premises for permanent occupation.

Hitherto the question of the right of missionaries to reside in the interior has not been raised. I have always assumed that the general acquiescence of China in the actual residence of missionaries in the interior estopped her from raising the question in cases in which damages were claimed for injuries done to them or their property. I have, etc. Charles Denby.

***Inclosure 1 in 2330.
The Tsungli Yamen to Mr. Denby.***

Note. August 27, 1895.

Your Excellency, We have the honor to inform Your Excellency that the Minister Superintendent for Trade for the southern ports has sent to the Yamen a copy of the Foreign Relations of the United States, in which appears a despatch addressed by Your Excellency to the Honorable Secretary of State, dated Peking, October 9th, 1886, in which you state that in the Chinese text of the French treaty it says:

It is in addition permitted to French missionaries to rent and purchase land in all the provinces and to erect buildings thereon at pleasure.

Your Excellency further states that;

No such words are contained in the French text. There are no similar words, no language which by any construction can seem to have been made the basis of the actual translation from French to Chinese; that American missionaries have often cited this clause but my predecessors have generally construed this claim differently; that it must be assumed, therefore, on the construction placed by all the nationalities on the treaty in question, that the right to settle in the interior does not exist. The United States Government have not been persistent about wishing missionaries to locate in the interior, but if the local authorities assent to such location, allow them to buy land and erect buildings, the United States would not submit to their not being protected. If foreigners are informed the foreign powers could not disregard and show no consideration for them. If the local authorities object to missionaries settling in the interior then the only thing to do is to act as provided by treaty; they should not be expelled by violence. There is one thing that makes it very inconvenient for foreigners to live in the

interior and that is he is not amenable to any court but his own, only to his own laws. Foreigners are by no means perfect in their conduct in China any more than they are at home. It is entirely impracticable to create such a tribunal at every locality in China. The only other remedy is to restrict foreigners in their residence to such localities as many furnish the necessary tribunals. It is on principle only defensible because it is a necessary part of self-defense.

Your Excellency further states that;

I do not make this suggestion with any purpose of criticising unfavourably the relation and do not recommend any modification of this condition as far as China is concerned. The missionary is simply a citizen and the sacred character of his object and purposes does not enter into the determination of his rights.

We have duly perused the above communication and can well perceive that Your Excellency's arguments are based upon that which is right and just, for which we hold the highest respect. We shall feel obliged by Your Excellency's pointing out to us any mistake that may be in the translation from English into Chinese.

Inclosure 2 in 2330.

Mr. Denby to the Tsungli Yamen.

August 31st, 1895.

Your Highness and Your Excellencies.

I have the honor to acknowledge the receipt of your communication of the 27th instant.

You therein refer to a despatch transmitted by me to my government on the 9th day of October 1886. You set forth translations of certain extracts therefrom and you say that that you shall feel obliged by Your Excellency (myself) pointing out to us any mistakes that may in the translation from English into Chinese.

I beg to observe that that labor can be performed by any person who is well acquainted with Chinese and English and it seems unnecessary for me to undertake it.

The despatch from which you quote was written for and sent to my Government for its information and for it I am responsible only to my Government.

There is a well known rule that a written instrument must be construed in its entirety. Its true significance and meaning can only be ascertained by considering the whole of it.

It would serve no good purpose now to discuss views which were put to my Government nearly nine years ago. Since that time the Government of China has, in the most emphatic manner, recognized the right of missionaries to go anywhere in the interior, to buy land and reside on it. The recent amendment to the Berthemy Convention has settled this question. To open it again would be reactionary. Yours etc., Charles Denby.

***Hixson Report, Consulate of the United States. Foochow, August 31, 1895.
Telegram. Consul Hixson to Vice-Consul Churchill, Foochow.***

9.55 p.m. I have just received following wire from Denby; "Hsu Hsing-I Taotai appointed Commissioner. Other matters represented to Yamen." Hixson.

The Observer (New Zealand) 31 August 1895.

'TRUST IN PROVIDENCE—BUT KEEP YOUR POWDER DRY.'

The recent massacre of missionaries at Kucheng has sent a thrill of horror from one end of the colonies to the other. One's blood boils as one reads of the helpless women and children falling victims to the horrible cruelty of a mob of blood-thirsty fanatics. And this was such a fiendish massacre! The case of the sisters Saunders, of Melbourne, and Miss Gordon is peculiarly sad. These devoted women were warned a month before the tragedy at Kucheng to leave the coast, but they refused to go. They said "they would put their trust in God and remain at their duty." And what was the result? While one was speared, the others were literally hacked to pieces, one of them being thrown, while still alive, into a burning building by the fiendish Vegetarians

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"Trust in Providence—but keep your powder dry," is an invaluable motto. Heroism, carried too far, becomes foolhardiness. The trio of ladies who were so savagely butchered met their awful death because they deliberately shut their eyes to danger. It is much the same spirit which animates the sect known as 'the

Peculiar People,' who will allow themselves and their children to die because to summon medical aid would be to 'fly in the face of Providence.' Such blind faith as this is a species of madness. As well may a man stand in front of an approaching express train and say: 'If Providence wills it I shall be saved.' People of this type forget that Providence has endowed them with a reasoning faculty, they must take the consequences. Strictly orthodox people will tell you: "The murdered ladies lost their lives because it was the will of Heaven." I do not profess to be strictly orthodox, and I say these ladies lives were sacrificed because they did not take reasonable precautions to preserve them.

But, after all, is it not a mistake that so many earnest young men and women should go to China and other distant lands with a view to the conversion of the heathen while so much work remains to be done at their very doors. The sisters Saunders hailed from Melbourne, the moral condition of which is simply appalling. Vice flaunts herself in silks and satins in the aristocratic quarters of the capital and in its fashionable suburbs; in the slums you may meet Vice again—dressed in rags and tatters. For its age and size Melbourne is amazingly corrupt. Workers are there, by the score, but the field is a large one, and the missionaries who labour in the city all too few. To a lesser extent what I have said holds good with regard to Auckland, while Christchurch, Wellington and Dunedin are not whit better. And yet missionaries, bright, earnest young men and women, are continually leaving these shores for some distant sphere of labour, risking health and life among savages or semi-savages. Why? Are the souls of the Chinese, Patagonians, New Hebrideans, etc., etc., more precious, more worth the saving, than those of our own people, the miserable outcasts of the streets?

Illustrated London News, 31 August 1895. (Courtesy George Ngudoyng, Fuzhou)

The cruel and savage murder of a whole household of English Church missionaries, including the Rev. R. W. Stewart and his family, eleven persons in all, by a fanatical band of Chinese, on Thursday, Aug. 1, at their residence, Wha-sang, near Ku-chen, some days' journey inland from the commercial treaty-port of Foo-chow, is a shocking event to be more precisely related. The victims killed are Mr. Stewart and his wife, formerly of Dublin, with three of their children, Miss Elsie Marshall, daughter of the Vicar of St. John the Evangelist, Blackheath, Miss Flora Stuart, Miss H.E. Saunders and Miss E. M. Saunders from Melbourne, Australia, Miss Hessie Newcombe, and Miss Gordon, Miss Codrington and several others were severely wounded; two of the children were saved, but hardly anyone in the house escaped without cuts or stabs intended to kill. The attack was made in the night, when they were all in bed; most of the wounds appear to have been made with spears. It is said that the assailants numbered about eighty, and that they were a sworn band connected with a Chinese secret society, widely spread in the province of Fu-kian, and in other southern provinces, which has undertaken to destroy or expel all foreigners. The members of this association can scarcely belong either to the Confucian or to the Buddhist religion, both of which are supremely tolerant; it is more probable that they form a new sect arising in the pagan barbarism of the lower classes, but encouraged, possibly, by conspirators who are men of education, and even by some corrupt official persons, seeking to overthrow the empire, already much shaken, by bringing it into collision with the European Powers. The members of this fanatical league seem to have also taken ascetic vows of abstinence from liquor, opium, tobacco, and flesh-meat; hence they are sometimes called "Vegetarians." It is certain that they do not at all represent the ordinary disposition of the mass of the people, who regard Christian missions, in general, with complete indifference, and whose behaviour to strangers is usually quiet and peaceable.

The New York Times, 31 August 1895.

CHINESE MISSIONS AND MURDERS.

As details of the massacre at Ku-Cheng continue to accumulate and grow more definite, the affair takes shape as one of the most hideous and atrocious that even the history of China, full as that history is of treachery and murder, has to offer for the civilized world's contemplation.

Here was a little colony of Europeans, who, without the expectation and with hardly the hope of any tangible reward except hatred and insult, had buried themselves in the heart of the most utterly repulsive country on earth, and were there endeavouring, whether judiciously or not makes little difference, to elevate in some infinitesimal degree and infinitesimal portion of the brutish mass that forms the Chinese people.

They were asking nothing and giving all they had—their years, their knowledge, their labor, and their every chance of temporal success and happiness. Savages would have appreciated, in a measure at least, this moral beauty of self-sacrifice like this; the Chinese, who have not even the poor excuse of being savages, attacked their would-be benefactors in the night, without the slightest warning, and slaughtered them all, men, women, and little children, after inflicting every torture, mutilation, and outrage that fiendish malignity could suggest.

The Chinese have a right, or at least such right as others have, to reject Christianity if they choose; they might,—if they could—exclude all missionaries, and even all foreigners for that matter, from Chinese soil without exciting any particular indignation. The latter course is the one they would pursue, doubtless, if they were not as cowardly as they are strong. Instead, a policy of alternate submission and assassination has been adopted by them.

The outbreak of murderous fanaticism at Ku-Cheng is not the first or the fiftieth of the same sort that has occurred in China; it will not be the last by as many more unless Europe and America united in taking measures more vigorous and effective than any to which they have hitherto resorted, and finally, once for all, convince the Chinese that the time for reckoning for humanity has arrived. It will not be enough to exact a money “indemnity,” so called, or to shell a town or two. The money will be paid, the towns rebuilt—and China, as a whole, would know nothing about the matter, would be quite ready to repeat the outrage whenever opportunity offered, and would remain the same unendurable menace to civilization that she has been for numberless centuries.

Had Japan but been allowed to carry her recent victories to their logical and legitimate conclusion, the problem would have been solved in the best and simplest of all possible ways, She began the good work with fire and sword, or, to be exact, with cannon and rifles, the modern equivalents; but sordid jealousies and timorous hesitations appeared among the nations that should have applauded Japan’s purpose and furthered her efforts, and finally Russia, fittest of all possible protectors of China, intervened, seized the fruits of an infinitely righteous conquest, and delayed, nobody knows how long, the regeneration of Asia.

England as a nation is responsible for much of this; the United States, France, and Germany for the rest. But there is another responsibility involved—that of the missionary societies. It is not a light one, The chance of converting a score of Chinese coolies to something distantly resembling Christianity is hardly sufficient reason for sending into the interior of China a dozen utterly defenceless women. Their fate could have been foreseen—indeed it had been protected for months, and yet no measures were taken to avert the peril. In other days, martyrs were the seed of the church, but these wretched victims of reckless ignorance or carelessness—it is difficult to tell which—will not have advanced by their deaths the cause to which they devoted their lives a single inch or a single day. A lot of Chinamen may get killed in consequence of the murders, a few thousand peasants who probably had nothing whatever to do with the affair will be mulcted of a few thousand dollars, and—what good will it do?

In all the Far East there is but one redeeming element—the Japanese. Among Orientals they alone show the capacity for waking out of the torpor of ages and of joining the procession of enlightened nations. Under their control and guidance the Chinese might, just possibly, have been dragged reluctantly into line, or, better yet, have been obliterated from the face of the earth as a separate people. Until Japan moves again, it would seem judicious to send no more unguarded women from Europe or America into the howling wilderness that lies back of the Chinese coast.

The Brooklyn Daily Eagle, Brooklyn, New York, 31 Aug 1895.

MARRIED MISSIONARIES.

AN ENGLISH OPINION OF THE MEN IN CHINA.

The Chinese are not likely to be converted to Christianity when they see the great majority of so called Christians who come to trade in their country violating almost every tenet of this faith. They do not believe in the sincerity of missionaries who are living amongst them in comparative affluence, and who receive salaries to enable them to maintain wives and families. Moreover, the Chinese are not uneducated savages. They are cultured in a civilization older than ours, and can give a reason for their faith or the want of faith that is in them. Generally speaking, the missionaries are men, no doubt possessing zeal and not wanting in many excellent qualities, but intellectually their inferiors. If really it is deemed desirable to make any efforts

to convert the Chinese in provinces where we cannot protect our citizens, the task should be placed in the hands of men, wifeless and childless, ready to live in poverty, and to die, if needed, as martyrs, but above all things, of approved intelligence and discretion. A person should not go into missionary work as a profession in which he can keep himself and his family, as goes into the church. It was not in this way that Christianity first made its way. *London Truth*.