CHEOK HONG
CHEONG

Zhang Zhuoxiong

Chinese Australian Community Leader.
1863-1928

“The foremost Chinese citizen in Australia.”
Brisbane Courier, 3 November 1904.

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CHEOK HONG CHEONG: SOME LIFE IMAGES.

Christchurch, New Zealand, c 1890

Melbourne, Victoria, c1898

Melbourne, 1902.
Cheok Hong Cheong and Family, Pince Lodge, 1906.

Melbourne, c1911.

Museum of Chinese Australian History, Melbourne.
CHEOK HONG CHEONG (1851 - 1928).¹

Born:
23 November 1851, Fatshan, (family origin in northern Taishan, Siyi districts), Guangdong Province, China

Died:
20 June 1928, aged 77 years, 'Pine Lodge', Croydon, Melbourne, Victoria, Australia. Buried Box Hill Cemetery, Melbourne.

Occupations:
Missionary, interpreter, community leader, merchant, investor, farmer.

Cheok Hong CHEONG (he adopted the “English” name order placing his family name last) was a significant missionary, businessman, landowner and political lobbyist in the Colony of Victoria, Australia.

He was born on 23 November 1851 at Fatshan, an important regional trading centre in Guangdong Province, China, not far from the provincial capital of Guangzhou—one important result being that he spoke the urban variant of Cantonese. The rural dialects of Guangdong Province, as with rural dialects throughout China, vary widely from the “standard” dialect of the provincial capital.² Cheong’s grandfather was involved in some kind of traditional Chinese banking and the family was having difficulty as a result of the local insurrections that impacted negatively on trade.

His family village was in the northern Taishan district of the Siyi (Four Districts or See Yup; Sze Yup; Sze Yap) in the Jiangmen Prefecture of Guangdong Province. Taishan was the home district of a majority of the Chinese in Victoria and more than half of the Chinese in New South Wales. There is no firm evidence that Cheong ever visited his home village or the Taishan District but these documents demonstrate that he valued his family origins especially when reaffirming his Chineseness.

Cheok Hong Cheong came to Australia in 1863 with his mother and sisters following the conversion of his father, Cheong Peng-nam, at an Anglican Chinese Mission in Beechworth, northeast Victoria, in 1860. Peng-nam was employed the same year by the Presbyterian Church to act as a Cantonese interpreter in the Presbyterian Chinese Mission at Ballarat. The

¹ Yong Ching Fatt, 'Cheong Cheok Hong (1853–1928)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, Online — http://adb.anu.edu.au/biography/cheong-cheok-hong-3198/text4803,
superintendent missionary was the “Rev.” William Young, who spoke Hokkien, the dialect of the Chinese Province of Fujien.

Peng Nam decided, unusually for Chinese immigrants to Victoria at the time although there was no barrier to Chinese family immigration, to bring his wife and children to Australia as permanent settlers. The arrival of the Cheong family is a reminder that the Australian colonies did not, for much of the 19th century, systematically exclude the wives and children of Chinese residents. This is an area requiring detailed research to match the important work done on intermarriages in New South Wales but not matched in Victoria or the other colonies.

Despite his sixty or so years of permanent residence in Australia, and notwithstanding that he had a limited right to vote arising from a Victorian property franchise applicable to elections for the Victorian upper house—the Legislative Council. On the basis of that entitlement he subsequently secured the right to vote for Federal elections after 1901. Cheong did not pursue naturalisation under Victorian colonial law. In 1904 he wrote to the then Prime Minister, (Hon George Reid) raising the subject of naturalisation but as far as is known did not proceed further.

Soon after his arrival in Victoria, and totally non-English speaking, Cheok Hong first studied at the Ballarat East Common School and later at Ballarat (Scotch) College.

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3 Argus, Melbourne, 10 November 1863. Age, Melbourne, 11 November 1863.
4 Bagnall, Kate, Golden shadows on a white land: An exploration of the lives of white women who partnered Chinese men and their children in southern Australia, 1855-1915, PhD., University of Sydney 2006. Online — http://hdl.handle.net/2123/1412
A few items on on marriages in Victoria will be found in Welch, Ian, Chinese Christian Baptisms (with some marriage and death information), online — arrow.latrobe.edu.au/store/3/4/5/5/1/public/welch/baptisms.htm
Article on intermarriage confusion in Victoria, online (Trove) — Ovens and Muray Advertiser, Beechworth, Victoria, 12 October 1857.
5 Secton 41 of the Constitution of the Commonwealth of Australia.
6 Cheong to Hon. George Reid, Prime Minister, 13 December 1904. Cheong’s Letterbooks, 1904.
His English language skills were sufficiently advanced for him to give a valedictory address on behalf of the departing students at the end of his final year at Ballarat College. His entire secondary school education, including English elocution at Scotch College, Melbourne, was paid for by European friends including the Morrison family of Scotch College, Melbourne.

Mr. R. O McCoy, Headmaster, Ballarat College, sends his bill for Cheok Hong Cheong’s education but encloses personal cheque in full payment.7

By his late teenage years Cheok Hong spoke and wrote perfect English without the distinctive accent characteristic of other English-speaking Chinese in Australia and elsewhere.

While Cheong Cheok Hong … was residing in Melbourne, Mr. Morrison (Headmaster, Scotch College, then at East Melbourne) gave him his education free of cost. They trust the time will come when this young man will be able to give himself fully to the Lord’s work among his countrymen.8

The Cheong family, Mrs. Cheong (Yeet Kwy Phang See); Cheok Hong and his sisters, Cheong Fong-sen and Cheong Ah Chin, were baptised in St John’s Presbyterian Church, Peel St, Ballarat in 1866. It is unclear to what extent Cheok Hong Cheong was an active convert but there is absolutely no doubt that in his subsequent life he maintained an evangelical form of Christian faith and personal pious conduct as a result, as he acknowledged, of the influence of his “Scotch brethren.”

In September 1872, following the death of his mother9, in June 1871, the family moved to Melbourne where Cheong Peng-nam became a fruit merchant in Brunswick, sponsored by an old family friend, Lowe Kong Meng [Liu Guangming 刘光明 1831-1888],10 who among many other business enterprises in Australia and Fiji, had banana plantations in Queensland. While attending school, Cheok Hong worked in the fruit business with his father. It is this connection that labelled him as a “merchant” in later publications.

The minister of the Napier Street Presbyterian Church, the Rev. A. J. Campbell, involved the Cheong family in evangelistic work among the local Chinese.11 Cheok Hong, then in his early

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7 Presbyterian Church of Victoria, *Minutes of the Chinese and Aboriginal Missions Committee*, 29 December 1870. See advertisement announcing opening of Ballarat College, Online (Trove)—Star, Ballarat, 29 June 1864; 30 June 1964.
11 Presbyterian Church of Victoria, *Minutes of the Chinese and Aboriginal Missions Committee*, September 1873.
twenties, was admitted to communicant membership of the Presbyterian Church in December 1873.12

He matriculated into the University of Melbourne in 1875 and simultaneously passed the Victorian Public Service entry examination. He was never, despite numerous incorrect statements, a student of the university, much less a graduate. Although often reported as possessing either the BA or MA degree, (arising from media confusion with his son, James), Cheong never graduated from any university.

He entered the part-time Presbyterian Theological Hall in Melbourne and was also appointed, by the Rev. A. J. Campbell, his minister at Fitzroy, as a part-time English teacher at the Presbyterian Missionary Institution. This was a very short-lived attempt to provide training for Chinese catechists. The Institution failed after a year of intermittent operation. All the students were recruited by and controlled by the Cheong family as part of a lifelong process to secure a defined educational leadership status for Cheok Hong Cheong. His public image was modelled on that of a shen shih, the traditional Chinese scholar. A contemporary described him as:

Short and rotund and his speaking voice showed no sign of an [Chinese] accent. His hands were soft and white, with long nails on his little fingers indicating, in the Chinese tradition, that he was a scholar.13

After disagreements with the Presbyterian Chinese Mission Committee grounded in ethnic and economic complaints, he withdrew from theological studies and worked full-time in the family business. He had completed the first two years of the Presbyterian theological course and was as well qualified as many of the Protestant clergy of his time.

In 1879 he joined the leading Chinese merchants, Lowe Kong Meng14 and Louis Ah Mouy in writing and publishing a Chinese response to anti-Chinese actions in the shipping industry.15 He became secretary of the Melbourne Chinese Residents Committee/Association and wrote most of the English-language documents dealing with anti-Chinese discrimination in immigration and employment.16 Although grandly labeled a “Residents” committee it comprised no more than, at

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12 Presbyterian Church of Victoria, Minutes of the Chinese and Aboriginal Missions Committee, December 1873.
15 Posted to every member of Parliament throughout the colonies. *South Australian Register*, Adelaide, 25 January 1879.
16 The Victorian Chinese Residents Association, like the Chinese Six Companies of California, comprised a small group of wealthy Chinese merchants. Cheong, sponsored by Lowe Kong Meng,
best, a dozen or so of the leading Chinese merchants of Melbourne. Throughout his life Cheong shared with many diasporic Chinese what John King Fairbank described as a “pall of frustration and uncertainty” arising from the comparative ease with which China was dominated by the British and other foreign powers.\(^7\) This enduring psychological scar is obvious in his published documents on the past and future greatness of China as this extract from the submission to the Intercolonial Conference in 1888 [see below] makes evident:

That a time may come, nay probably, will come sooner than is supposed, when the presence and power of China as a great nation will be felt in these seas.\(^{18}\)

The isolation of the ordinary Chinese in Australia was all the greater because of the tight control exercised over them by a small clique of wealthy Chinese, including Cheong and other “merchants” mentioned in the collection, who secured their own economic and social position by domination of Chinese ethnic groups and the exploitation of their fellow countrymen in the supply of goods and services.\(^{19}\) The underlying attitude of the Chinese elite in Australia was summed up in 1887 by General Wong Ho, a Chinese Imperial Commissioner.

The majority of the Chinese in Queensland were of an extremely low type, and not at all a fair sample of the average Chinese.\(^{20}\)

General Wong’s assessment matches a similarly negative appraisal made in the 1850s by the Governor of Victoria, Sir Henry Barkly.

The Chinese, because of total dissimilarity of habits and ideas obstructed the miners, whose dislike grew with envy and jealousy; others condemned the Chinese because they were, like many others, sojourners who contributed little to the permanent settlement or prosperity of the colony.\(^{21}\)

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\(^{18}\) Petition to the Chinese Imperial Commissioners to Melbourne. Daily Telegraph, Melbourne, June 1887.


\(^{20}\) Star, Lyttleton, New Zealand, 9 August 1887.

In 1882, Cheok Hong Cheong became a Presbyterian ruling elder at the Napier St Presbyterian Church (now a Uniting church) in Fitzroy. During this period, he was consulted by the Church Missionary Society of Victoria (CMSV), a local initiative that had established an Anglican Chinese Mission in 1859 following the collapse of Victoria China Mission, an interdenominational venture (1855-1858). Half the income of the VCM came from the Anglican Bishop of Melbourne, Bishop Charles Perry and most of the rest from the Australasian Wesleyan Methodist Missionary Society. Half the salary of the “Rev.” William Young, the Superintendent of the VCM was provided by the English office of the London Missionary Society. Despite these official sponsorships the level of support actually received fell short of the expenses.

In 1885 Cheok Hong was offered the post of lay Superintending Missionary of the Anglican Mission. His employment by the Anglicans irritated some Presbyterian ministers who sought to have his Presbyterian status terminated. His work for the CMSV is well covered in the collection.

In 1892, an Australian auxiliary of the English Church Missionary Society was formed in Victoria—the Church Missionary Association of Victoria (CMAV). A forced amalgamation following a Diocesan Commission of Enquiry placed the CMSV under the control of the newly formed CMAV. Following a series of disagreements centred on his leadership style and authority. Cheok Hong Cheong and the majority of Chinese Anglicans rejected the amalgamation and 're-formed' the Anglican mission as the Church Missionary Society of Victoria—Re-formed (CMSVR). A period of considerable tension followed with two Anglican missions competing, one with official evangelical Anglican support (CMAV) and the other supported by Cheon’s Chinese friends (mostly non-Christian) and a small group of European Anglicans. The CMSVR received official diocesan endorsement in 1904 as the CMAV Mission faded. 'Cheong's Mission' survived and continues to the present as the Anglican Chinese Mission of the Epiphany at 121-123 Little Bourke St, Melbourne.

Cheong’s lifestyle was guided by a value system that existed, as seems to have been the case with many Anglican evangelicals in Melbourne, alongside church affiliation—put simplistically, many evangelicals saw themselves as Christians first and Anglicans (or whatever other denomination they adhered to) second. The position was exemplified through numerous interdenominational connections as in the case of the Anglicans Rev. H. B. Macartney Jr or

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the controversial Rev. C. H. Nash. The same sense of Christian unity was demonstrated in China by the American Episcopal Bishop William Jones Boone in his relationships with other non-episcopal missions.

Cheong summed up his views in a letter to his co-Trustee, Miss Willis.

The Deeds have been made out in the name of the Church Missionary Society of Victoria Re-formed [CMSVR] & worked hitherto as a Church of England Mission. Not it is true upon narrow lines of Churchism but in fullest sympathy & cooperation with Christians of all denominations in the practical work of winning souls to the Redeemer. The fact that the Chinese converts belonging to the Presbyterian, Methodist, C.M.A. & Church of Christ Mission having unanimously elected me President of the Chinese Christian Union is some evidence that we have not worked the Mission on any narrow sectarian lines. Cheong was never a leading figure among leading Australian evangelicals. His dispute with his son, the Rev. James Cheong, over churchmanship, is symbolic of his evangelical outlook, although it was further complicated by his “Confucian” authoritarianism towards all his children. Following the “takeover” of the original Anglican Chinese mission, as he saw it, rather than the amalgamation presented by the diocesan authorities to the broader Anglican community, Cheong became a marginal figure among the majority of Anglican evangelicals who were supporters of the Church Missionary Association of Victoria. In later years, he formed institutional connections with the Australian Board of Missions, usually viewed as a non-evangelical organisation.

The collection provides many instances in different contexts in which he displayed an almost obsessive desire for control. As this collection will show, he totally dominated his children’s lives culminating in disagreements with James that are fully considered below and with Caleb, over propriety in business matters. The classic expression of his parenting values is found in a letter explaining why he would not kneel before his son, James, to receive the communion elements in the Anglican service of Holy Communion.

In his church life, he had disagreements and ruptures with the Presbyterians and continuing tension over his leadership style with the Anglicans. A characteristic of his behaviour, seen in his various public documents and in his personal correspondence, was capturing the moral high

24 Cheok Hong Cheong to Miss Willis, 4 March 1912. See below by date. Miss Willis was the companion of Mrs. Maria Moriarty of Inverleigh, Victoria, a principal supporter of the CMSVR. In recognition of Mrs. Moriarty’s financial support Miss Willis was appointed one of the three original trustees of the CMSVR and a signatory to the original Trust Deed. Her name appears on the Foundation Stone of the Mission Church at 123 Little Bourke St, Melbourne.


26 Cheok Hong Cheong to Rev. A. W. Cresswell M.A., 14/6/90 (see belos).
ground, as shown in his letter to Mr. Bainbridge 18 June 1905 [18/6/05] where his terminology affirms “efficiency, loyalty and honour” as the dominant characteristics of his missionary work.

Cheong owned a number of commercial and residential properties in inner Melbourne and in Croydon where he established his permanent home—“Pine Lodge.” From 1898 onwards he lived from his investment income, taking no salary from the Mission of the Epiphany. It is very evident that he was not restricted in any of his business dealings by his Chinese ethnicity. Various letters show that he was a reasonable landlord and a reliable businessman. He had a very strong sense of his rights in all business matters and was described by the Supreme Court as a reliable and honest witness. He carefully cultivated relationships with significant people in the municipal, colonial/state and federal governments.

He was elected President of the Commonwealth [of Australia] Chinese Community Representative Committee in 1918. This was another vehicle for wealthy Chinese merchants seeking relaxation of the Immigration Restriction legislation when it affected their interests, such as the employment of Chinese literati to assist in the administration of their business interests.

Among the key issues confronted by Cheong throughout his lifetime was the prevalence among Europeans of the ethnic/racial prejudice that culminated in the “White Australian Policy” introduced in 1901 by the new Federal Parliament that was intended, chiefly for public relations purposes given the obvious distinterest in China to emigration to Australia, to do two things. First, to make a public declaration affirming an ethnically European (predominantly British) population for Australia and second, to secure the first, obstructing the non-existent prospect of mass settlement of non-Europeans (predominantly Chinese) in Australia. It was a national expression of emotionally racist restrictive legislation passed by all the Australasian colonies during the 19th century but, as the documents illustrate, was more an expression of ethnic “Britishness” and working class anxiety than an expression of the visceral hatred of Chinese expressed in riots and murders that characterized anti-Chinese prejudices in North America.

Another of the balancing strands required in discussing American, Australian and Canadian racial prejudice is the treatment of foreigners in China, particularly missionaries. As missionaries moved inland from the Treaty Ports, and became the most common foreign residents in the countryside, they became the focus for most of the most violent anti-foreign reactions of the

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27 See list of properties at 1928 section.
Chinese populace, usually encouraged by local literati and some, but far from all, officials. Negative assessments of anti-Chinese sentiment in Australia have taken, and properly, deep root in our national history but invariably by avoiding discussion of the anti-foreign sentiment that occurred in China and reached its peak in the Huashan Massacre of 1 August 1895, in which three young Australian women were murdered. At least one example of an anti-Chinese riot affecting the Rev. E. J. Barnett of Melbourne is discussed below. It is, objectively, no defence of the anti-foreign movement to argue that the foreigners imposed themselves in China by force and using this to deny basic human rights. Whatever wrongs the “West:” inflicted by the opening of China to foreign trade cannot be viewed as a justification for the refusal of Chinese refusal to deny rental and purchase of property and the frequent persecution and occasional murders of foreigners and Chinese Christians.

Cheok Hong Cheong was, undeniably, the primary Australian informant of the general Australian community about China, its history, its culture, its domestic politics and its possibilities. His public addresses and lectures presented a upbeat image of China’s past, present and future to innumerable groups of people across Victoria and New South Wales during deputational tours for his missionary work. As the collection illustrates, he was possibly the best-known Chinese resident in Australia.

The strong links between the colonies by coastal shipping and the growth of the colonial railway networks linking rural townships to the colonial capitals during the second half of the 19th century, combined with concessional fare arrangements for religious purposes, allowed Cheong and dozens of other advocates of overseas missions to visit almost every significant population centre in Australia and New Zealand.

Cheok Hong Cheong was very different from the majority of 19th century Chinese immigrants. His unique education and his flawless command of spoken and written English

31 Two maps showing the development of railways in Victoria are in Welch, Ian, “Consecrated Amazons.” Australian and New Zealand Protestant Single Women Missionary Pioneers in Asia, 1874-1900. Online – Australian National University Dspace.
bridged a chasm between the English-speaking majority and the Chinese community in Australia. Most Chinese-Australians of his era were poor labourers, barely literate in their own language, and cut-off, by choice and circumstance, from the rest of the colonial communities. It should be added, however, that by the turn of the 20th century there was a Chinese ethnic middle class with which names such as the lawyer, William Ah Ket, the restauranteer, Mei Quong Tart, are associated. The full extent of this part of the Chinese community remains unexplored in Australian research, as it does in the United States and elsewhere.

What is also obscured to the present time is the full extent and nature of the links between the Chinese southern diaspora in Australia and New Zealand and their compatriots in Southeast Asia and China itself. Cheong’s correspondence provides many indications of connections with Chinese Christians and leaders of the Chinese Reform Movement that brought about the end of the Chinese monarchy in 1911.

In this collection it is revealed, possibly for the first time, that he was an active agent in assisting Chinese to overcome the restrictive immigration legislation introduced by the new Australian Commonwealth Parliament in 1901.

Cheong’s willingness to identify with and be used by the merchant-elite in giving a public face of a cultured Chinese leadership to the general public is very apparent in his authorship of almost every major English-language document in defence of the Chinese. Almost his only intervention in support of poor Chinese was to write a few letters in English on their behalf and to give occasional personal endorsements (references) of individuals. The collection suggests that he rarely, if ever, employed Chinese in his many business ventures.

There is a pattern of not uncommon and very normal human exaggeration in relation to his education and qualifications that recurs frequently and reflects his deep desire for status and respect in the wider community, a product of both his personality and his insecurity as a leading member of an insecure ethnic minority.

His ambivalent behaviour over the sale of opium in Victoria puzzled some of his contemporaries. While genuinely committed to securing a ban on opium he privately refused to provide colonial authorities with information about the leaders of the opium trade in Victoria, all of whom he knew well. He was not, it can be suggested, prepared to isolate himself, and his family, from the Chinese community in which he was a leading figure.
The material in this collection makes it clear that he had a leading public role in the banning of the opium trade in Australia and his 1892 visit to England on behalf of the British Society for the Suppression of the Opium Trade influenced public opinion in Britain.\textsuperscript{32}

The visit to England was described, with comment on its poor finances in terms that contrast somewhat with the accounts of the “crusade” in Cheong’s own accounts. It is important to look behind some of Cheong’s statements and information given to the media.

Mr. Cheok Hong Cheong’s salary was £66-13-4, for Mr. Cheong received from the Society [for the Suppression of the Opium Trade], during his absence from Australia, the same salary as he would have received if he had continued working for the Church Missions to the Chinese in Victoria. But besides this £102-1 is set down as the cost of Mr. Cheong’s voyage to this country. The contribution of the Society towards the expenses of what is called “the Christian Convention” of March last year was £250—, which seems rather large. Public meetings cost £94-19-9; travelling expenses and lecturers’ fees, £69-16-6; magic lantern slides of opium horrors (coloured), £8-0-2. Another extra special effort is necessary if all this is to be kept going, and it is to be feared that it will be left, as before, to Sir Joseph Pease\textsuperscript{33} and his personal friends to do the needful. For, as I have said, the public at home manifest regrettable apathy at “the meetings” when the plate comes round. Mr. Cheok Hong Cheong, who writes that he will always look back with pleasure to the time he has spent in this country, addressed, we are told, one hundred and fifty meetings during his tour, of which twenty-eight had attendances of 1,000 and upwards. Nevertheless, the Society’s “collections” for the whole year are only £29. Considering all things, the promoters must have been thankful in some cases to have got back the plate safely. Thus the collection at Oxford, “less expenses,” per Canon Christopher, brought 9s. 6d.; at Carlisle, “less expenses,” per J. H. Barlow, 10s.; at Broxburn, “less expenses,” £1 1s.; at Grangemouth, “less expenses,” 10s at Huntley, “less expenses,” £1.

His Australian residence and the parochial worldview of the majority of British and American historians of China, the opium trade, and the Australasian missionary effort, has resulted in Cheong not appearing in the many academic papers on these issues.

Cheong’s visit to England in 1892 strengthened his friendship with Joseph G. Alexander, who in addition to his anti-opium activities, was a leading figure in the British and European peace movement. Alexander was a member of the Peace Committee of the Quakers (Society of Friends) first formed in the 1880s. A “sea voyage” and holiday visit to China mentioned frequently in his 1905 correspondence was an indirect indication of his 1906 “Peace Movement” visit to China, his first visit ‘home” since arriving


\textsuperscript{33} See online — http://en.wikipedia.org/wiki/Sir_Joseph_Pease._1st_Baronet
in Australia half a century earlier. He expressed his views in a newspaper interview en route to China.

The apparent tendency towards the growth, of militarism in China has caused grave concern on the part of Mr. Cheong. He firmly believes that an Empire which takes the sword must inevitably perish, as Macedonia, Carthage, and Rome perished. If the military movement in China aims only at self-protection, and not at aggression, a self-defence and not at what has been termed "glorious revenge," then he is not so much concerned though he holds that warfare of any kind is entirely out of harmony with the teaching and the spirit of the Sermon, on the Mount. For fifty centuries China had endured because of the teachings of her philosophers.34

In 1908 Alexander was Chairman of an international London Peace Congress held in London 1908.35 As an Englishman, Alexander was advised by foreign missionaries not to speak publicly on the militarism issue.

On arrival at the very first port of China and throughout his extended tour, my friend and colleague however was counseled by the Missionaries not to address any public meetings on the subject of Peace since as they urged no other civilized nation has suffered as China has suffered at the hands of European powers and being a European they felt that if he attempted to do so he would be regarded as an emissary of the said powers to keep China weak and to serve the purposes of their territorial spread.36

The wicked overt behaviour of European youths, termed ‘larrikins’ in Australasia, was generally adequately dealt with by the police and courts but it was more difficult to overcome covert racial and ethnic prejudice among Europeans at large. As the collection confirms, there was a good deal of sympathy for the Chinese coupled with a determination to keep them, and other minorities, under the firm control of the British ascendancy.

Everybody, except a tiny cadre of missionaries, ignored Aboriginal Australians who, it was almost universally believed, were beyond civilisation and destined to disappear, a negativity that endured well into the 20th century. Cheong shared the majority view, now so clearly misplaced,

It is far from exceeding our Christian duty to give these poor remnants of a dying race the consolation of the Gospel.37

The treatment of Australia’s Aboriginal people has produced a similar effect on them to that of the Chinese described above by Fairbank, i.e., “pall of frustration and uncertainty.”

Ethnic and religious prejudice against Irish Catholics was even more deeply entrenched in the Australasian colonies that anti-Chinese sentiment. In their turn, the Irish in Australia, as in North

34 Brisbane Courier, Queensland, 3 November 1906.
36 Cheok Hong Cheong to Mrs. Maria Moriarty, 28 August 1907, see below>
37 Cheong Hong Cheong to Mrs. R…, 17/6/09 (see below).
America, found emotional satisfaction in damning the Chinese and attacking their supposed workplace competition.

As Cheong’s property\textsuperscript{38} dealings show here was no barrier to Chinese engaging in the purchase and sale of real estate in Victoria (and the same was true in the other colonies). Prior to 1888 there was no barrier to Chinese seeking naturalisation as British subjects although the status was not transferrable from one colony to another.\textsuperscript{39} The abuse of the naturalisation system through transfer/sale of the relevant papers by Chinese was a major element in the 1888 Intercolonial Conference on the Chinese Question and the subsequent colonial legislation.\textsuperscript{40}

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“INSPECTOR GLEESON’S REPORT I have to report that Tye Shing is a man of good character and standing. He carries on a cabinet-making business in Punch Lane, off Little Bourke St. He states that he has been in Victoria 40 years. He employs 10 Chinese workmen in his shop. He states that his stock is worth £5000, and his turnover about £2000 per annum and his outstanding debts amount to £1200.” 7 APRIL 1924.” National Archives of Australia, Melbourne, File 1924/6066.


\textsuperscript{40} “It will be within the knowledge of all Officers of Customs that amongst certain foreign races a considerable trade has been done in the sale and transfer of exemption papers.” National Archives of Australia, CRS A8, 02/52 (Part 3).
The only organisations in Australia that competed with the authority of the Chinese merchant-elite in the later 19th century, and then only marginally, were the various church missions whose impact was irrelevant as far as the total Chinese resident community was concerned. Nonetheless, Cheong’s prominence, apart from his considerable personal attainments and skills, rested upon education and his leadership of the small Chinese Protestant Christian groups that he maintained for most of his life. The collection shows that his influence extended across all the three leading missionary groups—Anglican, Presbyterian and Methodist.

There were occasions when his business interests, ethnicity, and wider issues clashed. At one stage during World War I a poster was placed in one of his rented shops in Collingwood accusing the family of avoiding military service—although none of the boys met the physical standards of the time and ignoring a general rule not to enlist ethnic Chinese although men of mixed race were accepted.

After establishing the CMSVR in 1898, Cheong developed a substantial income from investments in properties around what is now inner Melbourne, notably in the northeast end of the central business district of Melbourne, where properties were in the main leased to Chinese small businessmen, and in the leading commercial enclave of Collingwood, in shops in Albert Park, and in residential land and properties in Essendon and Armadale. He was a regular buyer and seller of land across Melbourne.

In 1925 he was one of a number of Chinese and others who invested in Walter Burley Griffin's development of the suburb of Castlecrag in Sydney. He commissioned Burley Griffin to design a house in the development. Cheong never lived in the house.

Cheong House at Castlecrag.
Cheok Hong Cheong died at his home in Croydon, Victoria in June 1928. He was survived by his wife, Wong Toy Chen, (an arranged marriage), and six of their nine children: James (1871-1941-the Rev. James Cheong), Joshua (1873-1928), Caleb (1876-1943), Oi Chan (died at birth 1877 or 1878), Grace Mary (1879-1898), Nehemiah (1881-1884), Christina (1883-1936), Nathaniel (1886-1956) and Benjamin (1888-1970).\textsuperscript{41}

\begin{footnotesize}
\end{footnotesize}
CHEOK HONG CHEONG—LIFE SUMMARY

Presbyterian Church of Victoria
Baptised (1866), confirmed and communicant member.
Elected ruling(lay) elder of Napier St Fitzroy congregation.
Theological Student, Presbyterian Theological Hall.
English Tutor, Chinese Missionary Institution, Fitzroy.

Anglican Church of Victoria
Lay Superintending Missionary of the Church Missionary Society of Victoria, 1885 (No direct connection to CMSE).
Dismissed 1898 following amalgamation of CMSV with the Church Missionary Association of Victoria, the Victorian auxiliary of the Church Missionary Society, London, (CMSE).
Formed Church Missionary Society of Victoria, Re-formed 1898 (CMSVR) now known as the Anglican Chinese Mission of the Epiphany.

Other Christian Commitments
The Chinese Christian Union Victoria
(A fellowship of Chinese Anglican, Methodist, Presbyterian, Church of Christ and Baptist Churches).

China Famine Relief Appeals

Chinese Community Issues
The Victorian Chinese Residents Association
Liaison with Chinese Consulate General.
English language assistance to merchants.
The ASN Affair and Chinese Response 1879.
Chinese Imperial Commissioners, 1887.
The Afghan and Burrumbeet Cases, 1888.
Goot Chee Deportation Case, 1915.
Chinese Republic Newspaper Editors Case, (Ng Hung Poi; Chiu Kwok-chun).
Immigration Agent.
Australian Chinese Residents Committee 1920.
Chinese Empire Reform Association.

Anti-Opium Campaigner
Victorian Temperance Alliance (anti-opium).
Victorian Peace Society (anti-militarism) - Visiting Lecturer in China, 1906.
Victorian Anti-opium Committee.
Visiting Lecturer for Anti-Opium Crusade in Great Britain, 1892.
Australian corresponding member of the British Society for the Suppression of the Opium Trade.

Property Investor and Farmer
“Pine Lodge”, Croydon, Victoria.
Numerous properties in Melbourne and suburbs.
PRINCIPAL REFERENCES.

Welch, Ian, (2001),  
_Alien Son: A Life of Cheok Hong Cheong, 1851-1928._  
PhD thesis, Australian National University, Canberra,  
online — http://hdl.handle.net/1885/49261

Outlines the life and work of Australia’s most prominent Chinese resident of the late 19th and early 20th centuries. In addition to his central role in the evangelisation of the Chinese in Australia, Cheong was a leader in seeking to assist Chinese residents in immigration, employment, and other issues. He was the most prominent figure in Australia in relation to the banning of opium (other than for medical use) into Australia. His influence extended far beyond his home colony of Victoria, extending to all parts of Australia and New Zealand and included a visit to Great Britain in 1892 on behalf of the British Society for the Suppression of the Opium Trade, of which he was the Australian corresponding member of the London committee. He also visited China for the Opium Society, his first visit since he emigrated to Australia fifty years earlier.

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On Protestant Missions to the Chinese in Australia from 1855 onwards see:  
Welch, Ian (1980),  
_Pariahs and Outcasts, Christian Missions to the Chinese in Australia_,  
MA thesis, Monash University, Melbourne.  
(Available on microfilm).

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Additional research material relating to the experiences of the Chinese in Victoria including documents relating to the evangelisation of the Chinese will be found at:  
Latrobe University, Victoria.  
Humanities and Social Sciences,  
Asian Studies Program,  
Chinese Australia,  
Resources.  
Email: cha@latrobe.edu.au
ARCHIVAL SOURCES.

1. **Cheong’s personal letterbooks held at the National Library of Australia.**
   
   Letterbooks of Cheok Hong Cheong, 1897-1918 [manuscript],
   
   
   Preserved by the Rev. Canon George Thomas, former chaplain to the Mission of the Epiphany. The originals are held in the Manuscripts Department of the National Library of Australia, Canberra. Copies of the letters are incorporated in this selection of documents.

2. **Copies of items collected from the Melbourne religious press**, primarily diocesan newspapers of the Anglican Diocese of Melbourne and in *The Missionary, At Home and Abroad*, a regular newsletter on missionary topics written and circulated by the Rev. H. B. Macartney, Jr., Vicar of St. Mary's Anglican Church, Caulfield, Melbourne, Victoria.

3. **Extracts from daily newspapers in Australia and New Zealand**, extracted from “Trove” the digitized newspaper service of the National Library of Australia and “PapersPast” of the National Library of New Zealand.

4. Extracts from overseas journals and newspapers as footnoted.

5. British Parliamentary Reports on the 1877-1878 famine are accessible online.
   
   

ECONOMIC RECESSIONS IN 19TH CENTURY AUSTRALIA.

Missions to the Chinese in Australia have been conducted by voluntary associations, relying on donations from European Christians.

Two themes are central in understanding the endless financial problems of all the Protestant missions to the Chinese in 19th century Australia.

The first was the general disinterest of most Australians in the resident Chinese community. Despite all the clamour about “White Australia” few European churchgoers were interested in the Chinese and probably fewer knew or even met anyone from any impoverished levels of society.

The second was that Europeans were busy earning their own living and surviving the swings of the colonial economy with recessions almost every decade that often reflected economic movements in Europe and North America. There were two severe depressions and smaller recessions in 1867; 1870.; 1878-1879 and 1885-1886. A world banking crisis of 1890-1893 affected the Western economies generally and caused great suffering in the colonies when many of the self-made wealthy colonists including key supporters of denominational missions lost their life-savings. It is estimated that Gross Domestic Product fell by close to 20% in 1892-1893.
The red box in the table above covers the period of easily recovered alluvial gold. With the alluvial fields exhausted by 1860, Chinese interest in Victoria faded. It was a core feature of Cheong’s presentations that there few Chinese were interested in migrating to Australia.

“The Freemasons' Hall was the scene of a mixed audience ... Mr. Cheong is a good speaker, and the gist of his discourse was that there is no danger of his countrymen overrunning Australia, because they are too fond of home, and, numerous as they are, there is plenty of employment for them in developing the resources of their native land.”

With regard to the influx of Chinese, so much complained of, it seems scarcely formidable enough to justify the panic it has caused, as, although in 1877 twice as many Chinese arrived as went away, the addition resulting to our Chinese population was only 239. One female immigrant …

42 Mercury, Hobart, Tasmania, 22 December 1887.
43 Church of England Messenger for the Diocese of Melbourne, 6 January 1879.
CHINESE OCCUPATIONS.
VICTORIA. CENSUS OF 1911.

Chinese Population (Males) 21,856

Occupations.
Agriculture—Market gardeners (7135). 9125
Industry—Furniture Making (1926). 2709
Retailing. 1717
Food services—Greengrocers and Fruiters, (1220).
—Grocers, (217).
—Unstated (160). 1597
Mining—gold, tin. 1598
Domestic Servants—Laundry (622).
—Household (590).
—unstated (100) 1312
Pastoral Workers including station hands. 939
Maritime (undefined). 917
Lodging House keepers. 655

CHINESE RELIGIOUS AFFILIATION.
Baptist 5
Church of England (Anglican) 375
Disciples of Christ (Ch of Christ) 1
Methodist incl Bible Christians 235
Presbyterian 81
Roman Catholic 132
TOTAL CHRISTIAN 829

Chinese Religions 12128
Muslims (incl Malays) 1

Chinese ministers and catechists. 17
Chinese religious officials. 43

CHINESE LITERACY IN ENGLISH.
Chinese aged 15 years + 11265
Able to read. 415
Able to write. 367

CHINESE FEMALES.
Total 362

AGE DISTRIBUTION.
Over 21 11516
Age 35-60 8924
Age 75-80 7
Over 85 1
CHRISTIAN MISSIONS TO THE CHINESE IN VICTORIA, AUSTRALIA.

Items by Ian Welch

Theses


Presentations


Published Articles, Missionary History


Going to China will not convert the Chinese; trading with them will not convert them; showing them our superiority in war, and also in science, will not convert them: we must place before their minds the truth of the Gospel, and this must be done, not in our own language … but in … the Chinese tongue.

We bring ‘strange things to their ears;” and many of the very words we used are not understood in the meaning we wish to give them; it is only after hearing us some time that they will know our meaning fully.
To the Right Reverend the Lord Bishop of Melbourne. Melbourne, 6th August 1859

My dear Lord Bishop, I take the opportunity of writing to you, on the eve of my re-embarkation for Hong Kong, a detailed report of my views and suggestions, respecting Missionary efforts on behalf of the Chinese immigrants, in this colony of Victoria.

At your request, and the invitation of some zealous friends of the existing Chinese Mission at Geelong and Ballaarat, I visited both those places a month ago, and availed myself of all accessible means of promoting the work, and of arriving at a right conclusion concerning the present condition and prospects.

In this undertaking I received valuable aid from the Rev. Cooper Searle, the Secretary of the Chinese Mission at Ballaarat, whose kind hospitality I enjoyed for five days; and from the Rev. G. Goodman, at Geelong, under whose hospitable roof I also passed two or three days. At each place I received a kind Christian welcome from the local Clergy of the Church of England, and from the Ministers of the various denominations of Protestant Christianity, which rendered my visit not only, (I trust) one of usefulness to the Mission, but also of great gratification and enjoyment to myself. My meeting with Lo Sam Yuen, the native catechist, after three years separation, was an event of great interest and joy to us both. For six years he resided with me in St. Paul’s College, at Hong Kong, and ever proved himself a faithful and efficient labourer in our Mission.

On Sunday, July 3rd, I preached a sermon in aid of the mission, for Mr. Searle, in St. Paul’s, at Ballaarat, in the morning, and in the afternoon I accompanied Lo Sam Yuen on a visit to the Chinese encampment at Golden Point, on the outskirts of Ballaarat. Six lay gentlemen, who have long manifested a zealous interest in the Mission, and shown much personal kindness and sympathy in sustaining Lo Sam Yuen in his visits among his Pagan fellow-countrymen, joined us on the present occasions, and contributed greatly to the usefulness of my visit.

In accordance with the usual practice, they commenced singing with uncovered heads, the Hundredth Psalm, in the English version, in an open space in front of some of the Chinese tents; during which time a crowd of Chinese was attracted to the spot, and at the close, a little congregation of two hundred Chinese was assembled. Lo Sam Yuen delivered a lengthened address to them in the Canton dialect, on the more prominent truths of the Gospel, and afterwards interpreted from me a few remarks to them in the Mandarin dialect concluding with a prayer in Chinese, during which they generally preserved a respectful silence. We afterwards visited a few of the tents, and one or two shops and taverns, in which a number of the Chinese gold-diggers were idling their time on this day of weekly rest from their toil. Thence we made our way to a little weather-boarded Chapel a mile distant, raised exclusively from the subscriptions of the Chinese, at the cost of nearly two hundred pounds, contributed by several hundred donors in small sums of from half a crown [two shillings and sixpence] to one pound each. A list of the donors, with the Chinese names, and the amount given, was suspended from
the wall, inscribed on a piece of white calico. The Chapel is calculated to contain three hundred persons, and was generally well attended, until the gradual removal of the diggings to an inconvenient distance, which of late rendered necessary an early removal of the building to a more eligible vicinity to the present Chinese encampment.

On the following Tuesday evening the Council Chamber Rooms (the largest public building in Ballaarat) were filled with an attendance of above four hundred persons to receive from me an address respecting the state of the Mission. For an hour and a half I received the kind attention of the meeting, and at the termination warm and cordial acknowledgements were tendered to me by the various speakers who followed. Indeed it was one of the most gratifying spectacles which I witnessed, to observe the many hearts deeply interested in the welfare of the Chinese, and realizing the wonderful course of Providential occurrences which has brought this race of partially civilized but Pagan aliens close to the dwellings of Christian people on British territory, amid unparalleled opportunities of benefiting their spiritual condition.

On other occasions, I accompanied Lo Sam Yuen and some Christian friends to the goldfields, and witnessed the Chinese and Europeans miners engaged in their laborious work.

On Wednesday, July 6th, I returned by coach to Geelong, and on the following evening delivered a lengthened address to eight hundred persons convened for the purpose in the large rooms of the Mechanics’ Institute. The Archdeacon of Geelong and all the various Protestant Christian Ministers were present.

The same hearty welcome and Christian fellowship were afforded to me as at Ballaarat; and the course of proceedings was mainly similar. Lo Sam Yuen accompanied me and before the close of the meeting I interpreted for him a short address to the meeting. He also repeated aloud to satisfy the curiosity of those present, the Apostles’ Creed and the Lord’s Prayer, in the sounds of the Chinese language.

At the present time Lo Sam Yuen is the only native agent in connection with the Mission, and since the disconnection of Mr. Young from its superintendence, there has been no one in the colony qualified by an acquaintance with the Chinese language to undertake the work of watching over and controlling the labours of the Chinese Catechist. This is not a satisfactory state of matters. The natural effects of this deficiency of European superintendence, and the want of an English clergyman capable of testing the work and following up the results of Lo Sam Yuen’s daily visits to the Chinese labourers, are sufficiently obvious.

If we picture to our minds the circumstances of a Catechist formally raised and educated amid the associations of Paganism, and only within the last ten or twelve years of his life brought into contact with the higher influences of Christianity, we shall see much to suggest thoughts of commiseration, sympathy, and even of anxious alarm for his continued stability, and growth in grace. Although he has secured universal esteem among his English friends, and appears faithful, conscientious, and upright, he is nevertheless in a great measure cut off from the interchange of religious thoughts with Christians more matured than himself, and is shut out from communion of soul with his fellow-believers, except through a few words of broken English. He is thus isolated from the kind counsels, exhortations, and solaces of his foreign friends and elder brethren in Christ. He has doubtless also often to mourn in secret and only with the eye of God watching over him, in discouragement of heart from the unbelief of his Chinese kinsmen after the flesh, and the possible fluctuations of hope and doubt in his own soul. He is exposed also (as we know) to the depressing effects of sorrowful tidings of bereavement from his family in China. It is right for me to state that all that I saw in his deportment and spirit made a very favourable impression upon me. It is from a judgment of the inevitable tendency of the circumstances in which he is placed, rather than from any observed decay of religious character, that I draw attention to his anomalous position, and seek to enlist on his behalf the continued sympathy of his Christian friends.
Another subject for my remark offers itself in the consideration of the actual present results of
the Mission. There have been very few, if any, cases of baptism, though five or six applied for
baptism in the last year, and three are candidates for baptism at Ballaarat. Of the 5,000 Chinese
gold-diggers and others at Ballaarat, many after a time return to China, or migrate to other gold-
fields, and any impression made upon such is forthwith likely to be lost from the want of a more
extended system of native agency, as well as of European clerical superintendency. If possible,
additional Chinese Missionary Agents should be employed at various assigned posts in the
different gold-fields and those Chinese who have been under more private religious instruction in
one locality, should continue to receive the same individual attention from native Christian
fellow-labourers in their place of residence and toil.

Allied to this difficulty is also the matter brought to my notice by the representations of Lo
Sam Yuen, that various promising ... of candidates for Christian baptism have apparently been
lost to use through the want of prompt individual attention and the presence of an ordained
Christian minister speaking the Chinese language, and ready to administer the Sacrament of
Baptism.

I should be sorry to express any sentiment likely to endanger that friendly and fraternal
harmony hitherto so happily subsisting in reference to the local Chinese Mission. The co-
operative principle of associated Agency of all Protestant Christians interested in the spiritual
welfare of the Chinese, may possess some advantages at the outset; but in a more advanced state
of a Mission, when the fruits of conversion begin to appear, it is beset with embarrassing
difficulties, and the question of particular Church membership arises, involving a more than
ordinary degree of delicate and cautious action. A delay of baptism until the latest period is
likely, under such circumstances, to be the general rule; and the question of attendance at a
particular communion must necessarily arise sooner or later to embarrass all schemes of a co-
operative Mission. The ten or twelve cases reported by Lo Sam Yuen of individuals applying for
baptism and afterwards removing to other districts, without being admitted to this sacrament,
may possibly have been of men unripe and unfit for the solemnity, but part from these individual
cases, the larger question involved needs an early solution, and admits (as I believe) of only one
easy and simple remedy. I beg to suggest to your Lordship, and to the many kind Christian
friends whose acquaintance it has been my privilege to form in this colony, the desirableness of
terminating this embarrassment by the amicable arrangement of their respective and distinct
spheres of labour, and the distribution of their Missionary endeavours in the channel of their
several Church organizations and Missionary Societies.

To yourself and the members of the Church of England, I beg to submit the desirableness of
engaging a Missionary Clergyman to be sent out from the Church Missionary Society or the
Society for the Propagation of the Gospel in Foreign Parts to act as a general superintendent of
your Chinese Mission in Victoria. I have two young Chinese Christians teaching at St. Paul’s
College, who volunteered their services for missionary work in this colony but whom I deemed
at present too immature in religious character, in knowledge, and in general attainments, to be
sent to this distant field, and to be exposed to the temptations arising from their eligibleness and
value as English interpreters in the present wants of your local Government. It is not improbable
that at no distant time they, or some native Christians unacquainted with English, may be
available in China, and sent to help you in this Mission. Each of them might be fixed at one
Mission station at the several gold-fields, and an English clerical superintendent already
acquainted with the Chinese language, might be entrusted with the pastoral supervision of the
whole Mission as an itinerant preacher and visitor from place to place.

For this purpose I recommend that a Clergyman be designated for this post of usefulness,
should first visit the South of China, and for a period of two years occupy himself in the
endeavour to acquire the dialect of the Chinese immigrants. I offer him the rites of Christian
hospitality in our College of St Paul’s, during such brief period as it is expedient for him to continue at Hong Kong. But I recommend that he should at once transfer himself to the localities from which the far greater proportion of the Chinese immigrants come to Australia. There, in daily, hourly association with the Chinese villagers (in accordance with the privileges secured by the new treaty) he might acquire in two years such an intimate knowledge of the people, their language, customs, habits, and modes of thought, as would, under God’s blessing, qualify him for effective, zealous and energetic Missionary labour as Superintendent of the aggregate Chinese Mission in Victoria. Our dear friend and brother, the Bishop of Sydney, has expressed himself ready to fall in with any feasible plan in co-operation with yourselves in this work, your Clerical superintendent might also extend his sphere in occasionally visiting the Chinese gold-fields in the adjoining Colony and Diocese of New South Wales.

The tract of China from which the 40,000 Chinese immigrants of this Colony chiefly proceed is called Sze-yip i.e., the ‘four districts’ and occupies that extent of country on the southern seaboard of Canton province, which contains the four cities of Sannwai, San-ning, Hoe-ping, and Yan-ping, and lies at the distance of about fifty to one hundred British miles southwest of the provincial capital of Canton, and about the same distance due west of Macao and Hong Kong. Many also come from the adjoining Island of Heang-shan and other parts of southern China. They are attracted hither by a desire to benefit their worldly circumstances, and belong chiefly to a rural agricultural class of population, with the intermixture of a few petty traders and artisans. Their dialect resembles that of Canton city; but in many points is dissimilar. They are generally of the less educated classes of society, and come hither on their own account or under an engagement to work on behalf of some kinsman, neighbour or capitalist, till the expense of their passage from China is reimbursed [credit ticket passage]. They have the usual vices belonging to the Pagan character; but are not (so far as I can learn) inordinately addicted to immoral practices beyond what generally (it is to be feared) prevails in their own country. The inequality of the sexes is a great and flagrant evil; and I see no prospect of an early remedy. Many also are members of those secret societies which have given great trouble to the present Manchow Tartar dynasty of China; and their system of oaths and watchwords sometimes may be expected to occasion difficulty in detecting crime and in procuring their veracious testimony in your courts of law. They nevertheless with few exceptions belong to a thrifty, industrious, temperate, docile and easily governed race, from whom I believe that no fears need be entertained of dangers to the security of society, or of serious difficulty in the ordinary administration of police. Content with the opportunity of earning by the sweat of their brow the means of a present scanty livelihood, they toil onward through years of patient industry, in the sole prospect of carrying or remitting to their fatherland a slender amount of pecuniary earnings; sustained in the hope of hereafter spreading comparative affluence around their humble ancestral abode, of introducing the comforts of a higher material civilization, or of furnishing the means of new mercantile ventures at home, they dwell as strangers within your gates, and supplicate the hospitality of all Christian men. They seek at your hands only that tolerance and immunity from unequal laws, which their own Imperial Government in China has been compelled by the blaze of musketry and the cannon’s roar to concede to Britain’s favoured and formidable sons. The reflex benefits of their kindly treatment in your Australian Colony of Victoria will be felt and appreciated in our Chinese City of Victoria at Hong Kong and in the neighbouring parts of China. The friendly sympathy here manifested in their favour is likely to spread among their countrymen there, a more lively appreciation of our equal laws, a juster estimate of the character of the religion of the cross, and a deeper confidence in the disinterested charity of British Christians on their behalf.

I beg to offer another concluding suggestion:—that of establishing a systematic corresponding agency between English Christians in Australia and in China, in respect to the Chinese Immigrants. Probably ten thousand Chinese every year leave the harbour of Hong Kong, for the
shores of Australia; and most of these ultimately find their way, sooner or later, in spite of immigration-taxes and other prohibitory measures, into your territory of Victoria. If on their first landing here or at Sydney, some zealous Christian minister or some lay-man of missionary spirit would take special charge of the newly arrived Chinese; affording them counsel, help, information and protection from unprincipled persons, a valuable means of moral influence would be established, and the prospects of missionary usefulness among them would be increased. The Dean of Sydney has kindly undertaken to receive letters of introduction from us at Hong Kong, recommending the Chinese bearers thereof of his favourable notice and help. Some English-speaking Chinese at Sydney and at Melbourne are generally available as interpreters, and ready to second such good efforts, of a European Christian benefactor of their race. On their leaving these Colonies a letter addressed to us at Hong Kong would ensure to the bearer a kind attention, and more intimate observation from ourselves; we should thus be in a position to watch over those who might be partially convinced and beneficially impressed by temporary instruction received in other places, and a system of mutual correspondence and information would in many other ways be productive of good moral results.

The length of my letter precludes me from fulfilling my intention of giving a more detailed report of the character and occupations of the Chinese, in Australia. I have written enough to answer the immediate objects of a report. In the hasty preparations for my re-embarkation for China, I must conclude with offering up a prayer for God’s blessing on this special work.

I remain, my dear Lord Bishop, Your affectionate friend and brother, G. Victoria.
**Provenance:**  *Australian Messenger and Presbyterian Review, August 1861.*

**Topic:** Cheong Peng-nam’s arrival in Australia.

I am a native of the district Oye Wooey, in the department of Sew Hing [Sin Ning/Taishan], of the Kwong Tung [Guangdong Province]. I was living with my father at Fat Shan during my youth. It was to be hoped that I might make myself useful in the life of business. Years passed, I was full-grown, and I was obliged to cease my learning to go to business. It happened that the insurgents [Taiping rebels] were creating confusion in all parts of the Kwong Tung Province and in consequence business was unable to be carried through from one place to another. I left off business, and returned to Canton, where I met with some of my friends returning from Australia, who told me that the state of affairs in this country was very good, and that the government here was most friendly to foreigners. I was glad of the news. I reported the matter to my parents, and instantly took my passage to Australia.

**Provenance:**  *Star, Ballarat, 21 October 1861.*

**Topic:** Cheong Peng-nam presented to Victorian Governor William Barkly.

The following presentations were then made to his Excellency. There was a general burst of unseemly laughter from the crowd of spectators when Mr. Abrahams and Mr. Cheong Peng-name were presented to his Excellency, which was, however, immediately suppressed.
Provenance:  *Star*, Ballarat, 29 March 1862.

**Topic:** Cheong Peng-nam gives evidence at inquest upon Chinese leper.

On Friday an inquest was held by Dr Clendinning at the Barley Sheaf Hotel, on the body of Ah Fan, whose death took place on Wednesday, at Golden Point, and arose from natural causes, being caused by sanguineous apoplexy of the brain [cerebral haemorrhage]. The jury returned a verdict in accordance with the medical and other evidence to the above effect.

Cheong Peng Nam, Chinese Missionary, deposed that he resided in the Chinese village, and had known the deceased for about four months. He was from Canton and it is believed was about 30 years of age. He had had the leprosy upon him for eight years, and has been in the colony during that time, though in Ballarat only four months. The deceased had not been working, but living in a tent quite apart from the rest of the Chinese village for three months past. On Wednesday, witness had gone to his tent to see him and found the door closed and fastened inside by the string. Witness called several times but did not receive any answer. The door was then opened, when witness found the man lying on his side in his bunk quite dead, with his arms stretched out; his body was quite cold. Loo Ah Koon, Government Interpreter, stated that he had known the deceased about six years ago at Creswick, and when there he had leprosy. About five months ago he asked witness if he could get in to the Ballarat Hospital, to which he replied that he could, as an outpatient. The deceased went there twice or thrice. He then went to the Rev. Mr. Young, who got him a few shillings a week from the Benevolent Asylum. Mr. Leman, surgeon, made a post mortem examination and found blood oozing from the deceased's nostrils, and a leprous eruption on his feet, legs, ears, and hands. In other respects it was found that death had ensued from sanguineous apoplexy.
Provenance:  *Star, Ballarat, 6 April 1863.*

**Topic:** Presbyterian Chinese Mission.

FRUIT and MUSICAL SOIREE.-A Soiree in connection with the mission to the Chinese in Ballarat will be held in the Mechanics' Institute on Wednesday, the 8th March; chair to be taken at half-past seven by R. Lewis, Esq., C.M.C. Brief addresses will be given to a number of Chinese who will be present, by the Rev W. Young, missionary, and *Cheong Peng Nam*, Chinese Catechist; the Bev T. M. Fraser, and A. J, Campbell, of Geelong; James Balfour, Esq, Geelong, and several clergymen and laymen of Ballarat are expected to deliver addresses on China and the Chinese. A well-qualified choir will perform selections of sacred and secular music. There will also be specimens of Chinese music by some of themselves. Tickets, price 1s each, may be obtained at Mrs. Taylors and Mr Birtchnell's, booksellers, Sturt street; at Mr King's, ironmonger, Bridge street; and at Mr Price's cooperage. Main road. A collection in aid of the mission will be made at the close.
Provenance: *Star, Ballarat, 13 February 1864.*

THE CHINESE CHRISTIAN FAMILY.—The Local Committee of the Chinese Mission in Ballarat are anxious to purchase a Dwelling at Golden Point for *Cheong Peng* Nam, his wife (who is a Chinese lady) and three children, who have just arrived in this colony. An appeal is made to the good-feeling and Christian liberality of the inhabitants of Ballarat and the surrounding districts to furnish the necessary funds. Subscriptions will be thankfully received by the Rev. Wm. Young, Missionary, Golden Point, the Rev. Duncan Fraser, J. Oddie Esq., Smith Brothers, Sturt Street, and A. H. King Esq, 14 Bridge Street.

Provenance: *Star, Ballarat, 14 May 1864; 24 May 1864*

A Chinese, who, we are informed, has given evidence of his cordial and intelligent acceptance of the Christian religion, is to be baptized in St. John’s [Presbyterian] Church, Melbourne road, on Sunday morning, by the minister of the congregation. *Cheong Peng Nam* will address a number of his countrymen present on the occasion, explaining the initiatory Christian rite.
**Provenance:**  *Star, Ballarat, 6 July 1866.*  
**Topic:** Presbyterian Chinese Mission—Baptism of Chinese.
MISSIONARY SERVICES. The Rev. A. J. Campbell of Geelong, will preach in St. John’s Church, Ballarat East, next Lord’s Day morning, and (assisted by the Rev. Duncan Fraser) will baptize a number of Chinese converts.

The Rev. Mr. Young and Cheong Peng Nam will conduct a portion of the services in the Chinese language.

The Rev. Duncan Fraser will preach at Sebastopol, (in the former Welsh Church), at half-past three, and in St. John’s at half-past 6.

Collections will be made at all the services on behalf of the Missions to the Heathen.

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**Provenance:**  *Ovens and Murray Advertiser, Beechworth, Victoria, 7 July 1866.*  
**Topic:** Presbyterian Chinese Mission.

The Clerk [of Presbytery of Beechworth] read a letter from the Foreign Mission Committee, stating that Cheong Peng Nam, a Chinese Missionary, would shortly visit the Ovens District and labor among his fellow countrymen there.

The Presbytery resolved very gladly to accept of this arrangement in reply to its application on behalf of the Chinese.

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**Provenance:**  *Star, Ballarat, 27 December 1866.*  
**Topic:** Presbyterian Chinese Mission—Work Sought by Chinese.
HARVEST WORK BY CHINESE.—Known able Men may be obtained by application to Cheong Peng Nam, Chinese catechist, Cameron’s Old Store, Young Street, Golden Point, Ballarat.
Sir,—With reference to the paragraph about the lepers, which appeared in your issue of the 19th inst., I beg to state that those unfortunate creatures are not so uncared for, as you make them to be. I, myself, go to their camp every week, and give each 5s from the Benevolent Asylum, and when the Duke of Edinburgh came to Ballarat they each of them, 5s extra. As to clothes, it is not only the police who are to get the credit of supplying the lepers with them. Some private individuals have kindly contributed to their relief in this respect, but they do not care to have their names appear in print. I and another Chinese gave Sergeant Larner £3 for removing two lepers’ houses from Golden Point to Clayton’s Hill. I write these few lines to remove the false impression the paragraph in your paper may make upon the public mind. I beg, through you, to appeal to the kind public for further assistance on behalf of the lepers, in the shape of money, clothing, and anything that will help in adding to their comfort, which, every one knows, is little enough. In conclusion, I sincerely hope that the Council of Ballarat East and the Government will not lose sight of the matter.

Yours &c.,

Cheong Peng Nam, Chinese Catechist,
Ballarat, 21st December.
THE CHINESE AND CHRISTIANITY

Now, Mr. Editor, with your permission, I will inform the public of the progress that is made in Christianity among them. There is a Chinese Christian chapel at Golden Point, and, if I am rightly informed, a reserve has been granted for its extension. It will never be wanted, but if makes it appear that the Chinese have an undue influence somewhere, and that the people here would have to suffer much longer their wretchedness among them. Religious service is held on Sunday afternoon at Two o’clock for about an hour, of course in their own language. Besides the officials, there may be seen sometimes three of four Chinese entering. The amount of faith they have in what is preached to them may be seen in their laughing countenances. I have it from the best authority amongst them that it is hopeless to try to make them Christians, and that those attending chapel only do it to favor the officials—no matter what may be said to the contrary by some Ministers of the Gospel, who pride themselves on their conversion. About two years ago a large number attended for a time, but they turned again “backsliders.” I am told by the most intelligent that the Chinen never will be Christians, they cannot comprehend the mysteries of only God, and of Jesus Christ to come to redeem the world. The scripture is looked upon as foolish in the extreme. They think themselves far wiser than the Europeans, &c. If one of them is a professsion Christian they will not trade with him, and tell him to go to the English to get supported. One other great objection is the bad treatment some of them receive from the Europeans, and the bad deeds they see among them also. In conclusion, I hope those persons we have placed above us will consider it a duty to relieve us soon from this unbearable Chinese nuisance, so that the loyal citizens of Ballarat East will not be obliged to get a remedy … and take steps as soon as possible to remove Chinatown, which is now a disgrace to the community…

6th December.

Justice

TO THE EDITOR OF THE STAR.

Sir,—In your issue of 12th December there is a letter from a person who signs himself "Justice." He seems to despise my attempts to teach my countrymen the gospel. He says only three or four Chinese, besides myself, come to the chapel on Sunday. He makes a great mistake in his numbers. Below I give you the numbers that have been attending the chapel for the last few Sundays:—15th November, there were about thirty hearers; 22nd November, thirty; 29th November, thirty-two; 6th December, thirty-seven; and 13th December, fifty, so that you see there is a great difference between his statement and the real facts. Then "Justice" says "the
amount of faith they have in what is preached may be seen in their laughing countenances."

Now, Mr Editor, sometimes I have occasion when I preach to the Chinese to tell them of their foolish practices, in their worship of idols; and they feel that what is said about their foolishness is quite true, and then they laugh. That is just the way of the Chinese. I only wish they would be sorry and not laugh. I only wish, Mr Editor, to ask "Justice" do any of the Europeans laugh at times in English places of worship? What does he think of them? And is it not to be feared that some of the Europeans also look upon the Scripture "as foolish in the extreme." Why does "Justice" write so much against the Chinese; cannot he write something also against his own countrymen? As to the Chinese coming to the chapel to please me, I may tell "Justice" that I often tell the Chinese truths from God's word which are not pleasant to them to hear, and they are sometimes angry with us for it. I could say more, but this is enough.—

Yours, &c., Cheong Peng Sam, Chinese Catechist.

17th December.
TO THE EDITOR OF THE STAR.

Sir,—Will you be so good as to insert this short letter in reply to "Justice." He seems not to know much about what has been done amongst the Chinese for to make them Christians. A good many who have become Christians have gone back to China. If they were all to remain in this colony, there would be a great many Chinese Christians to be met with, and "Justice" would see some "progress of Christianity." Then I may tell "Justice," too, that the chapel in which the Chinese worship on Sundays was built with money subscribed entirely by the Chinese. It amounted to £200. That chapel had to be removed from where it formerly stood to its present site. The removal cost £50, also raised among the Chinese. So "Justice" may see some "progress." Now, Mr. Editor, I think that according to the law of progress which "Justice" lays down, there ought not to be one bad man in Prussia. Why? Because Prussia has had the gospel preached by many good ministers for many, many years,—long before the gospel was preached to the Chinese. If all the Prussians, after so many years' good teaching, have not become as good as they ought to be, can "Justice" expect the Chinese, after so few years of good teaching, to become as good as they ought to be? Then let me tell "Justice" that if the Chinese who have not as yet believed the doctrines of Jesus wish to build an idol temple, he cannot blame me for that, any more than I could blame him for other people's getting drunk. Let "Justice" only be just in his remarks about me, I and I shall be satisfied,

Yours, &c.

Cheong Peng Nam, Chinese Catechist.

29th December.

TO THE EDITOR OF THE STAR.

Sir,—I will only reply to the last part of the letter signed by T. F. Hirt, in your issue of 6th inst. If he thinks I have made a little mistake in "facts and figures," he has only to go to J. Oddie, Esq., Dana street, or to the Rev. J. Strongman (who is just now in Ballarat, at Mr Taylor's establishment, in Sturt street), and ask either of these gentlemen if what I have written is right or wrong.—

Yours. &c.

Cheong Peng Nam, Chinese Catechist.

8th January.
Provenance:  *Star*, Ballarat, 15 July 1871.
Author:  Cheong Peng Nam.
Topic:  Death Notice for Mrs. Cheong Peng-nam.

CHEONG.—On the 19th June, at the Presbyterian Chinese Mission House, after a long and painful illness. Yut Quoy, the wife of Mr. Cheong Peng Nam, catechist, aged forty years.
PRESBYTERIAN GENERAL ASSEMBLY OF VICTORIA.
THE ABORIGINES AND CHINESE MISSION

The Rev. R. HAMILTON read the report of the committee of the Chinese and Aborigines Mission. …

In regard to the Chinese mission, the work was great and the labourers were few. It was with deep concern the committee pointed to the fact that there were 17,000 Chinese in the colony with all the elements of a heathen nature, the number being comparatively insignificant who had received the gospel and become transformed. The committee had not been able to increase the number of the agents during the whole year. The Rev. W. Young and Paul Chan Quong, stationed at Ballarat, were all the agents at present employed in the service of the church. Regular visits had been paid by Paul to Maryborough and Talbot, for the most part once a month, each visit extending to about a week. In Ballarat stated visits and services had been maintained by both the agents on Sabbath and week days at the hospital, the benevolent asylum, the gaol, the leper camp, and the Chinese chapel; various instances had occurred in which the truth had come with power to the minds of the Chinese, especially in the Hospital, and they had been led eagerly to inquire into the truth of God's Word. The number attending nil the Sabbath services was about 50 to 60. There were three catechumens regularly attending a Bible class. Five Chinese Christians, connected with the Presbyterian Church, were resident in Ballarat. Four Chinese Christians were residing at Maryborough, one at Newstead, one at Fiddler's Creek, and one at Smythesdale. No fewer than four Chinese had expressed a desire to assume the Christian profession. Two were now in Ballarat, and the other two had been called away on business to Creswick. One was exceedingly desirous of being baptised. A Bible class for the Chinese had been formed in Fitzroy. The attendance had not been numerous, but some had been very regular and had displayed the utmost eagerness to understand the Scriptures. One had been admitted to the privileges of baptism and the Lord's Supper. Another was admitted at the same time to the fellowship of the church, viz., Cheok Hong Cheong, the student who had been attending the Scotch College for several years, and who had it in view to qualify for becoming a Christian missionary. He expected to be able to go up to the University in the beginning of the year for matriculation.

**Topic:** C. H. Cheong passes Victoria Civil Service Examination.

We have become accustomed to see ladies pass the Civil Service Examination, and now a Chinaman appears on the scene. A young gentleman of Celestial parentage, rejoicing in the euphonious name of Cheong Cheok Hong, educated at the Scotch College, figures high in the list, and his appearance shows that other classes will have to compete with our visitors from the Flowery Land besides the miners of Clunes.-*Telegraph.*

Provenance: *Argus*, Melbourne, Victoria, 17 November 1874.

**Topic:** General Assembly of the Presbyterian Church of Victoria.

The Rev. ROBERT HAMILTON submitted the following report - The past year has been one of great financial difficulty. We regret to state that there Ina been one continued struggle from beginning to end to prevent operations being altogether suspended. Limited though our agencies have been it has been with difficulty we have been able to keep them in operation. During the first part of the year the question pressed very urgently whether the work could really be sustained The last year closed and this began with a burden of some £335. The difficulty of paying salaries with regularity at the commencement of the year is at all times great even though there were no debt at all to contend with. After repeated appeals to the Finance Committee it was agreed to allow the debt due by the mission amounting to £287 9s 8d to remain undiminished till the assembly should meet and decide how to deal with the difficulty At the same time it was required of the committee to dispose of the question of four months salaries due to the agents with nothing m the treasury It was essential that the missionaries should receive the salaries due and the only possible way of meeting this necessity was by borrowing the amount on personal security. In their perplexity a kind friend voluntarily offered to lend free of interest the amount necessary to liquidate the salaries so long unpaid. The committee decided at once on accepting this generous offer to the extent of one quarters salaries amounting to £168 15s. After serious deliberation on the best means of removing or diminishing these encumbrances your committee resolved on instituting a series of missionary week night meetings among the churches. It was agreed to invite Rev F. A. Hagenauer to visit Melbourne m order to carry the wish of the committee into effect, Accordingly about 20 meetings were held in the chief centres of population in the course of about five weeks and £112 11s was realised after paying expenses It is matter of thankful ness that through this effort the debt has been reduced to about £150. As a result of our financial embarrassment Rev William Young resigned his office as superintendent of the Chinese mission at Ballarat and set sail for Batavia on the 31st July. Paul Chang Quong is the only paid agent who labours among the Chinese in the service of the church. Rev J, W, Inglis, corresponding member of committee, has consented to superintend his work and to further the interests of the mission by taking him and other Chinese converts under a regular course of Scripture teaching. The earnest attention of the committee has been directed to the great importance of employing as far as possible voluntary Chinese agency m spreading the Gospel among these heathen This plan your committee contemplate as the next best
expedient to a regularly employed and remunerated service. Cheong Cheok Hong has been in attendance at the theological classes during the last session. Through the liberality of kind friends, one in particular, he has been enabled to prosecute his studios at the hall without the entanglements of secular business

Provenance:  *Gippsland Times, Victoria, 17 November 1874.*

Topic:  Cheok Hong Cheong and Matriculation.

At the Melbourne matriculation examination, Mr. Cheong Cheok Hong, a native of the Celestial Empire, tried his hand at Greek.
ADMISSION OF A STUDENT.

The Rev. R. HAMILTON moved that the presbytery recommend the examining board to take Mr Cheong Cheok Hong into examination with a view to admitting him to the theological hall and to sanction his attendance at the hall last year. He spoke highly of this Chinese student’s moral and religious character and mentioned that he had passed the last matriculation examination in seven subjects, was anxious to be trained as a minister with a view to go to China as a missionary and was desirous of studying medicine as an additional qualification. The Rev. Dr. Cameron who seconded and the Rev. D. Fraser, who supported the motion, corroborated the remarks expressed by the mover, and the resolution was agreed to.

Provenance: *Illustrated Australasian News for Home Readers, Melbourne, Victoria, 9 April 1875.*

Topic: University of Melbourne matriculation and civil service examination lists.

The lists of successful candidates for the last examinations for matriculation and the civil service were published on the 14th March. … Among the candidates who succeeded was a Chinaman named Cheong Cheok Hong, who passed both the civil service and matriculation examinations. Mr. Hong is being training by the Presbyterian denomination as a missionary.

Provenance: *Argus, Melbourne, Victoria, 6 May 1875.*

Topic: Commission, General Assembly, Presbyterian Church of Victoria.

MISSIONS TO THE CHINESE AND ABORIGINES.

The Rev. R. HAMILTON read a report in reference to the missions to the Chinese, which stated that they had now arrived at a crisis, as Paul Chan, the only Chinese agent the church had, and who was at present labouring at Ballarat was about to return to his native country. Stephen Cheong, of Maryborough, had been suggested as his successor, but although the committee were favourably impressed with his character and experience as a Christian, they did not consider him at present fitted to expound the Scriptures to others. They suggested that candidates should be trained to qualify themselves for catechists to their brethren. Mr. Cheong Cheok Hong, the Chinese student, was willing to lend his aid as interpreter, and had communicated with Stephen and some half dozen other Chinese, the most eligible in point of scholarship and Christian principle who were within reach and had ascertained that they were most desirous of being made useful as Christian agents. In proof of their sincerity they were willing at once to resign their secular employments and to subject themselves to such a course of Scripture Studies as the church might deem necessary. They proposed to live together in one house for the sake of economy, and expected no salary, and it was proposed that the church
should simply bear the expense of their board and house rent, at which rate six or seven students might be trained at a cost not exceeding £100 per annum.  

FAMINE IN CHINA.


**Topic:** Famine in China.

The famine in Southern India continues to be very severe, and it is much feared that the July-August crops will be a comparative failure; in which case the pull on the Indian Government and food resources of Bengal and Burmah will be immense. … The famine in Northern China is far worse than in Ceylon.

Provenance:  *Maryborough Chronicle, Wide Bay and Burnett Advertiser*, Queensland, 7 July 1877. Also part reported in *Freeman’s Journal*, Sydney, New South Wales, 11 August 1877.

**Topic:** Famine in China.

THE FAMINE IN CHINA.

A very dark picture is drawn by a correspondent of the *Temps* of the distress which has been prevalent in China for the last few months He says that in the Chihli and Shantung districts the distress has reached such a height that a part of the inhabitants of these large provinces are literally -dying of hunger. Two Europeans, who had the courage to carry some provisions to a small village in Shantung, returned horror-struck with what they had seen. The inhabitants were putting an end to their sufferings by suicide and in one family the father and mother, to avoid witnessing the death agony of their starving children, had buried them alive. The famine had been caused by the failure of the harvest for two years running in districts which are generally very fertile. Neither grain nor fruit are to be had at any price, and the land seems to have been scorched by a burning wind. The grass by the roadside has been devoured to its very roots by the famishing people who have stripped all the trees of their bark and foliage. As the winter has been exceptionally severe, many of the sufferers have died from cold as well as from hunger, and the appearance of the survivors is most ghastly. When fine weather returns, these provinces, formerly so populous and flourishing, will have been converted into deserts, and there will be a lack of hands to till the grounds for next year's crop. The functionaries, the bonzes, and the missionaries, without distinction of nationality or creed, have joined their efforts to these of the Government to arrest the famine; but charity on however large a scale practised, is insufficient to meet all the wants. It is worthy of note, however, that an anonymous donation, equivalent to £3,000 was sent some time ago from Japan, and it has since been ascertained that the donor is a Japanese, who for many years was a domestic servant in China, but who by a lucky marriage had become possessed of a large fortune, part of which he has generously used in promoting the entente cordiale between the two countries.

THE FAMINE IN CHINA.

It is not only Southern India that is experiencing the fearful calamity of famine. Large districts in China are suffering from the same visitation. A Catholic missionary, Pere Marchi, describes the distress prevailing in the districts of Liu Kiu. He says:—“Fancy a vast tract of land, as it were, devastated by brigands; fields uncultivated, either for want of hands or because the famished peasants have not the necessary strength to bear the fatigues of husbandry, and the houses destroyed in order to sell the timber; in many houses there remains only one room where the wretched family shelter themselves from the inclemency of the weather. In the almost deserted villages you see but exhausted, cadaverous faces. How many families have become totally extinct through starvation; how many have gone elsewhere, after having sold their all at any price, without hope to return? But there is something worse. How many fathers of families who once lived honourably have committed suicide in order to avoid the ignominy of begging, all their family following the dreadful example! How many woe stricken women —wives, sisters, daughters have been sold by their fathers, brothers, and husbands to unknown people, till in some places you hardly see any females left! A Christian literate of this district assured me that in the Lin Kin hsien alone more than 100,000 women and children have been sold, which is shown by a register kept at the Yamen. ... In several places of this district they were able to sow wheat, and it promises well, especially after the last rain, but to the south-east, in the midst of the hills where I now am, and where hardly any foreigner has penetrated, the land looks like a wilderness; there is neither wheat nor millet, and if ever they sow any late crop they must wait till the autumn for the harvest.”
DROUGHT AND FAMINE IN CHINA.

According to papers which have come to hand by the steamship Normandy a very severe drought and famine is occurring at the present time in the northern provinces of China. In the Gazette of the 12th November the Governor of Shanghai again describes the awful state of suffering in the region under his control, things having gone from bad to worse since the period of his accession to office in the spring. "All the I hopes that had been entertained of an autumn harvest of buckwheat and other minor food staples have been extinguished by the continued drought, and it has not even been possible to get the seed into the ground for the autumn sowing." The price of rice seems to be about 2 taels for 10 catties (say, roughly, about 10d a lb. The great necessity, then is the importation of supplies.

"The great extent of the country affected and the long duration of the drought have combined to strip the southern section of the province absolutely bare. There remain neither the bark of trees nor the roots of wild herbs to be eaten, and ordinary food supplies have absolutely disappeared. The land is filled with the sound of lamentations, and the corpses of these who have perished of starvation by the waysides are to be seen on every hand. Words are wanting to describe the awful extent of the calamity." The North China Herald of December 20 states that the "boat-people trading on the Soochow and adjacent creeks, who have arrived at Shanghai during the past three or four days, report that the country swarms with refugees from the famine districts, all of whom are apparently making for Shanghai, as bodies of them could be seen following the downward course of the creek. We hesitate to give the boat-people's estimate of the numbers they saw, but it amounted to a considerable number of thousands, including men, women, and children, all of whom appeared to be procuring the means of existence by either begging or stealing from the people of the villages through which they passed." The central provinces of China have been visited by swarms of locusts, which have caused great destruction to the crops.

THE DROUGHT AND FAMINE IN NORTH CHINA.

The Shansi Famine Appeal Committee at Peking has been appointed a working committee to correspond with other bodies having in view the relief of the distressed in Shansi. We hear from the region round Chichew, in South Chihli, that the distress is already great—very great throughout the entire region, in consequence of the failure of crops. One correspondent, who has lately returned from an encouraging missionary tour, writes as follows:—"The region is usually very fruitful, and villages are thick and thickly peopled over the whole district. Already, within a month of what should have been harvest, the houses are half empty; well-to-do families having good houses and good clothes, have already nothing to eat, save weeds and leaves mixed with the scanty produce of their fields, stalks, leaves, and head, all ground together to form a kind of meal capable of being made into cakes. The poorer class have nothing but
leaves and weeds. Numbers of houses have been pulled down to sell the roof, walls, and timbers. The animals are all sold; clothes and furniture in many cases pawned for the most trifling sums, and many families herding in borrowed hovels, from which the cows have been sold, their own houses having been already unroofed and the proceeds eaten. Many houses have already some inmates dead of hunger. I personally entered 120 houses in six or seven villages. The scenes were heartrending, yet borne with a patient cheerfulness that fairly astonished me. One thing is certain, viz., that during the forthcoming winter, despite the efforts that may be made, many thousands must die in South Chihli. Indeed I fear that six figures will not record the loss, even should next year prove more fruitful.

A Peking correspondent sends us the following notes regarding the famine region in Shansi, which is said now to embrace a population of nearly ten millions, needing relief:—"Yesterday I had a conversation with a young tradesman just come from Fen-yang-hien, in the midst of the suffering region. He states that large numbers of men and boys are leaving their homes for other parts which are the means of living. The most of the fugitives go to Mongolia, in the direction of Kalgan and Kwei-hwa-cheng. The wives and girls stay behind to starve. He says that many more women than men die of starvation. The dole of relief is 15 cash for adults and 12 for children per diem. This is given at the villages by persons appointed by the officers. The prices of grain are now fixed by proclamation not to exceed 1,700 cash per tow of small millet, 1,500 of wheat, and 800 of kau liang. These are the only two measures of relief employed by the Government. There are no public works for the employment of the starving people. Rich men subscribe to the amount of five or six hundred taels or less. Some Shansi merchants in Pekin give as much as this sum, which is considered the height of liberality. Money subscribed by private persons is distributed by the respectable and influential residents in each city. To facilitate distribution, an office is opened in the cities, and the money is given by trustworthy persons, who go round the districts where suffering prevails, and give to those who need. At the pawnshops, money is lent on the security of articles worth five times the amount of the loan. The dead are necessarily buried without coffins. When there are none to bury the dead, the bailiff of the village undertakes the duty."

The Peking Gazette of the 15th November contains the text of the memorial from the Governor of Shansi regarding the famine in that province, which we referred to in noting the decree regarding it published in the Gazette of the 29th October. He declares that the number of individuals reduced to want is not less than three or four millions, and that 3,000,000 tls. or 4,000,000 tls. are needed to carry out the work of relief.

Provenance: Kapunda Herald and Northern Intelligencer, South Australia, 8 March 1878.


THE CHINESE QUESTION IN QUEENSLAND.

The question referred to in the heading to this article has not only been fully discussed in the colonial and English Press, but has also furnished the theme of a paper read before the Colonial Institute, London, on the 11th December, by Mr. Arthur MacAlister, the Agent-General for Queensland, which paper attracted a large number of bearers, and the discussion on which was alike interesting and animated. The Colonial Institute is, we may remark, a very influential body, which is in part attributable to the fact that His Grace the Duke of Manchester, K.P., throws great energy into the discharge of the duties of his office as President. Nearly the whole of the British Colonies were represented on the occasion in question—our old friend Mr. H. B. T. Strangways doing duty as an old South Australian.
Mr. MacAlister's paper opened with a rather discursive description—geographical, historical, and industrial—of the colony, which no doubt was in itself interesting—though by its length it would somewhat tax the patience of those who were anxious to hear something of the speaker's views in regard to the Chinese invasion, as it is termed. When once Mr. MacAlister turned to this branch of his subject, it became evident that he, at all events, looked with no favor on the stream of Mongolian immigration which had set in, though he was careful to state that he had no objection to the influx of such Chinese as would either settle on the land or become traders, but solely to the large bodies of Chinese pouring on to the goldfields of Queensland, who are neither traders norsettlers, but simply birds of passage, many of them being the very off-scorings of Chinese cities—altogether a distinct class from the order-loving and law-abiding Celestials comprised in the respectable labouring classes of the Chinese Empire. Some of the objections urged against John Chinaman are rather conflicting in their character. For instance, we are told he is but a bird of passage, earning as much as he can, but spending as little as possible, so that when he has acquired the small competency which will enable him to subsist, he may again return to his home and family in the Flowery Land; but on the other hand it is urged that the question is one of race, that already 30,000 Chinese have found their way to the Queensland goldfields, and that if the Imperial Government refuse to allow a capitation tax to be levied, or some other preventive measure to be adopted, that which was designed to be a British colony will in fact be peopled by Asiatics. Then, again, it was contended that the colony was justified in levying the capitation fee of £4 per head disallowed by the Imperial Government, on the ground that it is the undoubted right of all countries to seek projection against passengers being landed whose condition and habits were such as to render them likely to become a burden to the community. Now Mr. MacAlister urges very correctly that gold-mining is one of the most uncertain and fluctuating means of obtaining a livelihood to which resort can be had, and that as the Chinese as a whole follow scarcely any other pursuit they are peculiarly liable in the case of failure in their undertakings to become dependent on public revenue for support. Moreover, it was contended that the large influx of this particular race necessitated a large increase in police protection, because of their thieving habits, and inasmuch as the colony reaped no benefit from their labours it was but fair that this increased cost should in part be met by an extra charge levied on them, such capitation fee being also to some extent useful as prohibitory. It was further pointed out that the Chinese invasion had not at all elevated the moral character of the colony, that as a matter of fact

"For ways that are dark,
And for tricks that are vain,
The Heathen Chinee is peculiar."45

In support of this view, Mr. MacAlister read a number of extracts from the papers then just to hand, showing that in addition to gold-mining, the Chinese had turned their attention to some more objectionable pursuits, such as highway robbery, burglary, &c. Then, again, Mr. McAlister brings into the indictment their evil social habits, lying, gambling, debauchery; as also their liability to leprosy. In support of his contention that it was perfectly just and legitimate to seek to restrain the present flow of Chinese immigration. Mr. MacAlister quoted largely from the reports of the Committee appointed by the American Congress to consider the question of Chinese immigration as affecting the future of the Pacific Coast of America, which it alleges must necessarily either become purely American or purely Mongolian. inasmuch as these two peoples not merely do not amalgamate, but are ever in constant opposition. The strong arguments which

that report contained against allowing indiscriminate Chinese immigration into the California States are, Mr MacAlister alleges, equally applicable to Queensland.

John Chinaman no doubt possesses many failings, but he has also many qualities which render his services invaluable in a semi-tropical clime such as Queensland possesses. He is frugal, industrious, sober, and does not set too high a value on his labour; and to his good qualities not a few of these who took part in the discussion bore cheerful testimony, contending that not merely was this influx a thing to be endured, but even to be desired. It was denied that Chinamen are mere birds of passage, and the experience of the Eastern Archipelago was cited as a conclusive answer to that charge. In Singapore, it was pointed out, Chinamen act as magistrates, sit in the Council, and many of them are received in society as gentlemen and equals. In that place Chinese are to be found in thousands compared with English tens, and yet all the force the Government had to control them was for many years only a few hundred Sepoys. It was, however, conceded that the immigration of males only was objectionable, and that if possible the colony should address itself to secure the immigration of families, when the Mongolians would be found beyond price as labourers on the sugar plantations, &c., of Northern Queensland. Sir Francis Murphy, too, pointed out that the colony of Victoria was indebted to the labours of the despised Chinese labourers for its supply of vegetables, fish, &c, whilst in Melbourne there were to be found many Chinese merchants, whose word was as good as their bond and who were honourable and respectable in every relation of life. Mr Kelsey, of Queensland, said there was no objection to the Chinese in any other place than the goldfields. Amongst all other classes there was at such places a recognition of the rights of property, but John, it was asserted, was an inveterate thief, and stole from the camps whatever he could lay hands on. Mr. Dennistoun Wood strongly condemned the feeling manifested against the Chinese, which, he averred, was simply an objection on the part of the working classes to the introduction of cheaper labour. In his opinion it would certainly be wrong to import Chinese labour at the cost of the colony, but that was altogether another thing to allowing it to come at its own cost. Mr. Labilliere, on the other hand, contended that the true question was whether if no restrictions were placed on the influx of the Chinese there would be a danger of swamping our own nationality in Queensland; believing there was, he contended the Imperial Government ought to sanction the capitation fee proposed by the Queensland Government on Chinese immigrants. Mr. Strangways was as usual somewhat caustic in his contribution to the discussion. He altogether deprecated Imperial interference in such purely colonial questions; at the same time he admitted the Chinese were a useful set of labourers, pointing out that it was by this class of labour the trans-American line was chiefly made. Still, bearing in mind the comparatively small number of Europeans in Australia, and that the late severe famines in China have been leading the 400 millions of surplus population there to seek for other shores, it certainly would not be wise to allow them to come in without let or hindrance, lest they should convert an Anglo-Saxon colony into a Mongolian settlement. His main contention was that if the Imperial Government would leave them alone, the colonists would settle their own affairs without troubling the mother country. The President, in summing up, stated that his impressions of Chinese character, acquired in San Francisco, were favourable; but as goldfields did not attract the best class of population, they might admit the necessity of the legislation adopted by Queensland, without necessarily coming to the false conclusion that all Britons are saints and all Chinese villains.
Provenance: Northern Territory Times and Gazette, Darwin, Northern Territory, 20 April 1878.

Topic: Famine in China.

THE FAMINE IN NORTH CHINA.
(From the Hong Kong Daily Press.)
The accounts of the famine in North China published in our Shanghai contemporaries are saddening and sickening. The Chefoo correspondent of the Courier mentions the horrible circumstance that in a town called Lunan-fu, on the borders of Shan-si, a shop was opened for the sale of human flesh. The individual who opened it was, as lie deserved to be, decapitated and the establishment closed by the Authorities. The incident serves, however, to illustrate, in a striking manner, the extremities to which the miserable people are reduced. The Daily News correspondent in Shantung sends a specimen of some "food" procured from a little girl in the street, with the following remarks on its component parts:—"It is the husk of kauliang, boiled and eaten as you see. Wheat straw and dry stalks of a kind of reed, or 'cheat', are cut up fine, then ground as wheat, and this flour, if such it can be called, is mixed with chaff, and then boiled and eaten. This evening he adds, "I saw a boy with a basket full of the outside husk of the onion, which is dry when the onion is ripe for pulling. This, and last year's elm tree leaves, sells for 25 cash a catty. You can judge of the distress."

Provenance: Colac Herald, Victoria, 23 April 1878.

Topic: Famine in China.

TERRIBLE FAMINE IN NORTH CHINA.
Letters published in the North China Herald of January 31 contain accounts of the horrible sufferings being endured by the population of the provinces of Shansi, Shensi, and Honan. The accounts are truly heart rending; the people are dying, one might say, like flies. The cold, added to the failure of nourishment and fuel, leaves them nothing but yellow earth mixed with leaves of various kinds of trees to prolong their lives for a few days. The wild fruits, collected before they are ripe, and the stalks of the millet are all that are left them; even water has failed. Mr. Richard's writes:--"It is some time since I saw any account of the Indian famine. In comparison with it, I believe the suffering here is far more terrible. The names of eight or nine millions are down for relief, namely: Honan two; Shensi and Chihli, about one; and Shansi five or six millions. That people sell their lands, pull down their houses, sell the wives and daughters, eat roots and carrion, clay, and refuse, is nothing strange, but a constant occurrence. And if this were not enough to move one's pity, the sight of men and women and little children lying helpless on the roadside, or if dead torn by hungry dogs and magpies, should do so. The news has reached us within the last few days from more than one source, that children are being boiled and eaten. If there is pity in the human heart, and the possibility of assistance at hand this is the time to call it forth. The terrible tales of sieges even sink to nothing before it, for it is only single cities that thus suffer; but here it is a thousand cities—a whole European kingdom!" Upwards of 80 districts are declared to be famine-stricken, and some 5,000,000 or 6,000,000 of the population are dependent upon public assistance. The North China Herald of February 7 states:—"On all hands we hear of the most distressing condition of the people of Shansi, Shensi, North Honan, and South Chihle. It is calculated that in that province alone 1,000 are dying daily; that it embraces some five or six millions of people, probably seven tenths of the entire population and hsien of Shansi. In the four provinces tie numbers must amount to nine or ten millions. Many refugees are collecting at the capital and at Tientsin, and we have just heard of the dreadful massacre of the innocents there, on Sunday morning last, about 10 o'clock, when some 2,500 to 3,000 helpless women and children lost their lives by being
burned alive. They were encamped in a mat enclosure on the S.E. corner outside the city wall. Tickets for 4,000 were issued for the place. The sights, it is said, were something horrible. It is estimated there are 50,000 refugees in Tientsin." Telegrams were sent to England and America appealing for assistance.

**Provenance:** *Newcastle Morning Herald and Miners’ Advocate, New South Wales, 2 May 1878.*

**Topic:** Famine in China.

Kong Meng and other prominent Chinese residents, are raising subscriptions for the relief of sufferers by the famine in China.

**Provenance:** *Kiama Independent and Shoalhaven Advertiser, New South Wales, 3 May 1878.*

**Topic:** Famine in China.

The leading Chinese merchants are raising subscriptions for the sufferers by the famine in China.

**Provenance:** *South Australian Chronicle and Weekly Mail, Adelaide, South Australia, 4 May 1878.*

**Topic:** Famine in China.

**THE FAMINE IN CHINA.**

The years 1877 and 1878 seem doomed to be phenomenal in the history of the world as years of scarcity. Hardly had the cheering intelligence reached England that the Indian famine was abating, and that sufficient assistance to meet the wants of the people had been given, when reports came that famine was abroad, in Northern China. The news of starvation among the teeming population of that country — probably the most densely peopled in the world — naturally gave rise to the gravest apprehensions as to the horrors that were in store for the children of the Flowery Land. The history of past famines, which had claimed their victims by thousands, had been bad enough, but it was feared that for extent and fatality the present would exceed any that had gone before. At first the reports from the suffering districts were few and contradictory; but at length through the agency of Sir Thomas Wade, the late British Plenipotentiary to Pekin, official information on the subject was obtained, and he lost no time in laying it before the public in England. With that promptitude in the relief of distress which is so characteristic of the English nation a large and influential meeting was speedily assembled at Lambeth Palace, under the presidency of the Archbishop of Canterbury, to organise subscriptions for the aid of the Chinese. The statements made by Sir Thomas Wade and Mr. H. Balfour, as well as these recently published in the *Advertiser* from the English newspapers published in China, are so absolutely appalling that the mind almost fails to grasp the full extent of their significance. The famine exists in the north of China, chiefly in the provinces of Shansi, Shense, Honan, and Che-lee; in other words an immense plateau of more than 240,000 English square miles in extent, and with a population of more than 70,000,000. In favorable seasons the district is one of the most fruitful in China, but much of the land which would otherwise be available for grain is given up to the cultivation of opium. Here grain is the peasant's only food; meat, or dried, a great staple of Chinese diet, being scarcely procurable. For three seasons past the rains have failed, and the soil of the country, which is peculiarly absorbent, has become so dried and hardened that each successive crop has proved a greater failure than the last. Now a climax has been reached, and at the beginning of this year a number of the people, which cannot be estimated at less than 40,000,000, found themselves more or less absolutely and
immediately face to face with starvation. Every exertion is being made to distribute food through the stricken districts, but physical difficulties of the most formidable kind have to be overcome. The rivers, the readiest means of communication, are so dry that boats cannot navigate … Province of Che-lee depends for communication, is frozen during the winter. Hence the only means of getting food to the people has been by land carriage across the mountains which as it were hem (sic) in these provinces. These circumstances have materially increased the expense of relief as well as the difficulty of getting stores to the outlying districts, and are now even with the breaking up of the winter only very partially improved.

Mr. Balfour, who was in these provinces late in 1877, states that the faces of the peasants were absolutely black with hunger, and that they were dying by thousands upon thousands. Women and children were being openly sold to any one who would buy them, in order that their relatives might obtain food, and parents unable to sell their children in many instances killed them rather than witness their sufferings from hunger. Corpses by hundreds were lying on the roadside with, no one to bury them. For weeks the people had subsisted on roots and grass, potato stalks, the bark of trees, and even the thatch off their houses. These failing they endeavored to allay the pangs of starvation by chewing lumps of red slate stone. Later accounts are more heartrending still. Cold has added to the sufferings of the population, and these who know what a constant temperature of freezing point by day and some ten or fifteen degrees below it at night means will fully appreciate how terribly the misery of the starving Chinese must have been aggravated. In the first week of February the North China Herald reports that in the province of Shansi the deaths were 1,000 per day, and that in the town of Tientsin 50,000 starving people had sought refuge and food. At that date, through the famine-stricken districts, at least 8,000,000 had flocked into the towns from the country begging for relief; and by this time that number, large as it is, must be vastly increased. In some of the towns where the peasants gather to obtain food from the public granaries 250,000 are daily supported, end the supplies on hand are quite inadequate to meet this enormous drain. In the outlying country districts matters are infinitely worse, and dark stories, which it is to be feared are only too true, are current of human flesh being eaten and openly exposed for sale, recalling the horrors related by Josephus of the siege of Jerusalem. The vast extent of the calamity appears to have paralysed the Government. The Commissioners in the various districts have appealed in vain for additional aid. The sum of £250,000 already voted by the Government has almost exhausted the Treasury, while it has sufficed only to fill, and that inadequately, the granaries in the large towns. The only answer the Authorities at Pekin now give to the appeals of the Commissioners is— “All we can do is done.” Thus it is on private charity that reliance must now be greatly placed. As on former occasions of like disaster the foreigners in China are doing their utmost to aid the people. Large subscriptions have been raised among the English and other communities in the country, and relief is being distributed through the agency of the missionaries. Many of the wealthy Chinese also have contributed liberally, at least £20,000 having been collected in Tientsin alone, besides other large sums in various towns. So far as Englishmen are concerned, the calamity that has overtaken the Chinese cannot appeal to them so forcibly as did the distress in India, but in the name of our common humanity it behoves all who have the means to spare to aid in the alleviation of this terrible mass of misery. In England a large sum has been already collected, and in Australia we observe efforts are being made by some of the leading Chinese residents to raise funds for their unfortunate countrymen. If any other motive than that of ordinary charity were wanting to induce Englishmen to come forward to aid China in her hour of need, it may be found in the golden opportunity that is thus afforded for removing from the minds of the Chinese population the prejudices they feel against foreigners. Already Sir Thomas Wade states that the self-denying labors of the foreign missionaries are bearing fruit in this way. The gratitude of the people towards them is
unbounded, and their astonishment at the generosity of the foreigners they have been taught to regard as malignant and unscrupulous villains finds expression in no measured word. The efforts of Englishmen should not, however, end with endeavoring to afford the relief needed in the existing calamity, but should be directed to removing its cause. As has been pointed out, the famine is in a great measure due to the traffic in opium, which has induced cultivators of rich land which might bear crops amply sufficient to support even the vast population of these provinces, to devote it to the growth of the poppy. The exertions being made by the English for these starving millions will give them a strong claim upon the Government of Pekin, and that claim should be used to urge the necessity of checking with a firm hand the misuse of the fertile valleys of North China, which, in place of being used to raise the food of the people, are employed in the cultivation of a poison which is a curse to the country.

**Provenance:**  *South Australian Register, Adelaide, South Australia,*

**6 May 1878.**
**Topic:**  Famine in China.

**THE FAMINE IN CHINA.**

To the Editor,

Sir— Ever since the publication of your powerful and stirring article on the famine in North China I have been hoping and expecting to see it followed up by practical results, in the shape of a subscription-list being opened for the benefit of the 70 millions of people starving there. With a stock of 100,000 tons of wheat and flour within eight weeks' sail of that unhappy country, surely South Australians will be willing to part with some of it or its equivalent for their relief. A thousand tons of coarse flour or meal would never be missed from the granaries of the colony, and it is not possible that the people here can be indifferent to the awful sufferings this frightful calamity has brought upon the women and helpless children alone. South Australians were ever generous and open-handed. Oh, Sir, beg of them to do so now.— I am, Sir, &c,  COLONIA.
THE FAMINE IN CHINA.

A deputation of the Chinese residents of Melbourne was introduced to the mayor at the Town hall, yesterday, at noon, by Mr A. K. Smith, M. L. A. 'The deputation consisted of Messrs L. Kong Meng, C. H. Cheong, Ley Kum, L. Ah Mouy, and other leading Chinese merchants. At the request of the deputation, Mr A K SMITH read the following petition to the mayor -

96 Little Bourke street, May 20, 1878.

"To John Pigdon, Esq., Right Worshipful Mayor of Melbourne. Worshipful Sir,-We the undersigned Chinese citizens of Melbourne, beg to bring under your notice and that of the other generous and humane citizens and colonists, the melancholy fact that millions of our fellowmen in China are now literally starving. In one province, containing a population estimated at 14,000,000, the sufferings of the people are terrible beyond description, not for want of energy or patient and struggling perseverance to support life, but because little or no rain has fallen for a period of three years, and such have been the dire necessities of the people that His Excellency Sir T. F. Wade, the British Minister at Peking, states that, in the province of Shan-si, from three to four millions are dependent on official support. In the southern part of that province ordinary food stuffs have altogether disappeared, and neither bark of trees nor wild herbs remain to be eaten. We are also informed by the same Authority that the Chinese Government have been more than usually alert, and that private philanthropy has not been idle, but that it is inevitable that before winter is over hundreds of thousands, if not millions of Chinese in that region will have died of starvation, and that he was also assured, and had reason to think it true, that a single guinea would have sufficed to support a single life through the winter, and that it might be inferred that like assistance will avail to a like end during the spring and summer before us. It is, worshipful sir, under these deplorable circumstances that we come before you this day, humbly but confidently seeking your aid and assistance. A few of us held a meeting, at the office of Messrs Kong Meng and Co, at which contributions were made by the se present, varying in amount from 5s to 15 guineas. We thus collected about £130 to form the nucleus of a Chinese Famine Relief Fund. At the meeting referred to it was unanimously resolved to put forth strenuous efforts to raise subscriptions amongst our fellow countrymen throughout the colony. At the same time it was the deep and sad conviction of all present that the magnitude of the distress caused by the famine was too appalling for us to contemplate, were we not assured of assistance from our cosmopolitan fellow colonists. Prostrated by a sense of our utter inability to afford any adequate relief, we have hitherto declared taking action, but now, prompted by the good and generous example of Mr. Thistlewaite, Mr. [Henry] Varley, and others, and conscious that delay means death to untold numbers of our unfortunate fellow countrymen, we now urgently appeal through you to the warm and generous hearts of the world renowned colonists of Victoria and though we have not an equal claim with the natives of India upon your sympathy, yet, in the name of common humanity, to whose cry the ears and hearts of British subjects are ever open, we now make this appeal, and in doing so take the opportunity of remarking that, on

46 The origins of the Cheong family relationship with Lowe Kong Meng is not known, Cheong Peng-nam and his family stayed with Lowe Kong Meng after their arrived in Melbourne from Guangdong Province in 1863. This signalled that the Cheong family enjoyed LKM’s personal friendship and protection. The relationship continued until Kong Meng’s death. Wang Sing-wu, (1978), The Organisation of Chinese Emigration, 1848-1888, with special reference to Chinese Immigration to Australia, San Francisco, Chinese Materials Centre, p 117.
no occasion of distress, whether here or in any other part of your glorious and gracious Queen s dominions, have we (the Chinese of Victoria) shut our hearts or withheld our hands from relieving the afflicted and distressed- The humble prayer of our petition therefore is, that your worship will kindly aid us by taking such steps to forward the object in view as to you may seem best adapted to ensure success And your petitioner as in duty bound will ever pray.

LOWE KONG MENG, LEY KUM, CHEOK HONG CHEONG, L. AH MOUY, On behalf of the Chinese residents in Melbourne,'"  
The MAYOR, in reply, stated that he would be happy to assist in so desirable a movement, and deeply regretted the necessity that existed, and whilst pointing out that there was much destitution both in this colony and in the mother country, he thought much might be accomplished by energetic action He would willingly place his services at the disposal of any committee that might be formed to collect subscriptions.

Mr KONG MENG said the Chinese would feel honoured by his becoming hon. treasurer, to which his worship at once assented.

Mr. A. K. SMITH stated that whilst the sum of £130 was referred to as the collection amongst a few of the Chinese on Saturday evening, he had now the satisfaction of stating that subscriptions to the amount of £240 had been promised, cheques for which, together with additional amounts, would be sent to his worship, with a list thereof to be acknowledged by the press.

The deputation also intimated their intention to forward subscription lists amongst their countrymen in this and the adjacent colonies, and that they would gladly receive subscriptions from all classes of the community, and that these subscriptions might be forwarded either to the central committee now forming, and to be advertised, or to his worship the mayor.

Thanking his worship for his courtesy in receiving the deputation, and also for his so readily promising to act as treasurer, the deputation withdrew

Provenance: Australasian, Melbourne, Victoria, 22 June 1878.  
Argus, Melbourne, Victoria, 22 June 1878.

Topic: Famine in China.

FAMINE RELIEF FUND, VICTORIA.  
A meeting of the Chinese Famine Relief Fund Committee was held yesterday afternoon in the Town-hall, the mayor presiding. Mr. J. MacBain, M.L.A., stated that he thought similar steps should be adopted, if possible, to raise subscriptions for this fund as were adopted in the case of the Indian famine, and he therefore proposed the following motion

"That an organisation similar to that arranged for the Indian famine fund be adopted and that circulars inviting subscriptions be sent to local bodies and public companies throughout the colony; also that circulars be sent to the heads of religious denominations, and to the ministers of churches, asking that collections should be made in the churches as early as possible, so as to meet the urgent need of the Chinese people." The motion was seconded by Mr. Goode, and unanimously agreed to.

It was also agreed that Kong Meng and Cheok Hong Cheong should draw up a circular showing as closely as possible the leading facts in connexion with the present famine in China, and the Rev. C. Strong, Mr. R. Harper, Mr. J. MacBain, M.L.A., and Mr. Fitzgibbon were appointed to revise the circular after it was drawn up and put it into such a form that it could be sent throughout the colony, wherever it was thought advisable. On the motion of Mr. Robert Harper, it was decided that the members of the committee present should form themselves into a
collecting committee for Melbourne, and meet again on Wednesday next to arrange for canvassing the various blocks of the city. The meeting then adjourned to Wednesday next.


**Topic:** Famine in China—Public Lecture, Congregational Church, Brighton, Melbourne, Victoria.

Cheok Hong Cheong delivered a lecture on China in the Congregational schoolroom, Brighton, Victoria, on Wednesday evening, Councillor Tanner in the chair. The lecturer gave a description of the country and its vast resources, assisting his remarks by reference to a large map. The population he estimated at 450,000,000, and he described the three religious systems of China as Confucianism, Tawism (Taoism), and Buddhism. The former, he, however, said was a system of moral philosophy that formed the beau ideal of Chinese character. Buddhism was more idealistic, and found favour with the recluse and ascetic. He pointed out that the four provinces where the famine principally prevailed contained a population of 75,000,000, whose food crops had entirely failed, every vestige of herbage having disappeared, even to the leaves of the trees, and they were entirely dependent upon the small dole the Government could give them. Their compatriots had no want of sympathy for them, but had nothing to give them. He concluded with a powerful appeal for aid. A collection was made, amounting to £11 3s 8d, and the proceedings terminated with a vote of thanks to the lecturer.

Provenance: *Williamstown Chronicle, Melbourne, Victoria, 13 July 1878.*

**Topic:** Famine in China—Public Meeting, Congregational Church, Williamstown, Melbourne, Victoria.

A PUBLIC MEETING WILL BE HELD IN THE CONGREGATIONAL CHURCH, On FRIDAY NEXT, 10TH inst., at 8 o’clock. Mr. CHEOK HONG CHEONG, will deliver a Short Lecture on China…

A Collection will be made in aid of the fund.

Provenance: *Geelong Advertiser, Victoria, 17 July 1878.*

**Topic:** Famine in China—Public Meeting, High Church, Gheringhap-street, Geelong, Victoria.

A MEETING will be held at the High Church, Gheringhap-street, on Thursday Evening, at 7.30, when addresses will be delivered by Mr. Cheok Hong Cheong, Rev. A. J. Campbell, J. D. Robertson, T. M’K. Fraser, and others. Collection in aid of the Chinese Famine Fund.
THE FAMINE IN CHINA.

A meeting was held last night in the High Church, Gheringhap-street, to consider this subject. There was not a very large attendance. The Rev. T. M'K. Fraser occupied the chair. The Chairman, in opening the proceedings, said that information on the subject would be given by a Chinese native, who was present, Mr Cheok Hong Cheong. He was born in China, but from an early age had been in this colony with his father, who was formerly a Presbyterian catechist at Ballarat, and he could speak English equally well with his native tongue. He would presently tell them something about this frightful calamity which had visited large districts in China. It had lasted now three years, becoming each year more disastrous in its effects. The Chinese are a civilised nation, and China contains a third of the population of the whole earth. It is in many respects a remarkable country; its written records extend back to between 2000 aud 3000 years B.C.; it is a country where, though there is no compulsory education, all the people are educated, and where the offices of State are filled not by means of Ministerial patronage, but under a system of competitive examinations. Mr. Fraser then detailed some of his experiences in Singapore, and introduced Mr Cheok Cheong to the meeting. Mr Cheok Cheong then gave an address. He is being trained for the missionary work among his own countrymen. He speaks English clearly and distinctly, and altogether expressed himself like a cultivated Englishman. In introducing the subject, he spoke of the antiquity of the Chinese people. It alone, he said, of all the nations on the face of the earth, had cultivated the arts of peace to the exclusion of those of war, and had governed by love and moral force rather than by arms. It presented, too, this extraordinary anomaly, that while other empires had risen one after another and crumbled into dust, it had lasted for 4000 years almost unchanged. The speaker next alluded to the great resources of China, its extensive coal mines, and its rich mineral products. During the last few years its population has been reduced from various causes, but it still contains a population one and-a-half times greater than that of Europe. The present desolating famine extends over five provinces in the North, each of them as large as Great Britain, and has no parallel in Chinese history. The speaker then read some extracts from newspapers, showing the suffering and misery which it was causing, and concluded with a pathetic appeal for aid on behalf of his countrymen. The Rev. A. J. Campbell also addressed the meeting, after which a collection was made, and the proceedings were brought to a close.
**Topic:** Famine in China—Public Meeting, Town-hall, Fitzroy, Victoria.

A public meeting was held in the Fitzroy Town-hall on Monday evening for the purpose of taking steps to increase the fund initiated for the relief of the sufferers by the famine in China. Mr. R. Showers, mayor of Fitzroy, occupied the chair, and there was a fair attendance. Mr. Cheok Hong Cheong, hon. secretary of the fund, addressed the meeting on the lamentable condition of the sufferers caused by the famine, and stated that out of a population of 450 millions in China, five provinces, representing 75 millions of Chinese, had suffered from the ravages of the famine. Resolutions were passed, and a collection was made during the evening amounting to £16 3s. 4d.

**Provenance:** Church of England Messenger for the Diocese of Melbourne, Victoria, 18 November 1878.

**Topic:** The Chinese Question.

CHURCH MISSIONARY SOCIETY.

The Annual Meeting of the Church Missionary Society [of Victoria] was held on Monday evening, November 11th… the Bishop of Melbourne in the chair. There was an attendance of about 300. The chairman in his remarks addressed himself to the question, what shall we do with the multitude of Chinese, sober, virtuous, and orderly, as we find them, who are flocking to our shore, and crowding our labour market? Wall them out? Make of them a degraded caste? Or make them civilised and Christian? We English, who go everywhere, have no right to wall any out, least of all the Chinese, whose own wall we have broken open. To degrade them is to convert them into a social sore, dangerous and sure to spread.

**Provenance:** McIvor Times and Rodney Advertiser, Heathcote, Victoria, 19 September 1878.

**Topic:** Famine in China.

**THE FAMINE IN CHINA.**

The following are some particulars to hand by the last mail, in reference to some of the provinces afflicted by this famine:—"In the Prefecture in which the capital of Shan-si is situated, the population has diminished from over 1,000,000 to 160,000, and the Chinese newspapers here give the number of people who have died of starvation at over 5,000,000. The Government has not done much to relieve its famine-stricken subjects. The Board of Revenue has sanctioned loans to Shan-si of 500,000 taels and 100,000 piculs47 of rice. A further grant of 200,000 taels and 16,000 piculs of rice was made by the Imperial Government on the 2nd of March, in an edict, which says:—"The season of spring has now arrived, and still not a drop of moisture has fallen. The land for a thousand miles is bare, while the dead exceed the living in number. How can this be borne? We, whose duty it is to watch over the millions of our people with fostering care, feel that the loss of one of our subjects is the result of our misdoing." Contributions to a considerable extent have been made by the different provincial Governments, and an amount of money has been subscribed by individual Chinamen, which shows that the sufferings of their follow countrymen have deeply moved the whole people. The one great difficulty in the way of famine relief is the want of adequate means of transport, roads, vehicles, and beasts of burden being alike unequal to the task. Shanhsii is contiguous to Chih-li, and the most ready way of approaching the famine area is by way of the port of Tien-tsin. Up to that point there is, of course, no difficulty. From Shanghai to Tien-tsin there are steamers almost daily, and by these,

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47 The modern definition of a picul is exactly 60.478982 kilograms.
or supplementary vessels, grain to any quantity can be poured into Tien-tsin. From that port to Tai-yuen the distance cannot be more than 200 miles, and yet last month, when the Shanghai Foreign Committee of Relief were sending thither an instalment of 17,000 taels by three missionaries, with every inducement, and indeed every wish, to push on, the party took fifteen days to accomplish the journey. They report the journey as very rough travelling over hills between 4,000 ft. and 5,000 ft. high, and the means of transport to be camels, or carts drawn by mules, men, and donkeys. As one camel can only take three piculs, that is about 4 cwt., and tile supply of beasts of burden of all kinds is limited, however much grain may be shipped to Tien-tsin, it can only be sent forward in driblets.” *The Times*, 21st June, 1878.

**AUSTRALIAN MARITIME STRIKE, 1878-1879**

*(Seamen’s Union).*

The first intercolonial “national” industrial dispute. The Australasian Steam Navigation Company was paying Europeans £8 per month and decided to replace them with Chinese at £3 per month. Seamen in Victoria, New South Wales and Queensland went on strike on the 17th of November 1878, supported by miners and waterside workers in New South Wales. Anti-Chinese views were widespread in industries that perceived a potential threat from Chinese labour.48

The most vital emotion of every Australian has been the betterment of the country’s working conditions and the Australian ideal in the effort to level the living conditions of the majority to that enjoyed for centuries by the privileged few in the older civilizations, and to admit unrestricted com of Asiatic labourers would strike at the very foundation of this ideal.49

An important difference between Australia and other immigrant recipients was the development of a strong trade union movement…50

In 1890 the *Argus’s* prediction of the workingmen becoming a caste and the employers a specialised class had been largely realized in the parallel development of formal unions and employer associations. … In 1880 there were only two unions among Melbourne factory employees and the comprised barely one-fifth of Trades Hall Council membership, but by the end of the decade there were forty-eight, comprising almost two-thirds of the Trades Hall Council.51

**Provenance:**  *Cornwall Chronicle*, Launceston, Tasmania, 21 November 1878.  
**Topic:**  The Seamen’s Strike and the Chinese Question.

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49 Dovey, J. W., “The White Australia Policy,” pp 180-190 in *International Review of Missions*, Vol XXX No 118, April 1941. Dovey was the Hon. Secretary of the National Missionary Council of Australia.


SEAMEN’S STRIKE AT SYDNEY EXTENDING.

Provenance:  *Cornwall Chronicle*, Launceston, Tasmania, 21 November 1878.
Topic:  The Seamen’s Strike and the Chinese Question.
NEW SOUTH WALES, Sydney Nov. 20.
The seamen’s strike in consequence of the steam company employing Chinese is extending to near a thousand, and several steamers have been laid up.

Provenance:  *Border Watch*, Mount Gambier, South Australia, 23 November 1878.
Topic:  The Seamen’s Strike and the Chinese Question.
The seaman's strike is spreading, and, it is expected that by the end of the week over, 1000 will be on strike, and that several steamers will have to be laid up. The sailors demand that all the Chinese hands shall be dismissed. Owners offer not to increase the number now employed. Anti-Chinese meetings are being held all over the country.

Topic:  The Seamen’s Strike and the Chinese Question.
A return issued by the Inspector-General of Police shows that there are now resident in the colony 9616 Chinese… The seaman's strike continues. The men engaged on the A.S. N. Company's steamers leave upon their arrival in port. The officers and engineers undertake to discharge the cargo. An open air meeting of the men was held this morning, and a public meeting takes place tonight.

The men are to receive 21s per week each from the Union while on strike. The Balclutha, s., is unable to leave today for Brisbane, as announced. The vessel has drawn out from the wharf, and is now lying in the stream. The cargo brought the last trip is still aboard.

The Governor Blackall, s., has just arrived from Brisbane, and the crew are now leaving the vessel.

Messrs Mort and Co. report a large attendance with brisk competition at their wool sales today — 800 bales sold at as high as 13½d per lb. for greasy, and 21d per lb. for fleece. ....

The public meeting held at the Masonic Hall expressed approval of the conduct, and sympathy with, the employes of the A.S.N. Company. …

The directors of the A.S.N. Company have decided to run as many steamers as crews can be procured for, and lay the others up in the meantime. It is stated that the company has decided to close the engineering works at Pyrmont, where from 400 to 500 men are employed.

The Union men employed on the colliers refuse to coal the company's steamers. The seamen at Newcastle refuse to join the company's steamers.

Topic:  The Seamen’s Strike and the Chinese Question.

THE SEAMAN'S STRIKE.
The following message, dated Sydney, November 25, appeared in yesterday's *Courier*:—
This morning Poole and Ourehod, a delegation from; the Seamen's Union, waited upon the directors of the A.S.N. Company and said that the decision of the men at the meeting just held was unanimous in refusing the company’s offer—vis, that every man who left the steamers on
the morning of the strike should be found with work, and also that the Chinese crews placed on board the Ly-ee-Moon, Victoria, and Boomerang would be dismissed, and everything return to status quo pending an arbitration.

Poole said there was not one man in favour of this course, and therefore no proposition was made for any other settlement.

A conversation took place between the directors and the delegates. Mr. Cadell, one of the directors, explained what he considered the want of equity in the present proceedings of the seamen in their refusal to accept arbitration. Poole said the strike was against the Chinese, and until they left the boats none of the men would return to work. For himself he said that he saw nothing for it but to fight it out to the bitter end, as, if the men were beaten in this contest, all the other ships in the harbour might have to employ Chinese seamen. The men knew that they would have, with their families, to endure hardships, but they were determined to face them. He was not exactly speaking from a union point of view, as the question was to a certain extent now taken out of their hands.

Mr G. R. Dibbs endeavoured to show the fallacy of the argument of the men, and also suggested that if the men expressed any such desire the directors would be pleased to meet them and explain their views, and fairly and dispassionately discuss the question as far as possible, and to the utmost practical limit the directors would extend the olive-branch. The directors had full confidence that the men would meet them in a reciprocal spirit.

The meeting was most amicable throughout.

The directors afterwards held a private meeting in the afternoon to further consider the situation, but nothing has transpired regarding the same.

The Sydney correspondent of the **Courier** telegraphs to that journal, under date November 25, as follows:—

On Saturday it was decided to convene a special board meeting of the A.S.N. Company's directors for Monday, at 10 o'clock. Yesterday morning, when the directors assembled at 10, the manager placed before them the following correspondence from the Seamen's Union:—

**N.S. Seaman's Union, 28rd November, 1878. To Captain Trouton, Manager of the A.S.N. Company.** Sir,—We have been informed from J. Stevens, Esq., that he has submitted a suggestion to the AS.N. Company. We have received a copy ourselves, in which he points a way out of the present difficulty between the company and their employees. As secretary of the New South Wales Seamen's Union, I have been instructed to ask if you will accord a reception to a deputation from this body to confer on the matter.—I have, &c., S. Poole, Secretary. P.S.—If you decide to receive the deputation, I should take it as a favour if you will instruct myself as to the most convenient time you can receive them. Names of deputation—Messrs. Poole, Smith, Ourchod, and Pyman.'

To G. F. Poole, Esq., Secretary of Seamen's Union. Dear Sir,—After having carefully read all that has been both said and written upon the strike, and finding that we are as far from an understanding as ever, I have made bold to forward you the following scheme, which, I think, if proposed by wiser and abler heads than mine, will lead to a happy termination of a struggle in which both parties have much to lose. The A.S.N. Company have entered into an agreement with the Chinese for a certain period, and whilst the Chinese fulfil their part of the obligation the company must fulfil theirs. The equity of the English law extends itself to all nations and creeds within its dominions; and if I enter into a bond with a man I must carry it out or effect a compromise which shall make the bond null and void. Here, then is a road through the difficulty. Let it be proposed that, it the company effect a compromise with the Chinese, paying each man so much for breaking the agreement, the company shall not be put to the expense of paying the sum required, but that it shall be raised by subscription. I need scarcely remark that, as the sympathies of the public are entirely with the union, there would be no difficulty in raising the money. Should the company refuse this offer, which I scarcely think they will, you may then say you
have done your best to effect a reconciliation. Trusting you will receive this humble suggestion in the same spirit as it is sent,—I am, &c., "JOHN STEVENS 4741/2 George street?"

With the above correspondence being submitted, the directors were informed that a deputation from the Seamen's Union asked an interview. This was at once granted, and the directors were informed that the seamen's deputation attended to bring under the notice of the board the above letter of Mr. Stevens, which they (the deputation) thought pointed to a way out of the difficulty. The deputation also stated they had a further proposition to make if the first did not meet with favour, and that was as follows—the proposition in writing, and signed by the secretary of the union ; and a further proposition by Mr. Poole, on behalf of the New South Wales Seamen's Union:—"In consideration of the A.S.N. Company's agreeing not to employ Chinese, and taking back the men, the union will prevent any other steamer from sailing out of the port with Mongolians on board, and also the colliers have arranged not to put coal on board such vessels.—G. G. POOLE.

The deputation was then asked to retire whilst the board considered the proposition, and upon the deputation being re-introduced they were informed “That the directors regret that neither of the propositions now made are such as the company can accept.”

The deputation then asked the board if they (the board) could make an indication of the mode by which the desired object might be obtained. At the same time the deputation explained that they had no power to bind the seamen to anything outside the propositions before recited, but would be glad to receive the board's idea, and consult the seamen as a body and give a reply, when the directors made the following proposition:—“The board is willing to submit the matter to mediation of some third party; in the meantime affairs to be restored as far as practicable to the status quo of last Monday.” Tile board reiterated their statements as made to the first deputation of seamen on Tuesday last—viz., that nothing but dire necessity impelled them to employ Asiatic crews in the vessels at that time indicated, and that they had not contemplated nor had they ever intended to place Asiatic crews in any further boats nor substitute Asiatic for European labour on their wharves or other places of business, either in Sydney or in the other colonies. They further expressed their regret at the apparent continued disregard of their statement to this effect. The board then made the proposition as above, which the deputation promised to convey to the seamen, and report the result to the Board. The deputation subsequently again interviewed certain of the directors, and asked whether they had correctly interpreted the words, as far as practicable in the proposition made by the company, when the following explanation was made by the directors of the words, and to the following effect:—

“That, taking the position of matters as existing on Monday morning, the directors intended to convey that men, seamen, firemen, wharf-labourers, and all others return to their position, and the men accepting such a proposition, it is further proposed that a settlement be made through the medium of a prominent citizen.”

On hearing this, the deputation stated that under a misapprehension, they had taken a vote of the seamen and other employees of the company, when the proposal was negatived, the deputation having given the seamen and all others to understand that they would not be at liberty to return in all cases to the boats they had left.

On hearing the directors’ explanation, the deputation promised to convene another meeting of the men for 9 o’clock this morning.

The A.S.N. Company’s proposition was submitted this morning at a seamen [sic] in the Protestant Hall, and unanimously negatived. They also declined to discharge the cargo of the company’s vessels now alongside. Subsequently the result was conveyed by the delegates from the union to the A.S.N. Company. The question was discussed calmly and courteously, but no settlement arrived at. Thus the matter remains, and there is no present hope of a termination of the strike.
In Brisbane, the strike of seamen and “lumpers” in connection with the A.S.N. Company still continues (reports yesterday’s Courier), and is causing great uncertainty and inconvenience to all concerned. The men who left the Yaralla on Monday came into town yesterday, and (having been paid their wages) some of them became considerably the worse for drink. They went on board the steamer to get the remainder of their clothes, but showed no animosity whatever towards the Chinese who occupied their places. There seemed, however, to be some cause of disagreement against the men belonging to the Lady Bowen, and one of the men, mistaking a drayman for one of the Lady Bowen crew, went up to him and struck him without any provocation. The police, however, soon interfered to stop the fight; and Yaralla men were shortly afterwards shown the wharf gates, and left without further trouble. We understand, in connection with the strike of these seamen, that there was no immediate intention on the part of the company to place Chinese on the boat, and it was only when they found that the Europeans were leaving that the Chinese were transhipped from the Victoria. So far from using any threat to employ the Chinese, the company’s agent actually asked the European seamen to sign fresh articles for six months, but they refused. About 6 o’clock yesterday afternoon the men from the Lady Bowen also came ashore and quietly left the wharf, although in doing so they leave four or five weeks’ wages in the hands of the company. The Melbourne Steamship’s Company’s vessel the Edina was loudly cheered by a party of anti-Chinese lumpers as she left the government wharves for Maryborough on Tuesday.

Provenance:  *Newcastle Morning Herald and Miners’ Advocate, New South Wales, 30 November 1878.*

**Topic:**  The Seamen’s Strike and the Chinese Question.

THE ALLEGED ARBITRATION ON THE SEAMAN'S STRIKE.

We have been requested by the delegates from the Seamen's Union, Sydney (now in Newcastle), to state that from various reports that have reached their ears, they believe the public have been misinformed respecting the terms offered by the A.S.N. Co. with respect to arbitration. The terms proposed by the A.S.N. Co. are that the status quo of Monday week should be resumed, and the whole question be left to some prominent citizen to decide. If the company had proposed an arbitration, to be arrived at by three arbitrators, one to be chosen from each side, and they to select a third, it is most probable the men would have consented; but, the proposal of the A.S.N. Co., to leave the decision to one person, “a prominent citizen,” was considered unfair, and therefore declined. The men earnestly hope that they will not lose the sympathy of the public on this question. If our readers refer to the latest proposals made by the men to the company, and reported in this issue, they will see that the men are far more reasonable and yielding than the company themselves.

Provenance:  *Darling Downs Gazette and General Advertiser, Toowoomba, Queensland, 7 December 1878.*

**Topic:**  The Seamen’s Strike and the Chinese Question.

The seaman's strike has kept the city at a pitch of excitement which has seldom been surpassed. It has been another chance for public speakers to hear their melodious voices ringing through the masses. So far the strike remains in an unsettled state, and although I should like to see the 'Chinkies' returning to the land of pigtails and opium, still I cannot allow myself to be carried away with the idea of the mob that the seamen will succeed in compelling the A.S.N. Co. to accept their dictated terms. Never was a greater mistake made; for, to thinking men, it must be obvious that labor cannot compel capital to surrender to it the right of regulating its own terms. Although it is desirable that capital and labor should go hand-in-hand, that capitalist and laborer...
should be friends rather than foes, to secure successful terminations, yet, allowing all this, what chance of success can be thought of, when we consider it is the poor man against the rich. In this case, as in all such cases, the weak will assuredly go to the wall. And, after all, what good have strikes ever done to the strikers? None; such violent action was never reproductive of good, but has culminated most disastrously both to employer and employe's. If the colony considers there are sufficient Asiatics already here, why not legislate against them, and let things be done in a lawful and just manner. If a tax be imposed upon all who employ them, and a heavy poll tax levied upon them on landing here, we should soon check the flow of the 'Yellow Agony' to our shores. That the present crisis is being 'made a catch for political capital there is little doubt, and unless the men come to terms more or less equitable, they themselves will be the losers and sufferers in the end.

Provenance: South Australian Advertiser, Adelaide, 10 December 1878.
Topic: The Seamen’s Strike and the Chinese Question.

A LARGE meeting at the Town Hall on Monday evening carried unanimously two anti-Mongolian resolutions, of which the first is as follows:—"That in order to protect the interests of producers it is necessary to place stringent restrictions on the introduction of Chinese." This is remarkably vague. What producers? Where is it necessary to afford this protection? Surely not in our Northern Territory, where the settlers begged the Government to import coolies, and where the Celestials raise all or nearly all the vegetables that are consumed, simply because the Europeans will not take the trouble. 52

Not in Northern Queensland, where it has been necessary to import Asiatics and South Sea Islanders to perform that work in cotton and sugar plantations that white men cannot accomplish in such a climate. Even on the diggings; where the Chinaman is most reasonably objected to, in these colonies, he very commonly is content to toil on ground that the European miner has abandoned as worked out or avoids as too poor to be profitable. That there may be a danger of an injuriously excessive amount of Chinese immigration into these colonies we will not deny, but it does not seem to be very near at hand. The State may fairly, in case of need, impose restrictive regulations upon such immigration on social grounds, or out of concern for great national interests, but such necessity has not arisen yet. We do not propose, however, in this article to discuss at length the whole question of immigration from the Flowery Laid, but will deal particularly with the subject of the second resolution, which expresses sympathy with the seamen and other employe's of the A. S. N. Company, “who have been supplanted by the Chinese,” and invites subscriptions on their behalf.

52  "As a sample of Chinese enterprise in Australia, we do not remember to have met with anything to beat this. It is from the correspondent of the Rockhampton Bulletin on the Gilbdert.—Vegetables are now brought in regularly by the Chinese from garden, 55 miles distant, at reasonable prices." Argus Melbourne, 3 January 1870.
The seaman's strike in the ports of New South Wales and Queensland carries with it far graver consequences to the elder colony than those who sympathise only with one side have as yet been willing to acknowledge. The discussion of the entire situation in the daily Press, and the meetings that have been held by the Chamber of Commerce and the Directors of the AJS.N. Company, together with the published account of the negotiations between the Directors and the seamen, have put a different complexion upon the matter than it wore at first. No one desires the introduction of Chinese upon any large scale, or their employment in any numbers upon the steam fleets that have made Port Jackson their centre of trade. But the question now uppermost in the minds of the colonists in New South Wales is whether or no Sydney is to win the commercial supremacy she aims at, and trade upon a vast scale be carried on with the East and the South Seas for which she is to be the emporium.

In their statements to the men the Directors of the A.S.N. Company declare that it is no desire of theirs to employ Chinese beyond what is absolutely required by the exigencies of the trade. They say that they have been driven to secure Asiatic labor on account of the high price demanded by Europeans, in view of the competition between them and British Companies trading to the East. Other vessels belonging to British firms and Companies are ready to do the trade which they have managed to secure for Sydney, and which they are now carrying on to the great profit of its merchants and the great benefit of its seamen. They avow that it has not been their intention to employ Chinese save in the lowest capacity, and that only in boats trading to tropical or semi-tropical ports. They declared themselves willing to submit the whole question to the decision of arbitrators, provided the men returned to their work pending the settlement of the matters in dispute. We are assured that notwithstanding the tumultuous demonstrations against the employment of Chinese the public feeling in Sydney is very greatly against the action taken by the men, while very largely in favor of restricting Chinese immigration. There are no sentiments stronger in the British mind than that of obedience to law and the fulfilment of contracts. These have contributed to make our Empire what it is, the most honored in the world for public integrity. Anything that wears the appearance of a breach of faith is resented by Englishmen as a disgrace to their national fame. The seamen and firemen not only broke their written contract; they demanded the expulsion from the Company's vessels of the 100 and odd Chinamen who were serving under long terms of contract. It is true some of the delegates said at one of the meetings of the Directors that they would guarantee the repayment to the A.S.N. Company by monthly instalments of all sums expended by them in fines for breach of contract with the Chinamen. But even this proposition did not come from the Union, and could not be accepted as a proposition emanating from it. The engineers were appealed to to aid the men on strike by joining their ranks, but they refused by resolutions which showed that they not only did not sympathise with the movement, but that they resented the interference of those who sought their aid. In Newcastle, which has been the focus of agitation against the Chinese subscriptions have been refused on the ground that the men have acted wrongly in declining to submit the whole matter to arbitration. Already, too, some of the vessels that have been laid up are put on their berths again. Seamen in small numbers are coming forward, and probably others are being ranked as seamen who have not had too many sniffs of salt water breezes.

Captain Trouton, the Manager of the A.S.N. Company, has published a sensible letter in the Herald, in which he has recapitulated all the circumstances in brief connected with the strike, and with the attitude taken by the Directors. From his letter we gather the following facts respecting the Company and their operations. There are 487 seamen and firemen, 306 wharf and other laborers, 257 engineers and other mechanics permanently employed. The wages paid to seamen and firemen alone, including cost of victualling, amounts to nearly £70,000 a year. This is believed to be at higher rates than are paid in any other colony, or in any other part of the world. Captain Trouton says that on account of the excessively high rates of wages a large loss was
being sustained, especially on those lines in which, there is competition with vessels manned with Chinese seamen. He says that the question was whether these lines should be abandoned and all the hands working them be paid off, or whether the men might still be retained through a cheapening of the total cost by partial employment of Chinese; By adopting the latter course the Directors, he says, have preserved to the Port of Sydney, in the interests of the seamen, the merchants and the general public, a great and lucrative trade, which the action of the men, if successful, would entirely destroy. Captain Trouton ends by remarking significantly that the Chinese seamen and fire men “are capable, and exceedingly willing well-conducted men; it therefore is most unjust to object to them on the score of morals or disability,” and that if the sea men will not return to employment, there is no course open to the Directors (save that of laying up their ships), than sending to China and elsewhere for additional labor.

The letter of Captain Trouton no doubt embodies the opinions and the determination of the Company, and they will be supported in their policy by the New South Wales Parliament when the appeal is made to it. Everywhere in the vast trading relations of Australia with the East coolie labor is largely employed. To deny the right to the A.S.N. Company when it is enjoyed by the P. and O. Company and many others would be a manifest injustice. The A.S.N. Company, which commenced merely for intercolonial trade, have extended their operations to many of the ports where a profitable commerce could be carried on with Australia. They have opened up relations with the Fiji Islands, the South Sea Islands generally, with New Caledonia, and many of the Eastern ports. If the Company is to be handicapped by being deprived of advantages conceded to all others, the large commerce thus commenced, and which is of benefit to all this continent, must be abandoned. The absolute cessation of the employment of Asiatic labor means the throwing permanently out of work hundreds of Europeans, and great loss to the colonies.

Provenance: Maitland Mercury and Hunter River General Advertiser, New South Wales, 12 December 1878. South Australian Chronicle and Weekly Mail, Adelaide, 14 December 1878

Topic: The Seamen’s Strike and the Chinese Question.
(from the Sydney Morning Herald.)

The dispute between the seamen and the A. S. N. Company has assumed a new and serious aspect, for the men on strike are resorting to violence. Up to Friday last their conduct was sober and orderly, and even on Friday, though some brutal assaults were committed on men who had been working on the Company's wharf, there was not sufficient evidence to show that any of the seamen were concerned in these disgraceful attacks upon inoffensive men; but on Saturday afternoon all doubt as to the complicity of the men on strike in these violent proceedings were set at rest, for in a lawless demonstration against the company's workmen, as they left the wharf at 4 o'clock—a demonstration which amounted to almost a riot—Union men were as conspicuous as any. There is reason to believe that the violence resorted to is totally against the advice of the secretary and committee of the Seamen's Union, but the men seem to have thrown off restraint, and to have commenced a course of procedure arranged amongst themselves. Expecting trouble on Saturday, the police authorities had made great preparations to meet it. Six mounted troopers patrolled Lower George-street from the locality of the company's wharf to Bridge-street, and as many with plain clothes, were told off with their officers for the duty of protecting the workmen as they left the Company's wharf, after having received their wages in the afternoon. Mr. Fosbery (Inspector General of Police), Inspector Read, and Mr. Marsh (Water Police Magistrate), were present; and sub-inspectors Anderson, Waters, and Johnson and senior-sergeant Donohue (the officer in charge of the Water Police) were on active duty with their men. Determined—and very properly—that the workmen should leave the Company's premises, and
go to their homes openly, the men were directed by the police to leave by the gates which lead into the street that runs up into George street by the side of the Mariners' Church, and they did so. But they no sooner made their appearance outside than a crowd of men who had assembled near the gates, and numbered some hundreds, attempted to rush them, and filled the air with jeers and epithets. The police closed in with the workmen, and a rapid progress into and along George street was made, the crowd tearing along after the workmen or "black-legs" as they call them, hustling, jeering, hooting, and actually attempting to seize and assault some of the workmen as they walked by the side of the police. The voices and actions of many in the crowd were almost ferocious, and what would have been the fate of the unfortunate workmen if they had not been protected we are afraid to say. As it was, they were momentarily in danger of being violently assaulted in spite of the police, and several of them were in great fear. If any of them happened for an instant to get away from the side of those who were protecting them an attempt was made, with what can only be compared to the ferocity of wild beasts, to get at them and assault them, and when one of them, in deadly fear of a repetition of a brutal beating he had received the previous day, ran a little in advance of the police and the crowd for a cab which, providentially for him, he managed to enter, a number of his persecutors broke from the crowd, chased him, and clambered about the cab, as though they would pull the driver from his seat, and demolish the vehicle, rather than be baulked of their prey. Such was the pertinacity with which the crowd followed the workmen, that they and the police, though slightly in advance, became as it were mixed-up with the hundreds that accompanied them, and for a time there were many of the appearances of a threatened conflict, especially as several violently excited men were urging the crowd to some kind of action, one man in particular—a Union man—rushing about with his coat and hat off, and shouting "Roll up, roll up!" When Charlotte-place, leading to Church-hill, was reached, the police took a step which might have been taken with advantage before. They suddenly halted, and receiving the word of command, turned upon the crowd, and charging them laid into them unmercifully with batons and whips. Taking the crowd by surprise in this way, the blows of the police fell for a few minutes fast and heavy, and there was considerable confusion amongst the roughs, as everybody endeavoured to get away. But it was wonderful how quickly the people scattered and disappeared when once this resolute effort to disperse them was made. They scattered like chaff, and the situation of the streets in the locality being admirably adapted for dispersing a crowd the people run up the side streets as well as back towards Lower George-street, and the police for a time were left almost alone with their officers and the Inspector-General in the road. Several persons were injured, and possibly some who were in the crowd from no motive other than curiosity, but they have themselves only to blame for the blows they may have received, for they should not have been there. It would be well for all order-loving people to keep aloof from anti-Chinese crowds, for as disturbances such as that of Saturday afternoon must and, doubtless, will be put down by the law at any cost, innocent people if they mix with those who disturb the peace, will assuredly be in danger of severe treatment at the hands of the police. Having dispersed the crowd near Charlotte-place by an effort that did the police credit, those of the work-men who had not, in the confusion, managed to slip away unobserved, resumed their walk along George-street under the protection of a party of constables and sub-inspector Anderson, while the rest of the police remained behind with the remnants of the crowd. Before long things were quiet again; the work-men had got away; and the police were directed to return to the gates of the A. S. N. Co.'s wharf, where knots of men were observed to be going. Down at the gates the police were drawn up in ranks, and told off in small parties to patrol different parts of Lower George-street. A small crowd of men assembled in the street by the Mariners' Church, but there was no more disturbance, and the police authorities, seeing that everything was quiet, made the necessary arrangements for a strong night guard, and then left the scene.
Several complaints have been made at the Herald Office which show beyond a doubt that knots of men who are either seamen on strike or sympathisers with the seamen, lay in wait for any of the company's workmen that leave the wharf, and assault them violently and unmercifully. Particulars of more assaults upon Chinamen have also been brought to us. Mr. Hyam Hains, of George street, witnessing the mobbing of an unfortunate Celestial, on Wednesday night last, by a lot of larrikins, and saved him only by giving him refuge in his (Mr. Haines') shop. Grateful for his safety, the Chinaman sent to Mr. Hains a jar of preserved ginger, with a letter in these terms:—"I made this jar preserved ginger to present for you to save my life night before last, obliged, your Law Ah Choy. A correspondent, signing himself "Charles J. Patison," states that at eight o'clock on Saturday morning he came upon a crowd round a Chinaman, who was sitting on the kerbstone crying, inquiring the cause he learned that a cabman had wantonly struck the Chinaman with a whip, and wounded him severely in the eye. We should be glad if we could report some arrests by the police.

With reference to the attempt that has been made by Messrs. Garrard, Harkness, and Morrison to mediate between the men and the directors, the mediators received from Captain Trouton on Friday night the following letter:

"Gentlemen,—The Board of Directors wish me to inform you that they have nothing further to communicate at present in reference to the state of affairs between the men and the company, beyond the meeting of yesterday. They also desire me to thank you for your generous services in this matter.—I am, yours faithfully, "F. H. Trouton, Manager."

The mediators held a meeting ... when they will consider whether they should not retire altogether from their position as mediators. A communication to this effect was sent to the directors and to the Seamen's Union.

The disorderly proceedings of Saturday described above are much condemned by the officers and committee of the Seaman's Union, and early this morning called the men together on the Flagstaff-hill. There was a good attendance at the meeting, a large majority of the men being present. Mr. Thomas White presided. The treasurer of the Union (Mr. Collins) and the secretary (Mr. Poole) addressed the men, drawing attention to the report of the disturbance on Saturday, which report they said was exaggerated, as far as the body of the members of the Union were concerned. They regretted one or two individual cases where the men on strike had forgotten their allegiance and taken part in the disorder; and, in the face of grave questions at issue, the officers and committee, aware of the responsibility resting upon them, reserved to themselves the right of resigning at any moment if such conduct was adhered to. They also read letters and telegrams from various parts of the country, complimenting the men upon their previous conduct, and showed them how necessary it was in their own interests to preserve order, and, if called upon, to assist in keeping the law. At the close of the addresses the Union men expressed their satisfaction at the sentiments uttered by the speakers, and declared their determination to abide by them.
Is pursuance of an advertisement, a public meeting was held at the Glasgow Arms, at Bullock Island, on Thursday evening, for the purpose of considering the Chinese question and the strike of the A.S.N. Co.'s men. There was a large attendance.

Mr. John W. Scott was voted to the chair, and having read the advertisement convening the meeting, he drew the attention of the meeting to the subject it was called upon to consider. He said he felt such a disgust at a Chinaman that he would work with men of any other nation rather than with him. He thought it probable that, if something were not done to check the influx of the Mongolians, in a short time the Europeans would be completely shut out of the labour market by them. He was of opinion that the immorality of these hordes would not be so bad if they brought their wives with them, and that they would in that respect affect the community less. (A voice: “We would never get them out; they would overrun the whole colony, as they have done in other places.”) He was glad to see that the Shipwrights' Union of Sydney and Newcastle had tendered pecuniary help to the men out on strike. After some further remarks, he called upon Mr. G. BUTTS to move the first resolution. Mr. Butts said the resolution he had placed in his hand was as follows:

That this meeting sympathise with the seamen and others out on strike against the employment of Chinese labour by the A.S.N. Company; and this meeting pledges itself to support the men out on strike to the utmost of its ability; also, this meeting considers their habits are degrading—morally and socially—to the well-being of the community.

He deplored the position into which our British seamen would be placed if these hordes of Chinese were to be introduced as sailors. He was afraid starvation would stare many in the face, for having lived nearly all their life upon the sea, they could not easily procure employment that could suit them on land. He considered the demoralising influence of the Chinese was past estimating, as he had seen it when in China, being worse than was reported by the Commission to the Legislature. He believed if there was not something done to stop the influx of Chinamen, we would have the same exhibited amongst us here. He spoke of the degrading practice of opium smoking, and the sights he had seen, of a most disgusting character, as exhibited under its influence. He deplored the possibility of our fair colony being overrun with such pests as these. He considered if we fathers did not do something now, our children would, in ages to come, curse this generation for the want of foresight in not checking these hordes of Chinese from blighting this fair colony, and monopolising our trades. He considered the seamen were not the only men who suffered, but the cabinetmakers especially did so, but lacked courage to bring it before the public. He did not consider that if they brought their women with them it would make matters any better. In other countries where they had done so, it was only to increase the immorality. And he referred to what he had seen in California as the consequence of their introduction there. He could not understand the community deploring their presence in our midst, and yet, patronising them as vendors. He would like to see every one of the same mind as himself, and not purchase from them, and so starve them out. He was of opinion that this course, with proper legislation, and not violence, was the only means to get rid of this most undesirable horde from our midst. He had much pleasure in moving the first resolution.

Mr. BARTLY seconded the resolution. Mr. Sheedy hoped the meeting would show its sympathy practically by helping the seamen pecuniarily. The chairman then put the resolution to the meeting, which was carried unanimously.
Mr. BUSHBY moved the second resolution, as follows:—
That this meeting appoint a committee to prepare a memorial to the Government, asking them to take the necessary action to prevent the influx of Chinese labour into this colony, and that the following gentlemen be elected to carry out this resolution, viz. :--Messrs. Butts, Gillies, Bartly, Taylor, John W. Scott, Baley, Lawson, James, and James W. Scott.

Mr. SHEEDY seconded the resolution, and Mr. SMITH supported it. The resolution was put to the meeting, and carried unanimously.

Mr. BATEY then brought under the notice of the meeting the subscription list for any one to show the amount of their sympathy, when there was collected before the meeting broke up the sum of £4 0s. 6d. in aid of the seamen out on strike.

Mr. D. Gillies was elected secretary, and Mr. John W. Scott treasurer for the fund. After a vote of thanks had been passed to the chairman, the meeting terminated.

There is no alteration today (says Thursday's E. News) in the aspect of affairs, neither is there any prospect of any alteration. Delegates from the Seamen's Union have gone to Bathurst and Orange, and an anti-Chinese meeting is to be held to-night at Wellington. Nearly £200 has already been subscribed in aid of the funds at Brisbane, and the Union are receiving pecuniary support from all quarters.

In accordance with a requisition, presented to his Worship the Mayor, signed by six hundred citizens, a public meeting will be held at the Victoria Theatre on Saturday after noon at 3 o'clock, to consider the present state of affairs in connection with the Chinese question and the seaman's strike. His Worship the Mayor will preside.

FOLLOWING DIRECTORIAL EXAMPLE. SEAMEN UNCOMPROMISING
The steamer Tasmania, with a cargo of of wool, hay, &c., came in on Wednesday afternoon, and was placed alongside the Market Wharf, where a body of Union workmen were assembled to meet her, and some threatening language, hooting, and hissing, was bestowed on the master and her crew. It appears that the Tasmania had gone alongside of the A.S.N. Company's Wharf at Morpeth to take in ten bales hay for a poor settler, who was dependent for food on his produce getting to market. This, it is stated, was explained to the seamen on board, but they, however, struck work when the steamer went to the wharf. Captain Summerbell, with one or two others, then turned to, took in the hay, and also filled up with wool, &c.; hence the disturbance when the steamer came to Sydney, and she could not be discharged.

Provenance: Argus, Melbourne, 19 December 1878.
Author: Rev. A. J. Campbell, Presbyterian Minister, Geelong.
Topic: The Chinese Question.

THE CHINESE DIFFICULTY.
TO THE EDITOR OF THE ARGUS.
Sir,-When I was at home last year this question of Chinese immigration was exciting considerable interest in consequence of certain representations to the Home Government from Queensland. I sent a letter to the press, suggesting what seemed to me the most effective way of dealing with the difficulty, which was published in the London Times and in the Edinburgh Daily Review. My suggestion was based upon the fact which I had ascertained some years ago through Mr. Young, our Chinese missionary, that seven or eight tenths of the Chinese among us were married men. They had left their wives and children in China, with the intention of certainly returning when they had gathered money enough to keep them during the rest of their lives. They had been disappointed in that hope. Many of them had been 10 or 15 or 20 years in the colony. They had broken off all communication with
their families, and had ceased to send them any remittances. They were living as single men, and many of them falling into very evil ways. Holding, as I do, that we are not only entitled but bound to put an end to that state of things, I ventured to suggest this remedy—that all married men coming from China to Australia should be obliged to bring their wives and children with them. If that rule were adopted, it would in the first place put an immediate check upon the undue influx of Chinese immigrants. In the second place, those who did come would settle down as a permanent and productive part of our population, and in the third place, when settled among us, they would be found to be very amenable to law, and very accessible to Christian instruction, and would send their children to our state schools, without troubling themselves (as I am sorry to see Professor Pearson troubles himself) about our theory of the fall, provided we didn’t force them to adopt it. Against this proposal it may be objected that the wives and children would not be allowed to emigrate. But I am not sure of that. We sent Mr. Peng Nam (our Chinese catechist) to Canton for his wife and, so far as I recollect, he had no difficulty in getting her away. He had a difficulty in finding one of his girls, who had been kidnapped, and it cost him £30 to purchase her release. She is now comfortably married to one of her countrymen here. While her brother, Mr. Cheok Hong Cheong, has been doing good service on behalf of the famished population of China. But suppose that the Chinese Government won’t let the women come, then we are entitled to say that we won’t let the men come. On economic grounds we are entitled to say that we won’t let them come except as colonists, and on moral grounds we are entitled to say that we won’t let them come—being family men—without their families.

I am, &c, A. J. CAMPBELL.

St. George's Manse, Geelong, Dec. it.

Provenance:  Border Watch, Mount Gambier, South Australia, 21 December 1878.

Topic:  The Seamen’s Strike and the Chinese Question.

MR. JEFFERIS ON THE CHINESE.

We quote the following from the Sydney Evening News of December 9—

Last evening the Rev. J. Jefferis lectured in the Pitt-street Congregational Church on the Chinese question and the seaman’s strike. There was a very large congregation and Mr. Jefferis treated his subject under three different heads—1st, the mission of the English race, 2nd the policy of the English towards other races; and 3rd, the Chinese and our relations to them in Australia. He defended the Chinese, as a nation, against the frequently made charge of immorality, and said they must find some other reason for their antipathy and hatred than was contained in this slander of a whole people, or they would be considered not only cowardly but also ignorant and foolish. The very virtues of the Chinese might prove more dangerous to Australia than their vices. We wanted, he said, English civilization, English institutions, and English social life dominant and predominant in Australia. If the Chinese came to us in great numbers while these were in their formative stage it would be with results most unhappy to our future. That they must come eventually he was certain. We were living on a continent capable of sustaining untold millions, and one-half of it was incapable of supporting Europeans, and were we to hold this country like the dog holding the manger and snarling at the ox? Our temper, our government, our Bible alike forbade it. An Asiatic race that might become settled here must become assimilated to the progress and institutions of the English people. To secure this we were bound at this stage of our national life to admit and to regulate the influx of Chinese. In the interests of humanity, in the interests of Englishmen, and in the interests of the Chinese themselves, who might hereafter become incorporated with our Empire, we needed wise legislation endorsed by the supreme Legislature of the Empire to restrain the influx of the
Chinese race. It belonged to the political and not to the religious teacher to devise methods to meet the evil, but he might be allowed to make one or two suggestions. A Government that in its immigration system—and volunteer immigration should be considered as, well as the assisted system—disregarded family life not only shuts its eyes to the introduction of vagrants but to immorality. If Chinese came here Chinese women must come too. The passenger trade should be regulated as it was in England and at the various ports in Europe. The merchants of Hongkong must not be allowed to ship cargoes of human beings as they would ship cattle or sheep. Double the cost of the passage by necessary sanitary measures on board ship, and you would prevent three out of four leaving China. Secret associations amongst the Chinese here ought to be strenuously prohibited as they were in China, itself, and. if the opium trade were placed under severe restrictions you would render Australia less inviting to those who came and were under the influence of this drug. If the Chinese did not contribute, as was asserted, to the revenues of the country they should be taxed to an equal amount with Englishmen and Europeans. Above all; the lodging-house regulations ought to be enforced upon Chinese as well as upon Europeans, and that would increase the cost of living, which while it would be beneficial to the Chinese would render necessary an increase of their wages. But in the difficulty we had: to encounter let us encounter it like men, like Englishmen, and like Christians.


Topic: The Seamen’s Strike and the Chinese Question.

The strike of the A. S. N. Company's seamen has assumed larger dimensions, and has led to active measures on the part of the labouring classes against Chinese importation or immigration. The actual dispute between the seamen and the A. S. N. Company has been almost lost sight of in the larger question of a general introduction of Chinese, which trades unions have done their best to persuade the people is only a matter of time, and must result in the complete exclusion of Europeans from the labour market, unless the threatened evil is at once nipped in the bud. Following out this idea, public meetings have been held in Sydney, and in various towns in the interior, and resolutions, disapproving of any influx of Chinese into the colony, have been passed, with others, which have lauded the action of the seamen in breaking their agreements with the A. S. N. Company, and leaving their ships, as that of men, who were leading in the van of a great struggle against the liberties and distinctive British character of the Australian people being destroyed by the introduction of an alien and inferior race. This has given the strike an importance which it docs not deserve; and, so far, the seamen haye been well supported by subscriptions from trade societies and portions of the general public in New South Wales and in the neighbouring colonies. At present there is little prospect of any termination to the dispute between the men and the company. An effort at mediation, made by representatives of the Eight-hour Conference of the Iron Trades and the marine engineers employed by the company, failed in consequence of the company's directors declining to depart from the terms of an ultimatum they had forwarded to the men, requiring them to return to their work, and agreeing that in the event of their doing so the whole question of the employment of Chinese by the company should be submitted to arbitration; and now it is unlikely that any settlement of the dispute will be arrived at, as the company have sent to Hongkong for 300 more Chinamen to man their boats, and it is understood that the Chinarmen are on their way here. If these Chinarmen are placed on board the A. S. N. Company's steamers, there will of course be no room for the Europeans who are on strike, and probably the men will then look for an increased agitation against Chinese coming here, and to obtain employment will be drafted off by their leaders to other ports. But the end of the matter is not near, and circumstances have occurred recently which indicate that
the agitation and struggle may not be conducted in the most peaceable way. With a view to secure what labourers they could for working upon their wharf, the A. S. N. Company advertised for men, and offered liberal wages, board and lodging, and protection. Very soon they had offers from more men than they required, and as far as regards discharging and loading the two or three steamers for which the company had Chinese crews, the wharf quickly assumed something like the old busy appearance. This greatly incensed the men on strike and their sympathisers; and though the officers of the Seamen's Union have from the commencement of the strike counselled peace and good order, numerous assaults have been committed on the "blacklegs" as they are called, and on one occasion there was a demonstration against them so like a riot that extraordinary measures were taken by the police authorities to quell the disturbance. For days, at the time when the workmen left the wharf for their homes, a small body of mounted troopers patrolled Lower George-street; sixty or seventy foot police, in uniform and plain clothes kept close guard over the workmen; and a body of the Permanent Artillery, numbering fifty men, were under arms at Dawes Battery ready to be called out the moment their services were required. On only one occasion was there, however, any collision between the crowd and the police, and then the police—by a well-directed and vigorous use of their batons—proved quite sufficient to disperse the disturbers of the peace, and to secure something like order. Several assaults have been committed on Chinamen, chiefly by the larrikin element of the population, and the Chinese residents of Sydney have through a deputation to the Colonial Secretary earnestly requested ample police protection. On Saturday last, a large public meeting to consider the Chinese question and the seamen's strike was held in the Victoria Theatre, the Mayor presiding. The meeting was enthusiastic and unanimous, and resolutions were adopted protesting against the importation of Chinese as detrimental to the interests of this community, socially, morally, and politically; calling for immediate action on the part of the Legislature to prevent any further importation of the kind; and expressing sympathy with the seamen in the deprivation of employment through their manly resistance to Chinese labour. One recent feature of the strike, and one that is attracting considerable attention, is that the coalmines of Newcastle district are said to be unanimous in a disposition to assist the seamen to the utmost in their struggle against the A. S. N. Co. A deputation from the Seamen's Union visited Newcastle the other day, and conferred with the district officers of the Miners' Association upon the advisableness of stopping the supply of coal to the A. S. N. C.O.R steamers, and a meeting of the delegates of the several district lodges is to be called as soon as possible to consider the matter.


Topic:  The Seamen's Strike and the Chinese Question.

SUPPLYING THE A. S. N. COMPANY WITH COAL.

PUBLIC MEETING OF MINERS.

In accordance with an advertisement appearing in our last issue from Mr. George Hunt, a member of the Seamen's Union, a public meeting of miners was held at the Temperance Hall, on Tuesday, evening last. There were about 250 persons present, principally from Mount Keira and Mount Pleasant collieries.

On the motion of Mr. Ashbury, seconded by Mr. J. Brennan, jun., Mr. Andrew Lysaght presided.

The Chairman read the advertisement, pointing out that the meeting was one of miners only.

Mr. Denniss stated that he and Mr. White had attended as a deputation from the Seamen's Union in Sydney, and that Mr. White having gone to Bulli where unexpectedly he had to attend a meeting late in the afternoon, he was unable to be back in time for the opening of the meeting.
Mr. P. Lahiff pointed out that the gentleman who had just spoken was not a miner.

After several gentlemen had briefly addressed the meeting, it was adjourned, for half an hour to admit of the return of Mr. White from Bulli. Shortly after the meeting resumed, the business was proceeded with.

Mr. White apologised for having kept the meeting waiting. He said he had been detained at Bulli longer than he intended, having had to address a meeting there at a late hour. At that meeting the Bulli men had passed an unconditional resolution to give no more coal to the A. S. N. Company during the strike. A more unanimous meeting than that one at Bulli he had never attended. The door at Bulli was therefore shut against the A. S. N. Company for coal. His mission that night was to see whether Mount Keira and Mount Pleasant would do likewise. (Cries of “Yes”) The Union had allowed the Bulli Company to fill their hulk in Sydney with coal, believing that it would not be given to the A. S. N. Company. On Monday last however, that coal was being used for the A. S. N. Company, and the Woniora, Merksworth, and Havilah were taken alongside a similar number of the A. S. N. Company's steamers to supply them with coal. The result was that the crews of the three steamers mentioned struck, leaving them with the coal undischarged. The Captain of the Brisbane, one of the steamers requiring the coal, being determined not to be out done, he put a Chinese crew on board the Woniora, and having unloaded her, sent her down to Bulli with the same hands for another cargo. The Merksworth was also managed the same way. Finding that to be the case, he (Mr. White) left Sydney on Monday night to endeavor to stop those steamers with their Mongolian crews getting coal at Bulli: No man had a greater regard for the obligations between masters and men than he, but he believed there were times when such obligations should be set aside in the interests of some great principle. He maintained that the present was such a time, the struggle being one for place between European and Asiatic labor in this colony. Some time ago the A. S. N. Company put Chinese crews on board the Gunga, Wentworth, and Black Swan, and as those vessels were trading in tropical waters, there were no objections raised to such being done. Subsequently, however, it was becoming evident that the A. S. N. Company was arranging to supplant all their European seamen by Chinese. The seamen, however, did not consider it necessary to take any steps with regard to the matter, seeing that the anti-Chinese question was being agitated in this country, and that it was expected that Parliament would deal with it without further delay. Parliament, with its usual slowness, did not take up the matter, and meanwhile the steamer Ocean arrived from Hongkong with 100 Chinamen for the A. S. N. Company, to take the places of British seamen in their service. The seamen had put up with the encroachments that had been made upon them up to that time, but they then thought the period had arrived for them to make a stand to put a stop to this Mongolian usurpation of the place of British seamen in this colony. The result of that stand was well known, sixteen of the A.S.N. Company's steamers being now laid up in Johnstone's Bay, blockaded as it were. And it was the intention of the Union and the public to keep them there until Mongolian crews should cease to be employed in these waters by the A. S. N. Company. The 'Herald' had said a great deal about the breaking of their agreements by the men but it did not shew the other side of the question. Those agreements were very one-sided. Any seaman employed by the A. S. N. Company could be discharged without a moment's notice if the Company or any of its captains desired it. The seamen acted only on the same principle when they left their ships; but what was reckoned a great crime on the part of the men by so doing, would be no crime at all on the part of the Company. The main question he (Mr. White) had to ask the meeting was, were they going to supply the A. S. N. Company with coal from Wollongong? (Cries of 'No.') If they refused coal to the A. S. N. Company, it would shorten the strike in Sydney, although it might deprive the men here of the power to help the Union by their means, or even place them in a position to require a little aid themselves from the Union. The question was one that concerned miners as well as seamen. Depend upon it, if Chinamen
were allowed to supersede sailors, they soon would find their way into the mines and supersede our miners also. They had already interfered most materially with our cabinet-makers as well as our seamen, and if permitted to go on, every trade and calling in the colony would suffer in a similar way and from the same cause, until our very, washerwomen would be driven from their tubs by Chinamen. And the Chinese were most filthy and immoral in their habits, in addition to the danger they were to the working classes otherwise. This was proved by a recent Parliamentary report on lodging houses in Sydney. What Europeans had to take their stand on against an influx of Chinese was that Chinamen lived cheaper than white men. Thirty or forty Chinamen would live in a place not large enough for a white man and his wife, and in that place John would eat, drink, and sleep, but he would never clean it. They lived in dens, dirt, and immorality in our midst, and when they left the country they took away our gold to China. It was shown that within the course of a few years Chinamen had taken away from California to their own country not less than three million dollars in hard coin. The Mongolian tide being now turned away from California, it threatened this colony and Victoria, a heavy poll-tax being placed on them in Queensland. One way to help most materially to stem that terrible tide was to defeat the A. S. N. Company in their efforts to man all their steamers with Chinese crews. The Company could not now get a pound of coal at Newcastle or Bulli, and it was for Wollongong to say whether it would act likewise. Although the A. S. N. Company was wealthy and powerful, and had grown within twenty-eight years from possessing only the steamers Rose, Shamrock, and Thistle, to their now magnificent fleet of forty-two ships, they could do nothing without the assistance of the coal miners of the colony. That Company pleaded that the reason for its employment of Chinese was on account of the E. and A. Company's competition with Chinese labor. Such a plea was incorrect, however, as the only line on which the A. S. N. Company came in contact with the E. and A. Company was that of Hongkong. The A. S. N. Company employed Chinese on the Noumea route, and also on that of Fiji, where they had no competition to contend with. And although that was so, the seamen had offered not to interfere with the employment of Chinese by the Company on any of these routes. The A. S. N. Company, however, would not agree to that more than reasonable proposition on the part of the men. What, then, was left for the men to do than to strike as they did? A monopoly of Chinese labor on the three lines stated would not do for Mr. Dibbs. At any rate, there was nothing for it, but to fight the matter out until either the Company or the seamen should give in. And British seamen were not the stuff to give in readily, without a good cause for so doing. They had proved their metal on flood and field times out of number, and were not likely to yield in the present instance, while right was on their side. Mount Keira and Mount Pleasant were now the only places where the A. S. N. Company might get coal. As was said by the miners of Bulli that day, let those of Mount Keira and Mount Pleasant say to the A. S. N. Company, "If they want coal for Chinamen, let them go to China for it." The Mecca was expected in Sydney about the 15th of January, with 300 Chinamen, to take the places of the men on strike. This was what the A. S. N. Company was doing in the face of the fact that the voice of the whole colony was raised against Chinese immigration, and that a petition signed by not less than 15,000 persons had recently been presented to Parliament on the subject. Such an action on the part of the Directors of the Company only proved that gold was its god, and Dibbs its prophet. Twenty thousand men assembled in Hyde Park, and walked to the Legislative Assembly when the petition against Chinese immigration was presented as he stated. Those twenty thousand men then met in a peaceful way and for a peaceful purpose, but if exasperated to do so, what was to prevent their meeting again in an altogether different mood. Should occasion give rise to so calamitous a circumstance, those and those only who sent for the 300 Chinamen would be responsible. He earnestly hoped such an undesirable circumstance would be averted, but he would not venture to predict what might possibly take place in Hyde Park, should the 300 Chinamen be inside Sydney Heads. He made this remark, being no
advocate for violence towards Chinese. The Chinamen who were now in this colony were entitled to our protection, and should receive it. He would be unworthy the name of man who would molest any of the Chinamen who had come to this colony before now. Let them be treated kindly and honorably, and let them die out, but in God’s name, let no more come after them. It remained, however, for the miners of Wollongong to say whether they would supply the ammunition to the A. S. N. Company wherewith to carry on the struggle with the seamen. If the miners at Mount Keira and Mount Pleasant would refuse to give coal to the A. S. N. Company, they need not be afraid of any other men taking their places. Miners were too true to each other for any to take the places: of those of Mount Keira and Mount Pleasant, should they strike against supplying the A. S. N. Company with coal, not against supplying coal for any other purpose. The miners of Wollongong had it in their hands to cause the strike in Sydney to be brought to a close very soon or to prolong it until God knows when. He hoped their decision would be not to give an ounce of coal to the A. S. N. Company pending the seamen's strike. If they should act otherwise, they would not only be playing into the hands of the A. S. N. Company against the seamen, and in favor of the Chinamen, but would also be “black-legging” the Bulli men. Mr. Ashbury said the least they could do would be to express an opinion about the matter. In order to elicit that, he moved—

That this meeting agrees with the opinions expressed by Mr. White, and pledges itself to do all within its power to carry out his views.

Mr. F. Hegarty said he had much pleasure in seconding the motion. He had some experience of the injury done by Chinese labor to that of Europeans. Within eighteen months tin mines, at which he had employment at £2 10s. a week, was wholly monopolised by Chinamen at 35s. per week.

Mr. Pierce Grace said he rose to move an amendment to the motion. He agreed with all said by Mr. White against Chinamen, but he did not believe in his advice for the miners to strike. He had had the experience of a six month strike at Mount Pleasant, and he knew its hardships. He was willing to support the seamen, but if he came out on strike he could not do so. There was no Union in this district among the miners to guide them all as to what should be done. By striking the Mount Pleasant miners would be forfeiting £2000 a month, and he defied Mr. White to give good reasons why this should be done. The proper way for all the minors of this district would be to meet and consider the matter, and then decide among themselves as to what they should do with regard to it, and not be led away with what a stranger like Mr. White might dictate to them. The strike in Sydney was altogether a seamen's matter, and the question of supplying coal to the A.S.N. Company was one which miners only should consider and decide. Some years ago, when the Mount Pleasant miners were on strike, and the mine was filled with “blacklegs” in their places such a thing as seamen refusing to take away the coal got by those “blacklegs” was never heard of or even thought about.

Mr. Grace's remarks were received with loud signals of disapproval, culminating in a perfect storm of hissing and hooting.

Mr. White pointed out that he did not ask the miners to strike, but only to refuse coal for the A. S. N. Company.

Mr. John Ryan seconded the amendment. He said he was as much opposed to Chinamen as anybody, but he did not believe in the miners striking over the matter as it now presented itself. In the present disturbed state of the labor market, it was most probable that the places of miners would not be long in being filled by others if a strike took place. He was confident the majority of the miners at Mount Keira and Mount Pleasant were opposed to striking. When miners hewed coal, they were not supposed to know where it was for. None but miners should vote that evening.
This gentleman’s remarks were also received with loud expressions of disapproval.

A Mr. Connors here endeavored to address the meeting, but was ruled out of order, he not being a miner.

Mr. Ryan again ascended the platform and said that as some remarks had been made to the effect that he was currying favor with his master, who was present, he took the opportunity to say before that gentleman and before the whole meeting that he never on any occasion sought for favor from him or feared his frown. And what was more, he would remind those who made such remarks about him (Mr. Ryan) that of all connected with the Mount Pleasant colliery he and only one other gentleman in the room had the courage to go to the Minister for Mines with a petition praying for the introduction of the weight system at that colliery.

Mr. Grace also said he desired to remark that he did not care in the least for the presence of his master at the meeting. He never asked or expected any favor from that gentleman, nor did he intend to do so.

Mr. W. Hutcheson, in supporting the amendment, said the course proposed by the motion was unconstitutional, inasmuch as it involved a strike on the part of one class of workmen in the interests of another class, with which they had no direct connection. No precedent could be found in all history for such a step. The nearest approach to an analogous instance was the act of Moses in joining in a contention in which he had nothing to do, and killing the Egyptian. He was opposed to Chinenen, but he did not entertain such fears of them in connection with this country as some people did. In every man there was a “still small voice,” which said to him on all occasions, “Do to others as you would have others do to you.” In too many instances, however, men in speaking of Chinenen smothered that still, small voice, because they considered their own interests were at stake. A strike at the two Wolongong mines would moan a monthly loss of £1000 to the district. (Mr. Lahiff: £4000.) The miners should consider well before taking such an unprecedented step and for an unconstitutional purpose. It would be just as reasonable for all the artisans and workmen in the colony to strike in connection with the Seamen’s struggle as for the miners to do so, as they were asked.

The motion was then put to the meeting and carried by a considerable show of hands, five or six hand only being shewn for the amendment.

The result was greeted with enthusiastic acclamation.

On the motion of Mr. White, a vote of thanks was accorded to the Chairman, and in return that gentleman called for three cheers for the Queen which were vociferously rendered, after which the proceedings terminated. Altogether the meeting was an enthusiastic one, and required the commendable firmness and tact exercised by the chairman presiding over it.

Provenance: Singleton Argus and Upper Hunter General Advocate, New South Wales, 8 January 1879.

Topic: The Seamen’s Strike and the Chinese Question.

ALL lovers of peace concord and prosperity will be rejoiced to hear that the Seaman's strike is at an end, and the strikers will begin the year by returning to their work and duty. The terms of the armistice are that the Company is not to employ more than 130 Chinamen in their service, and that the wages due to the sailors up to the 18th November shall be paid in due course. All is said to be well that ends well, but at the same time it would seem that more harm than good has been done by the dispute between the Company and the seamen and workmen. Valuable time and money have been lost, ill-feeling has been engendered and after all, the malcontents have not advantaged their anti-Chinese movements with any better results than might just as well have been achieved without their rebellion.
THE CHINESE QUESTION

Provenance: Australasian, Melbourne, Victoria, 11 January 1879.
Topic: Pamphlet — “Chinese Question in Victoria.”

Mr. Bailliere sends a pamphlet on the Chinese Question in Victoria, which is edited by L. Kong Meng, Cheok Hong Cheong, and Louis Ah Mouy, in which the Chinese side of the question is forcibly argued.


Online at —
Provenance: Church of England Messenger for the Diocese of Melbourne, Victoria, 6 January 1879.

Topic: The Seamen’s Strike and the Chinese Question.

When the Bishop at the annual Missionary meeting said of the Chinese, “You cannot wall them out,” he can have little thought how soon the attempt which he deprecated would be actually made. Not only among the seamen of the A.S.N. Company now on strike in Sydney, but among all labouring classes through the neighbouring colonies, the prejudice against the heathen Chinese is taking the form of an organized effort to bring about his expulsion from their shores. The pretended objection to him is his debaucher. Now, we like fair play. Chinamen are not, we confess, clean livers, and their not being accompanied by their wives—only one Chinese woman to 448 men arrived here in 1877—is a grievous drawback to their immigration; but we do not believe that they are more immoral, and they certainly are far more orderly and law-abiding, than the gangs of larrikins who abuse them. But, immoral or not, it is not their immorality which is the real ground on which they are to be expelled. It is the cheapness of Chinese labour that has made the craftsmen whom they underbid is virtuously indignant. It is the Chinaman’s living upon little, and therefore working for little, that stinks in the nostrils of these zealous moralists. He is a wages-saving machine—to be treated, therefore, as the factory hands treated the machines some fifty years ago. The present clamour against him is the outcome of miserable selfishness and an utter ignorance of economic laws. It is as likely as not that it will succeed. The shortsighted policy that has effectually discouraged European immigration may easily go on to prohibit Mongolian.

Provenance: Riverine Herald, Echuca Victoria; Moama, New South Wales, 17 January 1879.

Topic: Pamphlet — “Chinese Question in Victoria.”

THE CHINESE QUESTION.—WE desire to acknowledge a pamphlet of 30-octavo pages on "The Chinese Question in Australia." The work is a powerfully-written appeal for more tolerance and less snobbery to the Celestials by Europeans. The pamphlet is edited by Messrs. L. Kong Meng, Cheok Hong Cheong, and Louis Ah Mouy, Chinese merchants of Melbourne, and published by Mr. F. W. Bailliere, of Melbourne. It is well-written and worthy of meditation.

Provenance: Bendigo Advertiser, Victoria, 17 January 1879.

Topic: Pamphlet — “Chinese Question in Victoria.”

Received.—We have received from Mr. F. F. Bailliere, Melbourne, a pamphlet on "The Chinese Question," edited by Messrs. L. Kong Meng, Cheok Hong Cheong, and Louis Ah Mouy, Chinese merchants of Melbourne. The pamphlet deals with the cause of the immigration of Chinese to the Australian colonies, and contends for their right to settle in any part of the British Empire.


Topic: Pamphlet — “Chinese Question in Victoria.”

THE "other side" of the Chinese question has been presented to the public in the form of a pamphlet 'edited by L. Kong Meng, Cheok-Hong Cheong, and Louis. Ah Mouy, Chinese merchants in Melbourne. That they have a good case from their own point of view is not to be questioned, and in the pamphlet, which we have received from the publisher, Mr. Bailliere, they have stated it in the clearest and most forcible manner possible. The presence of Chinese in British dominions was not of their own motion, they say; the British, French and American Governments in succession compelled them to open their ports to western traders, and the
Emperor of China was coerced into entering into treaties guaranteeing to these nations the utmost freedom of ingress and egress within his dominions, a similar freedom being reciprocally be stowed upon the Chinese. Under this treaty, established by desire of the western nations, the Chinese emigrated from their own country, which with less than two million square miles of territory, had to support a population of four hundred millions, believing there was a field for them in Australia, comprising as it did nearly three million square miles of territory, occupied by a little over two millions of people. They came to work, and not to … and it is submitted that beyond doubt they have proved excellent colonists. In the growing of vegetables, as fishermen and hawkers, the Chinese have been of great service to the rest of the community. They are held to be industrious, cheerful, obliging, and steady, and as they yield a ready obedience to the laws of the country it is maintained for them that they are equally entitled to come here as are men of other nationalities. "Are we an inferior race?" ask the editors. "No one can say so who knows anything of our history, our language, our literature, our government, or our public and private life. China had reached a very high stage of civilization when Britain was peopled by naked savages. The art of printing, the use of gunpowder, and the mariner's compass were known to us centuries before they were re-invented by Europeans. We had instituted so excellent a system of government that it continued for 2,000 years without a revolution, and without occasioning the discontent which begets rebellion. Our administrative machinery is admitted to be the most complete and efficient ever organized, and all appointments to the public service are made after competitive examinations; so that merit and ability are the indispensable qualifications for office." After copious extracts from the writings of their sages, &c., they conclude by urging that if it is desired to exclude the Chinese from British dominions it should be done in a legitimate way, viz., by the British Government asking the Emperor of China for a repeal of the existing treaty; because in common justice the British could not claim to settle and trade in China without extending a reciprocal privilege to the Chinese. This is the Chinese case, and what does it show? That a vast mistake was made many years ago. Whatever may be the degree of civilisation … experience has shown in both America and Australia that the Chinese do not make desirable colonists. They come, and though they labour hard and patiently, are temperate and frugal, they do not settle down. They accumulate a certain amount of wealth, and then they go, leaving us so much the worse off than when they came. They do not develop the resources of the country, but having extracted so much of the natural wealth as they can dig out of the soil, or having accumulated it by trading, they go back to China with the proceeds. They spend nothing here. Messrs. Kong Meng, and the other Chinese merchants supply their wants, and European traders get nothing from them. To Europeans, therefore, they are of no advantage except insofar as they supply us with good and cheap vegetables where we should never have them if we trusted to our own countrymen for a supply. But there is something touching in the appeal made to our humanity by the merchants who have stated the case for the four hundred millions of people who are massed in China, vast numbers of whom are literally starving. With a territory capable of supporting a hundred times as many people as now occupy it, it is hard for us to say to the starving millions of India and China hands off! For where is our exclusive right to these millions of square miles of fair lands? We confess we find a difficulty in answering these questions. We have to admit that we cannot compete with Chinamen in the ordinary occupations of life, and if they enter our markets on an equal footing with us we must go to the wall. That is the fact, and the difficulty is to obviate that undesirable consummation,

53 “At present there are Chinese fishermen who perambulate the suburbs, and sell, at the door of private houses, excellent fish to half the money that would have to be given for it in town. Daily Telegraph, Melbourne, 21 January 1870.
and at the same time deal justly with the millions of God's creatures composing the Chinese

Provenance:  *Geelong Advertiser*, Victoria, 18 January 1879.

**Topic:** Pamphlet — “Chinese Question in Victoria.”

**THE CHINESE QUESTION IN AUSTRALIA.**

This pamphlet, which purports to be edited by L. Kong Meng, Cheok Hong Cheong, and Louis Ah Mouy, is evidently the work of European hands, stamped with the approval no doubt of the Chinese gentlemen whose names appear on its title page.\(^{54}\) It deals with the question of Chinese immigration, politically, morally, and socially, in an able and exhaustive manner, and propounds to Anglo-Colonial Governments and people some startling propositions, which it will be difficult to reply to. Of the political, or rather international, aspect of the question, it says:—

“We appeal, as natives of China and as citizens of Victoria, to the reason, the justice, the right feeling, and the calm good sense of the British population of Australia, not to sanction an outrage upon the law of nations, and not to violate the treaty engagements entered into between the Government of Great Britain and the Emperor of China. Let us remind the people of these colonies of the circumstances under which emigration from China commenced. Up to the year 1842, we lived in contented isolation from the rest of the world, The nations of Western Europe—England more particularly—said 'This shall not be.' By force\(^{55}\) of arms, a treaty was extorted from the Government at Pekin, in virtue of which a certain number of Chinese ports were thrown open to British commerce. In 1844, the United States demanded and obtained similar privileges. In 1860, the English and French Governments, acting in concert, overcame the resistance which his Imperial Majesty and the chief Mandarins of the country offered to an extension of these extorted rights, and they dictated a second treaty at Pekin. Which guaranteed to the people of both nations the utmost freedom of ingress and egress, mid which reciprocally bestowed upon the Chinese a similar freedom as regards the territories of France and of the British empire. In 1868, the Government of the United States concluded with the Emperor of China what is known as the 'Burlingame Treaty', which assured to Americans the same access to our country which was already enjoyed by the English and French, and which—as was only just and equitable—opened the United States to Chinese immigration. And we beg it to be particularly remembered that this outflow of our population was never sought for by us. Western powers, aimed with the formidable artillery with which modern science has supplied them, battered down the portals of the empire: and, having done so, insisted upon keeping them open. They said, in effect, 'We must come in, and you shall come out. We will not suffer you to shut yourselves up from the rest of the world. We want to inoculate you with our enterprise, and to bring you inside the great family of nations. We wish you to read our Scriptures, which say, “God hath, made of one blood all nations of men, for to dwell on all the face of the earth.”' We

\(^{54}\) The reviewer was obviously unfamiliar with the high literacy standards of Lowe Kong Meng and Cheok Hong Cheong. Cheong received virtually all his schooling in Australia and his Letterbooks (National Library of Australia) confirm his perfect grasp of written English, while his spoken English was identical to that of any educated European in Australia, without a trace of a Chinese accent. Kong Meng had a slight Chinese accent but spoke perfect English and French.

\(^{55}\) A prominent evangelical aristocrat, Lord Ashley, Earl of Shaftesbury, said on 22 November 1842. "Intelligence of the great successes in China, and consequent peace. I rejoice in peace; I rejoice that this cruel and debasing war is terminated, but I connect rejoice—it may be unpatriotic, it may be un-British—in our successes. We have triumphed in one of the most lawless, unnecessary, and unfair struggles in the records of history; it was a war in which good men could not invoke the favour of Heaven, and Christians have shed more heathen blood in two years than the Heathen have shed of Christian blood in two centuries. Cited in Stock, Eugene, *The History of the Church Missionary Society*, (London, Church Missionary Society, 1899), Vol 1, p. 469.
are all his children. Let us draw together the ties of commercial amity, and live and do business
together like friends and brethren. Throw down the barriers which have separated you for so
many ages from the Aryan race; adopt our habits and profit by our example. "Well, we did so.
We learned that there were vast portions of the earth's surface which were almost destitute of
inhabitants, and which were capable of supporting the redundant millions of Europe and Asia.
Your missionaries came among us, and read from your Scriptures beautiful precepts like these of
Confucius and Mencius. They spoke to us of the brotherhood of man and told us that the
foundation principle of the social religion of Englishmen was this—'Ye shall do unto others as
ye would they should do unto you.' And this, also, is the sentiment of our own Great Teacher.
Therefore, when we heard, about five and twenty years ago, that there was a great continent
nearly half as large again as China, and containing only a few hundreds of thousands of civilised
people thinly scattered around the coast: that it was rich in the precious metals and very fertile
and that it was only a few weeks' sail from our own country, numbers of Chinese immigrants
set out for this land of promise. They came to work, not to beg or to steal. They relied upon the
friendliness and the protection of the Government of the British empire, because the convention
signed at Tien-Tsin by their Excellencies Lord Elgin and Prince Kung solemnly guaranteed our
countrymen free admission to all parts of the territory of her Britannic Majesty. Bui the
newcomers relied also on the Christian principles of European settlers in Australia. We felt sure
that such an enlightened people as the English, after having made war upon us for the purpose of
opening China to Western enterprise, and of spreading European civilisation in Eastern Asia,
would eagerly welcome the arrival of some thousands of frugal, laborious, patient, docile, and
persevering immigrants from the oldest empire in the world. Judge, then, of our painful
disappointment, our astonishment, and our sorrow at what followed. An encampment of Chinese
was formed on a newly-found goldfield in the Ovens district, [Northeast Victoria] known as the l.
They were laborious and inoffensive men, who wished to live at peace with their British
neighbors and to pursue their avocation as gold miners quietly and orderly, like good citizens
and law-fearing colonists. But what followed? They were set upon by the other diggers, chased
from their claims, cruelly beaten and maltreated, their tents plundered and then burnt down. We
do not think this was doing as you would be done by. If such a thing had happened in China—if
a number of English miners had been subjected to such a cruel and wanton outrage, every
newspaper in Great Britain would have been aflame with indignation; your envoy at Pekin would
have demanded prompt reparation and adequate compensation: and if this had not been acceded
to, some men-of-war would have been ordered up to the mouth of the Pei-Ho. Our Emperor and
his mandarins would have been reminded of the solemn obligation they were under to be faithful
to their treaty engagements, and they would probably have been lectured on the barbarous and
scandalous conduct of these who had insulted, despoiled, and maltreated peaceful and
industrious foreigners. Yet no atonement was offered to the poor Chinese diggers, who were
violently expelled from the Buckland, who were plundered by the stronger and more numerous
race: and who, in some instances, lost their lives owing to the injuries they received.57 We cannot

56 The implication of the pamphlet is that colonial officials condoned the action of the Europeans
against the Chinese. A Victorian police officer wrote: “All police except one constable were at
Beechworth. At the head of the gorge, Europeans formed a line and drove the Chinese in front of
them. The magistrate wanted to proceed against all 1000 Europeans. Mr. Garratt (magistrate) not
only restored order but insisted on the Chinese, or as many as could be collected, being allowed to
resume their claims in peace… Constable Duffy kept facing the miners through the two or three
miles of gorge, exhorting, beseeching, threatening by turns, as long as the pursuit lasted.” Sadlier,
John, Recollections of a Victorian Police Officer. (Melbourne, George Robertson, 1913).

57 There is no evidence of any Chinese being killed by the Europeans. Two or three drowned in the
river and perhaps three more died in the bush while fleeing the riot. Contrary to the assertion that
no compensation was paid to the Chinese, Rolls reports that fifteen individuals received £7336 17s
help saving that proceedings of this kind are very disagreeable evidences of that brotherly love which is inculcated by your teachers of religion and your moralists, and which is also taught by our own Confucius. Then, again, what are we to think of the strong measures which are being resorted to for the purpose of excluding Chinese sailors and stokers from steamers trading to and between Australian ports? What would be said of our own countrymen at home were they to have recourse to such acts of violence and injustice? A great part of the coasting trade of China is transacted by English vessels. The freights they earn are attained from Chinese shippers; but none of these have ever proposed that these vessels should be manned by Chinese sailors. Might they not do so as reasonably, or as unreasonably, as Australians combine to prevent the latter from being employed in the intercolonial trade? Surely justice is justice, right is right, and fair play is fair play, all the world over. The laws of morality do not vary with the variation in the degrees of latitude: and if it be lawful for the Englishman, with his skill, his experience, and his scientific inventions, to compete with our countrymen, in China, it must be equally lawful for the Chinaman, with his inferior knowledge of western arts and inventions, to compete with Englishmen in Australia."

After demonstrating the benefits received here from the Chinese engaging in small industries despised by Europeans, it asserts that the Chinese character is really unknown. It asks:—

"Are we an inferior race? No one can say so who knows anything of our history, our language, our literature, or our public and private life. China had reached a very high stage of civilisation when Britain was peopled by naked savages. The art of printing, the use of gunpowder, and the mariner's compass were known to us centuries before they were re-invented by Europeans.

We had instituted so excellent a system of government that it continued for 2000 years without a revolution, and without the discontent which begets rebellion. Our administrative machinery is admitted to be the most complete and efficient ever organised, and all appointments to the public service are made after competitive examinations: so that merit and ability are the indispensable qualifications for office. In fact, if you will read what one of your own countrymen (Mr Meadows) has said about the causes of the wonderful duration of the Chinese empire, the historical records of which go back 4000 years, you will find them to be these:—1. The universal acceptance of the principle that the nation must be governed by moral agency, in preference to physical force. 2. The no less universal conviction that the services of the wisest and ablest men in the nation are essential to its good government. And, 3. The system of civil service
examinations by which this result is arrived at. Can as much be said on behalf of the
governments of communities which do not hesitate to look down on us as pagans and barbarians!
In the next place, ours is a well educated people. Indeed, it is but seldom that you could discover
a Chinaman incurable of reading, writing, and ciphering. Can you assert the same of all
English and Irish men? Let it be remembered, also, that the people are not educated at the
expense of the State, or of the municipality. Parents pay for the instruction of their own children:
and the poorest person in the land would be ashamed to bring up his offspring in ignorance. All
education is based on religion and morality. Pupils have to commit to memory the sublime
precepts of Confucius and Mencius: and the duty of carrying them into practice is earnestly
impressed upon their minds…

The assault on the Chinese at the Buckland may have been, overall, an isolated event. But as Cheong
makes clear in later items referring to youthful ruffians attacking Chinese in inner Melbourne, assaults
were frequent, and juries did not always deliver just verdicts. In this case, the Chinese victim sued,
unsuccessfully, for damages. Underlying this unhappy report is the rejection, by the state and its officials,
as well as most citizens, of violence on the streets. Judge Molesworth was a distinguished Anglican
layman and a supporter of Anglican Missions to the Chinese.

Topic: Assault on Chinese.

A VERDICT AGAINST EVIDENCE.
Where larrikins are concerned trial by jury in Victoria is simply a farce, but of anything but an amusing
kind. It was only the other day that five “superior” larrikins were acquitted of a most cowardly assault on a
Chinaman, by means of a catapult; and the Melbourne Telegraph gives the following particulars of the
trial of two notorious young vagabonds for robbing and maltreating another Chinaman, the evidence
being conclusive; but a great miscarriage of justice followed:—

Two juvenile but notorious young scoundrels, named William John Leish and Lewis Phillips, were put
forward on a presentment charging them with having, on Saturday, the 4th instant, assaulted and robbed
a Chinese tea-hawker, named Ah Sluey, near the Kensington Hotel, on the Macauley Road, Hotham. The
evidence adduced conclusively proved that between 4 and 5 o’clock on the afternoon in question Ah Sluey
was walking along the Macauley Road, carrying two carpet bags laden with tea, when he was set upon by
two young ruffians and cruelly maltreated. Ah Sluey turned upon his assailants with the object of
defending himself; but, after a brief struggle, was thrown to the ground, and held down by the throat by
one of the prisoners, while the other rifled his pockets. He had nearly £5 in one of his packets, and
although his assailants tried their level best to get it from him, the Chinaman clutched his pocket so
tightly, and called for assistance so lustily, that they were compelled to desist before accomplishing their
object. A number of persons arrived upon the scene while the assault was being committed, one of whom
detained the boys and sent a messenger for the police. The prosecutor was severely beaten, and was
bleeding from the head when picked up from the ground. On examining his pockets he found that his
assailants had only succeeded in extracted 10d in coppers. The prisoners showed no disposition to run
away until the police were seen approaching, when they decamped. They were subsequently arrested by
the police, after five hours’ chase, but none of the stolen coppers were found upon them. They were fully
identified, however, by several persons who saw the assault, and the way in which Mr. C. A. Smyth placed
the case before the jury left no possibility of there being a doubt upon the matter. Mr. Justice Molesworth,
before whom the case was heard, directed the jury on the facts of the case, and after retiring for about
half an hour they brought in a verdict of not guilty. The presiding Judge, as well as the court, was
apparently taken by surprise, so much so, indeed, that his Honor asked, in tones of astonishment, “What,
no robbery?”

Foreman: No robbery, your Honor.

His Honor “Well, I must express my distinct disapproval of the verdict. It the principal witness had
been a European instead of a Chinaman, I have no doubt the verdict would have been different. As it is, it
is a positive disgrace to the country.

The prisoners, who were undefended, and made no excuse whatever for their conduct, were then
discharged, to their very evident amazement.

Topic: Assault on Chinese.
That a jury should be found to acquit, without protest on the part of any of their number, the two young ruffians who first maltreated, and the robbed a Chinese hawker in Hotham [North Melbourne], after the charge had been in the clearest manner brought home to them by the evidence of eye-witnesses, might well startle the judge who tried the case, and cause him to exclaim that such a verdict was a disgrace to this country. Every right-minded man in the country will be of Mr. Justice Molesworth’s opinion. The wrong done to Ah Sluey lies as it does now, not with the lads Leight and Phipps, but with the people of Victoria, who denied him justice. We need not imagine that his will long be a solitary case. Hotham jurors are probably no bitterer against Chinamen than their neighbours. Once this example has been set of casting Chinamen, irrespective of the merits of the case, in their suits against Europeans, it will tend to become the rule, unless righteous public indignation deter the offenders, to refuse fair play to the Mongolian suitor. We should like to see the names published of the twelve honest and intelligent men to whom Judge Molesworth delivered his withering rebuke. … What punishment is too bad for men who, sworn to decide according to right and conscience, deliberately, in order to gratify a contumelious prejudice, return a verdict in the teeth of both?

**Provenance:**  *South Australian Register, Adelaide, 20 January 1879.*

**Topic:**  Pamphlet — “Chinese Question in Victoria.”

**THE CHINESE QUESTION.**

We have received a copy of a pamphlet on the Chinese question edited by L. Kong Meng, Cheok Hong Cheong, and Louis Ah Mouy, Chinese merchants in Melbourne, which deals with the subject in a manner which will furnish all honest agitators in the anti-Chinese movement with abundant food for reflection. The first portion of the pamphlet takes up precisely the line of argument advanced by us about three weeks ago. It points out that until 1842 the Chinese lived in contented isolation from the rest of the world. “By force of arms a treaty was extorted from the Government of Pekin in virtue of which a certain number of Chinese ports were thrown open to British commerce.” Subsequent treaties were made with the British, the French, and the American Governments. Of course it is not to be supposed that these treaties were all one-sided. Naturally enough, too, when direct intercourse with the outer world was thus forced upon the Chinese their attention was directed to these localities where they could turn their labour to most profitable account. Hence the emigration to California and to the Australian Continent. As the writers of the pamphlet very pointedly remark, these Mongolians who came attracted by the promises held out relied upon the friendly assurances contained in the treaties. They remembered, too, that the European and American missionaries who had visited their country told the people that the Great Teacher who is acknowledged by Christendom laid down the maxim — “Ye shall do unto others as ye would they should do unto you” — a principle similar to that of their own teacher Confucius. Yet the first arrivals of Chinese in the gold districts of Victoria were treated in a very cowardly and brutal manner. The writers naively enquire — Is it any wonder that after such treatment subsequent immigrants have declined to bring their wives or sisters with them! Indeed there is one very simple principle of universal application which many people seem to forget. Treat a man always as a thief and a vagabond, and you go the right way to work to make him one, even though at the outset he may be the incarnation of honesty. It must in fairness be admitted that the manner in which the Chinese have been treated by European settlers has been such as to make them act as though they were aliens neither having nor desiring to have any permanent interest in the country in which they are for the time being sojourners.

As regards the labour question, the considerations offered by the writers of the pamphlet are worthy of attention. Referring to the exclusion of Chinese sailors and stokers from steamers trading to and between Australian ports, they ask very pertinently— “What would be said of our countrymen at home were they to have recourse to such acts of violence and injustice?” Much of the coasting trade of China is carried on by English vessels carrying freights for Chinese shippers. Would it not be as reasonable to insist that these vessels shall be manned entirely by
Chinese? It certainly opens up a wide field for thought to be reminded that 'the laws of morality do not vary with the variation in the degrees of latitude; and if it be lawful for the Englishman with his skill, his experience, and his scientific inventions to compete with our countrymen in China, it must be, equally lawful for the Chinaman, with his inferior knowledge of western arts and inventions, to compete with Englishmen in Australia. Under a misapprehension; probably of what is understood by the term, the pamphlet states—'It cannot be denied that our countrymen have been good colonists.' In proof of this their cultivation of vegetables and other habits of thrift and industry are cited. By the first of these it is asserted; they have lessened the mortality of children, which, in the goldfields and other places where vegetables could only be procured from Chinese, would, but for them, have been much greater. It must be remembered, too, we are told, that the Chinese are naturally as fond of money as other people, and would not work for low wages if they could get higher. It is quite an open question, therefore, having regard to the wages question alone, whether the unrestricted admission of Chinese would not work the speediest cure. Newly arrived immigrants are often willing to work for lower wages than these who have been long in the colonies, but as soon as they find out their real value they at once ask for higher remuneration. We suppose, indeed, that many of these who are now loudest in their cry against the Chinese because of the small pay they ask, and who came out here as free immigrants, themselves worked at home for very much less than they receive here. Similarly it is contended the Chinese do not take low pay from choice. Let them be put on a level with other workmen in all respects and they will soon learn to ask and expect more. We have an illustration of this on a small scale in the Northern Territory. Some two or three years ago the Warden of the Goldfields advocated the introduction of a certain number of Chinese coolies. Not very long after he withdrew his recommendation, and for what reason? Because these men when their engagements terminated asked for higher wages. They found that they could make more than they were receiving, and they therefore refused to work at their former rate of pay.

In regard to the question of morality the pamphlet cites passages from well-known standard Authors in proof of the degraded and degrading practices prevalent among the working classes in many parts of England and of the ill-treatment received by English labourers only a very few years ago. Of course two blacks do not make one white, but a *tu quoque* argument like this should suggest to us the expediency of moderation when we set up to be the censors of the morals of other nations. Are our own hands clean in every respect. Even as regards the Australian colonies have not some colonists been guilty of grossly nefarious conduct towards the inhabitants of New Guinea and of the South Sea Islands? While we claim the right to rove where we will, and to carry violence and the worst of our national vices to distant lands, does it become us to lift our hands in pious horror at the abominations of aliens here, whom we treat as aliens, and to whom we offer no inducement to lead a better life!

We are aware it may be urged, “Admitting the truth of all this, we have nevertheless the right to say—'We will not have any Chinese here.” Let this be granted; then what course should we adopt? Manifestly while we continue an integral part of the British Empire our first business is to seek the abrogation of the treaties that have been entered into. Let us say we will not open our ports to Chinese and therefore China may again close her ports to us, as no doubt she would be ready to do. No Englishman stays in China longer than he can help. He goes there to make money, and when he has made it he leaves the country at the first opportunity. In short he acts just as the Chinese are accused of acting in these colonies. It may be said that all that is desired is for Australia to be closed against the Mongolian. Even if this is done it should be with the concurrence of the English and the Chinese Governments. It is absurd to suppose that it can be fair to maintain all the advantages the English obtained by the treaties and to restrict these conferred upon the Chinese by cutting off, without their consent, their right of admission to these portions of the British territory most accessible to them. We are not prepared to endorse
everything in the pamphlet, but it is a temperate and reasonable discussion of the subject from the Chinese standpoint, and in its arguments and in the spirit in which it is written it puts to shame these colonists who have lately indulged in a style of talk on this question which is as illogical as it is unmanly. We hope that the statements in the pamphlet will receive candid and fair attention, and that if answered at all they will be met by honest argument and not by specious fallacies or coarse abuse.

Topic: Pamphlet — “Chinese Question in Victoria.”

In another column we publish a long letter signed "A Working Man," which is intended as a reply to an article that appeared in the Advertiser about a week ago upon the Chinese question. Our correspondent informs us that his “faculties were unequal to the task” of travelling upon our lines of argument. We very much regret this, but at the same time are bound to disclaim any responsibility on account of the strength or soundness of “A Working Man's” faculties. We feel inclined to think the difficulty he professes is more affected than real, for we cannot suspect of incapacity to follow a simple train of reasoning a controversialist who lays down his own positions with such delightful clearness. His grand objection to allowing Mongolians to come to Australia and work for their living is, “that an Englishman's habits and notions of comfort are of a more elevated nature than these of a Chinaman, and that he moreover does not feel disposed to reduce himself to a Chinaman's level." The same objection might have been employed three or four years ago by the champagne quaffing collier in the North of England against the introduction of Belgian miners, or by the South Australian bull-puncher of 1838, who occasionally out of bravado lit his pipe with a five pound note, against the importation by private persons of Hottentot bullock drivers from the Cape. Why "A Working Man," should have taken the trouble to write his letter it is difficult to imagine, for he propounds or defends precisely the theses we attribute to the Chinaphobists—that regardless of all treaties and of national honor Mongolians should be excluded from Australia in order to keep up the rate of wages: that capitalists should be compelled by the State to buy labor in the dearest market; that not only the capitalist but every person, however poor, who consumes or uses commodities that are partially or wholly the produce of labor should be sacrificed to the British workman. We may admit corn duty free for the benefit of the working classes, but the British workman is to be protected in a perpetual monopoly of the labor market over a third of the earth's surface. “A Working Man" asks what principle of political economy is violated by the exclusion of Chinese. The principle of allowing persons to buy labor as well as anything else in the cheapest market—a principle that runs through the works of every writer who is admitted as an Authority upon the science. The particular question of excluding foreigners has not been discussed by our great political economists because nothing so monstrous was ever proposed by Englishmen till recently in Australia. It has been the proud boast of England that throughout all her vast dominions foreigners of every race and color may find a home, and may rely upon justice and the protection of equal laws. To foreigners who sought in England a refuge from religious persecution, our native country owes much of our progress in arts manufactures.
Lowe Kong Meng's First House, corner of Little Bourke Street and Celestial Avenue, Melbourne.
Lowe Kong Meng’s Second House, Little Bourke S., Melbourne.

Lowe Kong Meng's Third House, Clarendon St, East Melbourne.
We recommend "A Working Man" to read, mark, learn, and inwardly digest a pamphlet written by three Chinamen in the City of Melbourne, dealing very amply with the great question from the Celestial point of view. This valuable contribution to the controversy has received lengthy notices from different public journals in this and the neighboring colonies, but we bring it under the special notice of our correspondent, believing that a studious perusal thereof may have a healthy and stimulating effect upon his mental and moral "faculties." In the Victorian capital there are some few Chinese who have proved by the irresistible logic of facts that they are able to take their place among their European fellow-colonists as respectable and influential members of society. They have risen to comfort and even to opulence. Their word in business is trusted alike by their own countrymen and by the merchants with whom they deal. Foremost among these Chinese leaders and social kings is one who rejoices in the name of Koag Meng.

He lives in a grand house in the most fashionable quarter of Melbourne. He keeps his equipage, and drives a handsome carriage. He has around him a numerous family, who are growing up in the midst of an atmosphere both refined and intellectual. Every merchant of Melbourne knows Kong Meng, and no one has anything to say against him except that he is a Chinaman. The controversy in Sydney, whose influence has awakened the passionate feelings of illiberal agitators in Melbourne, has of course had an especial interest for members of the Chinese upper crust. Kong Meng and two other gentlemen have at their own cost printed the pamphlet to which we refer, and it has been published by the Government publisher, and is being circulated freely over Victoria and the other colonies. The other aggrieved appellants are Cheok Hong Cheong and Louis Ah Mouy, and although these uncouth names may not carry much weight, perhaps these gentlemen have proved that they can understand and write the English language, and are as able to master the facts of their case and to plead their own cause as any practitioner in our law courts. The style of this pamphlet is calm yet earnest, and deals with the question in a sensible and logical fashion that it would be well if some of our platform declaimers would imitate and adopt, "A Working Man" wisely says little about the immorality of the Chinese, for this prattle is thoroughly insincere on the part of most people who indulge in it. The animosity against the Asiatics is not because they are heathens, nor because they are guilty of certain forms of indecency, nor because they gamble and smoke opium, and go back to China with their savings; it is entirely due to the fear lest they may undersell Europeans in the labor market. The Chinese workman may not be as good as an English operative in most branches of work, but it is felt that he makes up for deficient energy by indomitable perseverance, sobriety, docility, and imitative skill, and he is dreaded for his virtues. He is a creature of few wants and inexpensive habits, and therefore can work, say his enemies, for less pay than ought to be given for what is produced by his industry. We have no objection to see this question debated on its true grounds, but to drag in side issues to mask the real question, and to endeavor to shift the ground of dispute from political economy to ethics is neither honorable nor likely to effect the purpose of the agitators.

The pamphlet very truly shows that if we are now suffering from a Chinese deluge we are ourselves to blame. It was by British force that the treaty was wrung from the reluctant Emperor to allow to Britons free ingress into China, and to Chinese free egress from the conservative land of their fathers to visit and settle in England or her colonies. We bored the hole in the cask and shall we be surprised if the contents flow out. We pushed open the barred gate of China to get in, and now we are grumbling because these who are inside think they will come out. This outflow of population is the direct result of the inflowing of English enterprise. It was imposed on unwilling recipients, and never would have happened if the Celestial Empire had been left to itself. Kong Meng is perfectly correct in his argument, and so candid reader of his book will see how to answer him. "Up to the year 1842 we lived in contented isolation from the world. The
nations of Western Europe, England more particularly, said this shall not be," and then he proceeds to detail the steps by which the right to trade with China has been guaranteed by successive treaties. It is argued that while these treaties exist they ought to be mutually respected, and that if the entry of Chinese into Australia is not desirable, the true way to proceed is not to commit unjust violence, to utter falsehoods from the platform, and heap abuses and indignities on those who had come hither on the faith of these treaties, but for "the British Government to go to the Emperor of China and ask for a repeal of the existing treaty." It is to be hoped that the example set by the three "Heathen Chinese" how to reason fairly and to curb passion may be followed by these who so earnestly oppose them.

14 March 1861. ’Kong Meng is a Chinese citizen resident in Melbourne. He is a man of great importance, holding equal sway among his countrymen with that of a petty prince in India. Mr. Meng is rich—and money gains respect where all things else fail, and Meng is highly respected. Besides being a rich merchant, Kong is a courteous and affable gentleman, well known as such to us barbarians, and esteemed accordingly. Kong Meng has long been resident in Little Bourke-street, or at all events has transacted a large business there, “Kong Meng, merchant” being as familiar to us as the sign of Bath’s or the George Hotel to you. Highly as Signor Meng has hitherto been held in our estimation, he yet did not altogether escape the imputation of being fond of ‘narrow streets and dirty houses.’ His place of business looked dingy—there is no denying that—and it is situated in Little Bourke-street. Suddenly Kong rises superior to filth, and ‘comes out strong.’ He waits upon the architect of the Parliament Houses, and orders a design for a building. One is furnished, the specifications stating that the interior walls are to be of brick, and the front of stone. And Kong orders his house to be built, when lo! There arises a beautiful edifice with a front of elaborately carved freestone. Kong in short is soon to be master and owner of a really handsome building but—alas for his taste,—it is built in Little Bourke-street. I may appear to notice this matter at too great length, but it is only fair that the Chinese who, as a class, have been so much maligned, should have full credit for their enterprise. As this is perhaps the first attempt by any Celestial to build in durable bricks and mortar, it is both reasonable and just that it should be prominently noticed. Whether Kong is a naturalized citizen of Her Majesty the Queen I cannot tell, but I fancy he is altogether too shrewd a man to build without first securing full power to sell and convey whenever he tires of his property or wants to clear out.58

Provenance:  

Newcastle Morning Herald and Miners’ Advocate, New South Wales, 24 January 1879.

Topic:  
Pamphlet — “Chinese Question in Victoria.”

THE CHINESE QUESTION IN AUSTRALIA.

We have received a pamphlet of 31 pages from the publisher, Mr. F. F. Bailliere, of Melbourne. It is said to be edited by L. Kong Meng, Cheok Hong Cheong and Louis Ah Mouy, Chinese merchants of Melbourne, and deals with the matter from a Chinese point of view. Whoever the Author may be, he has certainly produced a pamphlet well worthy of perusal.

Provenance:  

Burra Record, South Australia, 24 January 1879.

Topic:  
Pamphlet — “Chinese Question in Victoria.”

We have received a pamphlet published in Melbourne by L. Kong Meng, Cheok Hong Cheong and Louis Ah Mouy which treats well and fairly with the Chinese question in Australia and with most of which we are in sympathy. Anyone who chooses may read it and it is to be hoped that its circulation will, at least to some extent, check the unhealthy feeling arising from the late utterances of certain agitators.

Provenance:  

Mercury, Hobart, Tasmania, 24 January 1879.

58 Star, Ballarat, 14 March 1861.
THE latest addition to the literature bearing upon the Chinese question is a pamphlet published in Melbourne, the joint authors of which are three Chinese merchants of that city—L. KONG MENG, CHEOK HONG CHEONG, and Louis Ah MOUV, who have put it forward in explanation of the primary cause of the immigration of Chinese subjects into these Colonies, and to support their right to settle in any part of the British Empire. While the pamphlet cannot be said to throw very much additional light upon the question, it is interesting as showing the manner in which it is regarded by these most concerned—the Chinese themselves; while the palpable earnestness of the appeal to the reason and justice of the British portion of the population cannot fail to make itself felt by all who are really seeking for a thoroughly impartial settlement of this burning question. The first half of the pamphlet is its weakest point, as therein the authors appear hardly to have grasped the meaning of the situation. They make a fervid and eloquent appeal for their rights as citizens, and for free ingress to the Australian Continent, claiming that any hindrance thrown in the way of this is an outrage upon the law of nations and a violation of the treaty engagements entered into between the Government of Great Britain and the Emperor of China, extorted from the latter by force of arms. They claim that the Chinese shall be treated in Australia as the English are in China, and that the Chinese have in the past been good colonists, rendering especially valuable services as gardeners, in the cultivation of vegetables, so indispensable to the maintenance of health in all hot climates, and as hawkers and fishmongers. They complain bitterly of the violence and opposition with which these itinerant vendors are now treated, and point to the United Kingdom as an example of a small community welcoming foreigners, and allowing them with much mutual advantage to establish manufactures within its borders. Surely, they urge, if an island so small as the United Kingdom made no demur about opening its arms to all comers, and was not afraid of the competition of these exiles, but greeted them as fellow-workers, there must be room enough in the large continent of Australia, many portions of which can never be cultivated by European labour, for some at least of the redundant population of China. They claim for their Chinese fellow colonists a high degree of civilization, education, and social morality, and complain that a whole nation has been condemned on account of the vices and crimes of a small minority, quoting a portion of an article by Sir WALTER MEDHURST in the September number of the Nineteenth Century that the Chinaman at home is "an intelligent, patient, hard-working, frugal, temperate, domestic, peace-loving, and law-abiding creature." The weakness of all this, which we desire to point out, is the way in which such a line of argument fails utterly and entirely to touch the root of the question at issue; for though it may often be exaggerated it is a real evil with which colonists have to contend, as witness the Chinese quarter in Melbourne, Sydney, or other town where such a quarter exists in all its filthy degradation. It is no hypothetical beauty of character which the Chinaman supports in his native country, with which the colonist is confronted, but, on the contrary, the unlovely aspect of the average Chinaman-immigrant as he exists in the Colony. The charges brought against him are numerous, and are summed up by Sir W. MEDHURST in the same paper to which we have already alluded as having been quoted by the authors of the pamphlet, in a way which, though certainly extenuating nothing, can hardly be said to have set down aught in malice. Referring to the Chinese immigrants he says:—"They are pronounced to be the scum of the population of the worst districts of China; they migrate without their families, and the few women they import are

59 Medhurst, W. H., The Chinese as Colonists, The Nineteenth Century, No 19, September 1878. The Rev. Dr. Walter Medhurst of the London Missionary Society was among the early missionaries to the Chinese diaspora, working in Malaya and the Dutch East Indies before settling in China. He was highly regarded for his prodigious translation work and other publications.
shipped under a system of slavery for the vilest purposes; they introduce their own bizarre habits and ideas, and studiously eschew all sociability with colonists of other races; they outrage public opinion by hideous immoralities; they ignore or defy judicial and municipal institutions; they form secret and treasonable associations amongst themselves; they manage to afford, by their low, miserable style of living, to undersell and underwork white men as mechanics, labourers, and servants; they fail to take root in the soil, making it their aim always to carry home their gains to the old country, and even to have their bones conveyed back thither for interment; in a word, so far from seeking to become colonists or citizens in the true sense of the terms, and striving to enrich or benefit the country of their temporary adoption, they are mere vagrants and adventurers, and that of a kind positively hurtful to the general welfare and progress." This is a terribly plain-spoken Bill of Indictment, and though some of it is hyperbolic, it expresses in eloquent terms a feeling that is very widely entertained throughout the Colonies towards the Chinese, and the reasons that are the causes of it. The average immigrant from China has not shown us that he possesses either a high degree of civilization, education or morality, but on the contrary has isolated himself in a heathenish seclusion from the community he has invaded, has herded with his fellows in a state of which the filthiness and immorality of the orgies of the low lodging houses and fan-tan hells of Little Bourke-street, and such like, are a few examples—in short, has been a spectacle unworthy of a civilized land, the one redeeming feature being the plodding industry with which he accomplished various kinds of labour. It is this that the Chinese merchants, whose pamphlet is before us, seem to under-rate. The burning question is not whether Englishmen shall refuse in a dog-in-the-manger fashion to allow representatives of another nation, civilized, highly educated, and moral, to join them in occupying this new continent; but whether Englishmen, who have left their homes to found new communities after an English type in this southern land, are to allow an alien race, against whom all the array of charges which we have quoted can be brought, to interfere and thwart their plans. That, it is no mere English insular prejudice that has thus fomented the agitation against the Chinese, is clearly shown by the fact that members of all other nations are welcomed as immigrants, just as the United Kingdom welcomed them and their industries in the past. They are as welcome as ever, but they must come as fellow workers in building up the nations we are founding, not as an alien race, preserving its isolation, and bent only on selfish personal objects, subversive of these projects. The argument for prohibition of Chinese immigration has no longer the power it had when it was first hastily put forward as the only remedy for the grievance. The poll-tax has proved ineffectual, and what is needed and claimed on all hands, is a change in the mode of treatment on the one hand, and a different attitude amongst the Chinese themselves towards our institutions on the other. The Bishop of Melbourne speaking on

60 Medhurst, op cit., A reference to the importation of Hakka Chinese women to work as prostitutes in San Francisco. There was no Chinese prostitution trade in Australia. In 1857 it was reported that c40,000 Chinese males had arrived in Victoria, and only 5 females. Legislative Council, Victoria, Report of the Select Committee on the Subject of Chinese Immigration, 1856-1857, Vol 2, pp iii-iv. In 1887, two young women, 15 & 16 years of age, arrived to marry men aged 72 and 36 years. Daily Telegraph, Melbourne, 20 May 1887.

61 Fear of potential unemployment, for any reason, can be seen as fomenting anxiety.

“The greater underlying anxiety of a person, the more prejudiced he is because the pressure of his anxiety weakens his personal control. Thus weakened, he seeks relief through prejudice which serves to reduce anxiety because prejudice facilitates the discharge of hostility, and if hostility is discharged, anxiety is reduced. Prejudice reduces anxiety because it suggests to the person that he is better than others, hence does not need to feel so anxious.” Frame M. C. Frame, “Psychology of Race Prejudice,” p. 25 in Stevens, F.S., Racism, The Australian Experience, (Sydney, ANZ Book Co., New York, Taplinger Co., 1972).
this point some weeks ago, said, "We could never wall them out. English people, least of all, should endeavour to do that. We had swarmed to every place on the face of the earth, and had broken open the walls of China. We ought, therefore, not to object if the Chinese returned the compliment. If admitting them, then, were we going to reduce them to an inferior class? People who adopted that course in the long run had to suffer for it. In these lands we had not the protection of caste, and could not prohibit intermarriage or social intercourse. We should, therefore, soon find that the plague which we had created in our midst would spread with dreadful rapidity. There remained only the third alternative, to give them the benefits of our civilisation and Christianity." The writers of the pamphlet themselves admit the truth of some of the accusations made against them. They attempt to justify their having failed to bring their wives and daughters with them by the ill-treatment received by some of the earliest arrivals at the Buckland, some twenty five years ago—a position which is however hardly justified by succeeding events, as no amount of security and prosperity, of which they have had plenty in later years, has been to any extent instrumental in creating a desire for the introduction of their women folk.62 On the wages question the writers assert that the demands of the Chinese labourers will in course of time become as great as these of Europeans and so that competition will be on equal terms. They ignore, however, the fact that in the meantime the very existence of the community is perilled by the pitting of a class with no responsibilities against another who accept the burdens of citizens and fathers. The writers of the pamphlet miss the mark, and like Don Quixote fight a windmill, for the contention, as we have quoted, is now not for prohibition, but for wise legislation to regulate the system of immigration, and special laws to deal with the special class. In the words of a Sydney Lecturer—"A Government that in its immigration system disregarded family life, not only shut its eyes to the introduction of vagrants, but to immorality. If Chinese come here Chinese women must come too. The passenger trade should be regulated as it is in England, and at the various ports in Europe. The merchants of Hong Kong must not be allowed to ship cargoes of human beings as they would ship cattle or sheep. Double the cost of the passage by necessary sanitary measures on board ship, and you would prevent three out of four leaving China. Secret associations amongst the Chinese here, ought to be strenuously prohibited as they are in China itself, and if the opium trade were placed under severe restrictions you would render Australia less inviting to these who came and were under the influence of this drug. If the Chinese did not contribute, as was asserted, to the resources of the country, they should be taxed to an equal amount with Englishmen and all Europeans. Above all, the lodging-house regulations ought to be enforced upon Chinese as upon Europeans, and then you would increase the cost of living, which, while it would be beneficial for the Chinese, would render necessary an increase of their wage." All these questions and others besides will have to be considered, and for their effectual settlement the co-operation of the Chinese Government and people will be necessary. The writers of the pamphlet claim reciprocity, justice, and fair play, and, in asking for this co-operation, the colonists, as a body, claim the same at their hands.

62 For most of the 19th century the Australian colonies did not impose any bans on the immigration of Chinese wives and families, as shown in the case of Cheok Hong Cheong's arrival with his mother and sisters. Most Chinese in Australia could not afford the fares and the evidence is clear that they intended to return home, usually within five years or so. The term 'sojourners' was commonly used, including by Cheong.
THREE Chinese merchants of Melbourne have put their heads together and have concocted a plea in defence of their countrymen in Australia. The said plea is given forth to the world in the shape of a pamphlet, neatly printed, carefully written, and distributed gratuitously. Possibly the services of some literary expert of the Caucasian race have been enlisted in the composition of this very artful piece of Mongolian special pleading. Reading between the lines, one is struck both with the air of apparent simplicity and also with the vein of covert satire which runs through the pamphlet. There is the same relation of manner to matter observable that Truthful James remarked in the case of Ah Sim.63 The former is childlike and bland; the latter is decidedly sly, and very knowing. Messrs. Kong Meng, Cheok Hong Cheong, and Louis Ah Mouy write in a style of studied moderation and most modest apology. They have a grievance, and they ventilate it much in the fashion so admirably ridiculed by Shylock,—"Fair sir! you spat upon me on Wednesday," &c. But they don't complain seriously of the personal ill-treatment their countrymen have occasionally received in this part of the world. The Mongolian merchants are above doing that. But they urge, in their mild way, that it is a principle binding on all civilized peoples to observe the terms of international treaties; that under sanction of treaties made between the Emperor of China on the one part, and the Queen of England on the other, Chinese subjects are guaranteed freedom of access into and settlement within British territories; that the Chinese had kept themselves isolated from the rest of the world for many thousands of years, until the British came, and by force of arms compelled them to open their ports to foreign commerce; and that, therefore, the exclusion of Chinese immigrants from any British colony is at once a violation of the treaty and a palpable infringement of the law of universal brotherhood enforced by Christianity. "We beg it to be particularly remembered," they write, "that this outflow of our population was never sought for by us. Western Powers, armed with the formidable artillery with which modern science has supplied them, battered down the portals of the Empire, and, having done so, insisted upon keeping them open," with more to the same effect. But here, as the judicious reader will observe, the reasoning becomes of that unique character which Sir Walter Medhurst declares to be distinctive of the Mongolian intellect. Granted that the Western nations did by force break down the barriers of Chinese exclusiveness, and compel the adoption of the principle of reciprocal trade, it is still utterly untrue to assert that they either invited or compelled an outflow of millions of Chinese adventurers into their territories. Such an idea never entered into the mind of any British commissioner, and would have been scouted as an absurdity if it had. Treaties of commerce between nations do not include the right of wholesale emigration from one country to the other. Even Mr. Burlingame, the sharp American commissioner, who framed the famous treaty of 1868 with the Emperor of China, never imagined that he was conceding the privilege to the Chinese of taking possession of California. In a word, no such thing as migration of nations is recognised at all by the principles of international law. Free commercial intercourse; untrammelled mutual commerce for common advantage; the right to buy and barter without restriction the products of their respective countries; these are the stipulations included in treaties; but to concede the right of, say, 10,000,000 of the population of one country to swarm out and settle down in the other would be blank insanity. And if the case is unanswerably demonstrated by taking 10,000,000 as the number, it is equally so by any lesser number. Take a parallel case. Queensland adjoins the populous island of New Guinea. It is expedient that there should be a mutually advantageous commercial compact established between the two countries. This means open ports, freedom of

63 Online — http://twain.lib.virginia.edu/roughingit/map/chiharte.html
intercourse, and mutual protection for all Queenslanders and New Guinea men engaged in the common trade, together with all the property engaged in it. But would any man in his senses assert that the treaty also implied and included the right for a million of New Guinea men to come over and take possession of the mines, the waste lands, the forests of Queensland? Could it sanction the swamping of the Queensland population by a rush of savage islanders five times as numerous? Could it provide that not alone should any number of the savages be welcomed, and permitted to settle in the territory, but that the whole machinery of British government and administration should be maintained for their special benefit? We humbly submit to Messrs. Kong Meng, Cheok Hong Cheong, and Louis Ah Mouy that these questions supply their own answers. The Mongolian style of special pleading proves too much. The point we are insisting on is of importance, and must be very clearly defined. And the point is that, in spite of all that these Chinese advocates assert to the contrary, it is not true that the Chinese invasion of Australia and of California is either sanctioned by, or was stipulated for, in the treaties they cite. More; no treaty, by whomsoever framed, or howsoever worded, could possibly authorise such invasion. The clear assumption made in any treaty is, that the inhabitants of a country belong to that country, are resident in it, and intend to abide in it. China is for the Mongolian race, Australia for the Caucasian. The two countries may mingle in friendly commerce, and there may be an immense amount of coming and going between them, but there must be no invasion of one country by the inhabitants of another—no flowing in of foreigners by shoals, with the bland and childlike pleading, "You invited us to come, and here we are!" This is the main position in the arguments of our three Mongolian friends. We have shown—we hope satisfactorily—how specious and untenable it is. The time has come, in fact, for putting a stopper on the nonsense ranted about the rights of unlimited emigration under existing international treaties. As we have demonstrated, there is no such right, and never can be. Even if formulated, it would be a pure fiction—an impracticable condition that no human law could sanction.

Provenance: South Australian Register, Adelaide, 25 January 1879.
Adelaide Observer, South Australia, 1 February 1879.

Topic: Pamphlet — “Chinese Question in Victoria.”

THE CHINESE QUESTION.

TO THE EDITOR.
SIR:— Your leader in MONDAY’S issue favourably reviewed the pamphlet on the above subject edited by L. Kong Meng, Cheok Hong Cheung, and Louis Ah Mouy, three wealthy Chinese merchants of Victoria. I do not object to your strong Chinese sympathies, but having just read the pamphlet (which has been posted to every member of Parliament throughout the colonies) I fail to see any argument likely to counteract the strong feeling against the Chinese now prevalent throughout the Australian continent. It is chiefly an appeal to the feelings, but when the price of a man’s labour, and through that the comfort or misery of his wife and family, is the question sentiment takes a back seat, and the writings of Confucius, or the sayings of our “own Great Teacher” (with which the pamphlet to a great extent deals), are apt to be lost sight of.

The first paragraph appeals to ‘the British population of Australia not to sanction an outrage upon the law of nations, and not to violate the treaty engagements entered into between the Government of Great Britain and the Emperor of China.’ When this treaty was entered into there were no Chinese in the colonies, nor was it ever supposed there would be competition, as far as labour is concerned, between the Asiatic and the European. As for Chinamen coming to England or any of the colonies to compete with the English artisan, or the English mechanic emigrating to China, such a contingency was undreamed of. The treaty was made for the interchange of the products and manufactures of both countries, and England by forcing this treaty upon China
benefited China to an equal or greater extent than herself. Do you imagine that the industrial classes of Great Britain would stand the slightest influx of Chinese to compete with them in the labour market in spite of any treaty? Decidedly not. In proof take the following case:— A short time ago owing to a dispute with the contractors the masons employed building the new Law Courts in London went on strike. The contractors imported a number of masons from Germany to take their place, but the numerous Unions and Labour Societies coalesced and compelled the contractors to dispense with their services.

Throughout the pamphlet Kong Meng and Co. claim for their countrymen the most transcendent virtues; that in China 'all education is based on religion and morality.' For aught I know so far as their morals or religion go they may be perfectly angelic. I have seen them in their Josshouses in Melbourne and Emerald Hill [South Melbourne], and I must say they seemed very devout and sincere in their worship of a most ferocious-looking wooden horse. At Sandhurst, in company with a resident of that city, I spent about three hours one very hot Sunday afternoon about five years ago strolling through the Chinese quarters. The inside of the huts was tolerably clean, but in passing through the narrow thoroughfares a perfume would be often met with which by no means could be mistaken for the early violet. I saw a few European women and a number of Chinamen in all stages of dreaminess and drunkenness smoking opium or tobacco or drinking intoxicating Chinese concoctions, but which was the lowest type of humanity as seen here, European or Asiatic, was difficult to tell. I shall not attempt to argue the question of morality. What is called a vice by one nation may be called a virtue by another and vice versa, and possibly in the twentieth century both may agree. To kill a sacred alligator at Kurrachee [Karachi] would be considered a most heinous sin by the native, but an Englishman would consider killing an alligator, whether sacred or profane, like killing a snake— rather a meritorious action.

Kong Meng & Co. quote Sir Walter Medhurst’s article in the Nineteenth Century, referring to China:—'Person and property secure; peace, happiness, and plenty universal; education encouraged, local and general trade flourishing, business contracts sacred, poverty exceptional, and vice only found if sought out in its own special haunts.' Now according to this China must be a perfect Arcadia, but why do the Chinese leave it, and why did so many millions die of famine daring last year? Sir Walter is an admirer of the Chinaman, but there is a slight difference between Sir Walter Medhurst, an English gentleman, and John Brown, of Australia, who has to compete with the Chinamen for his daily sustenance. The two men if called upon to write on China and the Chinese would, I guess, do so in a totally different strain. Kong Meng & Co. make a great point out of the words, 'all men are created equal.' The following extract from the Sussex Daily News of July 6, 1876, referring to a speech made at the 'Centennial Dinner,' at the Westminster Palace Hotel two days previously by Dr. Thompson, allows that at least the Editor of that paper does not believe it:—'How any one who knows anything of human life can say that all men are created free and equal passes our comprehension. The one great fact which strikes the most superficial observer, and which overwhelms the most thoughtful, is the enormous inequalities to be found among men born in the same land, even not to say those born in different lands. … If it be said that the statement that 'all men are created equal' means simply that they are born with equal rights, how will that console the child of sin and crime when he sees the child of luxury and virtue? The second has the right to place himself among the rulers of the land; what right has the first save to the workhouse? and the gaol? It is time that such blatant nonsense came to an end. All men are not created equal either in mind, body, or estate.'

As no doubt numbers of people will be unable to see Kong Meng & Co.'s pamphlet the following extract may be taken as a fair sample of the style of argument used, if argument it can be called. That it is rather 'tall' I fancy you will admit:—'In the name of Heaven, we ask, where is your justice, where your religion, where your morality, where your sense of
right and wrong, where your love of liberty, where your respect for international law—which are the 'Pagans,' you or we? This simply means that unless we allow the Chinese to overran Australia we shall neither be just, religious, moral, nor enlightened, with no sense of right or wrong, and that we are Pagans. Well, we prefer to be thought all this rather than allow the Mongolian to bring poverty and disease into our at present happy Australian homes.

I look upon this great question as one that affects the employer as well as the employe. If the Chinese are allowed to flock into Australia it will not be many years before they will outnumber the Europeans, and with the voting power on their side what it to prevent them taking the whole management of the State? You cannot prevent the Chinaman after he has become a naturalized subject of Great Britain from exercising his right to vote, which means that the whole country and system of government will be revolutionized. This may look a rather far-fetched idea now, but sooner or later it must follow, and as the Chinaman considers a few acres of land rather a large property we may expect to see such a 'bursting up' of large states in a manner that even Graham Berry would never dream of. It is argued that without the Chinese our Northern Territory will never go ahead, but I do not hesitate to say the Chinese are a positive injury to that part of this colony. They go there for one purpose only — to search for alluvial gold, which if they are lucky enough to find they are off with it to China immediately, thus impoverishing the country, They start no industry, neither do they consume anything we produce, or produce anything we consume. On the other hand if the European gets a strike of luck at the alluvial in nine cases out of ten he goes in for quartz mining, thus employing labour in niny different forms, and disguise the fact as we may unless we have payable and extensive reefs opened in the Northern Territory that part of our territory will remain a white elephant. Trying to attract sugar, cotton, or coffee growers there has been proved a failure in spite of bonuses offered and the most liberal land laws.

I would advise the Anti-Chinese Associations throughout the colonies not to be led into the discussion of side issues such as the morality of Chinamen versus Europeans, or the question of Imperial treaties, but stick together and compel your legislators to put on a prohibitory poll tax. If £50 is not enough increase it until it has the desired object, namely, the total cessation of Chinese immigration, and bear this in mind, that it is only right that the people who discovered, explored, and developed this grand country should reap the benefit accruing therefrom. As to the illegality of such poll tax it will be quite time enough to talk about that when the mother country interferes in the matter. I am, Sir, &c.,

JOHN RICHARDS.

Provenance: Monaro Mercury, and Cooma and Bombala Advertiser, New South Wales, 25 January 1879.

Topic: Pamphlet — “Chinese Question in Victoria.”

'THE CHINESE QUESTION.'

Received. — A pamphlet entitled 'The Chinese Question in Australia,' published by Mr. F. F. Bailliere, of Melbourne, and edited by Messrs. L. Kong Meng, Cheok Hong Cheong, and Louis Ah Mouy. The book is well worth perusal. In one part, the Chinese Authors say: — 'Treated as pariahs and outcasts by the people of this great, 'free' country, the Chinamen in Victoria have hitherto had scanty encouragement to invite their wives to accompany or to follow them.' This is another extract:— 'We only require, as Sir Walter Medhurst says, to be properly understood and discreetly dealt with, in order to become permanent settlers and valuable allies in the work of developing the resources of this vast territory.' They also say: — 'That the earnings of the Chinese laborer in his, native land are quite inconsiderable by comparison with the rate of wages current in Australia, is undeniable. But human nature is human nature all the world over; and the Chinaman is just as fond of money, and just as eager to earn as much as he can, as the
most grasping of his competitors.’ There are Irish men in this colony who have known what it was to work for four or five shillings a week in the island they came from; but when they emigrate to Victoria, they are not content to put up with lesser wages than they find other farm hands earning.’

Provenance:  **Monaro Mercury, and Cooma and Bombala Advertiser, New South Wales, 25 January 1879.**

**Topic:** Pamphlet — “Chinese Question in Victoria.”

We have received from the publisher, Mr. F. F. Bailliere, Melbourne, a pamphlet entitled the "Chinese in Australia/" The brouchure is professedly written by natives of China—the editors being Kong Meng, a well-known merchant in Melbourne, who is married [1860] to the daughter of a Victorian legislator; Cheok Hong Cheong and Louis Ah Mouy, two gentlemen' of considerable commercial standing. The main arguments used coincide in every particular with these put forward by us in a condensed form when the question cropped up consequent on the strike in Sydney. The writer, or writers, take the broad view that it is simply an act of tyranny on our part to exclude from Australia one of the most industrious and frugal races in the world, whilst our ports are open to every other nationality. The language employed is of a terse and forcible character, and the case, as between the two races is stated concisely and clearly. To these desirous of doing justice in: the quarrel now progressing, we would commend the perusal of the work. Judging from our telegram received last night, a copy of it should be sent to every member of the Government and Legislative Assembly of New South Wales. We think that its publication at the present time cannot fail to have a beneficial effect, and care should be taken by the publisher to have it spread abroad as widely as possible. A careful perusal of its pages would correct many of the vulgar prejudices prevailing.

Provenance:  **Mercy, and Weekly Courier, Fitzroy, Melbourne, Victoria, 25 January 1879.**

**Topic:** Pamphlet — “Chinese Question in Victoria.”

**CHINESE QUESTION.**

We have received from the publisher, F. F. Bailliere, a pamphlet entitled "The Chinese Question," edited by Kong Meng, Cheok Hong Cheong, and Louis Ah Mouy. A notice on the wrapper of the pamphlet asks the reader to use his endeavors "to give as much publicity as possible to their statement as to the primary cause of the immigration of Chinese subjects into these colonies, and as to their perfect right to settle in any part of the British Empire." The pamphlet starts by asking the citizens of Victoria not to violate the law of nations, nor to break the treaty engagements between Great Britain and China. It points out that by the treaty entered into between the English and French in 1860, a second treaty was made at Pekin, "which guaranteed to the people of both nations the utmost freedom of ingress and egress, and which reciprocally bestowed upon the Chinese a similar freedom as regards the territories of France and the British Empire." The editors state that the newcomers from China relied on the Christian principles of European settlers, and they felt certain that the English "would eagerly welcome the arrival of some thousandsof frugal, laborious, patient, docile, and persevering immigrants from the oldest empire in the world." The pamphlet goes on to describe the part played by the Chinese in the Seamen Question, and then asserts that their countrmen have been good colonists. It also asks whether or not the conduct of the people towards the inoffensive Chinese hawkers is unworthy a great free people. In reference .to the charge frequently made against the Chinese, that of filthy criminality, the pamphleteers assert that it does not exist to a greater extent than amongst the European population. They quote Mr. Hayter's remarks, which
are to the effect that on an average criminality is less prevalent amongst the Chinese than amongst the European population here. Space is too exigent to permit of many lengthy quotations from the pamphlet in these columns, but the closing sentences are worthy of consideration. "Upon reciprocity we take our stand. If you renounce it; if you say, 'might is right, and treaties are not worth the parchment they are written on:' if you assert that this large and comparatively unoccupied portion of the earth's surface is to be 'fenced off from a race of people who are, geographically, so near to it, and who are so well adapted by nature and temperment (sic) for the cultivation of extensive regions of it, from which Europeans will gradually wither away; if you substitute arbitrary violence, hatred and jealousy, for justice, legality and right; it may be that you will succeed in carrying your point; it may be that a great boon will be accomplished by the exercise of sheer force and the weight of superior numbers; but your reputation among the nations of the earth will be irremediably injured and debased, and the flag of which you are so justly proud, will no longer be the standard of freedom and the oppressed, but it will be associated with deeds of bloodshed and treachery, with broken faith, with a violated treaty, with the pitiful triumph of strength over weakness, of European guile and selfishness over Asiatic sincerity and confidence, and with conduct which no sophistry can reconcile with the precepts of your religion, with the cannons of your morality, with the spirit of your laws, with the policy of your wisest statesmen, with the voice of conscience, and with the character and traditions of the people of Great Britain."


Topic:  Pamphlet — “Chinese Question in Victoria.”

We have received a copy of a pamphlet on the Chinese question edited by L. Kong Meng, Cheok Hong Cheong, and Louis Ah Mouy, Chinese merchants in Melbourne, which deals with the subject in a manner which will furnish all honest agitators in the anti-Chinese movement with abundant food for reflection. The first portion of the pamphlet takes up precisely the line of argument advanced by us about three weeks ago. It points out that until 1842 the Chinese lived in contented isolation from the rest of the world. "By force of arms a treaty was extorted from the Government of Pekin in virtue of which a certain number of Chinese ports were thrown open to British commerce." Subsequent treaties were made with the British, the French, and the American Governments. Of course it is not to be supposed that these treaties were all one-sided. Naturally enough, too, when direct intercourse with the outer world was thus forced upon the Chinese their attention was 'directed to those localities where 1 they could turn their labour to most profitable account. Hence the emigration to California and to the Australian Continent. As the writers of the pamphlet very pointedly remark, those Mongolians who came attracted by the promises held out relied upon the friendly assurances contained in the treaties. They remembered, too, that the European and American missionaries who had visited their country told the people that the Great Teacher who is acknowledged by Christendom laid down the maxim—"Ye shall do unto others as ye would they should do unto you"—a principle similar to that of their own teacher Confucius. Yet the first arrivals of Chinese in the gold districts of Victoria were treated in a very cowardly and brutal manner. The writers naively enquire—Is it any wonder that after such treatment subsequent immigrants have declined to bring their wives or sisters with them? Indeed there is one very simple principle of universal application which many people seem to forget. Treat a man always as a thief and a vagabond, and you go the right way to work to make him one, even though at the outset he may be the incarnation of honesty. It must in fairness be admitted that the manner in which the Chinese have been treated by European settlers has been such as to make them act as though they were aliens
neither having nor desiring to have any permanent interest in the country in which they are for the time being sojourners.

As regards the labour question, the considerations offered by the writers of the pamphlet are worthy of attention. Referring to the exclusion of "Chinese sailors and stokers from steamers trading to and between Australian ports," they ask very pertinently—"What would be said of our countrymen at home were they to have recourse to such acts of violence and injustice?" Much of the coasting trade of China is carried on by English vessels carrying freights for Chinese shippers. Would it not be as reasonable to insist that these vessels shall be manned entirely by Chinese? It certainly opens up a wide field for thought to be reminded that "the laws of morality do not vary with the variation in the degrees of latitude; and if it be lawful for the Englishman with his skill, his experience, and his scientific inventions to compete with our countrymen in China, it must be equally lawful for the Chinaman, with his inferior knowledge of western arts and inventions, to compete with Englishmen in Australia." Under a misapprehension probably of what is understood by the term, the pamphlet states—"It cannot be denied that our countrymen have been good colonists." In proof of this their cultivation of vegetables and other habits of thrift and industry are cited. By the first of these it is asserted they have lessened the mortality of children, which, in the goldfields and other places where vegetables could only be procured from Chinese, would, but for them, have been much greater. It must be remembered, too, we are told, that the Chinese are naturally as fond of money as other people, and would "not work for low wages if they could get higher." It is quite an open question, therefore, having regard to the wages question alone, whether the unrestricted admission of Chinese would not work the speediest cure. Newly arrived immigrants are often willing to work for lower wages than those who have been long in the colonies, but as soon as they find out their real value they at once ask for higher remuneration. We suppose, indeed, that many of those who are now loudest in their cry against the Chinese because of the small pay they ask, and who came out here as free immigrants, themselves worked at home for very much less than they receive here. Similarly it is contended the Chinese do not take low pay from choice, let them be put on a level with other workmen in all respects and they will soon learn to ask and expect more. We have an illustration of this on a small scale in the Northern Territory. Some two or three years ago the Warden of the Goldfields advocated the introduction of a certain number of Chinese coolies. Not very long after he withdrew his recommendation, and for what reason? Because these men when their engagements terminated asked for higher wages. They found that they could make more than they were receiving, and they therefore refused to work at their former rate of pay.

In regard to the question of morality the pamphlet cites passages from well-known standard authors in proof of the degraded and degrading practices prevalent among the working classes in many parts of England and of the ill-treatment received by English labourers only a very few years ago. Of course two blacks do not make one white, but a tu quoque argument like this should suggest to us the expediency of moderation when we set up to be the censors of the morals of other nations. Are our own hands clean in every respect. Even as regards the Australian colonies have not some colonists been guilty of grossly nefarious conduct towards the inhabitants of New Guinea and of the South Sea Islands? While we claim the right to rove where we will, and to carry violence and the worst of our national vices to distant lands, does it become us to lift our hands in pious horror at the abominations of aliens here, whom we treat as aliens, and to whom we offer no inducement to lead a better life? We are aware it may be urged, "Admitting the truth of all this, we have nevertheless the right to say—‘We will not have any Chinese here.’ Let this be granted; then what course should we adopt? Manifestly while we continue an integral part of the British Empire our first business is to seek the abrogation of the treaties that have been entered into. Let us say we will not open our ports to Chinese and therefore China may again close her ports to us, as no doubt she would be ready to do. No
Englishman stays in China longer than he can help. He goes there to make money, and when he has made it he leaves the country at the first opportunity. In short he acts just as the Chinese are accused of acting in these colonies. It may be said that all that is desired is for Australia to be closed against the Mongolian. Even if this is done it should be with the concurrence of the English and the Chinese Governments. It is absurd to suppose that it can be fair to maintain all the advantages the English obtained by the treaties and to restrict those conferred upon the Chinese by cutting off, without their consent, their right of admission to those portions of the British territory most accessible to them. We are not prepared to endorse everything in the pamphlet, but it is a temperate and reasonable discussion of the subject from the Chinese standpoint, and in its arguments and in the spirit in which it is written it puts to shame those colonists who have lately indulged in a style of talk on this question which is as illogical as it is unmanly. We hope that the statements in the pamphlet will receive candid and fair attention, and that if answered at all they will be met by honest argument and not by specious fallacies or coarse abuse.

Provenance: *Brisbane Courier, Queensland, 25 January 1879.*

**Topic:** Pamphlet — “Chinese Question in Victoria.”

Three Chinese merchants of Melbourne have put their heads together, and have concocted a plea in defence of their countrymen in Australia. The said plea is given forth to the world in the shape of a pamphlet, neatly printed, carefully written, and distributed gratuitously. Possibly the services of some literary expert of the Caucasian race have been enlisted in the composition of this very artful piece of Mongolian special pleading. Heading between the lines, one is struck both with the air of apparent simplicity and also with the vein of covert satire which runs through the pamphlet. There is the same relation of manner to matter observable that Truthful James remarked in the case of Ah Sim. The former is childlike and bland; the latter is decidedly sly, and very knowing. Messrs. Kong Meng, Chook Hong Cheong, and Louis Ah Mong write in a style of studied moderation and most modest apology. They have a grievance, and they ventilate it much in the fashion so admirably ridiculed by Shylock,—"Fair Sir! you spat upon me on Wednesday," etc. But they don't complain seriously of the personal ill-treatment their countrymen have occasionally received in this part of the world. The Mongolian merchants are above doing that. But they urge, in their mild way, that it is a principle binding on all civilised peoples to observe the terms of international treaties; that under sanction of treaties made between the Emperor of China on the one part, and the Queen of England on the other, Chinese subjects are guaranteed freedom of access into and settlement within British territories; that the Chinese had kept themselves isolated from the rest of the world for many thousands of years, until the British came, and by force of arms compelled them to open their ports to foreign commerce; and that, therefore, the exclusion of Chinese immigrants from any British colony is at once a violation of the treaty and a palpable infringement of the law of universal brotherhood enforced by Christianity. "We beg it to be particularly remembered," they write, "that this outflow of our population was never sought for by us. Western Powers, armed with the formidable artillery with which modern science has supplied them, battered down the portals of the Empire, and, having done so, insisted upon keeping them open," with more to the same effect. But here, as the judicious reader will observe, the reasoning becomes of that unique character which Sir Walter Medhurst declares to be distinctive of the Mongolian intellect. Granted that the Western nations did by force break down the barriers of Chinese exclusiveness, and compel the adoption of the principle of reciprocal trade, it is still utterly untrue to assert that they either invited or compelled an outflow of millions of Chinese adventurers into their territories. Such an idea never entered into the mind of any British commissioner, and would
have been scouted as an absurdity if it had. Treaties of commerce between nations do not include the right of wholesale emigration from one country to the other. Even Mr. Burlingame, the sharp American commissioner, who framed the famous treaty of 1868 with the Emperor of China, never imagined that he was conceding the privilege to the Chinese of taking possession of California. In a word, no such thing as migration of nations is recognised at all by the principles of international law. Free commercial intercourse; untrammelled mutual commerce for common advantage; the right to buy and barter without restriction the products of their respective countries; these are the stipulations included in treaties; but to concede the right of, say, 10,000,000 of the population of one country to swarm out and settle down in the other would be blank insanity. And if the case is unanswerably demonstrated by taking 10,000,000 as the number, it is equally so by any lesser number. Take a parallel case. Queensland adjoins the populous island of New Guinea. It is expedient that there should be a mutually advantageous commercial compact established between the two countries. This means open ports, freedom of intercourse, and mutual protection for all Queenslanders and New Guinea men engaged in the common trade, together with all the property engaged in it. But would any man in his senses assert that the treaty also implied and included the right for a million of New Guinea men to come over and take possession of the mines, the waste lands, the forests of Queensland? Could it sanction the swamping of the Queensland population by a rush of savage islanders five times as numerous? Could it provide that not alone should any number of the savages be welcomed, and permitted to settle in the territory, but that the whole machinery of British government and administration should be maintained for their special benefit? We humbly submit to Messrs. Kong Meng, Cheok Hong Cheong, and Louis Ah Mouy that these questions supply their own answers. The Mongolian style of special pleading proves too much. The point we are insisting on is of importance, and must be very clearly defined. And the point is that, in spite of all that these Chinese advocates assert to the contrary, it is not true that the Chinese invasion of Australia and of California is either sanctioned by, or was stipulated for, in the treaties they cite. More; no treaty, by whomsoever framed, or howsoever worded, could possibly authorise such invasion. The clear assumption made in any treaty is, that the inhabitants of a country belong to that country, are resident in it, and intend to abide in it. China is for the Mongolian race, Australia for the Caucasian. The two countries may mingle in friendly commerce, and there may be an immense amount of coming and going between them, but there must be no invasion of one country by the inhabitants of another—no flowing in of foreigners by shoals, with the bland and childlike pleading, "You invited us to come, and here we are!" This is the main position in the arguments of our three Mongolian friends. We have shown—we hope satisfactorily—how specious and untenable it is. The time has come, in fact, for putting a stopper on the nonsense ranted about the rights of unlimited emigration under existing international treaties. As we have demonstrated, there is no such right, and never can be. Even if formulated, it would be a pure fiction—an impracticable condition that no human law could sanction.
The pamphlet of which we previously made mention, edited by Messrs. L. Kong Meng, Cheok Hong Cheong, and Louis Ah Mouy, merchants of Melbourne, and entitled the Chinese Question in Australia, is well worthy of perusal. It is an appeal from them, as natives of China and as citizens of Victoria, to the reason, the justice, the right feeling, and calm good sense of the British population of Australia, not to sanction an outrage upon the law of nations and not to violate the treaty engagements entered into between the Government of Great Britain and the Emperor of China. The pamphlet goes on to show how the Chinese at home up to the year 1842 lived in contented isolation from the rest of the world, when the nations of Western Europe—England more particularly—said, “This shall not be,” and by force of arms a treaty was extorted from the Government at Pekin, by which a certain number of Chinese ports were thrown open to British commerce. The United states demanded and obtained similar privileges in 1844, and in 1860, the English and French Governments, acting in concert, dictated a second treaty at Pekin, which guaranteed to the people of both nations the utmost freedom of ingress and egress, and which reciprocally bestowed upon the Chinese a similar freedom, as regards the territories of France and of the British Empire. In 1868, by the “Burlingame Treaty,” like privileges were assured to the United States and the Chinese. Missionaries came among them and read from the Scriptures “beautiful precepts” like those of Confucius and Mencius. They spoke to them of the brotherhood of man, and told them that the foundation principle of the social religion of Englishmen was—“Ye shall do unto others as ye would they should do unto you,” that being the sentiment also of their own Great Teacher. Hearing of Australia as a great continent, thinly populated and rich in precious metals and very fertile, within a weeks’ sale [sic] of their own country, numbers of Chinese relying on the friendliness of the British Government, set out for the land of promise, feeling sure that such an enlightened people as the English would eagerly welcome the arrival of some thousands of frugal, laborious, patient, docile, and persevering immigrants from the oldest empire in the world. Imagine their disappointment, after all the ‘beautiful precepts,’ when at the Buckland goldfield they were set upon by Europeans, chased from their claims, cruelly beaten and maltreated, and their tents plundered and burnt down. We are told what would probably have been the consequence if English miners had been subjected to the same treatment in China, and reminded that no atonement was offered to the Chinese diggers who were violently expelled from the Buckland, and in some instances lost their lives owing to the injuries they received. No doubt had it not been for the influx of the Chinese, profitable employment would have been afforded Europeans, in the creeks and gullies, in cleaning up the leavings of miners in the early days of the goldfields, when the waste of a few ounces was regarded as insignificant. At the present time, however, as far as our district is concerned, the Chinese may be regarded as inoffensive and useful members of the community. But whatever objection might have been raised to the ingress of the Chinese, there is no getting over the convention signed at Tien-Tsin by Lord Elgin and Prince Kung, which guaranteed the Chinese free admission to all parts of the territory of Her Britannic Majesty. What are they to think, they ask further on, of the strong measures resorted to to exclude Chinese sailors and stokers from steamers trading to an between Australian ports, and show that a greater part of the coasting trade of China is transacted by English vessels, the freights they earn being obtained from Chinese shippers, none of whom have ever proposed that the vessels should be manned by Chinese sailors. Justice is justice, they say, and right is right, and fair play is fair play all the world over, and the laws of morality do not vary with the variation in the degrees of latitude. It cannot be denied, they assert, that their countrymen have been good colonists, and had it not
been for them the cultivation of vegetables, so indispensable to the maintenance of health in a
hot climate like this, would scarcely have been attempted in the neighbourhood of some of the
goldfields. We are reminded of the millions of men, women, and children, who died of starvation
in their country during the last year, and asked whether we would debar them from participating
in the abundance with which a bountiful Providence rewards the industrious and prudent in this
country. We are told that China had reached a very high stage of civilisation when Britain was
people by naked savages, and they had instituted so excellent a system of Government that it
continued for two thousand years without a revolution, and without occasioning the discontent
which begets rebellion. Theirs is a well educated people, and it is seldom a Chinaman can be
discovered who is incapable of reading, writing and ciphering, and their people are not educated
at the expense of the state all education being based on religion and morality, and yet they are
stigmatised, it is said, as ignorant pagans. Man for man, they unhesitatingly assert, that their
countrymen will compare favourably with any European people in morals and manners, in proof
of which they refer to Mr. Hayter’s statistics on crime, &c. That they are superior to the average
Englishman in filial affection, in respect for the aged, in honesty, cheerfulness, and in patient
plodding industry, are good tempered, grateful for kindness, faithful to their employers, quick to
learn, clever to imitate, peaceful, orderly, sober and methodical. They refuse to believe that the
clamor, against their countrymen, expresses the opinions and feelings of the great bulk of the
community. In America, and no doubt to a great extent here, their greatest enemies and
calumniators are the idle, the dissolute, and the drunken men who insist upon receiving very high
wages for working during three days a week, and who devote the other three to dissipation and
debauchery. To such persons, the patient plodding habits of the Chinaman, always at his post,
ever loafing about, never in liquor, and never plotting and caballing to drive his employer into a
corner, and extort higher wages from him, are intolerable offences. If we wish to shut out the
Chinese from this part of the British Empire, we are bound by every law and justice to do so in a
legal manner; by the British Government going to the Emperor of China and asking for a repeal
of the existing treaty. If, say they, we substitute arbitrary violence, hatred and jealousy, for
justice, legality and right, it may be that a great wrong will be accomplished by the exercise of
sheer force, and the weight of superior numbers; but our reputation among the nations of the
earth will be irretrievably injured and debased, and the flag of which we are so justly proud will
no longer be the standard of freedom and the hope of the oppressed, but it will be associated with
deeds of falsehood and treachery, with broken faith, with a violated treaty, with the pitiful
triumph of strength over weakness, of European guile and selfishness over Asiatic sincerity and
confidence, and with conduct which no sophistry can reconcile with the precepts of our religion,
with the cannons [sic] of our morality, with the spirit of our laws, with the policy of our wisest
statesmen, with the voice of conscience and with the character and traditions of the people of
Great Britain.

FIRST ANGLICAN MENTION OF CHEONG.

Provenance: Church of England Messenger for the Diocese of Melbourne,
Victoria, 3 March 1879.
Topic: Pamphlet — “Chinese Question in Victoria.”
It is to be hoped that the manly and temperate appeal of our Chinese fellow-citizens, Kong
Meng, Hong Cheong, and Ah Mouy, to “the reason, the justice, the right feeling, and the calm
good sense of the British population of Australia” will not have been made in vain. The
arguments urged by these gentlemen for toleration and fair-play to their countrymen in these
colonies appear to be unanswerable...We have freely used the rights thus secured to us, and in
doing so have been upheld by the Government and police of the Celestial Empire; but Chinese
immigrants, claiming under the same treaty to be admitted as colonists, have in violation of all
faith and honour been refused their undoubted rights, have even been driven out with outrage
from one of our goldfields, and are now, it seems, to be excluded from serving as sailors or
stokers in our intercolonial steamers. It cannot be said that the Chinese are such bad colonists
that they must be placed under a ban. As fishermen, and as itinerant fishmongers, and hawkers of
all useful wares they have been serviceable to the community, while their admirable system of
market gardening had contributed largely to the health of many districts by bringing vegetable
diet within the reach of children and invalids who must for want of it have succumbed to the
fierce summer heats. Neither are they barbarians of whose presence we need be so ashamed. The
stage of civilisation which they have reached is not so high as our own, but it is still high, and
they had reached it when Britain was peopled by painted savages. For education they can
compare favourably class by class with our own countrymen. You will with difficulty find a
Chinaman unable to read, write, and cypher, although there is no free education in China, but
every parent pays for his children’s schooling out of his own pocket. With the education, too,
includes as a matter of necessity religious instruction—not of course, Christian—but of a very
lofty order of theism and morality. For their conduct—if you believe the outcry raised against
them you must suppose it to be all that is abominable; but the evidence of impartial historians,
British residents in China, and Victorian statists, is all on the other side. Sir Walter Medhurst
deposes of the Chinaman in his own home that he is “an intelligent, patient, hard-working,
frugal, temperate, domestic, peace-loving and law-abiding creature;” while of the Chinese in
Victoria Mr. Hayter testifies that the rate of criminality is lower with them that amongst our
English population. It has been objected to them that they leave their wives and sisters in China,
that their quarters are marked with dirt and squalor, and that they bring down the rate of wages
wherever they are employed. Their reply is that their wives and sisters will come, as soon as their
safety from ill-treatment is assured...

Provenance:  Church of England Messenger, Victoria, 3 March 1879.
Topic:          Pamphlet — “Chinese Question in Victoria.”

It is to be hoped that the manly and temperate appeal of our Chinese fellow citizens, Kong Meng,
Cheok Hong Cheong, and Ah Mouy, to “the reason, the justice, the right feeling, and the calm
good sense of the British population of Australia,” will not have been made in vain. The
arguments urged by these gentlemen of toleration and fair-play to their countrymen in these
colonies appear to be unanswerable. In effect they amount to this—we have extorted by force of
arms more than one treaty from the Government at Pekin, throwing open Chinese ports to British
commerce, and guaranteeing the utmost freedom of ingress and egress to British subjects in
China, and in return to natives of China in all English possessions. We have freely used the
rights thus secured to us, and in doing so have been upheld by the Government and police of the
Celestial Empire; but Chinese immigrants, claiming under the same treaty to be admitted as
colonists, have in violation of all faith and honour been refused their undoubted rights, have even
been driven out with outrage from one of our goldfields, and are now, it seems, to be excluded
from serving as sailors or stokers in our intercolonial steamers. It cannot be said that the Chinese
are such bad colonists that they must be placed under such a ban. As fishermen, and itinerant
fishmongers, and as market gardening has contributed largely to the health of many districts…
Provenance:  *Wagga Wagga Advertiser, New South Wales, 13 August 1879.*
Summary in *Sydney Morning Herald, New South Wales, 8 August 1879.*

**Topic:** Pamphlet — “Chinese Question in Victoria.”

The Chinese and the new Tariff.—A circular signed by Louis Ah Mouy, Sum Kwong On, Cheok Hong Cheong, and Kong Meng, for and on behalf of the Chinese residents in Victoria (says the Melbourne Age), has been seat to each member of Parliament, submitting that a duty amounting to 40 per cent, upon rice, an article of human food in general consumption by Chinese and Europeans alike, and which cannot be produced profitably in the colony, is excessive. Under the proposed duties the circular states that the Chinese residents of Victoria (estimated at between 12,000 and 13,000 persons) will be required to contribute yearly to the revenue, on the items of opium and rice alone, a sum of £2 18s. per head. The former is dutiable at £48 sterling per case, and as the Chinese consume an average of 40 cases per month, they contribute monthly to the revenue on this article a sum of £1920; while the latter is charged £6 15s. per ton, worth in bond about £6 10s. They submit that, while they may reasonably be expected to contribute more than their European fellow-citizens on all luxuries such as opium, tobacco, spirits of particular descriptions, and other articles they specially consume, it is impolitic to tax the article of food upon which they chiefly exist to an extent equal to £1 8s. per head annually. The occupations in which they are compelled to engage are poorly remunerated, and they ask that Parliament will, in its clemency, be content with imposing the additional duty on opium alone, and will reduce the proposed duty on rice to the previous rate of £3 7s. 6d. per ton, which is fully 20 per cent of the value of the article. Fully one half of the rice imported into this colony is consumed by Europeans.

Provenance:  *The Missionary, At Home and Abroad, Melbourne, Victoria, October 1879.*

**Author:** Mr. J. W. Veal, Secretary Board of Anglican Chinese Mission.

**Topic:** Chinese Missions.

Rev. Canon McCullagh of the Sandhurst Mission.

In consequence of the want of employment, several Christian Chinamen had to remove to other parts of this colony, or to the colony of New South Wales. This has affected the attendance at the mission church at Ironbark. The mission work has been carried on as formerly. I feel assured that a great impetus would be given to the work if it were possible to secure the services of an English clergyman who spoke the Canton dialect, or an educated Chinese clergyman. Lay missionaries, from the very nature of the case, fail to secure that amount of respect and attention which would be willingly and universally yielded to an ordained missionary…

Provenance:  *Church of England Messenger, Victoria, 2 December 1879.*

**Topic:** Pamphlet — “Chinese Question in Victoria.”

**ANNUAL MEETING OF CHURCH MISSIONARY SOCIETY OF VICTORIA,**
**NOVEMBER 1879.**

The Bishop said that he had been asked to make a few general and introductory remarks, and in doing so it would be necessary to say something about what was called, the Chinese Question. Practically, the objection to the Chinese immigrants seemed to be —first, that they were guilty of gross and exceptional immoralities; and, secondly, they their large numbers and low wages for which they worked brought them into competition with European working people. AS far as he had been able to learn from watching the newspapers, he was of opinion that the first objection was only thrown in when the second was rather a fear than a fact. No doubt the fear was a
reasonable one, for with a people numbering hundreds of millions, and dwelling, so to speak, next door, it was impossible not to fear that they might swarm out of their own lands and come into serious competition without working people…

As to the immoralities of the Chinese, he believed the degree of them was exaggerated. No doubt the low Chinese were guilty of the most atrocious crimes, but the same could be said of our own population. In short, if the lowest larrikins of Melbourne were compared with the lowest inhabitants of the Celestial Empire, it was doubtful whether the balance of badness would not incline in favour of the European…
Provenance:  *Brisbane Courier*, Queensland, 9 January 1880.

**Topic:** Chinese Immigration from Hong Kong.

The committee of what we may term the anti-Chinese League have rejected a proposal which was made by one of their number to wind up their business, transfer the cash left in their hands to the Irish Relief Fund, and disband themselves. They have done this because they, or a majority of them, believe that the danger of a Chinese invasion has not passed away for good, that they may yet have to oppose a fresh importation of these people, and that the funds in hand may, therefore, at any moment be required to meet the purpose for which they were originally subscribed.

Mr. Brookes, one of the committee, has addressed a letter to our contemporary—the *Telegraph*—directing attention to some Hongkong news, published in the *Cooktown Courier*, which, in his opinion, warrants the belief that we have not yet done with the question of Chinese immigration. We have taken the trouble to look up the paper to which he referred, and we acknowledge that its contents, if they do not warrant his belief that Chinese immigration to Queensland is likely to be resumed, at all events disclose some very grave malpractices connected with Chinese immigration to Australia such as should attract the attention of the Imperial authorities and of the people of these colonies.

It appears that, at a meeting of the Legislative Council of Hongkong, held on the 22nd of November last, during the discussion of "The Chinese Emigration Ordinance," the Governor, Mr. Pope Hennessy, made some statements which led to further questions from other members of the Council, the answers to which disclosed the fact that until within the last few years it had been the practice to deport Chinese criminals from Hongkong to Australia. A committee was lately appointed to enquire into the subjects of "Police and Crime," and Captain Deane, the Superintendent of Police, stated in his evidence before it that "Some of the deportees or criminals who received conditional pardons were sent to Australia. The practice was, in the event of an emigrant ship being about to sail, these Chinese criminals were asked where they would like to go to, because neither the conditional pardon nor the deportation warrant of the Governor recited the place to which the person was to be deported; it simply stated in the one case the man was willing to leave the colony, and not return for life; and in the other case he was ordered to leave and not return for five years, as the case might be. However, in these cases, it turned out that if a prisoner expressed a wish to go to Sydney, Brisbane, or any other port of Australia, the practice was for the police to see that man on board the emigrant steamer or ship, and, having seen him safely on board, to make sure as far as they could that he "left the colony." Another witness, one of the inspectors of police, stated that he had seen as many as thirty or forty of these deportees leaving by one ship.

It is satisfactory to know that Mr. Pope Hennessy has for the present put a stop to this system of emptying the cess-pits of Hongkong on Australia; but it is the reverse of satisfactory to know that for many years after the Imperial Government had renounced the right of transporting its criminals to our shores, its officers in a neighboring Crown colony were maintaining in an underhand manner a system of transportation infinitely more injurious and objectionable to us than if the criminals so turned out amongst us had been our own countrymen. It may also be observed that as Governor Hennessy has put a stop to this practice of his own authority, so his successor may revive it if it shall seem good to him to do so. We can scarcely imagine that the
Australian colonies will be content to be subject to such a risk, and we may therefore expect that the attention of the Imperial Government will be formally drawn to these Hongkong disclosures, and that the Governor of that colony will no longer be permitted at his pleasure to make Australia a receptacle for Chinese convicts.

We notice also that only one cargo of the Chinese engaged by the A.S.N. Company at the beginning of last year were obtained from Hongkong. The regulations enforced by the Governor were not sufficiently favorable to the traffic, and the other cargoes were therefore taken in elsewhere—probably in a Chinese port. It is also evident that Hongkong is not clear of that mercantile rascality which is willing to embark in any undertaking, however nefarious, which shows a prospect of good profit, and the Governor has been attacked in the Press for the restrictions which he has placed on this transportation of Chinese criminals.

One writer says:—"It is a fact, although apparently an ignored one, that adverse action on the part of the Hongkong Government does not place one coolie fewer in the lands to which they may be inclined (or induced) to go; British ships, it is true, are not allowed to carry them; c'est bien—they employ Germans; they cannot embark in a British colony; c'est bien—they embark at Whampoa. So, instead of crowing over abuses prevented, cannot or will not our legislators call a spade a spade, and proclaim that they, or he, have or has succeeded in diverting a fairly profitable trade, harmless enough except from a Quixotic point of view, from British subjects and ships to foreign."

We always knew, however, that amongst the mercantile community of Hongkong there were some gentlemen who would be willing and anxious to make money by a coolie trade, a slave trade, or any other means; and the fact that this is openly acknowledged by themselves, even when supplemented by the fact that the Government of Hongkong has for years past been getting rid of its felons by shipping them to Australia, gives no reason for believing that our Chinese Immigration Act, when properly administered, will prove ineffective to check any large influx of Chinese into the colony. As far as we can see at the present time, there is no reason to expect a sudden revival of Chinese immigration. Even if another goldfield like the Palmer were discovered, the existing law, if strictly enforced, would effectually bar their entrance. Not one out of a thousand of the class of Chinese who come as immigrants to our shores could afford to pay the £10 required by the Chinese Immigration Act.

**CHINESE AND THE FURNISHING TRADES.**

**Provenance:** Sydney Morning Herald, New South Wales, 16 April 1880.  
Morning Bulletin, Rockhampton, Queensland, 17 April 1880. Sydney Mail and New South Wales Advertiser, New South Wales, 17 April 1880.

**Topic:** Chinese and Furnishing Trades.

About 250 men interested in the -making trade met in the old Trades' Hall to-night, for the purpose of protesting against Chinese competition. An Anti-Chinese Association was formed, and a deputation appointed to wait upon the Minister for Works, requesting the insertion of a clause in the Government furnishing contracts requiring that all the work should be performed by European workmen. The language of some of the speakers was violent, but the majority were in favour of gaining their requirements lawfully.
We are a good deal exercised just now on the subject of chairs (writes the Herald's Melbourne correspondent), the Exhibition Commissioners, having advertised for five hundred dozen of these articles of furniture, have imposed the condition that they shall not be made by Chinamen, against which restriction there is much complaint by free traders, and for which restriction there is much gratulation by protectionists. The condition so imposed is an outcome of the cry lately raised against Chinese cabinet makers, who are complained against for bringing down the price of furniture, by working for small wages. As the bulk of the Exhibition Commissioners are protectionists, being all appointed by the late Government, it was quite to be expected that they should take the opportunity of carrying out in practice their peculiar views. Such a restriction, of course, means that, as is the case with all protectionist enactments, a certain class is to be subsidised at the expense of the taxpayers; but it is exactly in this light that protectionists cannot see the justice of it. Considering, however, that the Government is just now economising in every direction, and is, in fact, in a difficulty not only how to make up the deficit in the revenue of £300,000, but of how to make both ends meet, and that it is this very Exhibition whose cost represents the deficit, it is a little irritating to see the managers flinging the money away so recklessly; for, of course, such a restriction as the Commissioners have imposed will make a difference of probably £1500 in the price of the chairs, not to speak of the quality being worse than it would be if the competition were unfettered.

THE CHINESE LABOUR QUESTION.

Some of the social problems of the day closely resemble certain classes of diseases. It is known that the evil exists, but there is great uncertainty as to the means of cure. Among these the Chinese labour question must be reckoned. It is powerfully agitating the white man in many parts of the world, where it has assumed the character of a burning question. In America John Chinaman is being hunted from pillar to post, and will soon know not where upon that continent to lay his head. In Queensland it would seem that if the colonists had their way they would pole-axe as well as poll-tax him. In Sydney he is the bugbear of the working man, who is striving to induce the Government to bring legal enactments to bear upon him. In some of the other Australian provinces his existence is scarcely tolerated. The Government here has prohibited his employment upon Government contracts, and in Victoria he has fallen under the ban of the Executive Committee of the International Exhibition Commission. These gentlemen recommended that in calling for tenders for chairs, not only should it be stipulated that they must be of Victorian manufacture, but that no Chinese labour must be used in their construction. To exclude the wares of their guests to be, after inviting them to share in an undertaking ostensibly for the purpose of fostering commercial relations, was preposterous enough, but the course proposed to be pursued towards the Chinese was even more indefensible. For the former proceeding some shadow of pretext can be found in the protective policy to which Victoria has so deeply committed herself, but there is nothing in the

Constitution or laws of the colony to give even the colour of propriety to the latter. The Victorian Legislature, under certain restrictions, has invested the Chinese with the privileges of citizenship, and they certainly have a right to share in the labours permitted to a citizen. The narrow-mindedness of the Executive Commissioners has been strongly condemned in Victoria, and it is gratifying to find that the recommendations made have been rejected, by a bare majority it is true, but still rejected. They palpably, nay, avowedly, took their rise in an anxiety on the part of some at least of the Executive Commissioners to curry favour with working men, who, during the Berry regime, have been pampered and petted to an extent that must have been nauseous to the more intelligent and independent of the class, although the effect upon others has been to whet their appetite for State patronage. The assumption of quasi-legislative functions by gentlemen charged with the carrying out of an undertaking belonging to a class of enterprises which are essentially the outcome of free trade is in every sense unwarrantable.

In San Francisco attempts at high-handed interference with the rights of Chinese labour even on the part of the Legislature have been frustrated. The High Court of that State has declared that the legislation framed with a view of debarring corporate Companies from employing Chinese is unconstitutional, and although an appeal has been made to a higher Court against this decision, the probabilities are in favour of its being upheld. It is only the other day that we were invited by the Queensland Anti-Chinese League to co-operate in the measures they have thought necessary to prevent the influx of Chinese, the Northern Territory offering a ready means of entrance to Queensland if the agitation there is successful in closing the gates of that colony to Chinese immigration. In New South Wales a riot, nearly culminating in bloodshed, has been followed by intermittent endeavours to oust the Chinaman from the field of labour, and to destroy his right to the freedom of citizenship. Yet with every one's hand against him he appears to pursue the even tenor of his way, keeping good his hold when once he gets a grip. The action of the Executive Commissioners for the Melbourne Exhibition to the contrary notwithstanding, it is certain that so long as he can supply furniture dealers with cheaper articles than Europeans can he is sure of employment. In fact, it is more than probable that much of the furniture sold, even by those who outwardly profess adverse opinions to Chinese settlement, is the work of his hand. 'We have never attempted to deny that in many ways the presence of the Chinese in the colonies is productive of evil. No one can visit the 'Celestial' quarter of any of our large colonial cities without being struck with the evident decay. The visitor seems to have fallen upon a spot which has felt the deadly influence of the upas-tree. He passes from the European quarter, where everything denotes progress, to one that bears the impress of stagnation. Vice here seems to have found a lower depth to revel in, and the very pariahs of degraded womankind find congenial haunts. These, however, do not in popular estimation form the only, or even the chief, objections to the emigrants from the Flowery Land. Even their virtues are vices in the eyes of those whose labour they usurp and cheapen. The qualities of industry and thrift, which are extolled when practised by the British workman, render them more obnoxious, for their industry supplies the market with larger quantities of material than would be possible if they worked as few hours as a Christian, and their thrift means so much gold robbed from the country to ultimately enrich their distant birthplace.

There can be no doubt that the difficulty of dealing with the Chinese problem is intensified by the extremely conflicting considerations which enter into the discussion of the question. The objections taken to the Chinaman on the ground of his being immoral, and therefore a curse to society, is, so far as it is true, perfectly legitimate, and affords grounds either for his

66 In 1891, the prominent evangelist, Henry Varley, wrote that there were "no less than 5000 prostitutes in Melbourne. Varley, Henry, The War Between Heaven and Hell in Melbourne, (Melbourne, Pegg Chapman, 1891), p. 12.
total exclusion or for his being made amenable to conditions which will be some safeguard to society against his wholesale indulgence in vice. But it is absurd to put side by side with these objections those urged against him because he is exceptionally industrious and singularly frugal. These are traits in his character which should tell in his favour in any balancing of arguments for and against his admission to the privileges of citizenship. It is certain that the Legislature has a right to say to him, 'We cannot allow you to live here under conditions which amount to a heavy handicap in your favour as against the European. We cannot permit you to come as a mere bird of passage, living poorly, paying little or nothing to the revenue, although requiring a full share of police surveillance and police protection, indulging in vices which are demoralizing to yourselves and injurious to the community at large. If you come you must do so on like terms with Europeans. You must conform to the domestic and social customs of the place. You must contribute your share to the burdens of the State. You must respect the laws, and submit to their restraints.' These are the directions which legislation should take, and, so far as Australia is concerned, the best way of enforcing such principles may very properly form the subject of united deliberation among the colonies. The thing that is most to be deprecated is trumpery interferences with the rights, or, at all events, with the reasonable claims of the Chinaman as a member of the community. To attempt to solve the question of Chinese immigration by means such as these is neither creditable to the dignity nor to the common sense of the colonists. Whatever direct legislation is necessary let it be applied in some practical and sensible way. Let it not be left to partisan members of an Exhibition Commission or to frothy demagogues to apply quack nostrums, far less to take the law into their own hands. The Chinese question will require firm handling; let it be dealt with upon some reasonable basis, with a due regard to the evils it is desired to remedy and the dangers it is sought to avert.

Provenance:  Argus, Melbourne, Victoria, 15 May 1880.
Topic:  Chinese and Furnishing Trades.

MR. VALE’S FURNITURE.
When the question of the employment of Chinese in Victoria was, without any apparent cause, revived at a meeting of the cabinetmakers a few weeks ago the artisans who had suddenly discovered that they were being ruined by Chinese cheap labour naturally looked to the protectionists for assistance in getting up an agitation the assistance came in a very welcome form from the Executive Committee of the Melbourne International Exhibition, who, without the sanction of the commission, issued an advertisement calling for tenders for 500 dozen of chairs with the condition that they were to be of Victorian manufacture, and that no Chinese labour should be employed in their construction. The action taken by the Executive Committee was repudiated at the next meeting of the commission, but in the meantime a great deal of angry feeling had been aroused The hon. treasurer of the Exhibition commission, Mr W. M. K. Vale, whose protectionist proclivities are well known, was generally regarded as one of the prime movers in this anti Chinese movement. The value of this gentleman’s advocacy of the colonial furniture industry was somewhat diminished by a statement which was made that he himself had recently imported into the colony a considerable quantity of furniture under cover of that provision of the Customs Act which allowed secondhand personal effects for private use to pass the Custom house free. At a subsequent public meeting in the Town hall, this apparently inconsistent act on the part of so zealous a champion of the colonial manufacturers was explained by Mr Vale as follows:—
With regard to the 9½ tons of furniture brought with him from England, he stated that it was only 9½ tons in measurement, that it included his children’s piano and the furniture he had used
in London for three years, and that the whole of it was only worth £50. Being a poor man, he considered whether he could afford to sell them in London at a broker's price and replace them in Melbourne, and concluding that he could not, he packed them up with his own hand and brought them along.

This furniture, according to Mr Vale’s account, must have deteriorated sadly since he imported it, unless, indeed, the consignment referred to in a Customs entry to the following effect be a second importation:

IMPORTS DUTY FREE.— Melbourne), 21st day of August, 1878.
In the Rhoderick Dhu, a British ship, Calvert, master, from London
W. H. K. Vale, importer (Signed) Frederick Tate, per W Hiller, Custom house agent.

VM or V Nine cases secondhand personal effects of furniture Value— £194 9 2
Tinware 3 10 5
Hardware 2 11 8
£200 11 3

The following are the declarations made in connexion with the above entry—
'I, Frederick Tate, Customs agent to W. H. K. Vale the Importer of the above goods, do hereby declare that they are secondhand personal effects, which have been in use and are now imported for private use, and not for any purpose of trade whatever.
(Signed) Frederick Tate
Wm Cash Dale
Declared before me, at the Custom house, this 21st August, 1878-Signed F W Howden

I, Frederick Tate, do hereby declare that I am agent to W. M. K. Vale, importer of the goods mentioned in this entry, and that the invoice now produced is the genuine and only invoice of the said goods and of the contents of the packages specified herein, and that the value of the said goods mentioned in the entry and invoice was at the time of shipment the fair market value of the said goods in the principal markets of the country whence the same were exported.
Witness my hand this 21st day of August 1878. Frederick Tate, Customs Agent
(Signed) Pr W Miller.

The above declaration signed in the presence of (Signed) W Bradley.

Presuming this to be the lot of furniture soon afterwards valued at £50, and of this there can be no doubt, it will be seen that the declared value of it when landed was £194 9s 2d in the principal markets of the country whence it was exported. Add to this the duty of 25 per cent chargeable on imported furniture, new or secondhand, and £2 a ton for freight and charges (a very low estimate), and it will be found that the value here would be over £250. Only an expert could decide what the furniture is actually worth, but if the consignment included a piano, it is very probable that the value was not over-estimated. But whether the value be £50 or £250, it is equally evident that Mr Vale recommends one economic policy to the country and adopts a very different one in his own private affairs.
Like a finger post, he points the way, but by no means takes it himself, and the makers of colonial furniture will probably draw their own conclusions as to the proclivities of Mr. W. M. K. Vale.
TO THE EDITOR OF THE ARGUS.

Sir,—By this time you will have heard not a little about what is termed "the chair question." You will have read also the pros and cons used by the Exhibition Commissioners, and somewhat, too, perhaps, of the reasons why our people have been dragged into the contest: and you will doubtless admit that conditions of exclusiveness, coming from a corporate body at any time, deserve [high reprobation, but doubly so when coming, as they did, from the executive committee of an international exhibition. But this subject, however, might have been quietly disposed of by the properly constituted commissioners, had it not been for a few who are ever loudest in proclaiming the truths of equality and fraternity among all men, raising the hue and cry, "Down with the Chinenmen." But why we it, we ask? What have we done? What sins have we committed? What laws have we broken that we should be treated thus? Have we ruined every trade? Have we spoiled all the industries, or have we even given the signs of rushing the tender box? No; all thisha has been done to suit the purposes of a few would be "patriots," who are ready and eager to immolate us on the altar of their "popular god." But we, disliking these attentions—particularly at the hands of such a "ring of patriots"—have resolved upon appealing to you, and being persuaded of the fair fame for honour, honesty, and candour of the grand jury of the nation we are approaching, we feel the greater confidence that you will not uphold the doings of the agitators, but would at your earliest convenience relegate them to their legitimate calling. Now, the facts of the case are these:—A few Chinese miners (67 all counted out) finding that alluvial diggings in their respective districts have become all but exhausted, came to the metropolis in quest of employment. This, however, not being at hand they fell into learning the trade of cabinet making, most of whom, through intelligent and persevering application, have so far mastered the art that they are able to earn a comfortable livelihood by it. These are now set upon as the enemies of society. What they earn by the sweat of their brow is regarded as having been taken out of the mouths of their British fellow-workers!

But we object not, say some, to their following any industrial pursuit. What we object to is their underselling European, labour, and in order to do that they live in the most wretched hovels and upon the scantiest fare. To these mild objectors we reply that what they state is but hearsay, fabricated and spread about by some knowing friends of workmen, with the intent and purpose of trading upon their credulity. For if they should fail, they had nothing to lose; if they succeeded, they had gained everything they heartily desired—popularity, legislative honours, and other possibilities. But our friendly objectors forget that the people which is recognised by all others as par excellence a commercial people, knows well enough how to buy at the cheapest market and sell at the dearest, and that coming as they did from a country wherein abound not only the necessaries but also all the luxuries of life they do not need to be told that they ought to live comfortably. It is really to be pitied how many a well-meaning though simple and unwary workman has been taken by the "catch" thus cunningly thrown to them, which a little personal investigation with a little exercise of the reasoning faculty would speedily convince them of the awkwardness of their position. For what has been the result of the personal investigation undertaken by the Age's special reporter? What has he brought clearly to light? Why, notwithstanding his prejudice of mind, his fervid imagination, and his microscopic vision, he has brought to light what? Nothing—nothing which would not be found in English dwellings and in English workshops, except that they work on long narrow benches, and with what he was pleased to call primitive tools, that they earn between 15s. and 55s. per week, but he forgot to mention that those who earn the smaller sum are suffering from the depression of the times as well as other people—being engaged only intermittently. Then, as
to the dirt and filth winch he avers to have seen in Little Bourke street, which if it were true would be a reflection more on the vigilance of the health officer than on the Chinese. And the same argument would apply equally to any other portion of the city occupied by Europeans.

Now, as to the circular issued by the Anti-Chinese League, permit us to testify that the whole of it is a monstrous fabrication, unworthy the language in which it is written, unworthy the nation to whom the language belongs, and a thousand times unworthy of the religion to which it, with sacrilegious bands, attempts to appeal. We therefore beseech it of you to blot it out of your book of remembrance, that it may not disgrace the pages of our history, and that you may continue a nation established on righteousness and goodwill toward men.

May 24.

KONG MENG, L. TYE SING, CHEOK HONG CHEONG.

Provenance: South Australian Advertiser, Adelaide, 26 May 1880.

Topic: Chinese and Furnishing Trades.

A WAVE or rather a ripple of the "yellow agony" is passing over the colonies. It seems, like the "black death" of old lands, to move on definite geographical lines; it has travelled southward from Cape Yorke, taking Queensland, New South Wales, and Victoria by the way; it will no doubt in due course round Cape Otway, and climb up the map towards the equator, dropping in on ourselves on the road, and will be probably felt wherever an opium chewing Mongolian waves his pigtail in the wind. Our consolation should be that the ripple grows distinctly weaker as it runs, Victoria has it in a milder form than New South Wales, New South Wales than Queensland, and we shall probably escape with the veriest eddy. The history of the anti-Chinese scare in Victoria wears certainly a very burlesque look. The Exhibition Commissioners, who are inviting all nations to display their inventions in Melbourne next October, determined, as a proof of their hospitality to foreign trade, that none but Victorian hands should make the chairs in which their visitors were to sit. Accordingly tenders for 500 dozens of chairs were called for, with the specification that they were to be of "Victorian manufacture, and no Chinese labor to be employed in their construction." It seems there are only 600 Chinamen (including sixty-three Chinese chairmakers) amongst the 210,000 inhabitants of Melbourne; but to the alarmed gaze of the local protectionists the sixty-three pigtail wearing chair-makers have multiplied in swifter ratio than did Falstaff's men ..., until a very considerable part of the citizens of Melbourne have been completely frightened out of their common sense. A clamor very shrill, if not very widespread, has been raised by the threatened classes. The ex-Ministers have seen in the panic their opportunity, and have rushed to the platform, striking a number of heroic attitudes while valorously offering to defend the entire city of Melbourne from this army of sixty-three Chinese chairmakers who have marched upon it. "Get behind us," they say to the menaced 240,000 Europeans. We will defend you. "Codlin is the friend, not Short!" And they are already demanding severely of Mr. Service what steps he intends to take to protect the threatened workmen of Victoria from, their destructive foes.

There is a suspicious suddenness about the zeal of the ex-Ministers. They had absolute power for three years in Victoria, and did nothing very diligently on this question during the whole period. On the very second day after the new Parliament has met, however, they enquire of Mr. Service, with much generous indignation, why he has not done what they failed to do during three years of absolute political supremacy! Mr. Vale, the Bombastes Furioso of the movement, who is loudest in his heroic vows to protect the 240,000 inhabitants of Melbourne from the sixty-three belligerent chairmakers before whom they are trembling, has been compelled to make a number of ignoble but very necessary explanations as to why he sinned against the local furniture-maker by importing his own furniture secondhand from England. Mr. Vale's defence resembled that of the girl who apologised for an irregular interference with the census by the
plea that "it was only a little one." Mr. Vale's secondhand furniture, which has risen to the
dignity of a political farce in Melbourne, though measuring nine and a half tons, that gentleman
protests was only of the value of £50. The bill of lading, however, proves that he swore it was of
the value of nearly £200, and Mr. Vale has had to enter upon a new series of speeches to explain
this unfortunate circumstance. Mr. Service when formally challenged in the Assembly to declare
his policy on the Chinese question replied very sensibly that the matter was not one which could
be settled by a flourish of the pen. That a huge influx of Chinese would be a national calamity he
frankly admitted; but the matter was one, he said, which had international as well as intercolonial
bearings. Meanwhile steps had been taken to ascertain the precise number of Chinese in the
colony, their distribution and pursuits, and whether they were decreasing in number or not.

The Victorian scare is foolish enough; and the demagogues who are trading on it manifest a
cynical indifference to even the appearance of decency which we should imagine will certainly
defeat their object. But the Chinese problem is a very serious one. It is really one of the great
questions of the day, and it concerns these colonies, which offer a field of immigration peculiarly
tempting to the Chinese imagination, in a very high degree. There is no need of using the
language of demagogues on this subject. The Chinese undoubtedly have their virtues. They have
a plodding ingenuity, an almost sublime patience of industry, a capacity for living economically,
which, so far, are an offence to workmen of less simple habits and fewer wants. In Victoria and
the northern colonies generally they are the gardeners and hawkers of the community; and they
work profitably mines which have been abandoned by Europeans. A party of Chinamen will
even buy, some times at the cost of several hundreds of pounds, a vast mound of "tailings,"
on which the most costly machinery of European science has been employed; and with no other
apparatus than a boiler, a blanket, and a cradle, will extract gold from what the European miner
has thrown away. The Chinese, moreover, have rights which are protected by Imperial treaties,
treaties which England herself has imposed on China at the point of the bayonet. They are
under the shelter, therefore, of the national honor; and they are protected, too, by the not less
sacred guard of humanity and justice. We must deal justly with them, deal with them as we
would that English settlers in China should be dealt with. Hath not a Chinaman, like
Shakespeare's Jew, hands, organs, and dimensions? Is he not a fellow-colonist? Does he not pay
taxes? Is he not the equal of the white man before the law? Has our English justice, of whose
stainless honor we are so proud, one code for the white skin, and another for the yellow? It is
surely an ignoble spectacle, moreover, when, as in the case of Melbourne, a hundred thousand
men of English blood and lineage, with all their incomparable advantages of skill
and civilization and faith, should clamor like frightened children to be protected by law from the
competition of a handful of exotic Pagans.

The Chinese question may become a serious one. A Victorian orator observes that China "by
a tip of the bucket could flood the world." But the bucket is not tipped, and the number of
Celestials in Australia is diminishing not increasing, so that there is no need to resort to anti-
Chinese legislation, that whether necessary or not would be degrading to the British name. It
would be proper enough, however, to compel the Chinese to adopt the habits of civilised life and
to respect the 'sanitary laws that are imposed upon Europeans. We have a right also to com plain
of hordes of men coming to our shores as birds of passage, taking all they can out of the country
and having no interest in its security and prosperity, and fulfilling few of the duties of good
citizens. But if we make laws or impose taxes to stop or mitigate such an evil it should be
made clear that these measures are not dictated by a foolish and wicked prejudice against a
particular race, but are founded upon reason and justice, and would be applied to people of
another nation under similar circumstances.

Provenance:  Bendigo Advertiser, Victoria, 28 May 1880.
THE CHINESE QUESTION.

The outcry against the Chinese, which has arisen out of the now famous Exhibition chair business, has been met by a letter addressed to the Age by Messrs. L. Kong Meng, L. Tye Sing, and Cheok Hong Cheong, leading Chinese merchants of Melbourne. Appealing to the public of Victoria, they ask "What have we done? What sins have we committed? What laws have we broken that we should be treated thus. Have we ruined every trade? Have we spoiled all the industries? Or have we given signs of rushing the tender box? They then go on to relate how it happened that Chinese cabinet-makers have entered that field of labor. We give the facts of the case in their own words:—"A few Chinese miners—sixty-seven all counted out—finding that alluvial diggings in their respective districts have become all but exhausted, came to the Metropolis in quest of employment. This, however, not being at hand, they fell into learning the trade of cabinet making. Most of them, through intelligent and persevering application, have so far mastered the art that they are able to earn a comfortable livelihood by it. These are now set upon as the enemies of society. What they earn by the sweat of their brow is regarded as having been taken out of the mouths of their British fellow-workers." It is denied by the writers of the letter that the Chinese cabinet-makers undersell European labor, and that they live in the most wretched hovels and on the scantiest fare. They assert that these statements have been "fabricated and spread about by some 'knowing friends' of workmen with the intent and purpose of trading upon their credulity. With regard to the earnings of the men, they point out that it has been reported their wages average from 15s. to 55s. per week; but they observe it has been omitted to be mentioned "that those who earn the smaller sum are suffering from the depression of the times as well as other people, being engaged only intermittently." The letter concludes with a strong condemnation of the circular issued by the Anti-Chinese League, which is pronounced to be "a monstrous fabrication, unworthy the language in which it is written, unworthy the nation to whom the language belongs, and a thousand times unworthy of the religion to which it, with sacrilegious hands, attempts to appeal." These representations on the part of gentlemen highly educated, well acquainted with the circumstances with which they deal, and of unimpeachable integrity, ought to arrest the attention of that public they so earnestly address in behalf of the poorer classes of their country men. It will be seen that the facts as regards the opposition offered to European labor in the chair making and cabinet making lines have been greatly exaggerated. A false impression has been created to the effect that these trades have been swamped with imported skilled Chinese labor, whereas the truth is that a handful of men, instead of loafing about the country, have settled themselves down to an industrial pursuit in an honest and praiseworthy manner, and by their intelligence and perseverance have placed themselves above the necessity of seeking eleemosynary assistance, either from the State or at the hands of private persons. As long as these men employ themselves in a manner so creditable to themselves, yielding at the same time obedience to our laws, they must not and cannot be interfered with. The European community must act towards them with justice, and must deal with them in no other manner than it is demanded by British views of
fair play all useful and industrious foreigners coming amongst us shall be received and treated. WE admit at the same time that it is necessary to guard against an inordinate Mongolian immigration, and this is a matter to which the Legislature will have to turn its serious attention. The question is one of so much interest and importance that we must take further opportunities of referring to it.

Provenance:  Argus, Melbourne, Victoria, 1 June 1880.
Topic:  Chinese and Furnishing Trades.

TO THE EDITOR OF THE ARGUS.

Sir,—In reply to the Chinese appeal signed by Messrs Kong Meng, Tye Sing, Cheok Hong Cheong, in your issue of 25th inst., I must say that the telescopic vision of the Chinese interpreter, coupled with his cunning was too much for the microscopic vision of the Age reporter when accompanying him in his recent tour of the lanes and alleys of Little Bourke street The "trio" ask, "what have the Mongolian race done?" Well, they have entered into competition with our artisans and tradesmen, who, having wives and families depending on them for support find they can not compete with these Chinese rice eating slaves who work every day in the week (Sabbath included) for a paltry 15s or 20s, having ruined every industry in the city of San Francisco, and succeeded in crushing the European furniture makers in the adjoining city of Sydney as per extract from Sydney Evening News, of 8th April. In speaking of the labour market in reference to cabinetmakers it states—Between importation and Chinese competition this industry may be said to have been crushed out of existence, so far as Europeans are concerned. The Chinese shops, however are busily employed and appear to be driving a brisk trade." Is not this a pretty state of things to happen to a British community? They have also entered into competition with our bootmakers, bricklayers, carpenters, tailors, cigar and tobacco makers as well as monopolising the whole of the hawking trade to the detriment of our grocers fruit and vegetable dealers, &c

From the tenour of the Chinese appeal one would think that there were only 67 heathen Chinee in our midst but this is not so we have about 20,000 of these almond eyed individuals in our colony and the cry is "still they come." Sydney telegrams in Monday’s issue inform us that over 600 Chinese had just arrived there in two steamers alone and we have since seen fully half of them have come to Victoria. Therefore it behoves all members of the Caucasian race to band themselves together and agitate until our legislators impose a heavy poll tax on every Chinese coolie coming into this colony either by land or sea also an annual tax of say £10 per head on all Chinamen resident in the colony. What a splendid addition to our revenue! Again the “trio” ask, “What sins have we, what laws have we broken, that we should be treated thus?” I reply, they have broken every law of the Decalogue from the first to the last, from the worship of idols to the crime of murder. Twenty thousand celibate pagans in our colony addicted to opium smoking, gambling, and licentiousness in its worst form will not improve the morals of our young and rising generation notwithstanding all that the “trio” and the Methodist Spectator newspaper have said in their behalf. It ia admitted by the London Times and Professor Goldwin Smith that China is the great slave pen and there are myriads now waiting and ready at the beck and call of Chinese merchants to come and toil like galley slaves for wages upon which a European labourer would starve; hence it is necessary that this evil of Chinese competition should be nipped in the bud. It is easier to prevent than cure

For the information of the trio who designate the first circular of the Anti-Chinese League as unworthy of the language in which it is written. from the fact that its truths strike home, it is but a foretaste of a series of circulars that will immediately follow until legislation and sanitary laws are put into force; then and not until then, will we cease to agitate. To use the words of the Southern Cross, the organ of the Presbyterian body, which is most liberal in its views
upon this question, “whatever legislation may be found to be necessary will undoubtedly be sustained almost unanimously by public opinion.” The circular of the Anti-Chinese League has been reprinted in Adelaide and Sydney, so that it must have met with public approval.—Yours &c,

JAMES KENNEDY,

Mr. Kennedy’s statement that there re 20,000 Chinese in Victoria is utterly untrue, and many of his other statements are equally reckless and unworthy of belief. We would point out to the association which Mr. Kennedy represents, that he is doing their cause far more harm than good by his senseless repetition of falsehoods which have been a dozen times refuted.—Ed, Argus.

Provenance:  *Newcastle Morning Herald and Miners’ Advocate, New South Wales, 11 June 1880.*

**Topic:** The Chinese Question—Newcastle, New South Wales.

**ANTI-CHINESE MEETING.**

A VERY enthusiastic meeting of the citizens was held on Wednesday evening, at the Court House, Newcastle, for the purpose of obtaining an expression of public opinion upon the question of Chinese Immigration. His Worship the Mayor (Samuel Chapman, Esq.) occupied the chair. The attendance was limited at first, but increased as the proceedings went on.

The CHAIRMAN opened the meeting in the usual manner, by reading the requisition calling the meeting, and his reply to the same. He then expressed the pleasure he felt at presiding on the occasion, and felt that he need make no request as to the prevention of order during the discussion of the question, as the people of Newcastle had long been proverbial for their propriety in that respect. He then called upon Mr. Millard to move the first resolution. Mr. MILLARD had no idea that he would have been called upon to speak that evening, but he would do his duty. He begged to move the following resolution:

"That, in the opinion of this meeting, the influx of Chinese into the colony is entirely opposed to the best interests of the country, both morally, socially, and politically."

He believed that it was acknowledged by both the Premiers of Victoria and this colony that the Chinese were not a desirable class to have in our midst. Sir H. Parkes had promised to introduce a bill to meet the emergency. In Queensland a bill had been passed prohibiting the introduction of Chinese altogether, but it had been refused the Queen's assent, and had, therefore, fallen through. (The speaker here satirically remarked upon the small attendance of the Newcastle people upon such an important occasion.) The evils of Chinese immigration had become patent in America by the revelations of the Chinese Commission lately formed there. For instance, a large firm of wealthy Chinen had imported no less than 800 females into San Francisco for immoral purposes, who also worked at needlework for nothing at intervals, thus not only propagating immorality on the one hand, but driving honest American needle women out of the market, and in many cases causing them to be led astray. Would we like this sort of thing in New South Wales? (Hear, hear.) It had been said that the Chinese, as a race, were a quiet peaceable nation. He denied it. He could point them to the hordes of Chinese pirates which infested Hong Kong and other places, who were notorious for their cruelty and bloodshed. Yet, a Mr. Pope Hennessy, the Governor of Hong Kong had had the audacity to grant free pardon to some of these rascals, who had been captured upon condition they were sent to the Australian Colonies. (Hear, hear.) He had not the slightest hesitation in saying that no time ought to be lost in taking the matter up. In America, they had found out they could do better without them. It was rumoured now that there are 1100 Chinese en route to the Australian Colonies Where the Chinese were in large numbers and not mixed with other public, they were the most notorious characters that could be conceived. He related an anecdote respecting the
fearful treachery of a host of Chinese servants in a small European settlement. As it was, they were, when in European or other countries nothing but slaves, and we did not want slavery in British communities. They were so much alike that when they broke the laws, they were very difficult to recognise. With regard to those people who talked so plausibly about the excellent, social and moral qualities of the Chinese, he would ask those good-natured philanthropists why they did not marry their daughters to these Chinese if they were all so amicable and such like, but they could give no reply. The *Sydney Morning Herald* was in favour of the Chinese, but if the Chinese introduced as good a newspaper at a far less figure and charged less for advertisements, the *S. M. Herald* would tell a different tale. (Cheers and Laughter.) He concluded by moving the resolution. (Applause.)

Alderman CREER (who was warmly received) said he had only that evening been asked to support the resolution. No one would deny the importance of the question. The only agitation against the Chinese was at present confined to the working classes, because the richer portion of the community had not been affected by their entrance into the colonies. The only people yet affected were working men; the capitalists have hitherto received a large advantage from their introduction in many ways, but the working classes suffered from competing with them. His own trade, cabinet-making, had suffered the most severely through this ruinous competition. (Hear, hear.) It was useless for any European master to compete with sellers of Chinese-made furniture. People would purchase cheapest article, simply because it was cheap. The great bulk of furniture used in this colony was either imported or Chinese. The Chinese have completely driven the colonial cabinet makers out of the trade. He had employed colonial hands himself some years ago, but he had to give it up. People who complained the most about the Chinese competition were the first to encourage it by purchasing Chinese-made articles. (Hear, hear.) He admitted that the question was beset with great difficulties. The international law between England and China gives equal rights to Chinese, who might visit England and its colonies as to British subjects. A similar treaty had been formed between America and China, and was painfully upheld in San Francisco. He did not believe that such a treaty should be maintained one hour if the Chinese were to attempt to overflow England, he maintained that the treaty would soon be broken through. (Loud applause.) In all places in the home world there were no places like the Australian colonies so suitable for the Chinese themselves. We Australians can legislate upon all other topics, but not upon one which affects us all so dearly. (Hear, hear.) He pointed out that they had the power to expel French prisoners who had completed their term of imprisonment and came here. Why not Chinese who were ten times worse in their habits, and would be the ruin of our colony? We could pass laws to expel diseased animals, and why not have the power to prohibit the unrestrained influx of diseased human beings. (Loud applause.) We, in Australia, have not yet felt the terrible power of this great evil, but we can see its effects in San Francisco. If they had driven white labour out of tile market in America, and polluted that place, why could not they do the same here. (Applause.) He would certainly say there were some Chinese here whose character was good, but we ought to look forward fifty years. The presence of Chinamen was at present only felt by working men, but, before that time, they would as equally affect capitalists as them. Three dozen Chinese might not affect Newcastle property just now, but if they increased in the same proportion as at present, property must depreciate, because labour must be cheaper. The Chinese were the most apt race in the world, and therefore the greater danger in their introduction. He illustrated the history of Chinese boot and shoe making, building, and other trades in San Francisco and other places, by several pithy anecdotes. There were 400,000,000 of them in their own country, not a very great distance from us, and what was to prevent a host of them in a few years, if they were not prevented now, from over-running this country and driving us out of it? (Hear, hear.) The Civil Service were in great favour of introducing Chinese, but just as the latter had superseded
white men in manual labour, so they would bye and-bye supersede them. We have already Chinese Judges, and in India they have scores of native copyists, lawyers, &c. The Chinese were quite as apt as the Hindoo in imitation, and what they had done elsewhere they could do here (Applause). There was no comparison however in other respects. The character of the Chinese was of so debasing a nature that they could not rise as a nation. He had a family of eight children and hoped to leave them in such a position as to be able to secure an honest independence in this colony when he had passed away, and therefore he had a right to protest against the introduction of Chinese to New South Wales to over-run the labour market and usurp the place of the sons of the soil. There was nothing at present to prevent 1000 Chinese per week being landed in this colony if they choose to come, and then we must elevate them to our condition or sink to theirs. Which was it to be? (Loud Applause). The 18 years of attempt at elevation of the Chinese character in San Francisco has proved an utter failure. The Chinamen there are the same Chinamen still. It was just the same here, they would never take any interest in us or in our institutions. If we allowed them here they would eventually do away with our institutions. With regard to the immorality of the Chinese, it was of such a terrible character as to far overshadow that of Europeans. We may reform Englishmen, Irishmen, and Scotchmen, but never a Chinaman by the aid of our Institutions. Some Europeans may fall; they could never accustom themselves to the fearful depths of degradation indulged in by the Chinese. Some say we ought to allow the Chinese to come here, and then convert them. The theory was good, but it was impossible to carry it out. The speaker very forcibly drew a comparison between the physical character of both races, and invited attention to the weakness of the offspring of Australian men and Chinese women as a proof. The future of this colony could never become great if we did not grapple with this important question at once. If the evil was allowed to flourish, as it had been doing lately here, we should find it ten times more difficult to eradicate it years hence. (Applause.). We ought to be able to prohibit the introduction of a race which would drag down this country to destruction. He referred to Governor Hennessy's scandalous proposal to give free pardon to acknowledged criminals in order to get rid of them, and to the fact that they were all in the road here. (Loud applause.) Great as the difficulty might appear, the Government ought at once to grapple with it. We had the power once to lay a £10 poll tax, and why not renew it, and thus make their entrance prohibitory by renewing the Act, and increasing the amount of the tax. (Loud applause.) He quite agreed with the views expressed by Sir H. Parkes to Mr. Douglas and a deputation which waited upon the Premier a short time since, that all the Australian Governments should co-operate together in preventing their introduction into any of the Australian colonies. They would thus maintain the interests of morality, and the preservation of one of the most glorious portions of the British Empire.(Prolonged applause.)

The CHAIRMAN then put the resolution which was unanimously carried amidst much cheering.

Mr. D. WALLWORK then moved the next resolution:

"That this meeting pledges itself to support only those candidates for the Legislative Assembly at the next election who will promise not to support a measure for the total prohibition of Chinese immigration."

This was the only real remedy. At present the law allow them to be here and protected. The converse of this fact was that law must be made to alter this. There was only one of two things. They would either improve us or deteriorate us. There was something absurd in the idea of a Chinaman improving the breed of Britains. They were a stagnant stand still race. The Caucasian had always superseded the Mongolian and always would. [He here read some extracts from the English papers in support of the Chinese inferiority as a race.] As they were thousands of years
ago, so they are now. They will never adapt themselves to the usages of combined life. He concluded by proposing the resolution and renewed his seat amidst applause.

Mr. FORD briefly seconded the resolution.

Alderman Brooks asked if the only qualification for a Member of Parliament was to be that he would oppose the Chinese? (Hear, hear.) The fault laid at our own door. If the Chinaman did not drive a profitable business they would go away quick enough (Applause.) It was not fair for us to profit by the Chinese cheap labour and yet call upon the Legislature to drive them away. He did not fear any Chinaman as a competitor, and no intelligent man ought.

Alderman WALLACE concurred entirely with the last speaker. His sympathies were with the working classes, who suffered by competition. He did not believe the evil was to be remedied by passing absurd resolutions. The resolution they had before them was absurd. They could not pass a law prohibiting the importation of Chinese. If a man said so he was either a rogue or a fool. You might pass restrictive laws upon them, what he thought was a very fair thing. We could not expect so much from Heathens and Chinese as you ought from Christian. He would use every legitimate means to prevent the influx of Chinese. One great evil was that if they chose, they could send enough to overrun the whole country and not be missed. The remedy was in their own hands. It was absurd to talk about their competing with white labour. He derisively alluded to a member of Parliament, who said that he was so, and who complained that he had hawked a chain of his own construction about the city, but, without effect. As long as te people bought Chinese articles of manufacture or produce, the evil would exist. As to the presumed increase, why, there was a larger Chinese population in Victoria, a few years ago than there is now in the colonies altogether. He thought they were asking the proposed candidate to do an illegal thing. If he were a candidate he would never support any prohibiting law, but he would a restrictive one.

Mr. MILLARD contended that there was no difference between the words.

After some little discussion, in which Mr. LENTHALL and other gentlemen took part, The CHAIRMAN, by consent, put the resolution in an amended form thus:—

“That this meeting pledges itself to support only those candidates for the Legislative Assembly at the next election who will promise to support a measure for the restriction of Chinese immigration."

Mr. EAMES seconded the motion, and it was carried unanimously. An influential committee, consisting of Messrs. Wallwork, Millard, Mannell, Ford, Eames, Hunt, Lyne, and Brown, with power to add to their number, was then formed to carry out the spirit of the foregoing resolution, and the meeting closed with the customary vote of thanks to the chairman and the Press.

1881

Provenance: *Church of England Messenger for the Diocese of Melbourne,*
8 February 1881.

**Topic:** Mrs. Maria (Mary) Moriarty of Inverleigh, Victoria.68

Note: Upon her death in 1912, Mrs. Moriarty’s funeral at St. Paul’s included a mile-long cortege of coaches following the horse-drawn hearse.

**MRS. M. C. MORIARTY.**

Mrs. Mary Charlotte Moriarty (1820–1912) came to Inverleigh in 1854, where she joined her brother, Henry de Crillon Berthon at “Lullote” homestead. She was the widow of Captain Sylvester Moriarty, a British Army officer and barrister. Known as ‘a lady of strong character,’ Mrs. Moriarty was a keen philanthropist and in addition to being a generous benefactor in the building and furnishing of St. Paul’s Church, she also gave an annual picnic to which the whole town was invited. In 1958, the Rev. R.C. Finlay gave an account of the annual event:

“The annual picnics by Mrs. Moriarty are still remembered by many. The site was near Native Creek, on Woolbrook Station, near where Mr. Kershaw lived afterwards. The congregation, including a great many children, gathered early. Baskets containing books for those children who had regularly attended Sunday School for 8 months of the year, and other with presents for those not so regular, were on the picnic site, also prizes for the many races to be staged. When the coach bringing Mrs. Moriarty swept up at 11 a.m., there were three hearty cheers, and the picnic began by the Sunday School Superintendent throwing buns over the children’s heads. There was a bran pie for the children in a wash-tub, and the mothers were given trinkets. As well as the gifts the luncheon and tea were all provided by Mrs. Moriarty.”

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68 Mrs. Maria Moriarty, a wealthy widow and supporter of Anglican causes. Became a major benefactor of the Church Missionary Society of Victoria-Reformed. Her activist companion, Miss Isabel Willis, laid the foundation stone of the CMSVR Mission Hall, in 1902, now the Anglican Chinese Mission of the Epiphany. Online — http://www.inverleigh.net/history/Settlers/settlers.htm

Mrs. Moriarty was the principal benefactor of St. Paul’s Anglican Church, Inverleigh. Online — http://eheritage.metadata.net/record/VIC-23587 The text cited above is from the PDF attachment, St. Paul...
Provenance:  *North Melbourne Advertiser*, 3 November 1882.

**Topic:** Annual Meeting of the Church Missionary Society of Victoria.

The annual meeting of the Missionary Society, in connection with the Chinese Missions, will be held in the Assembly Hall, Collins Street, next Tuesday evening, at 8 p.m. The Very Rev. the Dean [H. B. Macartney, Sr.] The following will address the meeting:—Sir W. F. Stawell, the venerable Archdeacon Stretch, Rev. G. I. Armstrong, and Mr. Cheok Hong Cheong. Collections will be made in aid of the missions.

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**Topic:** Annual Meeting of the Church Missionary Society of Victoria.

The annual meeting of the Church Missionary Society in Victoria was held on November 7th. The addresses were full of interest, that of Mr. Cheok Hong Cheong particularly so.
Provenance: *The Missionary, At Home and Abroad*, Melbourne, Victoria, December 1883.

Topic: Public Appeal for support—Mission to the Chinese.

SUPPLEMENT TO THE MISSIONARY.

THE CHURCH OF ENGLAND MISSION TO THE CHINESE IN THE COLONY IS ADMINISTERED BY THE CHURCH MISSION BOARD FROM THE DIOCESAN REGISTRY, MELBOURNE.

Why do we trouble ourselves about the Chinese? They are looked upon by many as a nuisance, a plague spot of which the Colony would be well rid. We will state why we do so trouble ourselves, and why we wish to interest others in our work.

1. We are not likely to get rid of the Chinese, but may reckon upon their continuing to form an ingredient in our population, there is the more reason for endeavouring to better their condition spiritually and morally.

2. The results of Missionary effort among this people, have here, as in China itself, been such as to prove that they are susceptible to Divine Truth, and become earnest followers of Christ.

3. Besides the Chinese catechists now employed at Sandhurst, Maryborough, St. Arnaud, Daylesford, and Blackwood, no less than six of our men have returned to their own country, and are engaged in Evangelising work. Five out of the six came to this country heathen, and having here received the gospel, are now sowing the good seed among the millions of China.

We venture to ask—Shy does not this Mission find more favour with the Clergy and Laity of our Church? Can any good reason be given why so little is done for it?

The Mission Board have now under consideration the employment of an English Missionary from China to superintend our Catechists; but before entering upon what will be an expensive engagement, they must endeavour to obtain a more hearty and general support.

Table Showing the Number of Chinese in the Mission Districts, Number of Converts, etc.

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<thead>
<tr>
<th>Mission District</th>
<th>No. of Baptisms</th>
<th>No. of Communicants</th>
<th>No. attending Div. Service</th>
<th>No. of Chinese In District</th>
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<tbody>
<tr>
<td>St. Arnaud</td>
<td>38</td>
<td>5</td>
<td>30 80</td>
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<td>Sandhurst</td>
<td>91</td>
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<td>Daylesford</td>
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<td>6</td>
<td>20 290</td>
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<tr>
<td>Maryborough</td>
<td>34</td>
<td>13</td>
<td>25 500</td>
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<tr>
<td>Blackwood</td>
<td>20</td>
<td>2</td>
<td>20 130</td>
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</tbody>
</table>

(It is to be noted that a number of those who have been baptized have left the district of Colony, and some have died.)

The number of Chinese in the Colony in 1871 was 17,899, in 1881-82, 12, 128.
A Chinaman criticizing Christian civilization, in fluent and forcible English, was one of the remarkable incidents of yesterday’s meeting of the Melbourne Presbytery. Mr. Cheok Hong Cheong appeared as a commissioner from the Fitzroy congregation in support of a call. Mr. Cheong has been walking about with his eyes open, and the result of his observations is that he has arrived at the conclusion that Fitzroy presents a vast field for missionary enterprise. Several venerable members of the court arched their eyebrows at this unlooked for announcement from the shrewd Celestial, but their astonishment was intensified when Mr. Cheong proceeded to express his conviction that there were more heathens in Fitzroy than on any island in the New Hebrides. The young ministers smiled significantly, but the “fathers of the church” looked grave, for the conversion of the New Hebrides is one of their pet projects. The inferential suggestion that the missionaries sent to the New Hebrides would be more usefully employed within a mile or two of Collins-street was evidently not relished by the “fathers and brethren,” and the plain-spoken Celestial sat down in silence.

They again drew attention to … the urgent need of having a general superintendent of missions who is thoroughly acquainted with the Chinese language…

The Rev. Canon Chase moved:—“That this meeting, while recognizing the large measure of success which has attended the labours of our Chinese catechists, desires to commend to the prayers of all God’s people the necessity for obtaining the services of a European agent qualified to superintend the missions.”
Provenance: *Argus, Melbourne, 29 September 1884.*
**Topic:** Funeral of Nehemiah Cheong, Melbourne.
The friends of Mr. CHEOK HONG CHEONG are most respectfully invited to follow the remains of his late beloved youngest son, Nehemiah, to their last resting place, the Melbourne General Cemetery. The funeral is appointed to leave from his father’s residence, 179 Brunswick St, Fitzroy, THIS DAY (Monday 29th inst.) at 2 o’clock financially. WILLIAM GEORGE APPS, undertaker, Fitzroy and Moor streets, Fitzroy, and Robe-street, St, Kilda.

Provenance: *Church of England Messenger for the Diocese of Melbourne, Melbourne, Victoria, 10 December 1884.*
**Topic:** Cheok Hong Cheong speaks at 30th Annual Meeting of the Church Missionary Society of Victoria.
The Bishop said that the progress of missionary effort amongst the Chinese in this colony was retarded by the want of an ordained missionary capable of speaking both the Chinese and English languages. Until they could address the Chinese in their own language, there would be no means of testing the value of their professions of Christianity or the adequacy of their knowledge of the means of salvation. An eloquent missionary capable of speaking their own language would make their dull eyes glow with the light of gospel truth…

Cheong spoke…
Provenance: *Church of England Messenger for the Diocese of Melbourne, Melbourne, Victoria, 9 January 1885.*

**Topic:** Cheok Hong Cheong speaks at 30th Annual Meeting of the Church Missionary Society of Victoria.

The speech of the evening was the evening, partly from its intrinsic merits, but chiefly from the fact that, good as it was in itself, it seemed so much better, because so unexpected, in the mouth of a true Chinaman, Mr. Chok [sic] Hong Cheong, a Chinese trader in Fitzroy, but a thorough master of English, and matriculated student at the University of Melbourne. Dashed as it was with a pardonable confidence in the invincibility of the Chinese nation, despite all Russian, or French assaults, it was admirable, not only in its “picked and packed” words, its well-chosen, correct, and even idiomatic English, but still more in its clear apprehension of two fundamental truths. The existence of China as a nation for near four thousand years is, as Mr. Cheong remarked, an historical fact. It has seen Assyrian, Indian, Persian, Greek, and Roman empires born, and it has seen them die. The question is, How is the fact to be accounted for? We think there can be but the one answer, which Mr. Cheong gave. The Chinese, not knowing God’s written laws, have, nevertheless, as St. Paul says, had one of those graven on their hearts. They have for centuries been accustomed to honour their parents and all in authority over them. They have been thus knit together in bonds of mutual subordination and respect, and have found the fulfilment of the first commandment with promise, and it has been well with them as a nation, as well as in their family relationships, and they have lived long on the earth. And we agree further, with our Chinese friend, that whilst this obedience remains, their national existence, however it may be modified by foreign intercourse, is secure.

The second point that Mr. Cheong urged is that, despite all the book learning, all the ancestral wisdom, and all the moral maxims that philosophers such as Confucius and Lao-tse have handed down to the, something more is needed by the Chinese—some grand motive-power, as well as some more spiritual teaching—and that this today is only to be found in Christ…

We would venture to hope, also, that Mr. Cheong may be enabled in due time to be one of the evangelisers of his fellow-countrymen. Gentle, persuasive, and amiable as we are sure he is, if he is equally zealous, as we believe him to be, and can finish his University course (as he would have done before this but for straitened means and family cares), there would seem to be in this land no fitter messenger if the gospel of truth and peace…

Provenance: *The Missionary, At Home and Abroad, Melbourne, Vol IV No 13, January 1885.*

**Topic:** Cheok Hong Cheong speaks at 30th Annual Meeting of the Church Missionary Society of Victoria.

- Agreement on need for Cantonese-speaking superintendent.
- CHC spoke on Confucianism, particularly filial piety.
- Bishop promised £10 if 9 others do the same.

With regard to the need for a European superintendent having a knowledge of the Chinese language … a fresh impetus has been given to the effort to obtain such a man since the general
meeting. £600 will be required for his stipend and expenses for the first year, and to meet this, one gentleman has generously offered to give £25 if 23 others will contribute the same sum.

**Provenance:** *Daily Telegraph, Melbourne, 17 January 1885.*  
**Topic:** Anglican Chinese Mission in Melbourne—Monthly meeting of Board of Management.

Receipts £45 3s 1d. Expenses £37 8s.  
Discussion took place as to the formation of a special fund for the purpose of obtaining a European missionary to superintend the mission...It was decided to engage a former catechist and his wife [Kwong -Fong, Yat-sau], now residing in China, at a salary of £100, for three years, the board to pay their passage money.

**Provenance:** *Daily Telegraph, Melbourne, 12 March 1885.*  
**Topic:** Chinese and Furniture Trades.

In consequence of statement having been made that the strike was imminent in the furniture trade, through the increasing employment of Chinese, we yesterday made enquiries of Mr. G. K. Fowler, the secretary of the Furniture Trade Eight Hours League, and find that such is not the case. He directly contradicts the assertion that at the end of last week a number of polishers were dismissed by their employer, for since that time he has visited several of the shops, and would naturally have become immediately aware of any dissatisfaction on the part of the employees.  

The society, on the other hand, had always worked harmoniously with employers, and although the encroachment of the Chinese has been the subject of annoyance to them, a strike has not at any time been contemplated. The Chinese can only compete with Europeans in the commonest of articles manufactured, and the polishers least of all would suffer from the competition … Mr. Fowler, admits, however, there are certain employers who pass off Chinese goods as those made by Europeans.

**Provenance:** *The Missionary, At Home and Abroad, Melbourne, Vol IV No 15, March 1885.*  
**Author:** Rev. John Garlick, Superintendent of the Anglican Chinese Mission at Sandhurst (Bendigo).  
**Topic:** Anglican Chinese Mission in Melbourne.

A very large proportion of the Chinese in Sandhurst who attend the services are miners. These eke out a precarious livelihood by “fossicking” amongst “Tailings” which have already passed at least once through the puddling machine or digger’s “cradle,” hence, as a rule, they are miserably poor…

I have been asked more than once recently why there is no Chinese Mission in connection with our church in Melbourne?  
Converts go from here to the metropolis occasionally and return, wondering how it is that great Melbourne, with her many missions, and Christian outlets of sympathy, has hitherto overlooked the spiritual needs of their eleven hundred brethren who reside there.

**Provenance:** *The Missionary, At Home and Abroad, Melbourne, June 1885.*  
**Topic:** Anglican Chinese Mission—Financial situation serious.

The condition of the [Mission] is simply deplorable. The current expenditure is about £33 monthly. The receipts for April were only £13 9s, and there are £79 of debts…
CHEONG APPOINTED SUPERINTENDENT OF ANGLICAN MISSION TO CHINESE IN VICTORIA.69

Provenance: The Missionary, At Home and Abroad, Melbourne, Vol IV No 19, July 1885.
Author: Mr. J. W. Veal, Hon. Secretary of the Anglican Chinese Mission Committee, Church Missionary Society of Victoria.
Topic: Cheok Hong Cheong appointed Superintendent of the Anglican Chinese Mission.

At a meeting of the Board of Missions on Friday last, a very important step was taken, from which we hope for great results. Our readers will remember that for a long time an effort has been made to obtain the services of a European missionary to superintend the work in this colony. This effort, however, having proved abortive, the next best idea which presented itself to the Board, was to endeavor to obtain a Christian Chinaman, with a thorough knowledge of English, and able to act as Superintendent. In God’s good Providence, such an one has at length been found, and Mr. Cheok Hong Cheong, a member of the Melbourne University, has been engaged by the Board for this important work. Mr. Cheong will commence his duties at once, and a sub-committee has been appointed to draw up a plan of operations. It would be premature to state now what will be required of him, but we may say, that Mission work amongst his countrymen in Melbourne and the suburbs, periodical visitations to the country stations, addressing meetings, and organizing local committees, will certainly form part of his duty. In taking this step we need not point out that the Board has very largely added to their outlay, and has done so in full confidence that the Church will joyfully endorse their action…

Provenance: Daily Telegraph, Melbourne, 16 September 1885.
Topic: Chinese in Furniture Trade.

CHINESE WORKMEN ON STRIKE.
- Chinese cabinetmakers and carpenters on strike—prefer piecework payment to wages. (10 hour day for 30s to £3 10s weekly).
- About 400 men employed in 17 Chinese workshops. About 100 men on strike.

By far the greater proportion of household effects have been manufactured in Chinese workshops.

Provenance: Daily Telegraph, Melbourne, 22 September 1885.
Topic: Monthly meeting of Anglican Board of Missions.

Report by Cheok Hong Cheong, Missionary Superintendent.

A communication was received from the Most Revd. the Primate relating to the appointment of an experienced European missionary, who should devote his time to the Chinese Missions in Victoria and New South Wales. The Bishop of Melbourne was requested to correspond with the Church Missionary Society [England], and ascertain whether such a clergyman could be obtained…


135
Mr. Cheong, missionary superintendent, gave in a written report on the population among whom he has visited, and the places where and manner in which religious services would be conducted. He also gave a valuable criticism of the abilities and methods of teaching by the several catechists at Daylesford, Maryborough, St. Arnaud, Bowen Vale, Avoca and Percydale. The reading of his long and exhaustive report occupied so much time that the consideration of other matters was adjourned until the next monthly meeting.

Provenance: Church of England Messenger for the Diocese of Melbourne, Melbourne, Victoria, 12 October 1885.
Topic: Appointment of Cheok Hong Cheong as Superintendent of the Anglican Chinese Mission.

The Board of Church Missions, after endeavouring for many years to obtain the services of an experienced European missionary to superintend their missions in this colony without success, have decided, with the sanction of the Bishop, to employ Mr. Cheok Hong Cheong as missionary superintendent for twelve months. Mr. Cheong is an undergraduate of the University, and speaks English well and fluently. He has also passed all the theological examinations of the Presbyterian Church, of which he was for some years an elder. Mr. Cheong’s duties consist in making periodical visits to the mission districts for the purpose of examining into the work of the catechists, and encouraging them in their labours in opening up fresh fields of labour; in addressing meetings and Sunday-schools, and generally, “in aiding organisations on behalf of the mission where he can find opportunity.” The Board hopes for great results from the employment of Mr. Cheong, but as his engagement necessarily entails a large increase in expenditure, they rust that additional subscriptions may come in, and venture to appeal to the clergy to assist them in carrying this important undertaking.

Provenance: The Missionary, At Home and Abroad, Melbourne, Vol IV No 23, November 1885.
Author: Mr. J. W. Veal. Hon. Secretary of the Board of Anglican Chinese Mission—Church Missionary Society of Victoria.

Mr. C. H. Cheon, whose appointment as Superintending Missionary we noticed in July, has visited all the Mission Districts but Sandhurst, and has reported most favourably of the work of the Catechists. His four seems to have been productive of much good. The following account of his visit to Maryborough, by the Rev. Julius Lewis, will be read with much interest and is very valuable as coming from an independent source. He writes:—

Mr. Cheong’s visit last month, as Missionary Superintendent, was an event of much consequence. This gentleman spent a fortnight amongst us, inspecting the Mission, visiting large numbers of the Chinese in all parts of the District, conducting services, and losing no opportunity of promoting the work. Churchmen and others listened with the keenest interest to Mr. Cheong’s account of Confucianism, given at a Missionary meeting one Sunday afternoon. The Sunday scholars manifested the greatest attention, when the Missionary Superintendent, in full Chinese costume, addressed them fluently in correct English. I am confident that Mr. Cheong’s work will prove of the utmost value to the Mission, not merely in the way of organization, for which he seems to have the faculty, but also in his influence upon Europeans. Intercourse with a Chinese of education, such as Mr. Cheong, cannot fail to break down prejudices, and to correct false ideas in respect to the national character. This, I believe, has been the effect at Maryborough, for our Church disposed to show more interest in the evangelisation...
of the Chinese, and I may add that our boys are inclined to treat the Chinamen with more respect since Mr. Cheong’s visit to the school. Before the end of the year I hope to arrange for a series of meetings in the interests of the good cause. At Mr. Cheong’s suggestion, our Catechist now conducts Sunday services at Bowenvale (a room having been rented for the purpose), and also visits Avoca occasionally.

He is now on his second journey, and hopes to arrange for meetings in Ballarat and Sandhurst. With God’s blessing, his work should be productive of much fruit.

Provenance: Daily Telegraph, Melbourne, 16 December 1885.
Topic: Monthly meeting of Anglican Board of Missions.

Negotiations were opened with a clergyman who had long laboured in the north of China, but they fell through70 … In the meantime, the Board has engaged Mr. Cheok Hong Cheong to act as superintending missionary for the period of twelve months… Mr. Cheong delivered a paper on “Chinese Missions in Victoria.”

70 Approaches were made to Archdeacon John R. Wolfe, senior CMS missionary in Foochow (Fuzhou), Fukien (Fujian) Province, China, but failed when it was realized that Wolfe spoke Hokkien, a Min dialect whereas the overwhelming majority of Victorian Chinese spoke a rural dialect of Cantonese.
He laughed at the enthusiasts of the last session [of the Victorian Parliament] who went into ecstacies over the idea of stamping the furniture made by Chinamen … and seemed prepared … to apply the thumbscrew to the hands that made the furniture. “There was one member,” he said, “who threatened to move that cabbages cultivated by Chinese should be thrown into the Yarra [River] at its most pestiferous point, and then sold to those who would dare to buy them.

Provenance:  *Australian Times and Anglo-New Zealander*, London, 11 March 1886

**Topic:** J. B. Patterson on Stamping of Chinese-made Furniture in Victoria.

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**Author:** Mr. J. W. Veal, Hon. Secretary of the Anglican Chinese Mission Committee.

**Topic:** Cheok Hong Cheong. Superintendent of the Anglican Chinese Mission.

The Board meeting, which was held on February 18th, the hon. treasurer was forced to announce, for the first time since 1884, that there were no funds, and that, in order to pay the catechist’s salaries this month, he must overdraw the account at the bank. This is both discouraging and disappointing. It was confidently hoped that the generous offer made by the Bishop at the annual meeting, to give £10 to the funds if nine similar amounts were subscribed, would have met with as hearty a response as on the former occasion. The Board, however, have received only one sum of £10, and three conditional promises. Thus the Bishop’s kind offer lapses and they lose £100. We are led sometimes to wonder when the time will come when those who have wealth will esteem it a privilege to make use of it “for the help of the Lord against the mighty.”

At the same meeting a suggestion was received from Mr. Cheong which, if it could be carried out, would prove a great blessing to the mission. It was that his services should be utilized for the
purpose of training up promising converts as catechists. Each student however, would cost £40 per annum, so that the Board were unable to take any steps towards so desirable an object.

When not engaged in the country, Mr. Cheong purposes to visit his fellow-countrymen in the suburbs of Melbourne, taking the outlying districts around Caulfield, Brighton, North Fitzroy, Brunswick, and Coburg, where there are large numbers engaged in gardening, etc.

February 22nd, 1886.

J. W. Veal.

**Provenance:** Cheong Letterbooks, 23 July 1886.

**Topic:** Cheong to Mr. J. W. Veal, Hon. Secretary of the Anglican Chinese Mission Committee; Visitation of the Chinese in Melbourne and suburbs.

I am quite agreeable to the proposal to devote two afternoons a week to visitation in Melbourne and suburbs. Still I think the Board could make even a better use of my time and supply an undoubted want by forming a training class from amongst the best of the converts. Now it seems to me that any Christian man who reflects a little will perceive that even if a Paul and an Apollos, men who were such accomplished Scholars in the O. T. Scriptures, required Christian training before being appointed to their Christian work, how much more then would a Chinese convert who had been brought up in idolatry and superstition and been accustomed to them all his lifetime, be he ever so intelligent and earnest, require to have the great fundamentals of evangelical religion instilled into his mind before he should be appointed to set forth its momentous truths. I know of course the additional expense that that would involve is a difficulty in the way of the Board but if they feel as I do the importance of such an undertaking not only for effective work here but also for the extension of that work to the millions of China the difficulty which they may now see would prove no difficulty for I know what a Board so numerous and influentially representative of the greatest section of the Christian church is able to do if they only feel called upon in duty to do it. *I might say that I feel a special urgency about the matter for it will be only for a few years now at the most that I shall stay in this colony and there is no telling when you may be able to secure a qualified clergyman.*

**Provenance:** Bacchus Marsh Express, Victoria, 14 August 1886.

**Topic:** Cheong visits Blackwood.

I am indebted to a friend for the following: At the Mechanics' Institute on Monday night, August 9th, the superintendent of the Chinese mission, Mr. Cheok Hong Cheong, delivered a very interesting lecture upon ancient China, immediately preceding which the Rev. E. C. Knox administered the rite of baptism to a Chinese upwards of 74 years of age. The candidate had been in course of preparation for some time past, and he answered the various questions satisfactorily as they were interpreted to him by Mr. Cheong; declaring that he had come to a knowledge of the one true God and had renounced idolatry and superstition, with all the beliefs and practices of heathenism, having taken the Lord Jesus Christ as his own Saviour. Mr. Cheong afterwards delivered his lecture in excellent style and polish of expression throughout. His description of ancient China from tradition, and the priests that arose to civilise, and authentic history from 2,356 B.C., together with the dark history, and that of Confucius was very graphic, down to 770 B.C. In showing ... and humanity the lecturer gave a pathetic description to prove how the first was to this day strictly observed by his countrymen. But Confucius never attempted to teach the depravity of the human heart; probably because he only had the light of nature to guide him in his wise observations. The lecturer closed by a sympathetic appeal to the audience to assist his countrymen with a knowledge and the consolations of the Gospel, for one million and a quarter in China depart this life every month with darkness in and around them, and also
Provenance:  *Australasian*, Melbourne, Victoria, 14 August 1886.

**Topic:** Presbyterian Objections to Cheong’s appointment as Superintendent of Anglican Chinese Mission.

We read of the Chinese being driven off gold-fields, complained against by furniture makers, and boycotted by cabmen; but there are two occupations which it seems they may laudably follow. In the dry interior the Chinese is welcome because he makes vegetables grow where the European gardener fails, and in theological circles we have the Presbyterians and the Church of England competing for his services as a missionary. Mr. Cheok Hong Cheong is spoken of as a cultured Chinese gentleman, and his literary and theological attainments must be beyond dispute, if he has qualified himself for teaching according to the standards of two somewhat exacting schools of religious thought. That the Chinese do not take un kindly to Presbyterianism is shown by the fact that one or two have come to Melbourne who not only understand their Bible and catechism, but read from the sacred volume in a broad Scotch accent, which is not unpleasing to the ear when coming from Mongolian lips, though at first the effect is rather singular. Mr. Cheong is a Presbyterian elder in Fitzroy and the superintendent of Church of England missions to the Chinese in Ballarat, working with zealous devotion in both centres of population to raise his fellow-countrymen from their abasement. It is good news to hear that competent workers are trying to stir up the Chinese of Victoria to better ways of living. They offend propriety by living too cheaply, taking too low wages, and gambling, which is a vice the Legislature and the police think should be confined to Europeans. Most of them also, are addicted to Oriental practices which all civilised peoples reprobate and condemn. Notwithstanding the useful service Mr. Cheong has been doing in Melbourne, Professor Macdonald and the Rev. Samuel Robinson contemplated taking steps at Monday's meeting of Presbytery for ousting him from his eldership, because he takes a somewhat high-souled view of denominational differences, and is indifferent whether his fellow-countrymen follow John Knox or believe in the episcopacy, so long as they leave off smoking opium and worshipping idols. In the rural districts, where population is thin and churches scarce, Presbyterians and Episcopalians worship in the same buildings on alternate Sundays, but when it comes to rescuing the Chinese from perdition, the Tory section of the Presbytery seem to think that converts will not be welcome in another place if they are sent thither carrying flags of different colours. Mr. Cheong was only saved from an inquiry—which is the Presbyterial name for expulsion—by one vote. Under the Presbytery he holds an honorary appointment, while as superintendent of missions for the Church of England he draws a salary, so that Professor Macdonald and Mr. Robinson, had they carried their proposition, would have been depriving their denomination of the services of a man who labours for the Presbyterian cause for nothing, or, as is sometimes said, for love.

Provenance:  *Hamilton Spectator*, Victoria, 2 December 1886.

**Topic:** Cheong’s ability as a public speaker.

One of the most cultured Chinamen in Victoria… For he had not spoken a dozen words before it was apparent that the congregation had before them not only an able speaker but one fully capable of enlisting their sympathies on behalf of an ancient and great people.71

71 A contemporary described him as, “short and rotund and his speaking voice showed no sign of an [Chinese] accent. His hands were soft and white, with long nails on his little fingers indicating, in the Chinese tradition, that he was a scholar.” Apsey, Rev. Gordon, (n.d), in *Early Missions to the Victorian Chinese and the Church of England Chinese Mission of the Epiphany*, Melbourne,
Some time ago Mr. Cheok Hong Cheong, a cultured Chinese gentleman, residing in Fitzroy, mildly suggested that it would be well for the Melbourne Presbytery to attempt the conversion of some of the white heathens in the suburbs of this city to civilisation and Christianity before making strenuous efforts to confer such benefits on the benighted savages of the New Hebrides. At Monday's meeting of the presbytery Mr. Cheong appeared as a commissioner from the Fitzroy congregation to support a petition for a moderation in a call, but as soon as he rose to speak Professor Macdonald interposed with a question as to the position which Mr. Cheong now occupied in relation to the church. It had been reported in the press, the professor remarked, that Mr. Cheong had been licensed to preach by the Anglican Bishop of Ballarat. And if this statement was correct it raised the question whether such a position in the Church of England was consistent with the office of elder held by Mr. Cheong in the Presbyterian Church. Mr. Cheong Pained that his connexion with Church of England was solely in the capacity of superintendent of Chinese missions, the Bishop of Ballarat granting him permission to address meetings and congregations in that capacity. But a section of the presbytery was not fully satisfied with this explanation, and the Rev. S. Robinson tabled a motion calling on the session of the Fitzroy Church to make inquiry into the exact ecclesiastical position which Mr. Cheong occupies. In regard to the two denominations with which he is connected. A debate ensued, in the course of which the Rev. A. Yule eulogised the labours of Mr. Cheong amongst the Chinese, and declared that his position was unchallengeable. The Rev. Duncan Fraser expressed the same opinion, and quoted the case of the Rev. Charles Strong, who, when a minister of the Presbyterian Church of Victoria, had officiated in St. Paul’s Pro-Cathedral without the any objection. On a division Mr. Robinson’s motion was rejected by eight votes to seven, several members declining to vote on the question; Mr. Cheong was then heard as a commissioner, and the application which he came to support was granted, the congregational meeting for the calling of a new minister being appointed to be held in the Fitzroy Church on the evening of Tuesday, January 11.

We read of the Chinese being driven off gold-fields, complained against by furniture makers, and boycotted by cabmen; but there are two occupations which it seems they may laudably follow. In the dry interior the Chinese is welcome because he makes vegetables grow where the European gardener fails, and in theological circles we have the Presbyterians and the Church of England competing for his services as a missionary. Mr. Cheok Hong Cheong is spoken of as a cultured Chinese gentleman, and his literary and theological attainments must be beyond dispute, if he has qualified himself for teaching according to the standards of two somewhat exacting schools of religious thought. That the Chinese do not take un kindly to Presbyterianism is shown by the fact that one or two have come to Melbourne who not only understand their Bible and catechism, but
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1887

Provenance:  *Maryborough Chronicle, Wide Bay and Burnett Advertiser,*  
*Queensland,*  8 January 1887.

**Topic:** Presbyterian Objections to Cheong’s Anglican Employment.

It is somewhat strange that a Chinaman who has taken academic honors at the Melbourne University, and who is one of the most lucid and fluent speakers of English in this community, should have to spend his days in a green-grocer's shop and earn his living after the fashion of the most rude and ignorant of his race. Of course, it could hardly be expected that Mr. Cheok Hong Cheong would receive an appointment as teacher of languages in a ladies college, fully qualified though he be for the position; still some place might be found for him, in which he would have an opportunity of profiting himself and others by his University education. He has been trying to elevate his countrymen, and in so doing has come into collision with the Melbourne Presbytery. Mr. Cheong is an elder of the Fitzroy Presbyterian Church, but his mind is much broader than the average Presbyterian mind, and when the Anglican Bishop of Ballarat invited him to come up occasionally and address his countrymen in that quarter of the colony. Mr. Cheong thought he saw an opportunity of doing good and be accepted the Bishop's invitation. In thus placing Christianity above Presbyterianism, in attaching more importance to the whole than to the part, he fell foul of the Melbourne Presbytery, and it was only by the narrow majority of one that he escaped being committed for trial before the Fitzroy Kirk session. That is the plain way of putting it, but if you want it in Presbyterian-English the motion was to instruct the Fitzroy Church session to make inquiry into the exact ecclesiastical position which Mr. Cheong occupies in relation to the Church of England and the Presbyterian Church of Victoria.

**Provenance:**  *Australian Times and Anglo-New Zealander,*  
*London,*  4 February 1887.

**Topic:** C. H. Cheong licensed to preach by Melbourne Presbyterians.

Mr. Cheong Hong Cheong, a cultured Chinese gentleman, has been duly licensed to preach by the Melbourne Presbytery.

**Provenance:**  *Daily Telegraph,*  
*Melbourne,*  18 March 1887.

**Topic:** The Chinese Question, Victoria and Furnishing Trades.

It is amazing to me that a horde of Asiatics should be allowed to settle down and destroy the cabinet trade of this city. This Colony was never founded for their benefit surely…It is a nice thing that an Englishman should lose his time learning a trade to compete with a lot of slaves, for they are nothing better… What chance has a white man, who pays rates and taxes, and keeps a wife and family with them?

I am, Victim, March 16.
Provenance:  
**Daily Telegraph, Melbourne, 2 May 1887.**

**Topic:**  **The Chinese Imperial Commissioners.**

There will arrive in Melbourne about the end of this month two Chinese gentlemen, General Wong [Wong Yung Ho] and E Tsing, who have been on a tour of inspection through the principal cities where Chinese settlements have been established. They have already visited Batavia, Java, the Philippine Islands, and the Straits Settlements and they are now on their way to Sydney, and after completing inquiries they will in turn visit Melbourne and the other chief cities in the Australian colonies. They have been commissioned by the Chinese Government to make the journey and report on the condition of the Chinese in the various places where they have settled. General Wong having received his education at the Free School, Penang, in company with the well-known Melbourne merchant, Mr. Kong Meng,. He entered the army about twenty-one years ago and is now fifty years of age. The other ambassador, Mr. E. Tsing, occupied the position of Chinese Consul in California, for about two years, and only relinquished it to undertake the present mission. In conversation with Mr. Kong Meng on the subject of Chinese immigration, that gentleman informed our representative that since the levying of the poll-tax the influx of Chinese had greatly decreased; in fact, arrivals are far outnumbered by departures.

Provenance:  
**Hawera and Normanby Star, New Zealand, 9 May 1887. Oamaru Mail, New Zealand, 9 May 1887.**

**Topic:**  **The Chinese Imperial Commissioners.**

The Chinese Commissioners to Australia arrived at Sydney yesterday, and met with a hearty reception.

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The Governments of Queensland and New South Wales have decided not to levy poll-tax on the Chinese Imperial Commissioners now on their way down the coast. This seems very much like law breaking by the law-makers; but it is undoubtedly the wisest course to pursue. There has always been a doubt about the justice of levying a poll-tax on people whom England treated as she treated the Chinese. If the Commissioners were refused admission duty free, they might send back for a couple of gunboats and employ their guns as keys to open our ports. Sauce for the Mongolian goose would in that case only be made to do duty as sauce for the Caucasian gander.

The duty of entertaining the distinguished Chinkies when they reach Victoria will devolve upon Governor Loch, who has still a very vivid recollection of Chinese hospitality. In the war of '66 Sir Henry was traitorously seized by the Chinese troops and cast into a dungeon cell, where he was compelled to herd with Mongolian malefactors for more than a fortnight. He escaped with a whole akin, and in this respect was more fortunate than several of those who were taken prisoner with him, three or four of whom were decapitated. As host Sir Henry will have to forget the time when he was a guest of the Chinese Imperial authorities.

We have been so accustomed to regard ‘John Chinaman’ as the inoffensive alien who supplies us with fresh vegetables and cheap furniture is familiarly termed, with a good-humoured toleration, largely intermingled with contempt and dislike, that it requires some effort of imagination to recognise in him a member of a great and powerful empire, which is slowly awakening to a sense of the responsibility of protection which it owes to those of its people who have gone forth into foreign lands.

The Chinese Commissioners, consisting of General Wong and Mr. U. Tsing, accompanied by Messrs. Kong Meng, Ah Mouy, Dr. On Lee and Mr. Hodges, paid a visit to the Premier, the Hon. D. Gillies, at his office... The question of the poll-tax was briefly touched upon, but Mr. Gillies held out no hope of its being done away with. The Chinese cost the country, he said, a considerable sum in many ways. Their protection was a matter of expense, and the poll-tax was imposed for a compensation...

The Chinese Commissioners yesterday visited the Mint and Law Courts. They were accompanied by Dr. On Lee, Mr. Kong Meng, and Mr. Hodges.

The Imperial Chinese Commissioners General Wong Yung Ho and Consul U. Tsing—who have been in Sydney for more than a fortnight, have visited the principal business establishments, the leading newspaper offices, and the public buildings of the

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73 All the colonies waived the £10 poll-tax normally levied on all Chinese immigrants to Australia.
74 Dr. George On Lee, an Anglican Christian, was the official interpreter during the visit to Australia.
city, have been entertained by various public and private bodies, and have accepted the hospitality of his Excellency the Governor and leading citizens. They have received, it is understood, ample evidence, from personal observation and information supplied, to satisfy them that the condition of their countrymen here is highly satisfactory and is not at all improbable, from the tenor of General Ho's remarks, that China will endeavour to find a home for more of her surplus population in the colonies. The development of an international trade between China and New South Wales will be promoted, and it is possible, as a result of the visit, that a new market for Australian wool will be opened up in Southern China. The Commissioners have not left for Melbourne, but it is their intention to revisit Sydney on their return to China.

**Provenance:** *Queenslander, Brisbane, 4 June 1887.*

**Topic:** The Chinese Imperial Commissioners.

Melbourne, May 26. The Chinese Imperial Commissioners arrived overland from Sydney this morning and were received by a great crowd of Chinese and Europeans at the Spencer-street station. They were also received by Captain Traill, aide-de-camp to the Governor, and were driven in the Governor’s carriage to the Oriental Hotel.

May 27. The Chinese Commissioners had an interview with the Governor this afternoon, but there was nothing of a diplomatic character about the conversation.

May 29. The Chinese Commissioners are pursuing their inquiries daily, and are being made acquainted with the leading public institutions.

May 30. The Chinese Commissioners interviewed the Premier today, and drew his attention to the hardships inflicted upon the Chinese in having to pay a poll-tax going from one colony to another, and held that one payment on their introduction into the colonies should he sufficient. Mr. Gillies held out no hope of any change in this respect, but promised to afford the Commissioners every facility for conducting their inquiries.

May 31. The Chinese Commissioners were engaged during the greater part of the day in receiving visitors, among whom were several leading public men.

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**Provenance:** *Church of England Messenger for the Diocese of Melbourne, Melbourne, Victoria, 11 June 1887.*

**Topic:** Cheok Hong Cheong and Anglican Chinese Mission.

Mr. Cheok Hong Cheong, the missionary superintendent of the Chinese Mission, then addressed the meeting. It was a sad confession to make that after more than a quarter of a century’s labour of the Church Missionary Society [of Victoria] the board was frequently obliged to overdraw their account, that the vacancies occurring in their staffs could not be properly filled, and that even in Melbourne, no one besides himself had been appointed to the work, and Melbourne had fully 4500 Chinese inhabitants. The people everywhere were easily exercised. Nowhere had he received anything but civility and often the greatest courtesy and kindness. He gave two instances in his experience, showing the nature of the work among the Chinese and the character of the men whose conversion was the object of the missions. There were at present four catechists, whose duty was to visit among the Chinese daily in their districts and to hold regular Sunday services. The fact of the Chinese being so anxious to return to the land of their nativity opened up an immensely wide field for the spread of the Gospel. By doing work here they were really doing work in China.
Provenance: Illawarra Mercury, Wollongong, New South Wales, 18 June 1887.

Topic: The Chinese Imperial Commissioners.
The Brisbane Trades and Labor Council have decided to write to the Colonial Treasurer, asking him to inform the Chinese Imperial Commissioners that Chinese were not wanted in Queensland, and also to ask the Government to raise the poll-tax to £100.

Provenance: Brisbane Courier, Queensland, 20 June 1887.

Topic: The Chinese Imperial Commissioners.

Provenance: Otago Daily Times, New Zealand, 23 June 1887.

Topic: The Chinese Imperial Commissioners.
Our distinguished visitors the Chinese Commissioners have left for Adelaide, where they go to the opening of the exhibition. They were feted and feasted to such an extent that they are no doubt glad to get away. The most notable feasting was by the Chief Justice Mr. Higinbotham, who gave them a dinner at Menzies’ Hotel, and asked the Governor, the Premier, and others to meet them. The poll-tax which the colonies impose on Chinamen is the principal grievance of the Commissioners against us.

Provenance: Evening Post, New Zealand, 5 July 1887.

Topic: The Chinese Imperial Commissioners.
The Chinese Commissioners left today by the express for Ballarat. A large crowd assembled to bid them farewell, including most of the Chinese residents of the city. The Commissioners were loudly cheered on their departure from their hotel.

Provenance: Queenslander, Brisbane, 2 July 1887.

Topic: The Chinese Imperial Commissioners.
Sydney, June 29. It is reported that it is highly probable that one of the results of the visit of the Chinese Imperial Commissioners to Sydney will be the appointment of a leading Chinese resident as Consular representative of the Chinese Empire in New South Wales.

Provenance: Queensland Times, Ipswich Herald and General Advertiser, Queensland, 5 July 1887.

Topic: The Chinese Imperial Commissioners.
Sunday, July 8. The Chinese Imperial Commissioners returned to Melbourne on Saturday. They state that they will be able to supply valuable information about the condition of their countrymen here, which the found to be fairly comfortable and satisfactory. The Commissioners will return to Sydney on Wednesday or Thursday, where, after remaining a few days, they will proceed to Queensland.


Topic: The Chinese Imperial Commissioners.
A deputation representing the anti Chinese League waited on the Chinese Imperial Commissioners to-day, and pointed out how the interests of the Chinese workmen here
conflicted with those of Europeans, especially in the furniture and cabinet-making trades. They represented that Europeans could not stand calmly by and see the trade taken completely out of their hands; and any great influx of Chinamen into the colony would undoubtedly cause an outbreak of hostile feeling against the Chinese, which is now latent. General Won Yueng Lo, while promising the representations of the deputation would be considered in the preparation of their report to the Emperor, stated there was no danger of a very great influx of Chinese to the colonies, as many of his countrymen were worse off here than in China. When a Chinaman could make a living at home he preferred to remain there, and even if the poll-tax were removed, there would be no great increase of Chinese immigration into the colonies. The poor fellows who came here from China as labourers would like the same wages as Europeans, but were placed at a great disadvantage. Owing to their inability to speak English, and the prejudice against them, they had to work for less.

**Provenance:** *Otago Witness, New Zealand, 5 August 1887.*

**Topic:** The Chinese Imperial Commissioners.

General Wong Yung Ho, one of the Chinese commissioners at present in Australia, informed a deputation from the Anti-Chinese Society in Sydney that he had not the slightest intention of advocating any general immigration scheme or the formation of syndicates for the purchase of property in the colonies. The Chinese, from what he saw, were much better off in their own country. There was a general objection on the part of Chinese to leave their homes and families, but at the time of the goldfields prosperity many came to try their luck, as others did from various parts of the world. Consulgeneral U. Tsing referred to the opium traffic, and declared that it was objectionable to the Chinese generally and was forced upon them by the British Government against their will.

**Provenance:** *Star, Lyttleton, New Zealand, 9 August 1887. Otago Daily Times, New Zealand, 10 August 1887.*

**Topic:** The Chinese Imperial Commissioners.

The Chinese Commissioners recently arrived at Cooktown, and were received by the leading Chinese merchants in official dress. Subsequently they stated that their instructions were to visit Sydney and Melbourne, but that their Government knew nothing whatever of their visit to Queensland. The curt reception of them by Sir Samuel Griffith seems to have given them umbrage. General Wong Ho expressed himself strongly on the injustice of raising the poll tax to £100. He said that if Sir S. Griffith passed such an Act the Chinese Government would retaliate and insist on a revision of the present treaty with England. When the Chinese were better understood he was satisfied they would, receive more favourable terms. The majority of the Chinese in Queensland were of an extremely low type, and not at all a fair sample of the average Chinese. He considered Sir S. Griffith's remarks did not represent the actual opinion of the educated class of the Colony, and that his democratic "gush" was to court popularity. General Wong Ho believes the Chinese Government will make such representations to the Imperial Government on the matter of the Chinese in Australia that they are unlikely to be ignored. At Townsville a deputation met the Commissioners, and read an address protesting against the influx of the Chinese, stating that Englishmen could not raise the Chinese to their level, nor descend to the level of the Asiatics, and that they would make the Colony an undesirable residence for Chinamen. General Wong Ho said the Chinese were decreasing in Australia, and were friends,
not enemies. Sydney had been open 100 years, and Melbourne 50 years, and they were not overrun with Chinese. When he returned to China something would be done for better or worse.

**Provenance:** *Press, New Zealand, 9 August 1887.*

**Topic:** Chinese and Furniture Trade.

Commenting on the disastrous results of Chinese cheap labour, a Melbourne journal points out that in 1870 there were 180 cabinet-makers in Victoria, while today the number is 92. During the same period the number of Chinese makers of furniture has risen, from 20 to 450. From an industrial point of view this unhappy progress is intolerable, but the moral aspects of the question are sadder still. Cheaply fed, scantily clad, housed like swine, and without the refining influence of financial responsibility of family ties, the Chinese, alike from an industrial and moral point of view, form a distinct source of peril to the prosperity and parity of national life. The Chinese who are already here must receive fair play, but we must also protect ourselves as a nation from a further disastrous influx. Sanitary regulations must be enforced, and, if necessary, a heavier poll-tax or annual license imposed.

**Provenance:** *West Coast Times, New Zealand, 19 August 1887. Colonist, Nelson, New Zealand, 20 August 1887.*

**Topic:** The Chinese Imperial Commissioners.

The Imperial Chinese Commissioners state that probably one of the first acts of the Chinese Government will be dispatch a squadron to the colonies, and that they will appoint consuls in the chief towns of Australasia.

**Provenance:** *Argus, Melbourne, 23 September 1887.*

**Topic:** The Chinese in Victoria.

To the Editor of the Argus.

Sir,—The outcry against the Chinese has caused me to read more on the subject. A pamphlet edited by Messrs. L. Kong Meng, Chook Hong Cheong, and Louis Ah Mouy gives useful information. I read that England and France made war in China and compelled it to make a treaty which permitted their countrymen freely to come and trade and settle in any part of the empire which gave the Chinese equal privileges in all the territories of these nations. I believe this treaty still exists. How, then, could we put a poll-tax on?

To do as we would be done by is always the best policy; but there are other reasons why we should wish to be on friendly terms with the Chinese. They are our neighbours in India; their commerce ia of great value, and they are 400 millions in number.

The war with France showed that the Chinese can fight, and also the defects in their army, navy, and fortifications. General Tang, said to be every way competent, submitted a plan for reorganisation mid reconstruction, winch has been adopted and acted upon. I read that Prince Chung, who became Premier after the French had taken Bucinh, is a very determined person; that he is much guided by the advice of the wise and enlightened Marquis Tseng; that the Chinese have telegraph communications into the interior; that they intend to construct railways on an extensive scale; that they are introducing and making the most effective weapons of destruction; that they have envoys in every court in Europe; her youths studying in our schools; our ship building yards and arsenals are busy supplying her demands; she is now felt to be a power in Asia, which must be reckoned with, and whose interests und demands cannot be disregarded. I believe that, with the aid of Russia, she could conquer India und Australia.

The proportion of the natives of Victoria per 1,000 of population arrested amounted to 1467; committed, 33, proportion of the natives of other colonies per 1,000 of the population arrested,
committed, 144. This is from Hayter (1886), who gives as a reason for the small number of Victorians arrested and committed, the large number of children included. He gives the proportion of Chinese arrested per 1,000 of their number, 1573; proportion committed, 15. The Chinese have no children here.

I have known Englishmen for 35 years, and I believe, us a rule, they like fair play.

I am, &c.,


A. M. CAMPBELL

Provenance:  *Argus, Melbourne, 7 October 1887.*

**Topic:**  The Anti-Chinese Agitation.

TO THE EDITOR OF THE ARGUS.

Sir,—Whilst "the busy bodies" of the Anti-Chinese League are moving heaven and earth to make proselytes to their creed, I think it would not be uninteresting to your readers to know somewhat of the other side of the question. I therefore have much pleasure in forwarding to you a copy of the Chinese address which they presented to their Imperial Commissioners a few months ago. I am, &c.,

Fitzroy, Sept. 30

C.H.C.

PETITION TO THE CHINESE IMPERIAL COMMISSIONERS
TO MELBOURNE.

*(From The Daily Telegraph, Melbourne, June 1887).*

Melbourne 3rd June 1887.

To their Excellencies General Wong Yung Ho and U. Tsing, Chinese Imperial Commissioners.

May it please your Excellencies—We, the undersigned Chinese residents of Melbourne, would avail ourselves of the opportunity of your Excellencies’ visit to assure you of our loyalty and devotion to the throne and person of our most gracious Sovereign, the Emperor of China, and the great gratification which dictated the policy of His Majesty’s Government in your Excellencies’ mission of inquiry into circumstances, commerce, and condition of our countrymen resident in the islands of the Malayan archipelago and Australia.

And, further, to formally bring under your notice the penalties and disabilities inflicted upon our nation by the law of the land, in the earnest hope that your Excellencies may be pleased to make such representations to the Governments of Victoria and the other Australasian colonies as would lead to the removal thereof.

First, the Poll-Tax.—This, your Excellencies are aware, is a special tax of £10 a-head imposed by the Governments of Victoria and the adjoining colonies, and upon none other than subjects of the Chinese Empire.

We beg to call your Excellencies’ attention to the report in The Daily Telegraph of the 31st ult. of your Excellencies’ interview with the Hon. D. Gillies, Premier of this colony, in which the hon. the Premier is reported as having said that “the Chinese cost this country a considerable sum of money in many ways, their protection was a matter of expense, and the poll-tax was imposed for a compensation.”

If that report be correct, we venture to declare that the excuse seems to us as extraordinary as the imposition itself is, in its departure from all the principles of international right and equity.

But, without questioning the correctness of his premises, or the justice of his conclusion, your Excellencies will please note what the Chinese contribute towards the expenses of Government.

Mr Hayter’s Year Book shows that the Chinese contribution is greatly in excess of the average contributed by all other nationalities, as the following fact alone sufficiently proves.
From two out of numberless articles of Chinese consumption, the Customs department levies a duty equal to £3 3s. 11d. per head, whereas no article of European consumption is taxed more than at the rate of 10s. a head, whilst the next highest on the list scarcely reaches 2s. a head.

Your Excellencies’ will see from this that the Victorian Government has taxed us ‘liberally’ enough through the Customs and otherwise, without singling us out for such a yoke of national ignominy and dishonour, which, even in the darker days of the Roman Empire, was only reserved for the vanquished, never for the subjects of a friendly power, to say nothing of one in actual alliance.

Then, in regard to ‘cost’ for our ‘protection’, the same undoubted authority in his criminal statistics shows the population of arrests per 1,000 of the population to be — Chinese, 15.73; all other nationalities, 42.516. Of committals for trial — Chinese 0.15; all other nationalities, 0.97.

The excuse of the ‘Chinese cost’, therefore, your Excellencies will see, has no foundation in fact, and it is quite possible — and, indeed, probable — from the tone of the reply to your Excellencies’ request, that we shall have to entreat your Excellencies’ good offices to lay the matter before the Imperial authorities at home, for the speedy adjustment of this international wrong.

Secondly, — With the result of further harassing and humilitating our people, the laws have been so made that we cannot go outside of the colony on any business without being re-taxed on our return — unless, indeed, we should choose to expatriate ourselves by becoming naturalised British subjects; or else are so initiated into the mysteries of the law as to know that the Customs department will grant ‘tickets-of-leave’ to those who would beg it of them.

And, further, there is such a concert between the adjoining colonies that we cannot cross the borders, on the north and west without being seized upon, as if we were so much contraband goods, and detained in custody until such times as we can find the duty levied upon us.

Your Excellencies can well imagine what an outcry would be raised against Chinese perfidy if a Briton were thus treated in China, and yet such is precisely the treatment meted out to us by the dependencies of the British Crown, in direct violation of all international law and usage, and in contravention of the treaty engagements entered into by the Governments of the two empires.

Thirdly, we complain, not your Excellencies, of the administrators of the law, who, on the whole, deal out justice to us, with becoming, and even praiseworthy impartiality; but it is of the law itself, and some of the authors of it, who, by their objectionable language, have so far incited the ill-feelings of the young and the simple that our tea and vegetable vendors, in the plying of their peaceful avocations, have frequently been subjected to unprovoked and cowardly assaults, so much so that the righteous indignation of the magistrates themselves have oftentimes manifested itself by their expressions of regret that the law does not allow corporal punishment to be inflicted for such bodily injury, and by their desire for such an amendment of the law as would admit of the use of the lash. And it is our earnest conviction, also, that the amendment so much desired would prove a deterrent to that class of offenders.

And we trust that your Excellencies will lend the weight of your official influence to bring it about.

Signed by L. Kong Meng, Cheok Hong Cheong, Wong Shi Geen, L Tye Shing.
And some 40 other leading Chinese residents.
THE CHINESE QUESTION AND AUSTRALIAN FUTURE.

It was not at all surprising that the late visit of the Chinese Imperial Commissioners of Australia and the objects attributed to their visit should have had the effect of giving a stimulus to the Australian sentiment which is opposed to the admission of Asiatic races as a permanent part of the population of this continent. Labor and working-men's organisations were among the first to take the alarm, and the agitation they set on foot soon extended to political circles. On the recent journey of Sir Henry Parkes to the southern colonies occasion was afforded for the Ministerial discussion of this question. And in this discussions which took place Sir Henry Parkes was only in consistency with his whole past in representing the most advanced line of resistance against the possibility of a Chinese invasion. The Premier has always refused to regard this as a class question or a working-man’s question. He has always affirmed that the maintenance of the European character of the civilisation and population of Australians a national object of the first magnitude. It was in accordance with his suggestion that something like a policy was agreed to by the representatives of several of the leading colonics having for its end the more effectual limitation of the influx of Chinese to Australia. It would seem that the popular instinct was not astray in suggesting the purpose which it attributed to the Chinese Commissioners. It is now stated that one object of the visit was to investigate the suitability of Australia as a field for Chinese immigration, and we are told that the modification of the treaties between Great Britain and China will probably be brought under the notice of the two Governments, with a view to facilitating such immigration.

It would at first sight seem that no consideration would be required as to the part Australia should take in such a discussion, and that no want of unanimity could exist as to what Australia would have to say on the subject. But such a belief would very much overrate the patriotism and the feeling of Australian nationality which are to be found in Australia. There are—however much the fact is to be regretted it is right to look it in the face—dissentients from the policy of keeping Australia as one great homogeneous Anglo-Saxon dominion. The first public utterance of a late titled visitor to Australia was an attempt to prove that our only way of developing the tropical portion of the continent was by the admission of cheap native, and therefore servile, labor. We are extremely sorry to see that in a lecture delivered the other day at Adelaide by Bishop Barry he expressed a similar opinion. We believe that opinion, as an industry principle, is refuted by every day's labors of our follow-colonists right up to the extreme north of the continent. And regarded politically, we think that even were it not so, there would be something to say for the declaration that if our tropical resources could only be developed on such terms we would prefer to leave them as they are, rather than utilise them by the introduction of a semi-barbarous element similar to that which cost America its civil war, the sacrifice of a million lives, and the presence of 7,000,000 or 8,000,000 of colored aliens as American voters and citizens.

The danger of the Chinese question is pressed home to us from a different quartor. England and China in the far East are drawing very closely together and are politically forming a virtual league against the aggressions of Russia and France, while commercially English enterprise is seeking to obtain many large and important concessions at the hands of the Chinese Government. What is there more certain than that if those concessions are, naked and this military alliance invited the astute Government of China will demand as one item of the price of presenting the unoccupied part of Australia to China as a field for immigration. Should the reader resent such an imputation as incredible what would he say if a prominent Australian newspaper had not only recognised the possibility of such a bargain, had had also...
preached the duty of Australians tamely to submit to it. Some two or three months ago the Melbourne Argus in denouncing the conduct of a handful of people on the coast of North Queensland for making an impotent attempt to monopolise half a continent—monopolise it, that is to say, not for themselves but for the English race—went on to ask “what if the Empire, in which is our only secure national life, should in her death-struggle with her great and ever-growing Muscovite enemy find her only effective Asiatic neighbour not with but against her? Those are the questions which Australian statesmen must consider, however lightly Australian agitators may put them aside.” Here is plain intimation that if it suits the convenience of the Empire to give up 'half a continent' to ensure political or trade concessions from China there are so-called Australians quite ready to ratify the bargain. What a light this readiness casts on the agitation maintained by the same authority for Imperial Federation, and on the bland proposal that we should defray the expenses of an Imperial fleet, the first duty of which might be to coerce us to consent to the infamous compact of which the Melbourne Argus makes itself the advocate.

We have not the slightest doubt or misgiving as to what the voice of united Australia will have to say of such a scheme when once it is formulated into a definite proposal. The mere suggestion of such a demand by the Imperial Government will be the first blow towards the severance of the links which bind Australia to the Empire. The high spirited national feeling of Australia will, we are profoundly convinced, cheerfully accept all the risks and perils of Federation rather than compromise our whole future by taking part in so abject and slavish a compact. By adopting this course, and taking our own destiny into our own hands, we should be showing the highest loyalty and fulfilling our most important obligation. No concession the Chinese Government can make to England, no help it can render against the national bugbear of Russia, is a thousandth part so much importance to the destinies of the race as is the duty of conserving Australia for the English people, and for those individuals of other European nations who may choose to throw in their lot with ours. Australians will discharge this duty either within the Empire or outside its limits. And there is none we can discharge that will prove so fertile of great and beneficient consequences to the English race and to the general interests of humanity.

Provenance: *Advocate*, Melbourne, 10 December 1887.
Topic: Cheok Hong Cheong and the Chinese Question.
The Chinese merchants are not going to allow the discussion on the “yellow agony” question to be all on one side, for one of their number—Cheok Hong Cheong—intends to mount the stump on next Monday evening in the Masonic Hall, and deliver an address, so that persons might be better able to understand the question. It will be a new feature in public meetings to see a Chinaman on the platform holding forth on his countrymen’s claims for recognition as citizens.

Provenance: *Sydney Morning Herald*, New South Wales, 13 December 1887.
Topic: Cheok Hong Cheong and the Chinese Question.
At the Masonic Hall tonight, Cheok Hong Cheong gave a “public contribution to the better understanding of the Chinese question.” He bespoke a careful consideration of the subject in order that the good feeling between England and China might not be disturbed. He combatted the popular errors relative to the Chinese, and contended that they helped to turn the wheels of industry. There was a good attendance.
Topic: Cheok Hong Cheong and the Chinese Question.

The Masonic-hall was well filled last night, when Mr. Cheok Hong Cheong gave "A public contribution to the better understanding of the Chinese question." Mr. James Balfour, M.L.C., presided, and on the platform were a number of gentlemen, including Mr. Anderson, M.L.A. (Villiers), and the Rev. Allan Webb.

The CHAIRMAN explained that by taking the chair he was not committing himself to the advocacy of the views of the lecturer. As the Chinese question was exciting attention, it was just as well that both sides should be heard. He read an apology for non-attendance from the Dean of Melbourne.

Mr. CHEOK HONG CHEONG bespoke a careful consideration of the subject under discussion, in order that the good feeling at present existing between England and China might not be disturbed, but that they might arrive at a still better understanding of each other. It would be greatly to be deplored if any misunderstanding arising from misapprehension should occur, and the consequences might be injurious to the whole of the civilised world. The result of the cry raised by certain busy bodies leagued together, und the false statements which they had put forward, would not occupy his time, but he would rather endeavour to show the misconception which was generally held regarding China and her people. An evidence of this misconception was to be found in the writings of Miss [Harriet] Martineau, who stated that China was so over crowded that a portion of her population had to live in boats.

Two chief objections were advanced against the Chinese, and to support a departure from the comity of nations—first, the danger that it was alleged might in course of time flow from unrestricted immigration from a country having a population of four hundred millions, and. secondly, by the fact of that population being foreign in their customs and religion to Herer Majesty's subjects. As illustrative of the exaggeration that was used in opposing the Chinese, one member of the Legislature of this colony had said that "one tip of the Chinese bucket would flood the whole of Australia." Thee baselessness of alarm of this kind was self-evident. The truth was the Chinese had been confounded with the Mongols. The Chinese were not a warlike race, and therefore they were not likely to conquer any of the British dominions by force of arms. Quite as imaginary was the supposition of another writer, that China would send to the colonies millions of her paupers, to spoil the colonists of their industries. The Government statistic's figures showed that even during the height of the gold fever had more than 60,000 Chinese been in the colony. Like-wise, history showed that in the territory contiguous to China, in which Chinese occupied positions in the Government of the country, the number of Chinese among the population was but few compared with the total number of the people. This disclosed that there was but little disposition on the part of the Chinese to migrate. Secondly, men could not be called paupers who had to spend 100 dollars per man upon their outfit and passage money to Australia.

75 James Balfour, a merchant, was an evangelical Presbyterian ruling elder, linked to the Henry family of Portland by marriage. He was a supporter of the Presbyterian Chinese Mission and supported the extension of the Victorian old age pension to naturalized Chinese. Davison, Graeme, 'Balfour, James (1830–1913)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, http://adb.anu.edu.au/biography/balfour-james-55/text4227

76 Motst Chinese in Australia borrowed to pay their passage and initial subsistence through indenture agreements with merchants in China. In the early days, emigration was "marketed" to poor men. "Agents trying to recruit indentured labor for New South Wales circulated in Hong Kong notices printed in both English and Chinese telling of the richness of the Australian goldfields in order to stimulate emigration."
in regard to the allegation that the Chinese would starve the colonists out of their industries, the number of Chinese employed in the cabinet making industry, which was the most notable example of the inroads of Chinese, was only 328; and even admitting that they had supplanted as many Europeans, would it be denied that their labour had contributed greatly to the material welfare of the colony. While he admitted that if the Chinese were to overrun the industries of the colony, the law of self-preservation would justify the colony in resisting them, the statistics of America showed that the Chinese spent 11 millions of dollars annually, thus supplying a stream of wealth which enriched the whole region, and helped to turn the wheels of industry. Nearly all the gains of the wage-earning class of Chinese—less say a saving of 10 per cent—were spent almost as soon as they were earned, and therefore the general community were the gainers by the presence of this labouring class, who in the first place gave value for what they got. At it time like the present, when Victoria, through His Excellency the governor and the Government, was inviting China to cooperate in making the International Exhibition a success, it ill became the colony that the miserable cry of a few men for the expulsion of the Chinese should be listened to. (Cheers) What laws had the Chinese broken, what had they done, that they should be thus hounded down? (Cheers.) Why should their hard-earned money be regarded as so much bread taken out of the mouths of British workmen? As to the alleged dirt and filth in Little Bourke street, it would, if true, be as much a reflection upon the health officer as upon the Chinese—(cheers)—and such a state of things would be as disgraceful in any part of the city as in Little Bourke street. When it was said that the people of China were overcrowded it was forgotten that she had only 72 persons to the square mile, while France had 200, Germany 230, Great Britain 333, Holland 350, and Belgium 500 to the square mile. Besides this, China was


“At that time, there were slave traders in Singapore and Hong Kong. They went around to lure people. They pretended themselves to have come from overseas and invited their friends to teahouses and restaurants. They boasted of their wealth and related to them fairy-tales such as gold mines and silver hills in Australia and that it was easy to become rich overnight. So skillfully and cunningly did these slave traders paint a rosy picture of Australia that not even his closest friends or relatives could detect a hint of untruth in his make believe story.” Sheer Zu-Tang, “History of the Development of the Kuomintang in Australia, Ch 3, The Party in Western Australia,” *The Kuomintang Journal*, Sydney, c 1935, Chinese and English copy held in the Battye Library, Perth. See also Cole, G R Fitzroy, “John Chinaman Abroad”, *Fraser’s Magazine*, October 1878, p 447. The repayment of debts was closely supervised by the leading Chinese merchants in Australia. “All evidence shows that those involved in the business of Chinese emigration to Australia were wealthy Chinese and Chinese firms in Australia. The passage money of the emigrants on credit was generally advanced by these merchants.” Wang Sing-wu, *The Organization of Chinese Emigration, 1848-1888, with special reference to Chinese Immigration to Australia*, (San Francisco, Chinese Materials Centre, 1978), p. 117.

Lowe Kong Meng was the preeminent figure in the Australian and New Zealand Chinese immigration trade in Australia and it is unreasonable to doubt that Cheong knew this. Cronin cites Persia Crawford: “The Australian hong par excellence was headed by Kong Meng in Melbourne.” Cronin, Kathryn, “The Chinese Community in Queensland,” *Queensland Heritage*, May 1973, p. 6. “In 1794 a letter from Singapore stated that the practice of Chinese pawning themselves to the owners or captains of junks for a passage and repaying the money by monthly deductions from their wages had grown into a regular system of trade that involved ten to twelve thousand men annually.” Wang, op cit, p. 5.

Cheong ignored the pattern by which Chinese residents maintained a separate economic model with most personal expenditure going to Chinese merchants.

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77 Cheong ignored the pattern by which Chinese residents maintained a separate economic model with most personal expenditure going to Chinese merchants.
so exceptionally fertile as to be deservedly called the “Flowery Land,” and produced an exceedingly rapid rotation of crops. Neither had China any equal in metal riches, except the western states of America. Hence the variety and magnitude of her resources and her immense wealth were quite sufficient to keep her people at home. Already China, in view of the railways which she was about to construct, was looked upon as one of the great markets for English railway material, and why should she not also supply a market for Australian wool and furs if only more cordial relations between the two countries were first established. The speaker concluded by reading the opinions of “one of the foremost of Scotchmen,” who had resided in China, and who delineated the Chinese character and achievements in laudatory terms. (Loud and prolonged cheers.)

Mr. [William] ANDERSON, M.L.A., said it did not bind him to support either side of the Chinese question when he said that the address of Cheok Hong Cheong could not be heard without admiration. While the Chinese slums were a disgrace to the city, the owners of those hovels were to blame. They ought to be ashamed of themselves for taking rent for those places, many of which ought to be pulled down. He was glad that a better state of things was now being established. He thought that if, as the speaker had shown, there was no great danger of an influx, there was no great danger from those who were here. He begged to propose a vote of thanks to the lecturer, who had stated his case very fairly. (Cheers)

Mr [William] CALDER seconded the vote of thanks. He thought that if the people who railed at Chinese were as well read as Mr Cheok Hong Cheong, there would be less heard of the bitter cry that was raised against that people. The advice of the Chinese Commissioners to put the sanitary laws in force against their countrymen was a sufficient answer to the charge of vice and dirt. It was not so long ago the Chinese went to the expense of £2,000 for the purpose of raising funds to bestow on the local charities.

Mr JACKSON, president of the Sawmiller's Union, and Mr Harwood, president of the Trades'-hall Council and chairman of the Anti-Chinese League, were heard in opposition to the views of Mr Cheok Hong Cheong, although they admitted that he had put his side of the case ably before the meeting. The speakers opposed the introduction of Chinese because they worked on Sunday and for more than eight hours on week days; because they had no families, and lived immoral and dirty lives, besides under-selling their European competitors who had wives and children to support. The Chinese destroyed every industry which they touched, by making it impossible for a white man to earn a living at that calling.

The vote of thanks to the lecturer, and another to the chairman were cordially carried, and the proceedings closed.


Topic:  The Chinese Question.

Melbourne, December 12. The Masonic Hall was filled today, when Cheok Hong Cheong gave a public contribution to a better understanding of the Chinese question. He bespoke a careful consideration of the subject, in order that the good feeling between England and China might not
be disturbed. He then combatted popular errors relative to the Chinese, and contended that they helped to turn the wheels of industry.
THE CHINESE QUESTION
(BY OUR SPECIAL COMMISSIONER).
A GRAVE PROBLEM.
SHALL JOHN REMAIN?
SCENES IN SYDNEY.
DETECTIVES HELPLESS.

It is a characteristic of the daily newspaper that its incessant supply of fresh information gives us little opportunity to take stock of our mental stores. We all know that the Chinese population of the colony is a source of political disturbance, and that laws have been passed for the purpose of restricting Chinese immigration. As the ILLUSTATED SYDNEY NEWS aims to perform the functions of a magazine as well as those of an illustrated newspaper, we shall not exceed our province in outlining the nature of this controversy about the Chinese. The point of view from which we examine the matter is that a greater influx of Chinese would be a disaster, but that the measures already taken have so far diminished the danger that we ought not to risk a collision with Imperial policy by adopting more stringent proceedings.

Two of our sister colonies are in a critical position, India and Burma, and our attitude toward China directly affects the safety of the one and the prosperity of the other. There are agitators in India as well as in Australia and Ireland, and Russia is only too ready to foment Indian disaffection. If, encouraged by that disaffection, she should attempt to cross the Indus, war must come; and in that war, a Chinese alliance might turn the scale. As for Burma, the development of that latest addition to the Empire absolutely depends upon the friendship of China. Curiously enough, the British in Burma want the very thing that the British in Australia detest — immigration from China. The ruby mines, of which so much has been said, are not the greatest wealth of the new colony, rich as they are. Tin, petroleum, cotton, silk, teak, indigo, rubber, dye-stuffs, and grain, can be exported in quantities, if labour is available. At present, Burma is not thickly populated, and the Burmese are neither a prolific nor an industrious race. Help must come from abroad. The climate and conditions of life preclude the employment of European labour. But the Chinese are in every way desirable as immigrants to Burma. Their religion is the same as that of the natives; they intermarry with them; and their methods of agriculture and manufacture are well suited to the country.

There are, however, obstacles in the way of free immigration of the Chinese, which may retard the progress of the colony, unless the hearty co-operation of the Pêkin Government can be relied upon. The mountainous frontier between Burma and Yunnan, the south-western province of China, is occupied by half-savage tribes, whose hostility deters the passage of immigrants. They can only be kept in order by the Chinese authorities, and Burma can never become a great tributary to Imperial wealth without this friendly action on the part of China.

Now, it is a common delusion that the Government of China favor emigration, that they are eager to send their paupers abroad. As a matter of fact, the interest shown by China in the condition of the Chinese in Australia, when the Chinese commissioners were sent to us last year, did not arise from a desire for further emigration. Since there are Chinese here, their Government wants to see them fairly treated. And, on the other hand, they would resent an
absolute interdiction of Chinese immigration, not because they believe it would work an economic injury, but because they desire to protect their people's liberty to go where they please, as an abstract right, involving their national self-respect.

In the first place China has no element in her population of which she would be glad to " relieve herself" by deportation or State-aided emigration. There are no class like the turbulent tenantry of Ireland, and no State-supported paupers. Nor is China over-populated. Certain provinces are, just as the Sydney market for half-hearted labor is, overstocked, but there is space to spare in China. The floods of last September swept away a number of farmers and farm laborers equal to the whole population of Australasia. Corea is opening a field for Chinese settlement. But, apart from these recent opportunities for the ingestion of the unemployed, there are long-standing fields for Chinese tillage. Formosa, a land of exceptional richness, is still largely in the hands of the aborigines, who do not nearly exhaust its capabilities. They are not thrifty, and the Chinese need not fear their competition; they are not warlike, and welcome settlers. Again, there's the hill country of South Central China, still peopled by scattered nomads, and needing only a closer supervision to make fit a desirable province. In short, the Chinese have no reason to "flood us with their starving hordes." The enlightened policy of Li Hung Chang goes this far: that it permits Chinamen, who want to go abroad, to do so, and tries to protect them when abroad; that is all.

The coolie traffic from Macao to Peru and Cuba was stopped, because the coolies were abused. The United States are closed to China, for the present, but Annam, Siam, and Burma more than counterpoise the balance. And the Dutch possessions in the Pacific, already peopled, by over a million of Chinese, are open to still further immigration.

All this cuts two ways; it lessens the danger that we shall be flooded with Chinese in Australia, and it makes it more important that, by wounding Chinese amour propre, we shall not deprive Burma of her needed labor power.

These considerations are not presented with the idea that we should imitate Java, Borneo, Sumatra, Banka Biliton, the Rio Lingua Archipelago, Singapore, Pulo Penang, and Malacca by encouraging further Chinese immigration. But they do seem to indicate that we ought not to be needlessly aggressive in repelling it. What have we done towards restricting the influx so far? It is not a long story.

In 1855, Victoria, the colony to which the Chinese first resorted, passed a Restriction Act which imposed a poll-tax of £10 upon every Chinese immigrant, and prohibited vessels from bringing a larger number of Chinese than one passenger for every 10 tons ship measurement. In 1865 the number of Chinese in Victoria had diminished—chiefly by reason of the mining excitement which attracted Chinese diggers to New South Wales—and the Restriction Act was repealed. In 1881 New South Wales adopted an enactment on the lines of the extinct Victorian act, and imposing the same poll-tax, but limiting the number of Chinese passengers to one for every 100 tons. Victoria in the same year re-enacted her restriction law, and followed New South Wales in the 100 ton clause. Queensland had already placed a tax of £30 a head on immigrants, and limited passengers to one for every 50 tons. The Tasmanian Assembly passed a £10 poll-tax bill last September. Within the last few months the South Australian Government had their attention directed to the fact that Port Darwin, in the Northern Territory, was the avenue of an increasing influx of Chinese. The Northern Territory had not been included in the operation of the South Australian act, which fixes the tax at £10 and the limit at one passenger to 10 tons. An act has now been passed extending the poll-tax to Port Darwin, and requiring every vessel conveying Chinese to that port to be quarantined.

The poll-tax thus levied by the various colonies would have done more to check immigration if it had not been modified by the concession of certain, exemptions. Under the New South Wales Naturalisation Act, anyone who has lived in the colony for five years can, at will,
declare himself a British subject; and a Chinaman who has taken out a naturalisation certificate, here or elsewhere, is exempt from the tax. The ninth section of our act affords another loophole for evasion; in that it empowers the Colonial Treasurer's Department to issue exemption tickets to any Chinaman who came to the colony before the Restriction Act was passed, and who now desires to visit China for not more than nine months, and escape the poll-tax on his return. The Custom House is therefore unable to collect the £10 from any Chinaman who can show a naturalisation certificate or an exemption ticket; unless the papers are plainly in the wrong hands. But in nine cases out of ten the fraud is detected.

Some of the attempts at personation are ludicrously barefaced—as when a man 6ft tall presents a ticket describing the bearer as 5ft 6in in height. At best, the system of identification by stature and age is inexact. The French prison authorities have recently adopted a method of detailed measurement on scientific principles, based on the rule that the dimensions taken should be those which vary most in different persons, but never alter in the same individual. If this process were employed by the Custom House, the uncertainty would be greatly decreased.

Even if the Restriction Acts of the Australian colonies were effectively administered, they would fall far short of the vigorous measures taken by the United States. A law nakedly prohibiting the entry of Chinese laborers who have not already visited the States has been in force for some time, and the recent discovery that certificates of prior residence were illegally issued by the San Francisco Custom House resulted in the severe punishment of the persons incriminated. The Labour Party in the States, which is even more influential than here, was not, however, content with mere desistance; and on the 7th of March of the present year the Chinese Ambassador at Washington assented, on behalf of his Government, to the definite prohibition of all employment of Chinese labour in the United States.

On the 12th December, 1887, a diplomatic note was presented to Lord Salisbury, which puts the issue squarely before the Home authorities. The note is to the effect that China "sees with regret the continued existence of exceptional and exceptionable laws, which some Colonial Legislatures in Australia and the Dominion of Canada have, at different times, enacted against the Chinese subjects, and hopes that with a view to the elimination of any which may be found at variance with treaty obligations and international usage, her Majesty's Government will be pleased to institute an inquiry into their nature, and how far they are compatible with the increasing growth of the friendly relations which now happily exist between the two countries."

The Secretary of State for the Colonies has forwarded this note to the Governors of the colonies, requesting a report to be made upon the nature of the restriction measures in operation, and the degree of success with which their enforcement has been attended. These reports cannot be long delayed, and Lord Salisbury will, when officially informed of their contents, be compelled to give China something unpleasantly like an ultimatum.

All that is wanted now from the Imperial Government is a prompt decision. Sir Henry Parkes' recent dispatch practically says, "We ask the Government to obtain by treaty the exclusion of the Chinese from Australia, but we have made up our minds that they shall be excluded, and as the case is an urgent one it must be dealt with immediately."

So much for the Restriction Acts and the attitude of the British and Chinese Governments. Now let us see what our Chinese population, under these Acts, amounts to.

The following table, based upon official statistics, is instructive:
The following table shows the proportions between the arrivals and departures of the Chinese

<table>
<thead>
<tr>
<th>Year</th>
<th>Chinese in N.S.W.</th>
<th>Total population N.S.W.</th>
<th>Percentage of Chinese to total pop.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1861</td>
<td>12,988</td>
<td>357,966</td>
<td>3.71</td>
</tr>
<tr>
<td>1871</td>
<td>7,220</td>
<td>517,758</td>
<td>1.40</td>
</tr>
<tr>
<td>1881</td>
<td>10,205</td>
<td>778,690</td>
<td>1.33</td>
</tr>
<tr>
<td>1888</td>
<td>16,826</td>
<td>1,042,919</td>
<td>1.61</td>
</tr>
</tbody>
</table>

Jan. 1.

It is interesting in this connection to note the colony’s receipts from the poll-tax:

<table>
<thead>
<tr>
<th>Year</th>
<th>Arrivals at Sydney</th>
<th>Departures from Sydney</th>
</tr>
</thead>
<tbody>
<tr>
<td>1871</td>
<td>426</td>
<td>441</td>
</tr>
<tr>
<td>1872</td>
<td>229</td>
<td>597</td>
</tr>
<tr>
<td>1873</td>
<td>406</td>
<td>400</td>
</tr>
<tr>
<td>1874</td>
<td>863</td>
<td>983</td>
</tr>
<tr>
<td>1875</td>
<td>625</td>
<td>1209</td>
</tr>
<tr>
<td>1876</td>
<td>696</td>
<td>940</td>
</tr>
<tr>
<td>1877</td>
<td>884</td>
<td>400</td>
</tr>
<tr>
<td>1878</td>
<td>2485</td>
<td>1560</td>
</tr>
<tr>
<td>1879</td>
<td>1979</td>
<td>557</td>
</tr>
<tr>
<td>1880</td>
<td>2942</td>
<td>876</td>
</tr>
<tr>
<td>1881</td>
<td>4465</td>
<td>929</td>
</tr>
<tr>
<td>1882</td>
<td>1007</td>
<td>884</td>
</tr>
<tr>
<td>1883</td>
<td>1936</td>
<td>1402</td>
</tr>
<tr>
<td>1884</td>
<td>2191</td>
<td>1038</td>
</tr>
<tr>
<td>1885</td>
<td>2929</td>
<td>1726</td>
</tr>
<tr>
<td>1886</td>
<td>3092</td>
<td>1883</td>
</tr>
<tr>
<td>1887</td>
<td>4436</td>
<td>2773</td>
</tr>
</tbody>
</table>

It is interesting in this connection to note the colony’s receipts from the poll-tax:

<table>
<thead>
<tr>
<th>Year</th>
<th>Chinese arriving</th>
<th>Paying poll-tax</th>
<th>Not paying</th>
</tr>
</thead>
<tbody>
<tr>
<td>1884</td>
<td>1007</td>
<td>852</td>
<td>155</td>
</tr>
<tr>
<td>1883</td>
<td>1936</td>
<td>1220</td>
<td>716</td>
</tr>
<tr>
<td>1884</td>
<td>2191</td>
<td>1074</td>
<td>1117</td>
</tr>
<tr>
<td>1885</td>
<td>2929</td>
<td>1060</td>
<td>1869</td>
</tr>
<tr>
<td>1886</td>
<td>3092</td>
<td>1294</td>
<td>1808</td>
</tr>
</tbody>
</table>

Turning from the political side of the question, with the conclusion that we ought to content ourselves, for the present at any rate, with the Restriction Acts now in force, let us see whether the evil is intolerable.
The gravest charge against our Chinese population is that they are physically and morally unwholesome neighbours. Their mode of life is alleged to be hopelessly insanitary, and their national vices—gambling and opium smoking—are said to demoralise our white population. They are certainly inveterate gamblers; and their gambling is done in public, with open doors. In the Chinese quarter known as

the Suez Canal, which lies at the back of Lower George-street, in the Goulburn street Chinatown and in Waterloo, the fan-tan tables are crowded every night. The game is one of pure chance, and exceedingly simple. A mass of Chinese "cash"—the familiar coins with a hole in the middle—are thrown on the table, covered by an inverted bowl. The banker draws them away, four at a time, until less than four remain, and the players win or lose on the number of the remainder—one, two, three, or none.

There is no pretence of privacy about these places, and it is a smart shock to our British sense of propriety to see public gaming tables tolerated by the police. But the attitude of the police is that they will not meddle with the fan-tan rooms as long as order is maintained, and the Chinese play among themselves. From time to time a house becomes notorious as the resort of white men—larrikins for the most part—and a raid is then made. But where white men are permitted to play at all, a small room at the back of the house is generally set apart for their use, and a sharp scrutiny is made at the door of every strange face. Detectives can do nothing, because their faces are known to the door-keepers, and even if they are assisted by informers, it is not easy to get evidence to warrant a conviction. The writer recently made his way into a room in Lower George street, where half-a-dozen white lads were playing fan-tan. Sixpence was the ordinary stake, and the boys seemed to be playing on a capital of three or four shillings each.

Opium-smoking is a very serious matter. It is a thoroughly vicious habit, and is unknown in communities where Chinese do not reside. Almost every Chinaman in Sydney smokes opium, and the habit has spread among Europeans to an alarming extent. Anyone can go into the Chinese quarter, and for a shilling smoke himself into stupefaction. The habit once acquired, seems to hold white men even more firmly than the Chinese.

The majority of drunkards keep their madness so far within bounds that they manage to perform their ordinary duties; impairing, but not quite destroying, their utility. If an opium-smoker stops at the same point, he craves a regular indulgence of the habit, but does not increase the number of pipes. Most Chinese opium-smokers display this much self-control, but Europeans are prone to yield absolutely, abandon their work, and simply smoke themselves to death.

In an opium den, the writer found a fine Englishman, of the laboring class, stretched on the bench. He volunteered the information that he had begun to smoke in India, some years ago, in order to relieve chronic dysentery, and had continued the practice in the belief that it did him no harm. It was an amusement; it cost him something, of course, but he saved as much by not drinking, and he need never smoke more than was good for him. Opium-smokers of this type are rare among Europeans.

A formidable charge made against the Chinese in connection with the opium smoking is that the white women who intermarry with them are induced to do so by first being taught to smoke. The whole question of miscegenation is an unsavory one. No one, however cosmopolitan, can see a white woman married to a Chinaman without feeling disgusted. And yet, from the standpoint of a woman of the lower classes, a Chinaman is an exceptionally desirable husband. A woman in Goulburn-street put the matter very forcibly, in conversation with the writer. "There's my husband, Ah Moon, cutting up cucumbers for dinner. I'm an Irish girl myself, but would an Irishman do that for me? Not a bit of it. He's an ugly old thing, is Ah Moon, but if I didn't give him a good word, I'd be a beast. He earns the bread, he does half the housework, he walks the floor all night with the babies. Smoke opium? Yes, he takes his pipe or
so every night, and why not? It makes the place smell, "till you're used to it, but a bad smell is better than a broken head—and that's what I'd get if it was whisky."

Some of these curious marriages are celebrated in accordance with our usages, and some in the Chinese fashion. Taking them, all round, there are as much order and decency about their domestic relations as there are among the lowest class of European households.

"Chinese dens" is a catchy phrase; but, after a careful inspection of the worst of them, we doubt the fairness of the epithet. At one time, no doubt, parts of the Chinese quarter of Sydney were hideously filthy. The report of a Select Committee on Common Lodging Houses, presented to the Assembly in 1876, gives a dreadful account of the squalor and overcrowding among the sixpenny lodging houses; and, incidentally, among the Chinese. But the Europeans were quite as bad, and since these rookeries have been destroyed and the inspector of nuisances has been given greater powers, there are no such sights to be seen in Sydney. It is the uncanny look of a Chinese house, the elaborate apparatus for opium smoking, the subdued light which all Orientals prefer, and the hard, gaudy expression of the faces round the fan-tan tables, that impress one unfavorably.

So far, we have been dealing with John's bad side—his pipe, his fan-tan, and his trick of making an Irish girl prefer a Mongolian husband to a "broth of an Irish boy." Now let us glance for a moment at the John beloved of small households—John with the bamboo pole and the vegetable baskets. There is not much latent poetry in the business of hawking cabbages, but a little book published in Melbourne is almost pathetic in its appeal for the itinerant greengrocer. "The Chinese Question in Australia, edited by L. Kong Meng, Cheok Hong Cheong, and Louis Ah Moy" calls attention to the fact that, in a climate like ours, vegetable food is absolutely necessary for women and children. Diggers and shepherds thrive on mutton and damper, but the white-faced children about Sydney would be still less robust if fruit and vegetables were more costly than they are. As it is, meat is the cheapest food in Sydney, and if vegetables were not grown by the Chinese market gardeners at Botany, Newtown, North Shore—all round the city—and brought to our doors by Chinese hawkers, the poor could scarcely procure them at all. Much has been written about the close cultivation of the French peasants, but no people in the world get so much out of land as the Chinese. Half-a-dozen reclaim three or four acres of swamp land, and work it with the assiduity of gold-seekers.

In California, Chinamen have, to a great extent, displaced white washerwomen, and the domestic servants; but nothing of the sort has occurred here. Why not? Because in Sydney we can find washerwomen who will work at a reasonable rate, and not pawn the clothes; and find cooks and housemaids who do not insist upon playing the piano, and holding wakes in the kitchen. The Chinese will take the place of any class of men or women who are hopelessly incapable or untrustworthy, and will do any work which no one else finds profitable. As the Premier said in his speech at Wagga, the Chinese are "steady, industrious; law-abiding, peaceable people, and they have certainly performed many duties in the province of industry which have been of great advantage to the people of this country."

Apart from growing and selling vegetables, there is only one trade that the Chinese in Sydney affect, and that is cabinet-making. There are a few more than 700 cabinetmakers in the city, and of these about 350 are Chinese. The figures are only approximate, because Mr. T. A. Coghlan, the Government statistician, to whose courteous information, well as whose interesting work, "The Wealth and Progress of New South Wales," we are in debt for most of our statistics, was not able to give us the data. But, roughly speaking, there are sixteen established cabinet-making shops in Sydney conducted by Chinese, which employ an average of twenty-one men each, in the aggregate half the cabinetmakers in town. On the surface, it seems an alarming fact that a skilled handicraft should be so largely in the hands of the Chinese; but a cursory examination of the conditions of the trade shows that, in this instance again, the
Chinesè are only doing what white men will not do. Everyone knows that the articles manufactured by cabinetmakers are of three sorts: The costly and elaborate goods imported from England, the cheap and unservicable trash made for sale by unscrupulous dealers, and good plain colonial furniture. People who can afford it, buy the imported goods. Most of the other trade is the auction-room trade in rubbish. Three hundred and fifty white men earn a livelihood by making solid, but not ornate, goods at a price which few people care to pay, because it so nearly equals the price of the imported stuff. Three hundred and fifty Chinese create what is practically a new industry by making neat, strong furniture at a fair price, competing with the foreign supply, because they work for low wages.

If the laboring men who cry out against the Chinese would show a little pluck and take the initiative, they could break new ground by going into the remoter parts of the colony, or by doing something new in Sydney, and themselves becoming employers.

Most of us regard the Chinese as a wonderfully sharp people. They are not. They have not even the proverbial Oriental cunning. The Custom House authorities have endless stories to tell of Chinese attempts at smuggling, for example, and all their anecdotes show John to be a sadly clumsy rogue. Opium offers a special temptation to the smuggler. Its value is great in proportion to its bulk, and the duty on it is £1 per pound.

The half-pound tins in which it is packed are so small that a man might almost conceal one in his hand, and the smuggling ashore of a tin means ten shillings. But the officials search steamers from China with peculiar care, and every one who leaves the vessel for the wharf, after the ship search, is watched, and if any suspicion arises, his clothing is examined. To evade the ship search, the opium is often hidden in the coal bunkers. It would be a costly and tedious undertaking to turn over all the coal on board; but the tide surveyors' men have learned to select the bunker which ought to be searched by a process as simple as it is amusing. They find that they are always followed about the steamer by those of the passengers and crew who have opium concealed on board. And when they approach a critical point—grow "hot" on the scent, as children say—the stupid Chinamen try to divert their attention by jabbering about some other place which they kindly indicate as likely to repay an examination. One device, which remained unsuspected for a long time, was to use packed eggs as receptacles for opium. The Chinese fill barreta with ducks' eggs laid in blue mud; not apparently to preserve them, for the odor of the eggs when they are broken is inexpressibly nasty, but because mud and bad eggs in combination appeal to their eccentric palates. And these eggs they used to puncture at the ends, and fill with liquid opium. In this case, again, their obvious anxiety betrayed them.

Another trick is to take a board out of the inner skin of a vessel, pack tins of opium in the space between the two skins, and replace the plank. But the searchers have repeatedly discovered the opium by observing the new screws used in putting back the plank. Neither Asiatic economy nor Asiatic subtlety sufficed to make the smugglers use the old screws again.

When the time comes to bring the opium ashore, it is put in tins shaped to the contour of the body, and tied under the arms, or at the sides of the legs. The, watchmen on the wharf are, however, so vigilant that the quantity clandestinely introduced is not great.

"When a seizure is made, the opium is sold at auction, and the Government of New South Wales profits to the extent of the purchase money. It may be doubted whether this driblet of revenue is creditable to us, for the opium is prepared in a way which makes it useful only for smoking—and the Government is placed in the position of selling opium-smokers their poison.

After all, the Chinaman may be stupid, peaceable, useful, harmless, a desirable colonist—everything that he is commonly reported not to be, but the fact remaini that he is not wanted. That is the will of the people—founded on prejudice, irrational and unchristian, possibly, but still the will of the people. The question at issue is whether we shall temporise a little longer in order to avoid a new complication in Imperial politics. If the danger is not so great, under the pre-
condition of affairs, that we can afford to temporize, we ought to do so. And it will be the easier for us to be patient if we bear in mind this political truth: that what we most ardently desire is generally not to the common weal, when we get it.

AFGHAN-BURRUMBEET AFFAIR. 78

Provenance: Argus, Melbourne, Victoria, 28 May 1888

Topic: Chinese Immigration—Correspondence between Cheong on behalf of Chinese Residents of Victoria, and the Premier of

Victoria, (Hon. Duncan Gillies) concerning detention of Chinese immigrants on SS Afghan.

Montgomery Villa, Gore-street, Fitzroy, 26th May, 1888.

To the Editor of the Argus,

SIR,—Herewith I forward you a copy of a letter which, at the request of the Chinese residents of Melbourne, I have addressed to the Premier of the colony. Please publish it in Monday’s issue and oblige.

Yours etc.

C. H. Cheong

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SIR, On behalf of the Committee of Chinese residents in Melbourne charged with the duty of looking after the interests of their countrymen, I have to request, now that the fourteen men who came by the Burrumbeet have, after an illegal incarceration of five days on the vessel and nineteen days at the Quarantine Station, been brought up to Melbourne at the Government expense, the poll-tax having on their behalf being previously tendered three times and by the Government illegally declined, that your attention be directed to the position of the twelve men in the Afghan, on whose behalf the poll-tax was also tendered and declined by the Government.

These men are, we contend, just as illegally kept out of the Colony and carried off from their destination as were the Burrumbeet men, and, the latter having now been admitted, we call upon the Government to bring back the twelve men in the Afghan who are now confined to that ship in Sydney Harbour. The poll-tax will be paid on their arrival.

With regard to the other men on board the Afghan who hold naturalization papers, we submit that each of these papers should have been dealt with on its merits. Some of them may have been irregular, but we are in a position to state that a large proportion of them were undoubtedly correct and in order, and the men holding them had a right to land, being British subjects, made such by the Victorian Government, who issued to them these certificates.

As to any of the men whose certificates were irregular, or otherwise inadmissible, the practice of the Government has hitherto been to admit them upon payment of the poll-tax, and we submit that any alteration of the previous practice should have, in fairness, been publicly notified.

We, however, say nothing for any men who may have held such papers, but on behalf of these for whom poll-tax was tendered, and these who hold correct certificates, we request that the legal course shall be adopted by bringing them back and admitting them.

I have, &c., CHEOK HONG CHEONG. Chairman of Committee

THE HONORABLE D. GILLIES, M.P., PREMIER OF VICTORIA

*****

Premier's Office, Melbourne, 28th May, 1888.

SIR,—I am directed by the Premier to acknowledge the receipt of your letter of the 26th inst., relative to the cases of the Chinese immigrants who arrived in this port on board the steamships Afghan and Burrumbeet.

Mr. Gillies directs me to say that your letter contains statements which are not accurate, and assertions hazarded without knowledge. He must therefore be excused from acknowledging the force of the suggestions which you make.

I have, &c.,

WH. SEWELL, Acting Secretary to the Premier.

MR. CHEOK HONG CHEONG, Montgomery Villa, Gore-street, Fitzroy.

*****

Montgomery Villa, Gore-street, Fitzroy, 29th May, 1888.

SIR,—In reply to yours of yesterday's date, I beg to state that at any time, under any circumstances, I should be sorry indeed to "hazard assertions without knowledge," or "make statements which are not accurate," but particularly so in the present grave emergency, when so much - very much - depends upon accuracy of knowledge.

I shall feel myself under no small obligation, therefore, if you would be good enough to inform me and my committee wherein I have made "statements which are not accurate, and hazarded assertions without knowledge."

I have, &c.,

CHEOK HONG CHEONG, Chairman of Committee.
THE HONORABLE D. GILLIES, M.P., PREMIER OF VICTORIA.

Premier's Office, Melbourne, 30th May, 1888.

SIR,—I am directed by the Premier to acknowledge the receipt of your further letter of the 29th instant relative to the recent arrivals of Chinese Immigrants at this port.

In reply, I am to state that Mr. Gillies does not intend to enter into any discussion with you, or with the committee which you represent, respecting the course which was adopted with reference to the passengers by the *Afghan* and *Burrumbeet* respectively. He must therefore decline to enter into particulars which would necessarily take the form of a discussion.

I have &c.,

WM. SEWELL, Acting Secretary.

MR. CHEOK HONG CHEONG, Gore-street, Fitzroy.

Montgomery Villa, Gore-street, Fitzroy, 1st June, 1888.

SIR,—I beg to acknowledge the receipt of your letter of the 30th ult., in which you intimated that you declined to enter into any discussion with me or the committee of Chinese residents which I represent respecting the *Burrumbeet* and *Afghan* passengers.

It was very far from my intention to create any discussion whatever, but you perhaps will not be surprised if I now say on behalf of my committee that your present letter but adds an additional sting to the injustice we feel we have suffered at the hands of the Government.

In my letter of the 26th May, I preferred what even you, Sir, must admit to be a moderate claim, that my countrymen arriving by certain steamers should be treated in an equitable manner in accordance with the laws of the country; to which you replied, on the 28th idem, that I had made "statements which are not accurate, and hazarded assertions without knowledge."

The serious defects alleged to have been made by me I wished pointed out, but you have met my request with a refusal. Be the laws just or unjust, no request was made that these should be relaxed or even generously construed in our favour. What we thought was, that since the coup d'etat of the 28th April on the part of your Government, by which all the Chinese passengers of the steamship *Afghan* were forcibly prevented from landing at the port of their destination, your Government would have availed themselves of the ample time at their disposal for calm reflection. At least we thought we were justified in that view by the release by the Government of the whole of the passengers per *Burrumbeet*, after a forcible detention of three weeks and three days, that our request that the passengers of the *Afghan* be similarly dealt with will not be refused.

We cannot, of course, say that we are altogether taken by surprise, since the Government, which could strain and wrest the law to gratify some noisy clamour, would, in strict consistency, deny us the right which the law of the land—however inequitable in our view—never for a moment questioned.

We would, however, point out that our nation is at the present moment and has been for many years past happily at peace with the great nation which your Government represent in this colony— that, moreover, a treaty of peace and friendship exists between them which confers reciprocal rights, and until such Treaty has been abrogated the surreptitious proceedings of the Government are alike dishonorable and dishonest.

In relation to this we beg to lay before you the conduct of our Chinese Government respecting foreigners. Irritating as were the proceedings of the French in Chinese waters two or three years ago, yet immediately upon the cessation of hostilities, and in a time still of great public excitement, an Imperial Edict was issued directing the heads of the various provincial governments to "correct popular misapprehension and calm popular feeling." From one of the proclamations I beg leave to quote the following sentence:-

"Neither party shall inflict injury on the other; each shall pursue in peace and quietude its respective callings, and the desire of the State to include in its kindly benevolence the men from afar equally with its own people shall not, I trust be frustrated."

Our Imperial Government, moreover, are by no means ignorant of the attitude and proceedings of the Australian Governments, as the following passage in one of the Marquis Tseng's speeches in England bespeaks. In reply to one of the numerous addresses which poured in upon him from the various municipal and commercial corporations prior to his departure from England, His Excellency said:-

"We look to you and the representatives of your colonial possessions now in London to see that these returning Chinese bring nothing home with them but what will promote peace and goodwill between the
two countries; no memories of suffering injustice or exceptional treatment; no memories but such as I and
my family will take away with us of the seven pleasant years we have spent in merry England."

I have, &c.,

CHEOK HONG CHEONG, Chairman of Committee.

THE HON. D. GILLIES, M.P., PREMIER OF VICTORIA.

Provenance: Daily Telegraph, Melbourne, 8 March 1888.

Topic: Inter-Colonial Trades Congress—Opposition to Chinese Immigration.

The first matter of importance ... was the method of dealing with the threatened “Chinese Invasion.” The Congress was terribly in earnest over the matter... The Congress voted unanimously for the resolution—

That in the opinion of this Congress it is desirable that stringent and identical legislation be enforced by the various Australian Governments with a view of preventing the influx of Chinese and coolie emigrants to these colonies, and that (1) a poll-tax of £100 be imposed on all Chinese entering any port in Australia; (2) that an annual residential tax of less than £10 be levied, the same to be paid by all Chinese within the colony; (3) that a clause be inserted in all Government contracts prohibiting the employment of Chinese and colonised labour...
The Congress was aware of the Treaties, etc., but did not see situations as analogous. One speaker even argued for independence if necessary to avoid treaties...

Provenance: Daily Telegraph, Melbourne, 21 March 1888.

Topic: Public Meeting, Geelong, 20 March—Opposition to Chinese Immigration.79

That this meeting of ratepayers of Geelong, having noticed the steady influx of Chinese ... desires to record its disapproval of the present inadequate restrictive measures, and considers that the Government should introduce early next session a Bill increasing the poll-tax to £100, authorising a residential tax of £20 each per annum, and abolishing the issue or acceptance of naturalisation papers in the case of the Chinese.


Topic: Cheok Hong Cheong and Anglican Chinese Mission.

The [33rd] annual meeting of the Church Missionary Society [of Victoria] was held in the Diocesan Registry, William-street, on the 23rd ult., the Bishop of Melbourne in the chair. The thirty-third report of the society for the year ending 39th September, 1887, was read by the Hon. secretary of the Board of Missions, the Rev. H. E. Taylor, and was unanimously adopted... From this document ... we extract the following passages:—

The past year has been one to call forth thanksgiving... As regards income, although the church collections were larger in the previous year, yet the extra liability incurred by the board by the appointment of Mr. Cheong as missionary superintendent has been met by a corresponding increase of subscriptions; and as regards the supply of efficient catechists, the death of William Ching Wah last year has left a blank not yet adequately filled, and the departure of Henry Ang Gook from St. Arnaud for China has been a loss of one who did good service for some years, both a Blackwood, where he was originally stationed, and at St. Arnaud. A change

79 Similar meetings and resolutions passed in many municipalities demonstrating an organised campaign against Chinese immigration. Daily Telegraph, Melbourne, 12 April 1888.
of catechists has also taken place at Maryborough, a convert from Sandhurst [Bendigo] named Philip Lea Tong, having taken the place of Moses Ah Gon, who has ceased to act.80

According to the report of the Rev. J. Garlick, Lee Wah continues to work diligently and successfully at Sandhurst, and Mark Ah Bon has been removed from Blackwood to Daylesford, taking charge of the Daylesford and Hepburn missions, and visiting Blackwood every month, the decreasing number of Chinese in the latter place rendering it inadvisable to have a permanent catechist at present.

The success of the mission in Melbourne carried out by Mr. Cheong is a cause for much thankfulness. Mr. Cheong visits the Chinese in Little Bourke-street and at North Fitzroy, and occasionally those living in other suburbs; and a regular service is held every Sunday afternoon at St. John’s mission-room, Queensberry-street, the use of which is kindly given by the Rev. Canon [Stuart] Chase, which has been attended by from three to twenty men, and as a result one was baptized by the Lord Bishop, as the first fruits of the mission, in St. John’s Church in August last.81 Classes in English are also held during the week. Mr. Cheong reports to the Board the urgent need of the Melbourne mission is a chapel in the Chinese quarters, and that one old convert, a gardener at Lilydale, has offered £5 towards the building fund, and if satisfactory progress has been made in collecting for it by Christmas, will give another £5.

Besides conducting the mission in Melbourne, Mr. Cheong has visited several parts of the colony during the year, delivering lectures and missionary addresses. He has also inspected the various stations.

These visits up-country—to Seymour, Ballarat, Belfast [now Port Fairy], Koroit, and Winchelsea—occupied a space of four weeks, in the course of which he travelled over seven hundred miles of country, delivered twenty-four public addresses in English, two in Chinese, besides visiting large numbers of his countrymen in Ballarat, and score of others scattered over various places in his route, the result being an enhanced interest in the mission, and a financial return of about £65 after deductions for local expenses.

With very much thankfulness and satisfaction the Board have received information during the past year of the formation of a Diocesan Missionary Association in the Diocese of Ballarat, under the presidency of the Lord Bishop, who has always taken an interest in the missions to the Chinese.

During the session of the Church Assembly in Ballarat in April last, a Missionary Conference was held, at which Mr. Cheong was invited to attend and address the members upon the Chinese Mission. He did so, giving much satisfaction, and a committee was appointed to promote interest in this diocese in missions to the heathen, etc. …

The past year has been one of considerable anxiety to the board in the matter of finance; and unless more sympathy is shown by the members of our Church to the Chinese Missions, they are very doubtful as to their ability to retain the services of Mr. Cheong after his present term of office expires in December next…

Provenance: Daily Telegraph, Melbourne, 17 April 1888.

Topic: Premier Gillies statement on The Chinese Question.

Mr. Gillies has prepared the following memorandum, and presented it his Excellency the Governor relative to the despatch from the Secretary of State for the Colonies relative to the position of Chinese subjects in Australia:—

80 See list of Australian missions and catechists, etc., online at —
81 Lists of baptisms, marriages, etc., of Chinese in Australia is online at —
Premier’s Office, Melbourne, 11th April 1888.

The Premier presents his duty to your Excellency, and returns the accompanying dispatch from the Right Honourable the Secretary of State relative to the position of Chinese subjects in these colonies. Mr. Gillies has the honour to submit the report asked for on the subject especial legislation affecting Chinese in Victoria, and to offer some observations on the general question raised by His Excellency Leu-ta-jen. The exceptional legislation affecting Chinese subjects in Victoria is comprised in:—

The Chinese Act 1881, and Section 3 of the Factories and Shops’ Amendment Act 1887, copies of which are enclosed.

2. The main points of special legislation are the following:—
   (a) Vessels are not allowed to bring more than one Chinese per 100 tons of tonnage; (b) poll-tax of £10 is imposed on Chinese; (c) Chinese are not allowed votes at Parliamentary, or municipal, or mining board elections; (d) these provisions do not apply to female Chinese (Sec3, Act of 1865).

3. The object of this legislation was, of course, the restriction of Chinese immigration. This was rendered necessary by the broad stream of the population which in 1853 commenced to set in towards these shores. In 1854 there were 2,000 Chinese in Victoria; at the end of 1859 their number was estimated at 42,000.

4. The poll-tax at once moderated this influx; and as most of the Chinese return to China as soon as they have gathered sufficient wealth, the number in the colony rapidly diminished. By 1863, it had decreased to 20,000, and this being so, the experiment of removing the poll-tax was tried. In 1881, however, the colonies again took alarm from the action of Western Australia, where measures were brought to import Chinese labourers. This was felt to be, as it were, opening the door of the whole continent; and it was deemed necessary to at once re-impose the poll-tax and other restrictions. The vigorous action of this and the neighbouring colonies proved successful, as an examination of the statistics of Chinese arrivals will show. The disabilities, however, to which the Chinese were subjected by the law led, not unnaturally, to attempts at evasion. In 1885 a very large increase in the number of letters of naturalisation taken out by Chinese was noticed, and shortly afterwards a corresponding increase in the number of Chinese arrivals was observed. There is no doubt that a traffic in these documents had sprung up, and that they were being obtained by Chinese here, and then remitted to China to be presented by other Chinese subsequently arriving here. Owing to the similarity in personal appearance (at least to the European eye) of all Chinese, it was almost impossible for the Customs authorities to detect the imposture. This abuse of letters of naturalisation, which probably commenced in 1882, caused a revival of Chinese immigration. During the eleven years ending with 1881, 91 only of such letters were issued to Chinese. …


Let no one pretend that the risk of a great Chinese immigration is imaginary. The Afghan’s human cargo is a significant danger signal... The bulk of the 300 are duly provided with naturalisation papers and try to look as much as possible like old Australian citizens returning to the familiar scenes of their youth. Yet these naturalisation papers, in nearly every case, are demonstrable frauds.


Topic:  Afghan/Burrumbeet Affair—Kong Meng’s Statement.
Mr. Kong Meng, who is acting on behalf of the fourteen Chinese now at the Quarantine Station, complains that he can get no satisfaction out of the Commissioner of Customs.

A definite proposal has, says Mr. Kong Meng, “been laid before the Government, and it is simply that the men shall be allowed to come to Melbourne. I have pressed this from the first, and I mean to do it until the end. Now see it is stated that some of my countrymen are taking objection to me, and saying that I am working with the Government; in fact, arranging for the men to be sent back to China. I tell you what it is. I am determined that they shall be allowed admission to Victoria. Short of that I will have nothing. It is all very well to talk about litigation, but that means money, and who is going to pay it? If I tell a lawyer to take action he, of course, looks to me for his fee, and will perhaps want £100 before he starts. Well, it can scarcely be expected that I should pay such a sum out of my own pocket for the sake of men I do not know…”


**Topic:** Chinese Immigration—Correspondence between Cheong on behalf of Chinese Residents of Victoria, and the Premier of Victoria, (Hon. Duncan Gillies) concerning detention of Chinese immigrants on SS Afghan.


SIR, On behalf of the Committee of Chinese residents in Melbourne charged with the duty of looking after the interests of their countrymen, I have to request, now that the fourteen men who came by the *Burrumbeet* have, after an illegal incarceration of five days on the vessel and nineteen days at the Quarantine Station, been brought up to Melbourne at the Government expense, the poll-tax having on their behalf being previously tendered three times and by the Government illegally declined, that your attention be directed to the position of the twelve men in the *Afghan*, on whose behalf the poll-tax was also tendered and declined by the Government.

These men are, we contend, just as illegally kept out of the Colony and carried off from their destination as were the *Burrumbeet* men, and, the latter having now been admitted, we call upon the Government to bring back the twelve men in the *Afghan* who are now confined to that ship in Sydney Harbour. The poll-tax will be paid on their arrival.

With regard to the other men on board the *Afghan* who hold naturalization papers, we submit that each of these papers should have been dealt with on its merits. Some of them may have been irregular, but we are in a position to state that a large proportion of them were undoubtedly correct and in order, and the men holding them had a right to land, being British subjects, made such by the Victorian Government, who issued to them these certificates.

As to any of the men whose certificates were irregular, or otherwise inadmissible, the practice of the Government has hitherto been to admit them upon payment of the poll-tax, and we submit that any alteration of the previous practice should have, in fairness, been publicly notified.

We, however, say nothing for any men who may have held such papers, but on behalf of these for whom poll-tax was tendered, and these who hold correct certificates, we request that the legal course shall be adopted by bringing them back and admitting them.

I have, &c.,

CHEOK HONG CHEONG, Chairman of Committee

THE HONORABLE D. GILLIES, M.P., PREMIER OF VICTORIA

Provenance: *Argus*, Melbourne, Victoria, 29 May 1888

**Topic:** Chinese Immigration—Correspondence between Cheong on behalf of Chinese Residents of Victoria, and the Premier of Victoria, (Hon. Duncan Gillies) concerning detention of Chinese immigrants on SS Afghan.
The Chinese question occupied the attention of the Premier yesterday. Information had been furnished to the government that the steamer Changsha, which arrived in Sydney from Hong Kong on Sunday, has on board a number of Chinese passengers for Melbourne. The vessel has been quarantined in Sydney, and will be similarly dealt with here should it be brought to Melbourne. The Government will also take all other legal methods to prevent the landing of the Chinese.

Yesterday afternoon Mr. Gillies forwarded replies to the secretary of the committee on public questions of the Presbyterian Church of Victoria and Mr. Cheok Hong Cheong to the communications which they have addressed to him concerning the attitude of the Government on the Chinese question. In answer to the presbytery Mr. Gillies dismisses the arguments advanced by them in support of their first protest to him against the illegality of the course pursued by the Government by stating that as no attempt at justification on the merits of the matter had been made by the committee, whose explanation was that it had only followed in the footsteps of some politicians and newspaper writers, no good purpose could be served by further continuing the correspondence. The reply to Mr. Cheok Hong Cheong was equally curt. Mr. Gillies wrote that the statements made by Mr. Cheong were not accurate, and that assertions were hazarded without knowledge. He therefore ought to be excused from recognizing the force of the suggestions made by Mr. Cheong.

**Provenance:**  *Sydney Morning Herald, New South Wales, 29 May 1888*

**Topic:** Chinese Immigration—Correspondence between Cheong on behalf of Chinese Residents of Victoria, and the Premier of Victoria, (Hon. Duncan Gillies) concerning detention of Chinese immigrants on SS Afghan.

**ACTION OF THE CHINESE COMMITTEE.**

MELBOURNE, MONDAY.

Cheok Hong Cheong, chairman of the committee of Chinese residents in Melbourne charged with duly looking after the interests of their countrymen, has written to the Premier, requesting that, now that the Burrumbeet passengers have been released, after illegal detention, his action will be directed to the position of the twelve men on the Afghan, on whose behalf the poll-tax was tendered but was declined by the Government. The committee contend that these men were just as illegally kept out of the colony, and, having admitted the Burrumbeet men, they call upon the Government to bring back the 12 men now confined in the Afghan at Sydney. The poll-tax will be paid on their arrival. With regard to the other men on the Afghan holding naturalisation papers, the committee submit that each paper should have been dealt with on its merits; some may have been irregular, but the committee are in a position to state that a large proportion of them are undoubtedly correct and in order, and the men holding them had a right to land, being British subjects, made such by the Victorian Government, who issued to them those certificates. As to men whose certificates are irregular or inadmissible the practice hitherto has been to admit them upon payment of the poll tax. The committee submit that any alteration in the previous practice should in fairness have been publicly notified. The committee have nothing to say for any men who may have hold such papers; but on behalf of those for whom the poll tax is tendered and those holding correct certificates they request that the legal course be adopted by bringing them back and admitting them.

Mr. Gillies to-day directed the following answer to be sent to Cheok Hong Cheong:—"
letter contains statements which are not accurate, and assertions hazarded without knowledge. He must therefore be excused from acknowledging the force of the suggestions which you make. I have, &c.,

W. SEWELL, Acting Secretary to the Premier."

This afternoon the Premier directed the following communication to be sent to the secretary of the committee of Public Questions of the Presbyterian Church in Victoria:—

May 28, 1888. Sir,—I am directed by the Premier to acknowledge the receipt of your letter of the 23rd instant, forwarding a copy of the minute respecting the Chinese immigration question adopted on that date, by the Public Questions Committee of the Presbyterian Church of Victoria. In reply, Mr. Gillies desires to say that from the minute which has been forwarded, it is apparent that as the committee attempts no justification on the merits of the question, but rather on explanation that in what it has done, it has only followed in the footsteps of some politicians and newspaper writers, no good purpose can be served by further continuing the correspondence. I have. &c, W. G. SEWELL, Acting Secretary to the Premier.

An application was made to the Commissioner of Customs today as to whether the 12 Chinese passengers on the Afghan, who are prepared to pay the poll tax if brought to this colony by an intercolonial steamer, would be allowed to land. The reply was that any vessel again bringing the passengers to the port would undoubtedly be placed in quarantine. Every legal means will be taken to prevent them from landing. The case of Captain Roy, who brought the Afghan to Melbourne some weeks ago, is regarded by the Government in a serious light, as he carried several Chinese in excess of the number allowed by the law. Two years ago he was fined £100 for a similar offence, and on this occasion he was warned that if he landed a single Chinese, whether prepared to pay the poll tax or not, the Government would again put the law in motion and press for the full penalty. …

Information has been forwarded to the effect that the Changsha, in Sydney; from Hongkong, has a number of Chinese for Melbourne, and that the vessel has been quarantined. The Changsha will be similarly dealt with if brought to Melbourne. The Government will take all legal methods to prevent the landing of the Chinese.

Ah Cheong [Cheok Hong Cheong] delivered a lecture on the Chinese question in the schoolroom of the Presbyterian Church, South Yarra, to-night, before a crowds audience. He contended that the agitation in favour of excluding the Chinese was based chiefly on the grounds that China had such a large population that Australia might be overrun; and, secondly, that they were aliens. The latter cry had been a very hollow one. As to the Chinese taking possession of Australia, the alarm arose from confounding the Chinese with the warlike Mongols, the Chinese being a peaceable people, who cultivated industries and the arts of peace. He denied that Chinese would spoil the Europeans industries. The cabinet-making trade, the only one the Chinese were allowed to enter, only employed 328 persons, and most of their wages was spent in the community. In America, of 15,000,000 dollars earned by the Chinese there, the official inquiry showed that about 13½ millions were spent in the community. It was said that the Chinese were paupers, but no man could be a pauper who provided an outfit and paid his passage. Moreover, very few found their way into the charitable institutions. As for the influx of hordes of Chinese the fears were groundless, for there were never more than 60,000 Chinese in Australia as compared with the millions of Europeans in the Malay Archipelago. It was deplorable that after Victoria had invited the world to take part in the Exhibition, and after they had asked the Chinese Commissioners to secure an adequate representation of China, the Government should pander to the miserable cry of a few demagogues and take harsh measures against the Chinese. Speaking of the density of population, he said China had only 82 persons to the square mile, while France had 200; Germany, 230; Great Britain, 333; Holland, 350; and Belgium, 500. Not only was China not so densely populated as the other countries mentioned, but had the richest soil
and a valuable mineral country, and enormous wealth was amassed by the people. Now that the railways were about to be made, China would be a great market for iron rails. There was no reason if cordial relations were maintained why China should not be a good customer also for Australian wool. Therefore there were good reasons for remaining on friendly terms with China. The lecturer was frequently applauded, and was accorded a vote of thanks.

**Provenance:** Brisbane Courier, 29 May 1888

**Topic:** Chinese Immigration.

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**THE CHINESE QUESTION**

(By Electric Telegraph).

(From our own correspondents.)

**SYMPATHY WITH THE CHINESE.**

SYDNEY, May 28.

Thee Australasian Board of Missions of the Church of England has passed a resolution recording its deep regret that the Chinese who recently arrived at this port should have been subjected to treatment which no circumstances could warrant or justify, and assuring the Christian Chinese residents of Sydney that their countrymen throughout the colony had the cordial sympathy of the committee.

**CHINESE PASSENGERS IN SYDNEY.**

**FURTHER LEGAL PROCEEDINGS.**

SYDNEY, May 28.

the steamer Changsha will be released from quarantine to-morrow morning, and come up to the wharf. She has 144 Chinese passengers on board—15 for Sydney, 18 for Melbourne, 43 for Launceston, 60 for New Zealand, and 8 for Adelaide, also 2 Japanese for Launceston. Her passengers will be transhipped to the Oonah. Three Chinese by the Guthrie for Thursday Inland will be taken by the Rockton.

The Tsinan was to have sailed this morning, but last night the captain was served with a writ requiring his attendance at the Supreme Court in connection with the proceedings instituted on behalf of the Chinese passengers who claim to land on payment of the poll-tax. Similar proceedings will be taken on behalf of some of the passengers by the Afghan, and the departure of the vessel, which was to have sailed to-morrow for Hongkong, via Manilla and Brisbane, has been delayed,

the Government will to-morrow apply for leave to appeal to the Privy Council against the recent adverse decision of the Supreme Court.

the Collector of Customs will probably proceed against the master of the Changsha for a breach of provisions of the Act restricting the number of Chinese passengers to be carried by any vessel entering the ports of the colony.

the captain of the Tsinan was engaged to-day in paying compensation money to the Chinese passengers who have agreed to take a sum of money in full satisfaction of all claims against the ship for breach of contract. The sums varied from £13 to £20. Some of the passengers by the Guthrie will appeal to the Supreme Court in support of their claims.

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**A CHINESE PROTEST.**

MELBOURNE, May 28.

Cheok Hong Cheong, chairman of the committee of Chinese Residents in Melbourne charged with the duty of looking after the interests of their countrymen, has written to the Premier requesting that now that the Burrumbeet's passengers have been released after their illegal detention his attention will be directed to the position of the twelve men on the Afghan, on whoso behalf the poll-tax was tendered, but declined by the Government. …
PREVENTING CHINESE LANDING AT MELBOURNE.

MELBOURNE, May 28.
The steamer Changsha if she comes here will be quarantined, and the Government have decided to adopt every legal means of preventing the Chinese from landing. The Collector of Customs was asked to-day whether the twelve passengers by the Afghan, who were prepared to pay the poll-tax, would be allowed to land if brought on from Sydney by intercolonial steamer. He replied that any vessel bringing Chinese to this port would undoubtedly be quarantined, and every means taken to prevent the passengers from landing.

CHINESE FOR NEW ZEALAND.

AUCKLAND, May 28.
The Government have received a cable to the effect that sixty of the Chinese aboard the s.s. Changsha are for New Zealand ports, and requesting permission for the Union Company to send them on by the s.s. Wakutipu. The Government consider the matter of the application runs counter to the understanding with the Union Company not to bring any more Chinese to New Zealand ports.

Later.
The Government have declined to allow the Changsha passengers to come on. They hold an agreement with the Union Company of a binding character which must be enforced.

Provenance: Daily Telegraph, Melbourne, Victoria, 30 May 1888
Topic: Correspondence between Cheong on behalf of Chinese Residents of Victoria, and the Premier of Victoria, (Hon. Duncan Gillies) concerning detention of Chinese immigrants on SS Afghan.

Montgomery Villa, Gore-street, Fitzroy, 29th May, 1888.

SIR,—In reply to yours of yesterday's date, I beg to state that at any time, under any circumstances, I should be sorry indeed to "hazard assertions without knowledge," or "make statements which are not accurate," but particularly so in the present grave emergency, when so much - very much - depends upon accuracy of knowledge.

I shall feel myself under no small obligation, therefore, if you would be good enough to inform me and my committee wherein I have made "statements which are not accurate, and hazarded assertions without knowledge."

I have, &c.,

CHEOK HONG CHEONG, Chairman of Committee.

THE HONORABLE D. GILLIES, M.P., PREMIER OF VICTORIA.
SIR,—I beg to acknowledge the receipt of your letter of the 30th ult., in which you intimated that you declined to enter into any discussion with me or the committee of Chinese residents which I represent respecting the Burrumbeet and Afghan passengers.

It was very far from my intention to create any discussion whatever, but you perhaps will not be surprised if I now say on behalf of my committee that your present letter but adds an additional sting to the injustice we feel we have suffered at the hands of the Government.

In my letter of the 26th May, I preferred what even you, Sir, must admit to be a moderate claim, that my countrymen arriving by certain steamers should be treated in an equitable manner in accordance with the laws of the country; to which you replied, on the 28th idem, that I had made "statements which are not accurate, and hazarded assertions without knowledge."

The serious defects alleged to have been made by me I wished pointed out, but you have met my request with a refusal. Be the laws just or unjust, no request was made that these should be relaxed or even generously construed in our favour. What we thought was, that since the coup d'état of the 28th April on the part of your Government, by which all the Chinese passengers of the steamship Afghan were forcibly prevented from landing at the port of their destination, your Government would have availed themselves of the ample time at their disposal for calm reflection. At least we thought we were justified in that view by the release by the Government of the whole of the passengers per Burrumbeet, after a forcible detention of three weeks and three days, that our request that the passengers of the Afghan be similarly dealt with will not be refused.

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We would, however, point out that our nation is at the present moment and has been for many years past happily at peace with the great nation which your Government represent in this colony—that, moreover, a treaty of peace and friendship exists between them which confers reciprocal rights, and until such Treaty has been abrogated the surreptitious proceedings of the Government are alike dishonorable and dishonest.

In relation to this we beg to lay before you the conduct of our Chinese Government respecting foreigners. Irritating as were the proceedings of the French in Chinese waters two or three years ago, yet immediately upon the cessation of hostilities, and in a time still of great public excitement, an Imperial Edict was issued directing the heads of the various provincial governments to "correct popular misapprehension and calm popular feeling." From one of the proclamations I beg leave to quote the following sentence:-

"Neither party shall inflict injury on the other; each shall pursue in peace and quietude its respective callings, and the desire of the State to include in its kindly benevolence the men from afar equally with its own people shall not, I trust be frustrated."

Our Imperial Government, moreover, are by no means ignorant of the attitude and proceedings of the Australian Governments, as the following passage in one of the Marquis Tseng's speeches in England bespeaks. In reply to one of the numerous addresses which poured in upon him from the various municipal and commercial corporations prior to his departure from England, His Excellency said:-

"We look to you and the representatives of your colonial possessions now in London to see that these returning Chinese bring nothing home with them but what will promote peace and
goodwill between the two countries; no memories of suffering injustice or exceptional treatment; no memories but such as I and my family will take away with us of the seven pleasant years we have spent in merry England."

I have, &c.,

CHEOK HONG CHEONG, Chairman of Committee.

THE HON. D. GILLIES, M.P., PREMIER OF VICTORIA.

Provenance:  *Town and Country Journal, Sydney, 2 June 1888*

The London *Daily News* and the leading provincial papers in Britain are publishing articles on the Chinese question in Australia, and all are in favor of the action taken by Sir. Henry Parkes. They unite in warning the British Government against espousing the cause of China in the matter of Chinese emigration to Australia, and thereby ignoring the claims of Australia, so important a part of the Empire, to deal with the question herself.

The Marquis of Salisbury is incensed that the report of his interview with the Chinese Ambassador, Lew Ta-jen, which was telegraphed last week to Sydney, and which has since been published in England, should have obtained publicity. In that interview, the representative of China, while admitting the right of Australia to legislate for herself on the Chinese question, threatened that if such legislation were deemed obnoxious by China, that Power might retaliate by refusing to include Australia in her commercial treaties with Britain, and thereby injuring Australian trade.

Provenance:  *Town and Country Journal, Sydney, 2 June 1888*

The secretary of the Seamen's Union sent to the Premier a communication congratulating him on behalf of the various branches of the federation in the colonies, upon the resolute and determined attitude he and his colleagues had assumed with reference to the influx of Chinese. A deputation of the Seamen's Union waited upon the wharf laborers on May 23, with the view of enlisting their support in effecting a replacement of the Chinese on various vessels by Europeans.

In delivering judgment on Wednesday, May 24, in the application of Leong Kum for a writ of habeas corpus, the Chief Justice said that he would add very little to his judgment of the case re Lo Pak, but he would say a few words with reference to the question of the colony having the power of a sovereign State. He had expressed the opinion that a colony had no such power; and after carefully following out the argument which had been adduced, he was confirmed in that opinion. The particular power claimed by the Government was a power reposed in a sovereign state; and it was quite clear that the colonial dependencies of the crown did not come within that definition. It was admitted that the prerogative of declaring war was not reposed in the Governor or in the Government of the colony; and yet it was argued that the Governor or the Government might perform such act as would bring about war, or force the sovereign country into making an indemnity to the subjects of the foreign state, whose rights had been infringed.

The Chinese question was considered at a meeting of the Cabinet on Saturday, May 26, when it was decided to comply with the decision of the Supreme Court by releasing one man from each vessel; and effect was given to the decision late in the day. The Government has decided to proceed against the owners or masters of vessels which have brought or may bring into this port a greater number of Chinese than the proportion of one for every 100 tons of the vessel. Immediately after the close of the Cabinet council, the Collector of Customs proceeded to
Miller's Point, and visited the Tsinan, the Menmuir, and the Guthrie. In each case the master of the ship was asked whether he could produce the Chinaman named in a writ exhibited by the collector. The man having been brought forward, the captain paid the poll-tax; and the man was allowed to go ashore. It was supposed by the Chinese passengers on each vessel (and the supposition was shared in by the masters of the vessels) that the three cases dealt with by the Supreme Court would have been viewed by the Government as test cases; but all concerned were informed that the collector had not been empowered to release more than one Chinese from each vessel. This caused great disappointment.

The Chinese immigrants on board the vessels rushed away for their papers, which they speedily produced to Mr. Quong Tart. They told him that their papers were identical with those of the men who had been allowed to land. Mr. Tart found it difficult to make them understand that Sir Henry Parkes had, in accordance with his expressed determination not to resist the authority of the Supreme Court, simply complied literally with the requirements of that tribunal.

After some conference the agents of the Menmuir resolved to send her to sea, irrespective of poll-tax, naturalised or exemption tickets. She cleared away to sea on Sunday morning at 11.40, taking with her thirty-four of the Chinese who came in her. The Afghan returned to Sydney from Newcastle on Saturday evening. The Chinese were mustered on arrival, and found to be correct in number. The steamship Changsa, from Hongkong, arrived in Watson's Bay at about 2 on Sunday afternoon, and an hour later was taken into the quarantine ground. She had on board 205 Chinese, including the crew of 60.

The Governor has received the following cablegram from Lord Knutsford, Secretary of State for the Colonies: "Telegrams from Colonial Governments being carefully considered: Replies will be sent earliest possible date.'

On Monday arrangements had been made for the Tsinan to sail for Hongkong at 7 on Tuesday morning. But Captain Allison was served with a writ referring to the detention of certain poll-tax Chinese. The object of the proceeding was to establish the right of some Chinese immigrants on payment of poll-tax to come ashore. For some hours the master of the Tsinan was engaged in paying compensation to a large number of Chinese passengers who were to be taken back to China. In the majority of these cases the sums paid amounted to £13 per head. But there were a few cases in which the sum agreed on was £20. In each case the recipient signed a document in which he relinquished whatever claims he might otherwise have had against the ship.

Cheok Hong Cheong, chairman of the committee of Chinese residents in Melbourne, charged with duly looking after the interests of their countrymen, wrote to the Victorian Premier, drawing his attention to the position of the twelve men on the Afghan, on whose behalf the poll-tax was tendered but declined by the Government. It was contended that these men were just as illegally kept out of the colony; and the committee called upon the Government to bring back the twelve men now confined on the Afghan at Sydney. The poll-tax would be paid on their arrival. They submitted, with regard to the other men holding naturalisation papers, that all agreed on was £20. In each case the recipient signed a document in which he relinquished whatever claims he might otherwise have had against the ship.

On Tuesday fifteen of the Chinese on the Afghan, on whose behalf writs of habeas corpus had been issued, were landed at the Circular Quay. Fourteen from the Tsinan were landed in the same way.

One of the Chinese passengers in the Guthrie applied for a writ of habeas corpus for his discharge on the grounds that he was a naturalised subject, having been twenty-six years a resident in Victoria, and naturalised in that colony in 1886. Several of the other Chinese on board intended to follow the example of their countrymen on the Afghan and Tsinan.

It has been arranged that a conference of the colonies on the Chinese question shall be held in Sydney at the end of a fortnight.
The Intercolonial Conference on the Chinese met from 12-15 June 1888. The resolution below was drafted by Victoria’s Alfred Deakin and reflected the restrictions proposed in the abortive NSW legislation introduced by Parkes and rejected by London:

1. That in the opinion of this Conference the further restriction of Chinese immigration is essential to the welfare of the people of Australasia.
2. That this Conference is of opinion that the necessary restriction can best be secured through the diplomatic action of the Imperial Government, and by uniform Australasian legislation.
3. That this Conference resolves to consider a joint representation to the Imperial Government for the purpose of obtaining the desired diplomatic action.
4. That this Conference is of opinion that the desired Australasian legislation should contain the following provisions:
   1. That it shall apply to all Chinese, with specified exceptions.
   2. That the restriction should be limitation of the number of Chinese which any vessel may bring into any Australasian port to one passenger for every 500 tons of the ship’s burthen.
   3. That the passage of Chinese from one Colony to another without consent of the Colony which they enter be made a misdemeanour.

**Petition of the Victorian Chinese Residents Committee to the Intercolonial Conference on The Chinese Question, Sydney 1888.**

To the Representatives of the Australian Governments in Conference assembled.

Honorable Sirs, The Chinese residents of Victoria, through this Committee, beg respectfully to approach your honorable Conference in the hope that under the deep sense of responsibility attaching to your present deliberations you may see clearly that there are two sides to this important question. Locally, we have had scant courtesy shown to us subjects of a great and friendly power, and this is probably the experience of our brethren at many Australian ports, but of this we do not speak at present. We consider the “Cry” of a great influx of Chinese as one of those poor hollow things that time and reflection will cause the generous British mind to feel heartily ashamed of; but at the same time the cruel injustice inflicts under it may be far reaching. “Behold how great a matter a little fire kindleth.”

Our own land has no equal on earth for fertility and resources, which bye and bye will cause her to weigh heavy in the scale of nations, and therefore we assure you, honorable Sirs, that the question whether a few stragglers should emigrate from such a stupendous empire like China, is one of perfect indifference to her Government and her people. But the evil treatment of the few that are here or who have been recently turned away from these shores is a different matter altogether. We hope it may not be, but fear it may, that a deep wound has been inflicted that will rankle and bear evil fruit in the near future. Our late Ambassador in London spoke wise words when he said before a British audience, “we look to you and the representatives of your Colonial possessions now in London, to see that these returning Chinese bring nothing home with them but what will promote peace and good will between the two countries—no memories of suffering, injustice, or exceptional treatment.” And we commend these words to the thoughtful consideration of the Conference.

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In a vivid speech in the history of your own great country, it was not so much the severance of the political tie which bound the American colonies to the Mother Country, as the cruel heritage of strife that was left to rankle, causing sore grief to the wide men of both lands. But for this heritage it is possible that today they might have been so united by common feeling as to stand out to view as the common arbitrators of the world. Notwithstanding the impassioned protests of a few splendid men the strife was entered on with a light heart by the ruling statesmen of the day, and though as yet we have had no Colonial Statesmen to protest against the injustice we have been subjected to, yet in this connection we are glad to admit that in our intercourse with the best class of Colonists we have found amongst them a feeling of repugnance at, and an utter detestation of, the treatment which our countrymen have received at the hands of the various Colonial Governments. We affirm that the Chinese are a peaceable, industrious, and a law-abiding people, and that they are not insensible of, nor ungrateful for, the protection of wise laws justly administered.

What they do complain of is —

1. That the laws have been strained and tortured to oppress them.
2. That the laws have even been broken to inflict harsh treatment and injustice.
3. That by the hasty and violent conduct of various Colonial Governments which should have held the scales of justice evenly balanced, the more ignorant portion of the population have been incited and encouraged to outrage the feelings and show contempt and hatred to our countrymen.

We think all this is bad and foolish for these reasons.

That a time may come, nay probably, will come sooner than is supposed, when the presence and power of China as a great nation will be felt in these seas, and it lies with you to say, as wise men or otherwise, if this is to be for good or evil. That injustice, inhumanity, and violence afford a poor foundation to build up the life of a young nation, and however popular in the meantime it may be with the unthinking multitude, yet we are most sure which weapons mean disaster in the future to the users.

The stringency of the laws at present regulating immigration from China effectually preclude many being added to the population even if it were much desired. We, however, do not hesitate to confidently affirm that were the ports open and free, the Chinese population of Australia would always remain an insignificant portion of the whole.

Finally, it is our belief that the matter your honorable Conference has in hand is weighty — no mere family quarrel, but one that touches most intimately international rights and obligations — dealing as it does with the stranger within your gates. It cannot be decided by a wave of the hand, nor by heated public orations.

The Supreme Court of one Colony has declared, “it is not aware that a course of conduct as has been pursued in regard to the Chinese has ever been adopted at any period of our history.” Imperial Statesmen have counselled you that friendship with China was well worth purchasing at the cost of a little sacrifice. We trust, therefore, that for the sake of the two great countries whose interests are involved that the dictates of humanity and justice may rule your deliberations, and that you will be guided to remember that it is righteousness alone which exalteth a nation, but that sin is the reproach of any people.

We have the honor to remain your most obedient servants, For and on behalf of the Committee of Chinese residents, Melbourne

Cheok Hong Cheong, Chairman, Li Ah Mong, W Shi Gun, James Moy Ling, Sun Suey Shing. 83

Provenance: Daily Telegraph, Melbourne, 4 June 1888

In the House of Commons last night a lengthy discussion took place on the recent Chinese immigration to the Australian colonies. In reply to a question, Baron de Worms, Undersecretary of State for the Foreign Office, stated that no treaty existed under which China had a right to send her subjects to the British colonies, and if they were so sent Great Britain was not in any way pledged to admit them.

He further declared that it was untrue that Her Majesty’s Government had ignored the wishes of Australia in connection with this subject. In conclusion Baron de Worms stated that he had no doubt that the Intercolonial Conference about to meet in Sydney would arrive at a settlement which would prove satisfactory to the colonies without wounding deeply the feelings of the Chinese.

**Provenance:** *Argus, Melbourne, 11 June 1888*

The Premier does not intend to prolong the discussion on the Chinese question initiated by Mr. C. H. Cheong on behalf of a committee of Chinese residents. The last communication from Mr Cheong pointed out that it was unfair that Mr Gillies should refuse to intimate to him the statements contained in a previous letter described by the Premier as being "haphazard". The writer contended also that the dealings of the Government with the Chinese passengers who arrived by the Burrumbeet and Afghan were not only dishonest, but dishonourable.' Mr Gillies’ reply to these assertions will be a formal acknowledgement of the receipt of Mr. Cheong’s letter

**A PARTY DESIRous OF RETURNING TO CHINA**

An application was recently made to the Commissioner of Customs by Mr Ah Mouy, Chinese merchant, on behalf of a number of Chinese who are said to be desirous of Tasmania for Hong Kong, and who will require to be transshipped at Melbourne. The number of intending passengers is not stated but it is understood that the application was intended to apply to Chinamen generally who desired to ship at Melbourne for Chinese ports. It was suggested by Mr Ah Mouy that poll-tax might be lodged as security for the full number of Chinese who might desire to land in the colony en route for their native country. The matter has been brought under the notice of the Cabinet and the reply given is that the Chinese would not be allowed to land here under any circumstances. It was intimated that Mr Ah Mouy, or any other duly accredited agent, should advise the intended passengers to leave Tasmania at a time which would enable them to be transshipped at Melbourne whilst a vessel for Hong Kong was stationed in the port, so that there would be no necessity for landing. Under these circumstances, it was stated, no poll tax would be required.

**ARRIVALS OF CHINESE ACROSS THE BORDER.**

The Ministry has, in response to inquiries, been informed by the Government of New South Wales that a number of Chinese are making their way from Sydney overland towards the Victorian border. This information has been conveyed to the chief commissioner of police, who has been asked to instruct his officers stationed on the border to immediately report to the central

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84 A confirmation of the role played by the “leading merchants” of Melbourne in the China-Australia immigration trade.
office in Melbourne any influx of Chinese. Mr Chomley has taken steps to comply with this request.
The Commissioner of Customs yesterday received a telegraphic communication from the Customs officer stationed at Delegate, on the border of New South Wales in reference to the batch of Chinese who are supposed to have recently crossed into this colony. The telegram represents that a large number of Chinese have been prospecting in the neighbourhood of Delegate, and that a batch of 45 were last week employed in one locality. That number has now been reduced to 25, and it is presumed that the remaining 10 are those who have removed to this colony.

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ALBURY, WEDNESDAY.

By this morning’s express arrived two Chinamen, evidently new chums, from Sydney, who were allowed by the Victorian Customs officials to cross the border without molestation.
At midday, from Melbourne, there arrived Tuen Yuck, a miner, from Maldon, with Victorian naturalisation papers. Alter being thoroughly overhauled by the Customs officer, Mr Simpson, that officer informed him he could not continue his journey, but must go back to Victoria, as only Chinese holding papers of New South Wales could be admitted into that colony.

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THE SITUATION AT SYDNEY.
PROCEEDINGS OF THE LEGISLATIVE COUNCIL.
SYDNEY, WEDNESDAY.

The Legislative Council seems determined to act up to the intention expressed on the debate on the second reading, and amend the Chinese Restriction Bill beyond recognition, in order "that the honour of the colony may remain unsullied." The House sat until 11 o’clock this evening debating the bill in committee, but did not get beyond the fourth clause.
The first clause, providing for the repeal of the present act, was postponed. The second clause, which proposes to indemnify the Government for all acts done in restriction of the Chinese from landing was strongly objected to. In the course of a lengthy debate it was stated by Dr. Garran that it would be better for the colony’s honour if it paid £50,000 rather than deprive the Chinese of their rights of redress. Ultimately, an amendment by Mr Dalley, indemnifying individual members of the Executive Government, or their authorised agents, but leaving the Chinese or the shipowners the right to take any action they may think fit, was carried by a large majority.
Clause 3 proposed that no Chinese should in future be naturalised, and that all Chinese leaving the colony should do so at their own risk. This was amended so as to allow Chinese naturalised in the colony to return without restriction.
The consideration of the bill will be resumed tomorrow.
The steamer Tannadice, which has no Chinese on board except her crew, was granted pratique today. The crew will not be allowed to land.
The Chingtu, from Hong Kong, arrived this morning. She has no Chinese passengers, and will be released from quarantine on Friday.
In the Assembly tonight, during the debate on the land tax, the Chinese question was referred to by the Opposition, in connection with the failure of the Government to carry out their promises of retrenchment, and it was stated that the illegal action of the Government would cost the colony a hundred thousand pounds.

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THE CONFERENCE IN SYDNEY.
QUEENSLAND TO BE REPRESENTED.
BRISBANE, WEDNESDAY.
In connection with the representation of Queensland at the Chinese Conference, Sir Samuel Griffith, on returning to Brisbane on Monday, communicated with Sir Thomas M'Ilwraith, with a view of arriving at a friendly arrangement whereby a prominent Queensland politician should be appointed as the colony's representative. It is understood that Mr Justice Mein acted as intermediary between Sir Samuel Griffith and Sir Thomas M'Ilwraith and at his interview with the latter Sir Thomas suggested that Mr. T. M. Macrossan was a gentleman every way suited to act on behalf of the colony in this matter Sir Samuel Griffith today put himself in direct communication with Sir T. M’Ilwraith, und it is understood intimated that if it would not interfere with the arrangements made by Sir Thomas in connection with the meeting of Parliament, he would be pleased to recommend to the Governor that Mr Macrossan should be the sole representative of Queensland. Sir Samuel added that Mr Macrossan’s views on the Chinese question had always been much the same us his own,

HOBSART, WEDNESDAY.  
The Chief Secretary left for Launceston this morning, en route for Sydney, to attend the Chinese conference.

THE SOUTH AUSTRALIAN PARLIAMENT.  
ADELAIDE, WEDNESDAY.  
Today both Houses further discussed the address in reply to the Governor's speech, and again adjourned the debate until to-morrow, when it will be finished. In the Assembly Sir John Downer, who is regarded as in some way representing the Opposition, said that he would use every effort to allow the Government to adjourn for the Chinese Conference at Sydney, na all differences of opinion on local matters should be subordinated to national concerns. He, however, studiously refrained from expressing any opinion upon the Chinese question,
In the course of the debate, which chiefly turned upon the Chinese question, an opinion was expressed that Sir Henry Parkes had acted hastily and unconstitutionally, though placed in a difficult position. the speakers showed little anti-Chinese feeling, and even considered It probable that the Legislative Council would decline to pass the Northern Territory Poll-tax Bill. On rising to- morrow, both Houses will adjourn for a fortnight.

Provenance: *Queenslander, Brisbane, 11 June 1888*


[SPÉCIAL CABLE FROM OUR LONDON CORRESPONDENT.]

LONDON, May 31.
Sir James Fergusson, Under Secretary for Foreign Affairs, stated in the House of Commons today, in reply to a question, that papers in connection with the Chinese question in Australia would be laid upon the table of the House shortly.

London, June 2.
Baron Henry De Worms, Under Secretary for the Colonies, replying to a question in the House of Commons today, stated that no treaty engagement exists between Great Britain and China by which Chinese are permitted to enter the colonies at pleasure. He further stated that the Colonial Office were willing to negotiate with China in the matter after further consulting with the colonies, and the Imperial Government had no antagonism towards the attitude taken up by the latter on the Chinese question. There was little doubt, he added, that a settlement similar to that arrived at between the United States and China was possible.
London, June 3.

The *Moscow Gazette*, in an article on the Chinese question in Australia, advises China to seek the friendship of Russia in the event of the Australian colonies prohibiting the admission of Chinese.

Sydney, May 31.

The Legislative Council this evening, after further debate, passed the second reading of Chinese Restriction Bill without division. The House then went into committee on the bill.

Sydney, May 31.

Very little of importance occurred today in connection with the Chinese question. The Corinna, which left for Launceston, took eight of the Chinese passengers by the Guthrie, and nine will be transhipped from the Changsha to the Wakatipu for New Zealand to-morrow. No action has yet been taken with reference to the landing of the Chinese from the Changsha, but legal proceedings will be taken in a few days with respect to those booked for this port. The Chinese crew on board the R.M.S. Zealandia will not be allowed to land except so far as is necessary to execute their duty.

Sydney, June 1.

The Supreme Court today decided that Chinese holding naturalisation papers issued in Victoria are not entitled to land in this colony without payment of the poll-tax. An application was made on behalf of Law You Fat, a passenger by the Guthrie, that a rule nisi calling upon the Government to show cause why a writ of habeas corpus should not be made absolute. The respondent argued that the applicant was not a British subject; that a naturalised Chinaman was not a British subject within the meaning of the 10th section of the Chinese Immigration Act, which excepts British subjects from the payment of the poll-tax, and that naturalisation papers issued in Victoria simply had a local application, and conferred no rights beyond the colony in which they were issued. The Chief Justice said that the letters of naturalisation held by Law You Fat had not the effect claimed for them, and that the applicant must be remanded to custody. What his status was in Victoria need not be considered, as the intention of the Legislature in passing the Act was to exempt from the poll tax only born British subjects of Chinese race. Mr. Justice Windeyer concurred in the decision of the Chief Justice, and Mr. Justice Innes, while in doubt as to whether it was not intended to include naturalised Chinamen within the expression "British subject," was not prepared to dissent from the ruling of his colleagues. The rule for a writ of habeas corpus was therefore refused.

Sydney, June 3.

The anti-Chinese demonstration arranged for by the Anti-Chinese League, which secured the cooperation of some of the leading labour organisations, was held on Saturday and was a great success. A procession consisting of members of the league, the Federated Seamen's Union (who were by far the most numerously represented), coal lumpers, wharf labourers, pressers, stonemasons, quarrymen, and others, was formed at the Circular Quay, and marched along George and King streets to the Domain. Several bands were playing at different points of the procession, and banners, flags, and mottoes were carried, with occasional pictures bearing on the Chinese question. Such phrases as "The Chinese must go," "Australia for the Australians," and "Kick them out" were most common, while pictures representing the Chinese being kicked out and otherwise illustrating the hostile feeling entertained towards the Chinese freely distributed during the march. The procession was witnessed by many thousands of people, but no disturbance took place. The Chinese storekeepers in Lower George-street, acting under the advice of the police, closed their shops and witnessed the procession from the upper windows of their houses. A little hooting and hissing at the Chinese in Lower George-street, and cheering all along the line of march, served to some extent to relieve the feelings both of the processionists and the spectators, who on reaching the Domain, formed a vast meeting,
some 30,000 people being present. The meeting was addressed by Messrs. Melville, Fletcher, and Garrard, MM.L.A., and representatives of the labour societies, who people to boycott the Chinese. A resolution endorsing the Chinese Restriction Bill in the form passed by the Legislative Assembly was carried unanimously. Sixty Chinese passengers booked for New Zealand ports by the Changsha and two by the Guthrie were transhipped to the steamer Wakatipu on Saturday afternoon just before the last-named vessel left for Wellington. A determined attempt was made by the Chinese passengers on board the steamer Guthrie to escape from the vessel early this morning. The Guthrie was preparing to leave for Newcastle, and nine Chinese declined to accept the assurance of the officers that the vessel would return to Sydney, expressing the belief that they were to be taken back to Hong Kong without compensation. They expressed great dissatisfaction and became highly excited, and just as the final preparations were being made for leaving the wharf, the Chinese in a body made a rush for the after gangway, and partly succeeded in reaching the wharf. Two constables who tried to meet the first rush before the main body could come up were knocked down, and a great struggle took place before the Chinese could be forced back to the ship. Fortunately two guards, one of which had just been relieved, were on the spot, and by great exertions the twenty constables succeeded in hemming the Chinese in and preventing any escapes. Some of the Chinese were roughly handled, and two had to be placed in the hands of a doctor. The Chinese were safely placed on board, and the vessel left for Newcastle, where she arrived this afternoon. On Saturday morning, early, one Chinaman managed to effect his escape from the Guthrie, and eluded the police guards on and near the vessel, and might have escaped altogether but for the fact that his dripping clothes attracted the attention of some boys, who at once informed the police, and thus led to his arrest. Papers found on the Chinaman showed him to be a passenger by the Guthrie. On searching the vessel, the police found a Chinaman hidden a way close to one of the refuse shoots over the side of the vessel. He had his clothes tied in a bundle on his head, and a piece of rope with which to let himself down from the shoot into the water, and it is supposed that the escapee managed to get away by the same means.

Sydney, June 4.

There is very little fresh to report in connection with the Chinese question. Fifteen passengers by the Changsha intend to appeal to the Supreme Court to uphold their right to land on payment of the poll-tax. The Guthrie is expected to return to Sydney from Newcastle on Thursday, and it is probable that the Victorian contingent of her passengers will be taken on to Melbourne by the Tannadice, which is expected here to-night. A monster anti-Chinese meeting was held in the Victoria Theatre at Newcastle this evening. Resolutions were passed approving of the Chinese Restriction Bill.

Sydney, June 5.

An application was made to the Full Court this morning by Mr. Salomons on behalf of the Government for leave to appeal to the Privy Council against the recent judgments of the Supreme Court in the cases of the Chinamen who were prevented from landing in the colony until the court ordered that they should be released. The application was only a formal one, as the court had no power to grant an appeal, except in cases involving property or civil rights, and above the value of £500, and Mr. Salomons explained that the matter was only brought before the court preparatory to forwarding a special petition for leave to appeal. The application was refused on the ground that the court had no jurisdiction.

Matters took a somewhat startling turn this morning when the Full Court was asked to grant a rule nisi calling upon the Collector of Customs to show cause why a writ of habeas corpus ad subjiciendum should not issue with respect to Woo Tin and fourteen other Chinese passengers on board the steamer Changsha, who claimed the right to land in the colony on payment of the poll-tax. The Chief Justice remarked that the rules applied for should no longer be necessary after the
court had already decided the matter, and that the disregard of the law as already laid down was putting the country to needless expense and wasting the time of the court. He further thought it right to point out what he had not previously considered it advisable to state—that if the applicants were illegally deprived of their liberty, and if in attempting to break out they killed anybody, the person keeping them in would be responsible, and the applicants could not be punished for murder. Justices Windeyer and Innes also emphasised this point, and the rule nisi was granted, returnable in the afternoon.

Later on Mr. Pilcher, on behalf of the applicants, moved that the rule in each case should be made absolute with costs. Mr. Salomons, who appeared on behalf of the respondents, said he would submit to the order of the court.
The Recent Anti-Chinese Demonstration in Sydney

The Chief Justice, in delivering the judgment of the court, said, "We find that the law as already enunciated by us is for the second time knowingly and of purpose disregarded and set at naught, and this too by those who, above all others in this community, are by their prominent position, by the duty they owe to their country, and by their oath of allegiance to the Sovereign, bound to see that the law of the country, as pronounced by the properly constituted authorities—the Judges of the land—is duly and faithfully carried into execution. The Constitution of our country doe« not provide the Judges with a separate staff of officers for the purpose of enforcing obedience to the decrees and judgments of the court. The Constitution casts this duty upon the Executive, and never before in the history of any British community, so far as our knowledge extends, has this second step been disregarded. No Sovereign, no matter however tyrannically inclined, no Government however unconstitutional in its act, has ever ventured to act in open opposition to and in disregard of the law whoa that law was once pronounced by the duly constituted authority. The danger of this course when pursued is obvious. We say nothing of the evil example set to the weak and thoughtless in the community. Pernicious as this is in itself, if the court has once held that a certain class of persons are illegally imprisoned, the danger of holding others who fall exactly within the same class in illegal custody, is extreme. We are of opinion that in view of the exasperation which may be induced in the minds of those illegally imprisoned, it is incumbent upon us to point out to those who take upon themselves the responsibility of acting illegally, the great risk they run, as by doing so they place valuable lives in jeopardy in order that their illegal mandate may be carried out. The law is clear that a man illegally deprived of his liberty is justified in taking life in order to obtain his liberty. Killing under such circumstances is not even murder, but is justifiable homicide. There must be a rule absolute made in each of these cases."

Fifteen Chinese, for whose release the Supreme Court issued writs of habeas corpus today, were released this evening, and joined the Chinese colony in Lower George-street.

Sir Henry Parkes speaking in the Legislative Assembly to-night, resented the remarks of the Chief Justice in the Full Court to-day, and denied the right of the court to judge him as to the actions of the Government, as the Government were answerable first to the House and next to the people, and he had the courage to pursue whatever course he thought necessary in a time of danger without regard to the views of the Supreme Court.

Mr. Melville declared that the first drop of European blood shed by a Chinaman would be the signal for a general rising of the people, which would result in the expulsion of all the Chinese from the colonies.

Sydney, June 6.

The Legislative Council spent the whole of this evening's sitting in discussing the Chinese Restriction Bill in committee. Strong objection was taken to the provision indemnifying the Government for their recent action, and the clause was amended so as to relieve members of the Executive of personal liability and still leave legal redress open to the Chinese and shipowners. The clause providing that no Chinese be naturalised in future, and that no exemption papers be issued was amended, so as to allow Chinese already naturalised to return to the colony without restriction.

Melbourne, May 31.

Cheok Hong Cheong, not satisfied with the Premier's reply, has addressed another letter to Mr. Gillies, pointing out that the Chinese nation is at peace with the nation the Government represents; that, moreover, there is a treaty of peace and friendship which confers reciprocal
rights between them, and that until such treaty is abrogated, the surreptitious proceedings of the Government are alike dishonourable and dishonest.

Melbourne, June 3.

During the day a telegram was sent to the New South Wales Government respecting the arrival in Victoria of twenty-two Chinese, who crossed the border near Delegate. Sir Henry Parkes replied to the effect that he does not believe the men landed surreptitiously at Twofold Bay, but made their way across the country by the ordinary methods. Pending the receipt of definite information the Chinese are being closely watched by the police.

Melbourne, June 4.

The Victorian delegates to the Intercolonial Conference on the Chinese question to be held at Sydney are the Hon. A. Deakin, Chief Secretary, and the Hon. J. Wrixon, Attorney-General.

The attention of the Premier has been directed to a suggestion made by Mr. B. Harper, M.L.A., who is now in Brisbane, in a telegram from him, to the effect that public men in Queensland desire the sitting of the Chinese Conference to be postponed, in order to enable delegates from that colony to attend. Mr. Gillies thinks it inadvisable to postpone the meeting of the conference, but in order to in sure the attendance of representatives from Queensland he has telegraphed to Sir S. W. Griffith, urging that some action should be taken to nominate delegates.

The members of the Port Adelaide Working men's Association are taking extreme measures with those who have any dealings with Chinese. A local butcher has been boycotted on the ground that he buys vegetables from Chinamen.

Melbourne, June 6.

The Ministry have been notified by the New South Wales Government that a number of Chinese are making their way from Sydney overland towards the Victorian border, and the police have been directed to report any influx of Chinese.

Mr. Gillies does not propose to prolong the correspondence with Cheok Hong Cheong on the Chinese question, and will only formally acknowledge his last letter.

The Customs officer at Delegate telegraphs that a large number of Chinese have lately been prospecting in the neighbourhood of Delegate, forty-five being employed last week in one locality, but there are only twenty-five there now, and it is supposed that the remainder have removed to the Victorian side of the border.

Replying to a request from several Chinese in Tasmania who wish to go to Hongkong, and can only do so by transhipping at Melbourne, the Commissioner of Customs stated that none would be allowed to land under any circumstances, but would be permitted to tranship in Port Philip.


A deputation from the Adelaide Ministerial Association presented to the Premier today a memorial deprecating the hasty action now being taken on the Chinese question, deploring the tone of the language adopted by colonists, and expressing a hope that nothing would be done to complicate the political relations between the mother-country and China. The Premier promised that the conference which in about to be held would consider the Chinese question in all its bearings with a view to making representations to the Imperial authorities and guarding Australia against the influx of Chinese.

A telegram has been received stating that the Colonial Secretary of Western Australia will represent that colony at the Chinese Conference.
Baron de Worms... stated that Her Majesty’s Government was now fully acquainted with the views of the Australian colonies on the subject of the Chinese influx, but he added that he was unable to make any further statement with regard to the policy of the Imperial Cabinet until after they had been acquainted with the results of the conference which is to be held in Sydney...

The following resolutions were passed at a meeting of the Chinese Residents Committee held on 28th June, 1888:
1. Having examined the proceedings of the Conference in Sydney called to consider the relations that exist between our people and the various Governments of the Australian colonies, we solemnly protest against its decisions as being inconsistent with treaty rights, harsh and arbitrary in their nature, and if carried out will oppress many of our countrymen at present in Australia.
2. That in view of a Bill being introduced into the Victorian Parliament to give effect to the decisions of the Conference, this meeting is of opinion that the circumstances are of such importance that the Chinese Ambassador at London, and the Imperial Government at Pekin, should be advised of them by cable and by letter.
3. That the views and feelings of the Chinese residents be embodied in a “Remonstrance” addressed to the Parliament and people of Victoria.
4. That a copy of the foregoing resolution be forwarded to the Government of Victoria.

It has transpired that representatives of leading Chinese residents of Australia have taken steps with the object of urging the Pekin Government to reject any proposals which may be made to it by Great Britain for the conclusion of a treaty similar to that between China and the United States for the exclusion of Chinese subjects.85

It has been appointed superintendent of the Chinese mission in Victoria, by the Bishops of Melbourne

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85 Reference to the Bayard Treaty of 1888. Online — http://immigrationinamerica.org/372-bayard-zhang-treaty-of-1888.html The British Government had previously indicated that it would not adopt this approach in regard to Australia.
and Ballarat. He has a large congregation of Chinese in Melbourne, and they are about to construct a building in Little Bourke-Street.

**Provenance:** *Daily Telegraph, Melbourne, 16 October 1888.*

**Topic:** 34th Annual Report of the Church Missionary Society of Victoria.

The annual meeting of the Church of England Mission to the Chinese in Victoria was held at the Y.M.C.A. Hall last night. The Bishop of Melbourne, the president of the mission, presided, and there was a fairly numerous attendance, including amongst others, the Rev. Archdeacon Stretch, Canon Handfield, Canon Lewis, the Rev. J. F. Stretch, and Mr. Cheok Hong Cheong. …

Mr. W. M’Kie, the secretary of the mission, read the thirty-fourth annual report. In addition to the services of Mr. Cheong, the superintendent, they had secured the help of Mr. Jas Ah Kee, who was working in the City under Mr. Cheong’s direction. Further reference was made to the want of monetary support given to the mission.

**Provenance:** *Daily Telegraph, Melbourne, Victoria, 14 December 1888.*

**Topic:** “The Chinese Question.”

THE CHINESE QUESTION.

A CHINESE INDIGNATION MEETING.

The following report is supplied to us by Mr. C. H. Cheong.

At a meeting of the committee of Chinese residents held yesterday in the King Chow [Kong Chew] assembly-hall, Little Bourke-street, the position of the Chinese question was keenly discussed. The taunt of the Government that we had shown apathy was bitterly resented. An interview with the Government had been requested as far back as December 1887, and then in May 1888; but though a promise was made to enable the Chinese residents to lay their views before it, the promise was broken, at any rate unfulfilled. It was further expressed, as they had been badly treated over the Afghan and Burrumbeet affairs, that it was almost hopeless to apply to such a cruel and unjust Government for relief, and such being the case, the charge of apathy made by Mr Cuthbert only adds a sting to the contumely being heaped upon us. The following resolutions were passed unanimously:

1. That Clause 6 of the Bill for the Further Restriction of Chinese Immigration, which provides that no vessel shall enter any port or place in Victoria having a greater number of Chinese than one for every 500 tons of the tonnage of such vessel, is harsh and unjust, and is a virtual prohibition not only against Chinese immigration as a whole, but against us who are residents from returning, if, in the pursuit of our legitimate business, we should require to visit China or adjacent colonies.

2. That Clause 9 of the Bill, which provides that should any Chinese enter Victoria, by land without a permit, (ie a ticket of leave), he shall be liable to a fine of £50 or imprisonment for 6 months, is degrading, and in our opinion quite unworthy of a civilised community, and though we feel ourselves too weak to arrest its progress, yet we protest with all our might against it, and also against the whole spirit of the Bill as an outrage to our feelings and interests.

3. That having come to Australia under existing laws, we challenge comparison with the other inhabitants, either as contributors to the revenue or in obedience to law and order, and therefore on these grounds and as subjects of a great and friendly power, we have the right to demand protection and fair treatment.
TO THE PARLIAMENT AND PEOPLE OF VICTORIA.
The committee of Chinese residents, on behalf of themselves and fellow countrymen, in placing
before you the correspondence with the Government and kindred matters, do so by way of
inviting the fullest investigation of the Chinese Question, and having the assurance and right to
conclude, that it cannot be the desire of the majority of the people of this colony to outrage the
common feelings of humanity by giving countenance to harshness and injustice towards us.

When from the speeches and actions of agitators we saw that the passions and prejudices of
the unthinking might be aroused, we as early as December last thought it advisable to request in
an orderly and respectful manner that the Government would afford us the courtesy of receiving
a deputation by which means we might place our views and convictions before the people of this
colony. To this request after a second application, a reply was tardily given, but for some reason,
as yet not explained, the request itself was never granted. From what has since transpired, we are
not so sanguine as to suppose that anything we could have urged would have been forcible
enough to have stayed the recent outbreak of fanaticism, but at all events we should have had the
consciousness of having done what we could in that direction.

Be it understood we do not, in addressing you; take the place of "Supplicants," for that would
be unworthy of the great nation to which we belong. No, we take our stand as human beings
entitled to fair treatment, and also under the existing treaty obligations between Great Britain and
the Chinese Empire, which we maintain have been grossly violated by the Government in its
recent proceedings. We do not deny that grave evils exist in connection with the settlement of
our countrymen, and which we greatly deplore, but these we think could be much mitigated by
the firm application of municipal and sanitary laws.

That similar evils exist amongst the European population we are aware, which are also much
deplored by the best of your own citizens, but we are not so unfair or ungenerous as to urge this
as a reason why punishment should not overtake evildoers of our own nation. By no means. We
see rather that it would be our duty as well as our privilege to assist all we could to remove these
evils that afflict both races alike. The reflection forced upon us at this point is, that the same
complex social problems that baffle and pain all good men, are met with, not surely amongst the
Chinese alone, but in all races, European and others.

We affirm that our countrymen as a whole are amenable to just laws, and we have shown by
the public records that they bear not unfavorable comparison with Europeans in regard to
criminal statistics. What reason, then, is there, for this outburst of fanatical fury and impending
inhuman legislation? We know it is alleged in justification of past and further proposed
measures, that Australia is threatened with "hordes" of Chinese, to use the polite language in use. This may suit as a cry, the mere politician for the present, and under this cry he may gain the temporary success he desires; but, when in the light of a fuller experience, cleansed by trial, it may be from its present uncharitable frame of mind, governed by nobler men, able to take larger and humer views of their obligations to other races, Australia will look back with regret and shame, noting carefully that the only residuum that was left, when the froth had subsided, consisted of the selfishness, the prejudices, and the shams, which form the warp and woof of the present agitation.

Men actuated by statesmanlike views, and superior to the desire of snatching a fleeting popularity at the expense of a few strangers, would have sought for and obtained sound information either from the British authorities at Hong Kong, or from the Imperial Government at Peking, and the result would have allayed their fears (if they really had any) regarding a great influx of Chinese population.

In the course of this agitation we have learned that it does not "take two or more to make a quarrel," for truly it has been made manifest before the sight of all men that the quarrel has been wholly one-sided; and further, our education has been improved to this extent, that now we dimly begin to understand the difference between a statesman and a mere politician.

There is shortly to be erected in the City of Melbourne a memorial to a real king of men—General Gordon—and in the language of some of its advocates, this memorial was to point the youth of Victoria for all time, to a life of simple greatness, combined with rare unselfishness and benevolence. This was the man who endured privations, and laid down his life rather than sacrifice or desert uncivilized people. We knew him well, for he loved and served our nation, and was beloved and trusted in return. We can conceive of his noble scorn of the language and proceedings of the past few months, and if it were possible for those silent lips of bronze to speak when the statue is erected, we believe they would utter a mighty protest against being placed in the midst of a people capable of enacting what some of its public men have proposed.

The legislation set forth in the "Bill" agreed to at the conference in Sydney we regard as barbarous, and therefore unworthy of a civilized community. If this bill is passed, it will mark a relapse so distinct as to fix an indelible stain on the Australian name. The terms are cunningly devised, but we ask, is it possible the Parliaments of Victoria and of the other colonies can enact, that even a British subject, if of the Chinese race, and just because he differs from the European in the color of his skin, is therefore to be treated almost as a felon? Then again, is it possible that common human rights, accorded to other civilized peoples, are to be denied to us? That it is to be a crime, punishable by imprisonment with hard labor, if man or woman of the Chinese race travels over the line separating any of the colonies without a permit, which might not be obtainable? If such is to be, then we protest in the sight of Heaven that this is a crime, not as committed against us only, but against the great Creator of all "who made of one blood all nations of men."

There is a sentence in the cablegram sent from the Sydney Conference to the Secretary of State, London, which is so unctuous we cannot forbear quoting it. It reads as follows: —"In conclusion the Conference would call attention to the fact that the treatment of Chinese in the Australasian Colonies has been invariably humane and considerate." Well, we are sometimes perplexed by words in the English language, and there is one word called "hypocrisy," the full meaning of which we may not understand, but if we do, then we care not to search either the pages of history or elsewhere for a better example of it than this. The Sydney Conference was evidently saturated by passion and prejudice, and in its haste and under these malign influences it has placed upon record what may well cause the ears of Australians to tingle for very shame. However, it is our earnest hope that the Parliament and people of Victoria may not
descend to its level, but rather will show to the world that they belong to a race whose boast it is that it deals fairly with all peoples, oppresses none, and affords an asylum to all.

Commending the correspondence. &c., to your dispassionate consideration,

We are, yours in all sincerity,  

Cheok Hong Cheong, Chairman of Committee.

L Tye Shing (Furniture Manufacturer)  
W Shi Geen (Merchant and President, See Yup Association)  
Louey Wah (Merchant)  
Sun Suey Shing (Merchant)  
Hang Hi (Merchant)  
James Moy Ling (Methodist Minister)  
Ng Hock Seong (Merchant)  
Kong Kee (Merchant).

Provenance:  Daily Telegraph, Melbourne, 21 December 1888.  
Author:  [Rev.] Thomas Laver, Letter to the Editor  
Topic:  “The Chinese Restriction Bill.”

It should be clearly stated, and that with the utmost emphasis, it is no question of staving off any threatened invasion of a swarm of Mongolians. No: if there was any prospect of this it might justify a dire remedy. We have here the outcome of a purely class agitation, and that of the narrowest and most selfish kind—an agitation that gives a false idea of public opinion.

Provenance:  Mercury, Hobart, Tasmania, 29 December 1888.  
Author:  W. A. Jones, English Delegate to Intercolonial Conference of the Society of Friends, Melbourne.  
Topic:  “The Chinese Question.”

I have not had sufficient colonial experience to speak authoritatively on the Chinese Question, but I regret the apparent persecution of the Chinese who are an inoffensive and industrious portion of the community, and whose labour might be made great use of in all the Australian colonies. I should like to feel that the Chinese return to their own land with a high opinion of the justice and morality of Christian communities. I think this would be the most effective means of evangelizing China. I had it on the authority of a Chinese of great intelligence that there are not more than half a million Chinamen resident outside the territories of China. In contrast with this compare the 100,000,000 or 120,000,000 of Europeans who are now resident outside Europe. Does not this dispose of the fallacy of an inundation of Chinese emigrants into these colonies. I had an hour’s interview with Cheok Hong Cheong, the writer of an able pamphlet entitled Chinese Remonstrance to the Parliament and People of Victoria. I found him a most intelligent and moderate man in the statement of his views. I trust to the innate love of fair play of the English race to do justice to the peaceable Chinese emigrants.
To return to the subject of the work in Melbourne, a great drawback to the proper development of the Mission is the want of a central hall, in which to hold our services. I have long felt that want, and I am glad to think that the board now feel as strongly as I do regarding it. I know that the Centennial Services we held in the Chinese Assembly Hall, made it plain to them and to the other friends of the Mission, that to secure large attendances at our services we must have a hall right in the widest of the people. I trust, therefore, that the matter will engage the earnest consideration of the Society, and that a mission hall worthy of this city will be provided, where the Gospel of the Grace of God might be proclaimed to the heathen in its midst.
It is a year ago since Archdeacon King gave to the readers of the *A.M. News* an interesting and full account of the Chinese Mission in Sydney. For that reason there is hardly need that we should enter into a lengthy description of its work and present position, but as, on the other hand, in the series of papers upon our Australian Missions, which during this year we hope to give our readers, the Sydney Mission to the Chinese must not be altogether omitted, we thought it best to give in this our first number of a new volume some short account of the work that has been done, and of the worker who under God has been blessed in carrying on that work.

We gather that in the earlier days of the history of the Board of Missions it was first of all proposed to commence missionary work among the Chinese in Brisbane. After some delay a catechist was found to commence a mission there. But in Sydney, though a mission was often talked about, insuperable difficulties seemed to stand in the way of anything being effected. As far back as about 1860, when Bishop Smith of Hong Kong was on a visit to Sydney, he proposed that a suitable man, either English or Chinese, should be sent to St. Paul’s College, Hong Kong, to be specially trained for work among the Chinese. But the man was not forthcoming, and more than 20 years passed away without any attempt on the part of the Church of England in this city to make known the Gospel of our Lord and Saviour to the Chinese in our midst.

In the year 1879, Mr. George Soo Hoo Ten introduced himself to one of the Sydney clergy. He had been resident in Sydney about four years, having come to Australia from San Francisco. It appears that when he was about 17 or 18 years old he went from Canton to San Francisco to try his fortunes in the foreign lands. Whether he was successful or not we do not know, but he came unto Christian influences, was converted to Christianity, and was baptized by a Baptist minister at San Francisco.

When he came to Sydney he opened a store as a tea and general merchant, and in a quiet way did what he could as opportunity offered to make known the Saviour to his countrymen. He seemed to be just the man need for mission work among the Chinese. After due enquiry and examination he was appointed by the late Bishop of Sydney, (Dr. Barker) to the position of catechist, and since that time he has been in charge of what has proved year by year an increasingly important mission. In St. Andrew’s schoolroom and in St. Philip’s schoolroom in Sydney, in come five or six suburbs of the capital, in the hospital, and in the prison, evidence may be found to the earnest and devoted work which he has carried on. Often times he has met with great opposition, especially from the Chinese of his own province. Occasionally charges of a shameful character have been brought against him by the heathen, but through it all he has worked on steadily and faithfully, and a blessing has rested upon his labours.

As one result of his work some 50 Chinese have been admitted to the Church by baptism, the last party of catechumens sending seven of their number for baptism at Trinity Church, Sydney, by the Primate on Wednesday, 19th December last.

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87 This text is included to show an association between the evangelisation, by Anglicans, of the Chinese in New South Wales and the work of the Anglican Chinese Mission in Victoria. Soo hoo Ten was appointed by the Church Missionary Society of Victoria to replace Cheok Hong Cheong, temporarily, as Superintendent of the Anglican Chinese Mission in Melbourne in 1898. Soo Hoo Ten was known personally to Cheong under whose sponsorship he conducted a mission to the Chinese in Melbourne in 1888.

The growing Christian community began to feel the necessity of having a Church wherein they could meet for the worship of God, and mainly through the instrumentality of the catechist the neat church known as Christ Church, at Botany, was erected in the year 1886. The next step was to appoint some one to minister in that Church, and in December 1886 Mr. George Soo Hoo Ten was ordained deacon by the primate in St. Andrew’s Cathedral. He is now minister in charge of the Chinese Christian congregation, and still labours with unabated devotedness among his heathen fellow countrymen. In this missionary work he has been assisted by a Chinese catechist, trained by himself, and one whose work is in every sense a help and service to the mission. Thus in the last nine or ten years has the Chinese Mission progressed.

Not is it only among the Chinese in Sydney that the missionary’s influence has been felt. That Chinese Mission in Brisbane, first projected years ago, existed for a time, and then through stress of untoward circumstances came to an end. Some two years ago, at the request of the Bishop of Brisbane, Mr. Soo Hoo Ten went up to Brisbane and held a special mission to the Chinese there. The commenced there has not been allowed to die out, and in this month of January a catechist, who has been under special instruction in the Sydney Mission, goes up to Brisbane to carry on the work there…

Topic: Cheong as a public speaker.
Despite the intensely hot weather, a large congregation gathered at Christ Church last evening to hear Mr. *Cheok Hong Cheong*, of the Chinese Mission. The parable of the Good Samaritan furnished a most appropriate theme of discourse. The preacher pointed out in eloquent terms the duty cast upon Christians to concern themselves in the spiritual welfare of their neighbours, though they might belong to another race. Christianity was not a mere negation, but power moving us to deeds of beneficence, love and neighbourliness. Mr. Cheong concludes with an earnest exhortation to all Christians to led a helping hand in the good work, and so act the part of the Good Samaritan.

Topic: Famine in China.

**CHINESE FAMINE FUND.**
PUBLIC MEETING AT TOWN HALL.

- Mayor of Melbourne presided.
- Mr. J. Balfour MLC:— “that this meeting, having learned the famished condition of immense numbers of the people of China, pledges itself to support the movement by raising, under the auspices of the Mayor of Melbourne, a fund to alleviate the existing famine.”
- The Rev. Mr. Cheong, (Chinese missionary) said that after the very kind and pathetic speeches already delivered, he did not think he could add a single word. He had only to express the gratification of his countrymen at the noble decision which the meeting had arrived at to help the suffering in China. (Applause.) He knew that on former occasions the Melbourne public had assisted all kinds of distress very liberally, and he was led to hope from the speeches and from the generous feelings which had been expressed, that they would be especially liberal in dealing with the distress at present under consideration.
Provenance: *Daily Telegraph*, Melbourne, 13 April 1889.  
Topic: Famine in China.  
List of European contributors.

Provenance: *Daily Telegraph*, Melbourne, 13 April 1889.  
Topic: Famine in China.  
List of Chinese contributors.

Topic: Famine in China.  
**CHINA FAMINE FUND.**

The executive held its final meeting yesterday afternoon, when the balance-sheet was received and ordered to be advertised.

The Secretary read a telegram from Mr. Muirhead, Shanghai, which acknowledge the receipt of £3200. This was £50 more than was sent, the remittance having made a profit of this amount through the rate of exchange being in favour of Shanghai. A letter was also read from the General Consul of Shanghai, which gratefully acknowledged the relief which Victorian generosity had afforded, and stated that the prospects in some of the provinces were very encouraging.

A gratuity was voted to the secretary for his services, and the balance was ordered to be remitted to Shanghai.

Mr. C. H. Cheong, a member of the committee, said that he could not permit this committee to dissolve without first on behalf of his countrymen giving expression to their sense of gratitude for the noble service that has been rendered to thousands of their starving fellow countrymen. He would, in their name, thank the subscribers for their gifts, the committee for its services, but especially the officers for the time and toil they had consecrated to this benevolent work. It was service such as this, in the time of sore need, that would tend not a little to mitigate the sense of wrong left in the minds of many through recent legislation in this and the neighbouring colonies. He further observed that, from what he had seen of the English people, he believed them to be a generous and noble-spirited race, as the movement now terminated, sufficiently proved.

Topic: The Importation of Opium.  
**THE CHINESE ASK THAT IT SHOULD BE STOPPED.**

Messrs. Anderson and Gordon, M.L.A.’s, introduced a deputation to the Commissioner of Customs yesterday afternoon, whose object was to ask that steps might be taken to prevent the importation of opium for other than medicinal purposes. It was pointed out by Mr. Cheok Hong Cheong that it was the desire of the Chinese importers themselves that this colony should cease to encourage its importation, and that the evil effects of its use were not confined to the Chinese, but were rapidly spreading amongst the European population, the consequences of which will appear hereafter in a form too terrible to contemplate, and a letter on the subject was submitted from the head of the Chinese Government… Mr. [James] Patterson promised to consult his colleagues personally. He was quite in accord with the view expressed…

**Topic:** Board of Church Missions.

The usual monthly meeting of the Board of Church Missions was held yesterday afternoon at the Diocesan Registry, William Street. The Rev. Canon Chase was in the chair. The treasurer’s statement showed that he had received £160 9s 11d. since the last meeting, but that there still existed a debit balance of £131 1s 2d., besides which the salaries of the catechists for the month of June had to be paid. The organizing secretary, the Rev. J. Lewis, brought up the report of Mr. C. H. Cheong’s (the missionaries’ superintendent) late visit to Ballarat and neighbourhood, of which the following are extracts:—

You will see that Canon Mercer has been untiring in his efforts to secure interest on behalf of our mission. Within the space of forty-three days I have had forty-six engagements. The direct results of the tour are represented by the 105 ladies and gentlemen, many of whom are persons of position and influence, who have each taken a collecting card to collect for the mission, and by the offertories, surplus offertories, and collections taken up after sermons and messages from myself, amounting altogether, I think, to about £80. The weather on the whole has been somewhat against us. However, I am pleased to be able to report that the people at all the places I have visited evinced a considerable amount of interest in our mission. At the same time I think the interest needs to be sustained by some person or another. I have also to report that at different places in the course of my journey I have visited as many of my countrymen as time and circumstances permitted, and very briefly, and yet as fully as I could, delivered to them the message of the Gospel.


**Topic:** Opium Trade—Cheong Letter to Hon. Duncan Gillies, Victoria.

W. Shi Gean, Esq. and I sought an interview with Messrs. Gordon and Anderson MLA’s who very kindly introduced me to the Hon. the Commissioner of Customs.


**Topic:** Board of Church Missions.

**BAPTISM OF CHINESE CONVERTS,**

St. Michael’s Anglican Church, Maryborough.

3 men baptised 30 July 1889. Cheok Hong Cheong present as interpreter.

Provenance:  *The Missionary, at Home and Abroad*, Melbourne, Victoria, August 1889.

**Topic:** Board of Anglican Chinese Mission.

**THE CHINESE IN VICTORIA.**

At the Board Meeting Canon Chase occupied the chair. The treasurer’s statement showed that he had received £160 9s.11d. since the last meeting, but that there still existed a debit balance of £181 1s 2d. besides which the salaries of the catechists for the month of June had to be paid. The organising secretary, the Rev. J. Lewis, brought up the report of Mr. C. H. Cheong’s late visit to Ballarat and neighbourhood, of which the following are extracts:—

You will see that Canon Mercer has been untiring in his efforts to secure interest on behalf of our mission. Within the space of forty-three days I have had forty-six engagements. The direct results of the tour are represented by the 105 ladies and gentlemen, many of whom are persons of position and influence, who have each taken a collecting card to collect for the mission, and by the offertories, surplus offertories, and collections taken up after sermons and messages from
myself, amounting altogether, I think, to about £80. The weather on the whole has been somewhat against us. However, I am pleased to be able to report that the people at all the places I have visited evinced a considerable amount of interest in our mission. At the same time I think the interest needs to be sustained by some person or another. I have also to report that at different places in the course of my journey I have visited as many of my countrymen as time and circumstances permitted, and very briefly, and yet as fully as I could, delivered to them the message of the Gospel.

**Provenance:** Cheong Letterbooks, 5 August 1889.
**Topic:** Opium Trade—Letter to Hon. J. B. Patterson, Commissioner of Customs, Victoria

- About 1000 pounds (weight) of Turkish opium imported for medicinal use.
- Requests Victorian government to ban smoking opium exported from Hong Kong by Yan Who factory in ½ lb. tins.
- Requests staging in of bans to protect Chinese merchants with stock in hand.

**Provenance:** Clergy Circular, Diocese of Melbourne, September 1889.
**Author:** Rt. Rev. F. F. Goe, Bishop of Melbourne.
**Topic:** Cheong’s ability as a public speaker.

That Mr. Cheong is a valuable agent of the Mission there is no lack of testimony. After a visit to Ballarat and district, to advocate our cause, the Rev. Canon Mercer (the Hon. Sec. of the Ballarat Diocesan Missionary Association and a warm friend of Missions) writes: “Mr. Cheong has given me the greatest satisfaction personally; he gave himself heartily to the work, and laboured throughout with zeal and discretion. He was everywhere acceptable, and was pressed again and again to return.

**Provenance:** Daily Telegraph, Melbourne, 1 October 1889.
**Topic:** Church of England Mission to the Chinese.

The following letter, signed by the Bishop of Melbourne, has been widely circulated among the members of the Church of England:

The Chinese Mission in Victoria has many difficulties to contend with, and receives comparatively little sympathy: yet a few friends in town and country have gathered around the work, rendering good and timely service. Their much valued help is hereby thankfully acknowledged. The cause is a most worthy one, and cannot justly be ignored by Christian people. The Chinese are, in the Providence of God, brought into our midst for the very purpose, it seems, of receiving the Gospel at our hands. Can we refuse so plain a duty? The value of our opportunity is immensely increased by the fact that almost every convert will probably return to China and become practically a missionary to his country. There is urgent need for the establishment of mission centres at Geelong, Gippsland, and the Wimmera; yet so crippled is the mission board through lack of funds that not only do we despair of extending operations to these parts, but we also find it difficult to sustain even the present limited work. Of the efficiency of the work there is no question. The catechists are earnest men, performing their duties faithfully, under the very competent supervision of Mr. C. H. Cheong, the missionary superintendent, who himself is very diligent in mission work amongst the Chinese in and about Melbourne, and also makes occasional visits to the country parts, to advise and instruct the catechists, to advocate the claims of the mission amongst churchmen, and to create a wider interest in our work. That Mr. Cheong is a very valuable agent of the mission there is no lack of testimony. After a visit to
Ballarat and district, to advocate our cause, the Rev. Canon Mercer, the hon. sec. of the Ballarat Diocesan Missionary Association, and a warm friend of missions, writes:—“Mr. Cheong has given me the greatest satisfaction personally; he gives himself heartily to the work, and laboured throughout with zeal and discretion; he was everywhere acceptable, and was pressed again and again to return.” Of the mission generally Canon Mercer continues:—“I desire to say how highly I esteem the privilege of being permitted to have a share in so noble a work as that to which the board is committed, and which has been conducted with much faith and energy in the face of many discouragements.” It is earnestly to be desired that the mission may commend itself in like manner to the whole church in Victoria. The organising secretary (St. Jude’s Carlton) will gladly arrange for missionary addresses by Mr. Cheong in churches, schools and drawingrooms, and will be happy to send collecting cards to any who desire in this way to help our work. Mr. Charles Chase, of 98 Nicholson street, Fitzroy, is the hon. treasurer, to whom subscriptions may be sent. We hope to enlist the active sympathy of the clergy, superintendents of schools, and church workers generally in the work of the mission, and we earnestly ask from all the help of prayer and money, which the mission so much needs, and which we are thoroughly convinced it so much deserves.
Dear Mr. Macartney, Will you be good enough to allow me to make an earnest appeal in *The Missionary* on behalf of an object the need of which has long been felt, and without which our missionary efforts amongst the Chinese in Melbourne can never become a great success—viz., the erection of a mission church in Little Bourke-street! At the meeting of the Board held this afternoon it was resolved that a great effort be made with this end in view. A very suitable site is at present for sale for £2500, and the erection of a building for a mission church and for a dwelling for the catechist would cost from £1500 to £2000 so that the sum of £4500 would at least be required. Mr. Cheong is of opinion that the Chinese themselves would contribute £1000, by means of donations and a “Chinese fair” which he proposes should be held next year. £3500 therefore, is about the sum we require. When we consider the value of the proclamation of the Gospel among the heathen Chinese who are crowded into the locality, and the worth of a centre of Christian usefulness in connection with the Church of England, is such a sum too much to ask? Believing that there are many members of our Church who have wealth at their disposal, and who will gladly assist us in this work, we venture to make the appeal.

Contributions may be sent to Mr. C. P. L. Chase, the hon. treasurer, 98 Nicholson-street, Fitzroy.

Let us not forget to whom really belong “the silver and the gold,” and let us pray that He may “stir up the wills of his faithful people,” that they may be ready to take their part in accomplishing this great design. Yours faithfully, J. W. Veal, Hon. Secretary.

December 20th, 1889.

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Mr. Cheok Hong Cheong, Superintendent of the Church of England Mission to the Chinese in Victoria, at the annual meeting held in the Y.M.C.A. Hall, Russell Street, on the 11th ult., delivered the following address.

From the report and balance-sheet submitted it will be seen that the past year has been one of unusual prosperity. The amount which you, Mr. Chairman, in last year’s report expressed the hope would be the income of the society, viz., £1000 a year, has been reached.

The society therefore is to be congratulated upon the happy circumstance, and the fact that the once chronic cry of impecuniosity has given place to one of rejoicing over the satisfactory state of the finances. Only, let us not be so elated with our success as to treat the report and balance-sheet as a sort of pocket edition of the church triumphant; for the time is not yet; nor allow ourselves to be allured to rest upon our oars in anywise to relax our efforts; but the rather to carefully and prayerfully ponder it, and see whether in the matter of our duty to the heathen in our midst we have not fallen short, very far short of the glory of God.

That the affirmative is the case I will show in the following three great wants of the mission:
First—the want of an adequate staff of workers.  
Secondly—The want of provision for the training of missionary students;  
Thirdly—The want of a central hall in Little Bourke Street, to properly carry on the work of the mission.

First—The want of an adequate staff of workers is apparent from the fact that though Melbourne has 3,500 Chinese inhabitants, and the suburbs another 1000, there has only been one Catechist permanently stationed amongst them, and by his return to China yesterday, none at all, except, of course, the intermittent efforts I have been able to make between my country work. This is not as it should be. For the 3500 heathens in the city there should be at least two—and two of the ablest—Catechists permanently stationed, whilst a third could find ample scope among the 1000 gardeners in the suburbs. Then for the 700 Chinese residents in East Gippsland, it is surely the duty of the church to send a missionary catechist to point them to the Saviour, whilst Geelong and Linton are only meagerly supplied and supplied too at the expense of Melbourne and Daylesford.

Thus, you see, to properly occupy the field would require the doubling of the present staff of Catechists.

Secondly—The want of provision for the training of missionary students is very much to be regretted, and ought speedily to be remedied by the church furnishing the needs for such provision, the importance of which can only be gauged by the fact that from the earliest childhood the Chinese as a people have been steeped in superstition and brought up under the influence of systems of religious error. It is no rare thing therefore to find traces of their early upbringing clinging still to converts and their teachers. To illustrate this and to show you their need to be more perfectly instructed in the way of God, let me give you a few instances that have come within my personal knowledge. At one mission station, in company with the Catechist, I visited a Chinese medical practitioner who professes Christianity and has been received into the visible church through the Sacrament of Baptism. In speaking of a condemned man who was about to be executed he expressed the hope that “at his next transmigration of soul the criminal might fare better than he was about to do in this life.” I waited to see if the Catechist would correct him before saying that I was about to say myself, but nothing came from his lips.

At the same mission station a fortnight ago, I heard that a Catechist of another church had come up to the cemetery in the neighbourhood to gather up the bones of his deceased fellow-townsmen for transportation home to China. In this case I do not know whether he did it to oblige his friends at home, or that he was identified with their superstitious belief in geomancy. To my mind, however, he should at least to have allowed the dead to mind the things of the dead, his own business being simply to follow Christ.

It was here also, and on the same visit, that I examined a candidate for office who had been highly recommended thereto by two dignitaries of the church. From the standpoint of education and intelligence the two church dignitaries were quite right in their recommendations; but they did not know that he failed in a more essential particular, that of Christian doctrine. His views altogether were far more in accordance with the teachings of Confucius that with those of Christ. In other words he had not clearly apprehended the gospel of the grace of God. I therefore told him very plainly, and yet very kindly, that I could not recommend him for appointment unless and until he had done some special training. But how is it possible that it could if even a Jew and one who is described by the writer of the Acts of Apostles as an eloquent man and mighty in the

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Scriptures, and was moreover, instructed in the way of the Lord, but knowing only the baptism of John, was taken in hand by Aquila and Priscilla to be more perfectly instructed in the way of God.

Hence the need of our Chinese converts to be instructed is all the more urgent because they had a great deal to unlearn of the heathen ways of their upbringing, as well as to learn of the Christian way into which they have but recently entered.

The fact that lay-readers of the church are not required to undergo any special training is no argument that the Chinese Catechists do not need it, nor is it any justification for a departure from the ordinary practice in all mission fields. Besides the Catechists have had none of the early advantages of the readers—the advantages of Christian homes with the training which they give; the training of the Sunday-schools, the Bible Classes, and under a learned clergy, with the use of abundance of good and sound Christian literature. And when appointed to office they have the benefit of two testing examinations every year to brace them to the effort of extending their knowledge. But none of these things fall to the lot of the Chinese Catechists; nor is there any training offered to them by which they may in some measure make up for their early disadvantages; but that fresh from their gardens, or their mines, or business, they are sent forth to teach and to preach truths which but recently were altogether new to them.

I regret very much the hard necessity to which the Board have hitherto been driven to resort to such a course. But the time, I venture to think, has now arrived when we ought to delay no longer in making the provision. The cost of it is very trifling compared with the results it will secure to the mission—in the increased efficiency of the Catechists and also to the practical work they will be able to do during their students course.

To provide for the undertaking and also for the additional Catechists above referred to would require an annual income half again larger than the present one, that is an income of £1500 a year.

Is this, Mr. Chairman, too much to ask of the great prosperous church in Victoria?

It would be a glorious day for the church if her members could be roused to such enthusiasm that she would gladly send forth a “thousand strong” to the regions beyond to battle with the forces of darkness. In such a case there would be no lack of men and means to engage the enemy at home.

Thirdly—The third great want of our mission is a central hall in Little Bourke Street, where we might meet together with the masses of my countrymen to listen to the glad tidings of salvation which are unto all men. True, a small mission-room has hitherto been kindly lent by Canon Chase; but it is situated in Carlton—right out of the centre of the Chinese population, in a part not frequented by them, and unknown to the most of them. The attendance consequently is very small, and this made smaller still by the annoyance and danger with which the young toughs of the neighbourhood would beset them, for it is no rare thing to find them jostled and pelted whilst on their way to service. Just last Sunday afternoon a highly respected business man had a large piece of road metal aimed at him just as he was entering the gate of St. John’s. And frequently also we been startled in the midst of our service by stones rattling on the roof of the premises.

With a mission hall in a central position in Little Bourke Street, not only will all these unpleasantnesses be avoided but we should be able to gather together hundreds at each Sunday service instead of the handfuls as at present.

In conversation with a merchant friend last Monday morning, I enquired why he was not at service the previous day. His reply was: “It’s too far. You build a church in Little Bourke Street and I’ll come every Sunday and bring my little boy, too,” and then delicately suggested that he would subscribe to the building fund. This is just a specimen given me by hundreds of others. I know they will contribute and contribute handsomely, heathens though still they be.
Will you, then, Mr. Chairman and Christian friends, take the lead in the matter, and bring it to a consummation? For it is entirely in your hands to do it or not to do it.

Hitherto it seems to me that we have been like a lot of children playing at a game of missions. Let us now in all Christian manliness recognize the fact that it is the business of our life—the sanctified life—to savor and save, to enlighten and elevate the dark and degraded masses of our fellow-men.

Provenance: *Daily Telegraph, Melbourne, 18 January 1890.*

**Topic:** Anglican Chinese Mission.

The usual monthly meeting of the Board of Church Missions was held on Thursday afternoon at the Diocesan Registry. The treasurer’s statement for the month showed that whereas only £27 4s 3d, had been received, £64 13s 5d, had been paid away, and that there was a debit balance of £82 8s 9d.

It having been determined at the last meeting that a class for the preparation of converts, who might eventually be employed as catechists, should be formed, a very promising young Chinese was accepted as the first student, and details as to the course of study for the first year, and the employment of hiss time, were settled.

The question of erecting a Chinese Mission Church in Little Bourke street was again considered; and a circular drawn up by a sub-committee, and signed by the Bishop of Melbourne and the hon. secretary, to be made use of as an appeal for funds, was submitted and adopted. In this circular it is stated that in order the accomplish the important object for which the appeal is made a sum of nearly £5000 will be required—the site along is expected to cost at least £2500, the remained being required for a large hall to be used for church purposes and a residence for the catechists and students in training. For this sum, the board is entirely dependent upon the liberality of the Christian public, and subscriptions are asked for, either to be paid at once or in periods covering from one to three years.

After the general business of the meeting was concluded, the catechists from the mission districts of Sandhurst, St. Arnaud, Daylesford, and Maryborough, accompanied by Mr. Cheok Hong Cheong, the superintending missionary, under whom they had been receiving nearly three weeks of special teaching, wee introduced to the board. They were welcomed by the chairman, the Venerable Archdeacon Stretch, who spoke to them a few words of encouragement and instruction, especially enjoining them not only to preach Christ to their heathen fellow-countrymen, but to exhibit Christ in their daily conduct. Various questions were then put to them as to the difficulties they met with in their work, their mode of dealing with their people, and the amount of success which had attended their labours. With regards to the first, they all agreed that one of the greatest of their difficulties is the unkind feeling of a section of the European population, thus placing Christianity in a most unfavourable light; and, with regard to the success, one of them who has been engaged as a catechist for twenty years stated that he had been the means of leading about 160 of his countrymen to the knowledge of the Gospel. After a few more words of encouragement, addressed to the catechists, and prayer being offered on their behalf by Canon Chase, the meeting closed.
Mr. Cheok Hong Cheong Superintendent of the Chinese missions in Victoria, informed the Commissioner of Customs yesterday that he had seen the representatives of the other colonies who attended the recent Federation Conference, and had urged united action on the part of the Governments of Australasia to restrict the importation of opium. And they had all expressed a willingness to assist any movement that would stop the traffic in that drug except for medicinal purposes, as it was doing serious injury to the Chinese residents in the colonies. He also informed the Commissioner of Customs, that a deputation would shortly wait on the Premier, and suggest that Mr. Gillies should officially communicate with the Governments of the other colonies on the subject, with a view of concerted action in the matter being taken by them. Mr. Patterson expressed his sympathy with the efforts made by Mr. Cheong to have a stop put to the importation of opium, and said he hoped that they would meet with success.

Provenance: The Church of England Messenger for the Diocese of Melbourne, 3 April 1890.

Author: Rev. Canon Stuart Lloyd Chase, Rector of St. John’s Anglican Church, Latrobe St., Melbourne.

Topic: (1) Appeal to build Anglican mission church in Little Bourke St., Melbourne.
(2) Archdeacon Samuel Williams of Waiapu, New Zealand.  

We trust that the following letter from Canon Chase, which we republish from the Argus of the 12th ult., will elicit a liberal response from the Churchmen of Melbourne.

To the Editor of the Argus.

SIR,—The Venerable Dean of Melbourne told a drawing-room meeting at his residence on the 6th last for the purpose of raising funds to build a Chinese Church.

The sum of £5000 is needed for this object. The Church must be erected in the great business quarter of the Chinese, and at least £2000 will be required for the purchases of a suitable site. If the Church of England desire to carry on evangelistic work amongst the Chinese population with advantage it must provide a building which shall be easily accessible to them. The Chinese are soon discouraged by distance, and they have too much cause to fear molestation and insult when they venture forth from their usual haunts.

A stranger was present at the meeting above referred to, the Archdeacon of Waiapu, New Zealand, [Ven. Samuel Williams] and being convinced of the utility of the scheme proposed and the necessity

existing for its execution he has, since the meeting, generously offered £100 if 19 other persons will each become subscribers of an equal amount, or the Archdeacon will contribute £50 if 39 persons will join with him in making a total of £2000. I have been requested by our Dean to place this kind offer before the public. A stranger, seeing the tokens of our great wealth, may possibly be more sanguine than many a resident amongst us of a cordial response to an appeal on behalf of the Chinese. He has thought well kindly to challenge our love for our heathen neighbours, and it would be gratifying to find the love of the Christian Church warmly response to co-operate in Archdeacon Williams’s generous scheme for raising funds will be gladly acknowledged. I am, &c.,

S. Lloyd Chase.

St John’s Parsonage, Carlton, March 11th.

Provenance: Bendigo Advertiser, Victoria, 10 April 1890.
Topic: Federation Conference—Prohibition on Importation of Opium by all Australasian colonies

The Premier has been unwell to-day, confined to his house, and consequently his deputations have had to be divided between Dr. Pearson and Mr. Deakin, while the general Dow being as usual absent, one that was intended to be shunted on to him did not take place. The principal deputation was a numerous and influential one consisting of Messrs. Anderson, Officer, Gordon, Colonel Smith, Dr. Maloney, Messrs. C. J. Ham, H. R. Williams, Stuart, Woods, Laurens, Craven and several other Ms.P., with representatives of all the principal religious organisations, and the Salvation Army, the Mayor of Melbourne and numerous philanthropic workers, who urged the prohibition of the importation of opium. An excellent address was delivered by the Rev. Cheok Hong Cheong, the Chinese missionary, who expressed his opinion that his countrymen could never be liberated from the vice of opium smoking, unless they were unable to obtain the drug, and suggested that only the Turkish opium should be admitted, and even that be classed as a poison under the Poisons Act. A number of Chinese were present to emphasize the speaker's remarks, and after the representatives of the religious bodies had spoken to the question from their points of view, Mr. Deakin promised to urge upon the governments of the other colonies to reply to the letters sent by Victoria in August last, urging unanimity of action with respect to passing restrictive, practically prohibitory, tariffs. With this solace the deputation departed thankful.

Provenance: Bendigo Advertiser, Victoria, 18 April 1890.
Topic: Cheong addresses Anglican Church meeting.

A meeting of the Rurideaconal Chapter of Sandhurst, was held at St. Paul's schoolroom, Sandhurst, on Wednesday last. The holy communion was administered at 11 a.m., by the Archdeacon, assisted by Mr. Evans. The members present were—The Venerable Archdeacon MacCullagh, Revs. Evans, E. H. Scott, N. Jones, S. B. Scott, R. W. Cooke, R. Buchanan and F. R. Frewen, Messrs. Gould, Sutton and Mosely, readers; Mr. Cheok Hong Cheong and Mr. Hornby, visitors. Apologies were read for non-attendance from the Rural Dean and Rev. T. H. Mitchell; A letter was read from Mr. E. D. Puckle, by the Archdeacon's request, stating that a special prize will be offered to Sunday schools in the Sandhurst archdeaconry, excluding Sandhurst, Castlemaine, Kyneton and Echuca. It was moved by the Rev. E. H. Scott, seconded by Rev. R. F. Frewen, that a telegram of sympathy be sent to the Rural Dean, on account of the serious illness of his brother, Dr. Garlick, which was drawn up and forwarded by the Archdeacon. The Archdeacon invited Mr. Cheok Hong Cheong to address the members of the Chapter. Mr. Cheong stated that there were a large number of Chinese in the country districts...
without instruction in the truths of Christianity. It was proposed to train converts for work amongst his heathen countrymen. He stated that there was one convert now in training, but to meet the exigencies of the work many more would be needed. He also stated that a central hall was much needed in Melbourne; £2,500 would be required for a site in Little Bourke-street.

Sandhurst has had a catechist in their midst for over 20 years, and he thought the Sandhurst Church people ought to support the local mission as Maryborough has undertaken to do. Archdeacon MacCullagh stated that sums given to the missions rarely came out of the pockets of individuals, but was so much from the pastors of the different churches where collections were made. Mr. Hornby asked if some church property situated near the Theatre Royal could not be used for a site for a central hall for educating Chinese missioners. He moved that the attention of the Mission Board be drawn to the property belonging to the Church of England in Little Bourke-street with the view of their making inquiry if it be available for Chinese mission purposes; seconded by the Rev. S. B. Scott, and carried.

**Provenance:** *Argus, Melbourne, Victoria, 26 August 1890.*  
**Author:** Coordinated colonial prohibition of opium imports.

The Premier has received a letter from Sir Henry Parkes regarding concerted action by the Australian colonies to prohibit the importation of opium except for medicinal purposes, as it has been found that the use of the drug is having a baneful effect on a large number of Chinese and Europeans in the colonies who have acquired a habit of smoking it. Sir Henry Parkes points out that the raising of the duty as was suggested would not, in his opinion, prohibit the importation of opium, and therefore the question which the Australian Governments had now to consider was whether they would ask the several Legislatures to pass a bill prohibiting opium being brought into the colonies except in small quantities for medicinal purposes.

**Provenance:** *The Church of England Messenger for the Diocese of Melbourne, 16 October, 1890.*  
**Topic:** Ordination of Cheok Hong Cheong as Anglican clergyman if stipend can be guaranteed.

It came as a great surprise to him to find that the local missions to the heathen were not officially recognized by the church, and the work which must be done by them was wholly voluntary.

There were four Chinese missionaries labouring among a population of 7000 of their fellow-countrymen, and the report which they submitted was most satisfactory. They expressed the hope that their work would continue to progress if a stipend could be guaranteed for Mr. Cheong, the principal missionary, and this expression of uncertainty as to this stipend was most touching. Mr. Cheong could not be ordained unless a stipend was guaranteed, and it was the duty of the Church of England to afford the mission proper assistance. Five Chinese converts had lately gone back to China, and when it was remembered that the Chinese almost invariably returned to their own country, it would be seen how important it was that the mission should be carried on among them, in order that when they went back they might spread the Gospel through that great heathen empire.

The Dean of Melbourne was not in favour of devoting the Church funds or the Bishop of Melbourne’s Fund to the mission. All through the world, the Missionary Society, though carried out by Churchmen, progressed when they were carried out by voluntary effort, but flagged when they received financial assistance from the Church.
Provenance: The Missionary, At Home and Abroad, November 1890.
Author: (Mr. J. W. Veal, Hon. Secretary, Anglican Chinese Mission Board). Reprint from Daily Telegraph, Melbourne, 20 September 1890.
Topic: (1) Appeal to build mission church in Little Bourke St., Melbourne.
(2) Archdeacon Williams of Waiapu, New Zealand.
(3) Rev. James Hudson Taylor of China Inland Mission to address annual meeting of the Anglican Chinese Mission Board.

The following from the Daily Telegraph of September 20th, was forwarded to me last month too late for insertion. I heartily recommend it to the prayerful consideration of my readers. Ed. [Rev. H. B. Macartney, Jr]

The ordinary monthly meeting of the Board of Church Missions was held at the Diocesan Registry, Flinders-street, last Thursday. The Ven. Archdeacon Stretch occupied the chair, and there was a full attendance of members. After the confirmation of the minutes, the hon. secretary reported that about £80 had been received during the month, but that after the salaries had been paid there would be a debit balance of about £150. A letter from the Rev. C. J. Godby was read, in which it was suggested that the subject of missions to the heathen in Victoria should be brought before the Church Assembly at the coming session, and that a grant from the Church funds should be asked for in aid of carrying on this branch of the Church’s mission. After some discussion, it was resolved that the Rev. C. J. Godby should be asked to introduce the subject.

The question of the expediency of erecting a Mission Church for the Chinese in a central position in the city has been before the Board on several occasions during the past twelve months, and that about £600 has been either contributed or promised for this purpose. It is estimated, however, that £5000 will be required for the purchase of land and the erection of the building; and a letter from the Venerable Archdeacon Williams, of Napier, New Zealand, in which he very generously determined to accept the Archdeacon’s offer, and to make every exertion to ensure its being received, it being observed, that he makes no condition as to how the £4000 is to be raised, whether in large sums or small. The time for holding the annual meeting was then considered, and it was resolved that it should be held during the next month, and that the Rev. J. Hudson Taylor and Mr. Montague Beauchamp, who are now on a visit to Australia from China, should be asked to address the meeting.

SUPPRESSION OF THE OPIUM TRADE.

Provenance: Cheong Letterbooks, 18 November 1890.
Topic: Chinese Christian Union of Victoria—Cheong Letter to William J. S. Gordon re Opium Trade

- Aware of Victorian delegation to Federal Convention 1890.
- Opium Trade.
- Chinese Christian Union supports British Anti-Opium Movement.
- British Society for the Suppression of the Opium Trade welcomes information from Australia.
- Three key points in suppression of opium trade.
- Control of opium growing in India.
- Management of the Malwa Transit Duty on opium in India.
- Importance of revenue from duties on opium to British administration in India.
Provenance: *The Missionary, At Home and Abroad, December 1890.*
Author: Rev. H. B. Macartney.
Topic: Visit of Rev. James Hudson Taylor to Australasia..

Provenance: *Cheong Letterbooks, 22 December 1890.*
Topic: Cheong Letter to Hon. J. B. Patterson, Commissioner of Customs, Victoria, re opium trade.

Wishes Patterson well on forthcoming visit to England. “Thank you very cordially for the warm sympathy, wise counsels and powerful assistance you have rendered the cause of our suffering countrymen ever since the commencement of the Movement for the prohibition f the opium traffic in this and adjacent colonies.”
A Chinese Student.— The Melbourne Telegraph draws attention to the remarkable successes achieved by a Chinese student at the Church of England Grammar School, who won nearly every prize worth gaining, including those for dux of the school, Sir M. H. Davies's gold medal for first in classics, the special prizes for original Greek prose, and for the best English essay. Cheong has succeeded in taking first place at the recent matriculation examinations, and he carries off the exhibition for Greek and Latin. He is only nineteen years of age, and is the son of Mr. Cheok Hong Cheong, the Chinese Missionary of the Church of England. He was born in Ballarat, and for a short time attended a private school in that city, but on his parents removing to Melbourne he was sent to the Bell-street State School, Fitzroy, where he remained until he was fourteen years of age, winning many prizes. About this time a serious illness interrupted his studies, but after a year he was enabled to enter at the Scotch College, where he remained for three years, and then transferred to the Church of England Grammar School, where he was prepared for the matriculation examination which he so successfully passed. After the vacation he will enter Trinity College for the arts course, with a view to ultimately gaining the M.D. degree; and then proceeding to China to combine with the practice of his profession the work of a missionary.

The Chinese restriction law in Tasmania is evidently very harsh in its operation. The Rev. Cheok Hong Cheong, a well-known Christian clergyman in Melbourne, was about to proceed to Tasmania for a holiday, but on inquiry he finds that he cannot enter the territory of the little island unless he pays the poll-tax of £10. The Melbourne Customs authorities consider this a case of great hardship, and point out that in none of the other colonies does the law in regard to the admission of Chinese operate with such barbarous severity.

Cheong seeks Order-in-Council (permanent) exemption from poll tax during holiday visit to Tasmania, ostensibly to visit his father’s grave in Hobart.

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91 Cheong recognised his son’s academic achievements with a Waltham pocket watch.
92 No record has been found, so far, of the burial place of Cheong Peng Nam in Tasmania.
Provenance: *Cheong Letterbooks, 23 February 1891.*

**Topic:** Letter to Hon. P. O. Fysh, Premier of Tasmania seeking permanent exemption from Poll Tax.

Poll tax will be refunded when Cheong leaves Tasmania.

Provenance: *Cheong Letterbooks, 24 February 1891.*

**Topic:** Letter to Hon. P. O. Fysh, Premier of Tasmania seeking permanent exemption from Poll Tax.

Cheong rejects offer of refund and renews demand for permanent exemption from Poll tax.

Provenance: *Times of India, 10 March 1891.*

**Topic:** Letter to Hon. P. O. Fysh, Premier of Tasmania seeking permanent exemption from Poll Tax.

The Chinese restriction law in Tasmania is evidently very harsh in its operation. The Rev. Cheok Hong Cheong, a well-known Christian clergyman in Melbourne, was about to proceed to Tasmania for a holiday, but on inquiry he finds that he cannot enter the territory of the little island unless he pays the poll-tax of £10. The Melbourne Customs authorities consider this a case of great hardship, and point out that in none of the other colonies does the law in regard to the admission of Chinese operate with such barbarous severity.

Provenance: *Australasian, Melbourne, 29 August 1891; Daily Telegraph, Launceston, Tasmania, 3 September 1891.*

**Topic:** Importation of opium into Victoria.

A deputation of overwhelming force waited upon the Premier on Aug. 27 in regard to the restriction of opium-smoking. As it comprised over 500 ladies and gentlemen, Mr. Munro had to receive it in the boardroom connected with the Lands department. The personages of distinction forming it were too numerous to be mentioned. It was headed by about 20 members of Parliament, including several Ministers, and there were representatives of many religious bodies and temperance organisations. Eloquent addresses were delivered on the subject by Mr. Cheok Hong Cheong, the Chinese missionary, in most fluent English, and by Braithwaite, from London, who gave an account of the horrors of a large opium den in China, Mrs. Kirk, the president of the Christian Temperance Union, also came forward with a written essay. All the speakers—and there were many—were unanimous in condemning in unqualified terms the vice of opium-smoking, and in advocating that stringent measures should be taken to rid this colony of it. The practical facts which were submitted for consideration were that the Customs returns showed that although the Chinese population was decreasing in the colony, just as large a quantity of opium was being imported as in former years, indicating that the consumption was extending to the European population, and that 71 members of the Legislative Assembly had pledged themselves to support legislation to prevent its further use except for medicinal purposes. It was suggested that an enactment similar to the clause in the statute code of California dealing with the opium traffic should be put into operation here. Mr. Munro, in replying, said it did not require such a deputation to convince him of the evils of the traffic. He pointed out that under the existing Poisons Act opium could only be administered by legally qualified medical practitioners so that the traffic that was going on was illegal. The uselessness of the enactment was shown in 1875, when prosecutions resulted in paltry fines being inflicted. If the people wanted to have the matter dealt with in an effectual manner a law should be passed providing for high minimum as well as maximum penalties, and smokers as
well as vendors should be punished. The growth of poppies, from which opium was manufactured, would also have to be prohibited. He promised to consult with his colleagues and see what could be done in bringing before Parliament a stringent and effective law on the subject.

Provenance:  *Adelaide Observer*, South Australia, 29 August 1891.
Topic: Ban on importation of opium into Victoria.

RESTRICTING THE OPIUM TRADE IN VICTORIA.

AN "OVERWHELMING" DEPUTATION.

Melbourne, August 27.

A deputation of overwhelming force today waited on the Premier with regard to the restriction of the opium trade. The deputation, which comprised upwards of 500 ladies and gentlemen, were received in the board-room of the Lands Department. About twenty members of Parliament and several ministers and representatives of various religious organizations were present. The Chinese missionary, Cheok Hong Cheong, delivered an eloquent address in English, and other speakers strongly urged that stringent measures should be taken to rid the colony of the vice of opium smoking. It was stated that the fact that just as large a quantity of opium was being imported as formerly indicated that its use was extending to Europeans, and also that seventy-one members of the Legislative Assembly had pledged themselves to prevent the further use of opium except for medicinal purposes. It was suggested that an enactment similar to the clause in the statute code of California dealing with the opium traffic should be put into operation here. Mr. Munro, in reply, said he was fully conscious of the evils of the traffic. Under the Poisons Act opium could only be admitted by legally qualified medical practitioners, so that the traffic which was going on was illegal. The uselessness of the enactment was shown in 1878, when prosecutions resulted in paltry fines. If the people wanted the matter dealt with in an effectual manner a law should be passed providing high minimum as well as maximum penalties, and smokers as well as vendors should be punished. The growth of poppies, from which opium was manufactured, would have to be prohibited. He promised to consult his colleagues, and see what could be done to bring before Parliament a stringent and effective law on the subject.

Provenance:  *New Zealand Herald*, Auckland, & September 1891
Topic: Anti-Opium Delegation to Premier of Victoria.

THE OPIUM TRAFFIC IN VICTORIA.

A deputation of overwhelming force waited on the Victorian Premier the other day with regard to the restriction of the opium traffic. The deputation comprised upwards of five hundred ladies and gentlemen. The deputation included about twenty members of Parliament, several ministers, the representatives of several religious organisations. The Chinese missionary, Cheok Hong Cheong, delivered an eloquent address in English, and others strongly urged that stringent measures be taken to rid the colony of the vice of opium-smoking. It was stated that whilst the Chinese population was decreasing, the Customs returns showed that just as large a quantity of opium was being imported as formerly, which indicated that its consumption was extending to Europeans. It was also stated that 71 members of the Assembly were pledged to prevent its further use except for medicinal purposes. It was suggested that an enactment similar to the clause in the statute code of California, dealing with the opium traffic, be put into operation. Mr. Munro, in reply, said he was fully conscious of the evils of the traffic. He stated that under the Poison Act opium could only be admitted by legally qualified medical practitioners, so that the traffic going on was illegal. The uselessness of the enactment was shown in 1878, when prosecutions resulted in paltry fines. If the people wanted the matter dealt with in an effectual manner, a law should be passed providing high minimum as well as maximum penalties, and smokers as well as vendors should
be punished. The growth of poppies, from which opium is manufactured, would have to be
prohibited. Ho promised to consult his colleagues to see what could be done towards bringing
before Parliament a stringent and effective law on the subject.

**Provenance:** *Geelong Advertiser, Victoria, 7 October 1891*

**Topic:** Cheong delivers lecture in Geelong.


CHINA AS A MISSION FIELD.
Mr. CHEOK HONG CHENG, Chinese Missionary,
Will deliver a LECTURE on the above at the
Aberdeen-street Baptist Lecture Hall
   THIS EVENING, AT 7.30.


CHEOK HONG CHEONG LEADS ANTI-OPIUM CRUSADE IN GREAT BRITAIN.

**Provenance:** *Argus, Melbourne, 14 October 1891. Mercury, Hobart, Tasmania, 16 October 1891.*

**Topic:** Cheong addresses anti-opium meeting in Adelaide.

Mr Cheok Hong Cheong who is on his way to England from the Anti-Opium Society of
Victoria, met a large number of ministers laymen, and church officers today, in order to enlist
their sympathies with the proposals for stringent measures to prohibit the use of opium in
Victoria except for medicinal purposes. Dean Marryat presided. Mr Cheong explained the action
of Victoria. Canon French said that as the Victorian bill had not been presented to Parliament,
South Australia would probably defer any action until it was presented. He moved a vote
of thanks to Mr Cheong and that the meeting express warm interest in the matter, and appoint a
representative committee with power to act and see what steps can be taken to unite with the
Anti Opium Society of Victoria to restrict the sale of opium in the Australian colonies.

**Provenance:** *Cheong Letterbooks 1891.*

**Topic:** Cheong en route to Britain on Anti-Opium Crusade.

RMS Carthage, Mediterranean, 13 November 1891.

My Dear Caleb, During the last few days I have seen a wonderful piece of human industry — the
Suez Canal — and what a perfect revolution it has achieved for commerce! Why Bombay one of
the cities of India has risen to the proud position of being next to London the greatest commercial
city of the British Empire. The trade of that City alone is now nearly £200,000,000 a year, chiefly
through the opening of the Suez Canal.

I had for my fellow passengers a very large number of Indian Officials both in the Civil and
Military Service of that Empire and these officials nearly all of them young men who have risen
to their positions by earnest application to their studies and have therefore become a credit to
themselves and the families to which they belong. They are now going home to enjoy a well-
earned though brief holiday. I hope and trust that you will also prove a credit to yourself and the
family to which you belong by an earnest application of mind to your studies and acquit yourself
well at the examinations.

The way to secure this is never to waste time — by this I do not mean that you are not to take
recreation, but never idle or fritter away your time which ought to be devoted to study, or in your
duty to your mother and family.
Above all things, remember, in all that you do ask God's blessing upon it, as devout men always do. "Establish Thou the work of our hands O Lord, the work of our hands establish thou it."

Yours very affectionately,

Cheok Hong Cheong.

Provenance: **Handwritten Notes, 24 November 1891. (Collection, Ian Welch).**

Author: Daniel Wong, Chinese Anglican Catechist at Brighton, a suburb of Melbourne.

Topic: **Report to Annual Meeting of Anglican Chinese Mission, 1891.**

My Lord and Christian Friends, I have been asked to say a few words to you tonight. I hope that you will pardon my broken English for I am quite a stranger to your English tongue, but, God helping me, I shall try to tell you something of my work among my Chinese brethren. And first, I would like to to tell you how thankful I am to Almighty God for leading me into the way of truth and what peace and joy he has brought to my heart. And now it is my earnest wish to bring to the fold of Christ those who “sit in darkness and in the shadow of death” who are perishing and know not whither they go. Long long years ago a great and good man named Confucius taught my countrymen to live better lives, but he could not show them the way to Heaven. NO! that was beyond his power and is only to be found through Jesus Christ who died to save all men.

My work in Brighton has been going on steadily under the blessing of God. It owes much to the kind loving help of the Rev. Mr. Raymond, Mr. and Mrs. Jose (now in China), Mrs. Miller and especially Miss Miller, who in her work of faith and labour of love has shown herself a true and devoted Christian. May their noble efforts in the cause of Christ be abundantly rewarded. I hold service every Sunday in the State School, and pay visits to the Chinese gardeners in and around Brighton four times a week, giving them tracts and portions of Scripture and telling them the old old story of Jesus and his love.

On week nights classes are held by Miss Miller and other friends to teach the Chinese some English. Thus the seeds of eternal life have been sown to bring forth fruit for the Master in days to come.

Pray, therefore, I ask you, for my perishing brethren that they may be saved from sin and death, and that the glorious light of the Gospel may shine in their hearts.

Provenance: **Guardian London, 25 November 1891.**

Topic: **Cheong in Britain on Anti-Opium Crusade.**

A GREAT DEMONSTRATION will be held at EXETER HALL, On FRIDAY, 4th December, 1891, to welcome to this country Mr. CHEOK HONG CHEONG, Superintendent of Church Missions to the Chinese at Melbourne, Victoria; and Miss SOONDBRAI POWAR, An Indian Christian Gentlewoman, of Bombay, Who come to this country to protest on behalf of their fellow country people in China and India against the continuance of the British Opium Traffic. The following eye-witnesses of the evil are also expected to address thee Meeting:— Rev. DAVID HILL, from China. Rev. J. G. GIBSON, from China. Rev. W. R. WINSTONE, from Burmah. ALFRED S. DYER, from Bombay. The Chair will be taken at 7 p.m. by the Rev. H. W. WEBB PEPELOE, M.A., Vicar of St. Paul's, Onslow-square. London, Who will be supported by Sir Joseph W. Pease, Bart., M.P.; Rev. E. E. Jenkins, D.D., Hon. Secretary, Wesleyan Missionary Society; J. E. Mathieson, Esq.; B. Broomehall, Esq., Secretary, China Inland Mission; and a large number of Ministers of Religion. Specially composed Anti-Opium Hymns will be sung to the accompaniment of the great Organ. Admission Free. No Tickets required. A Collection will be taken to defray expenses. A few seats will be reserved, price One Shilling each, which can be obtained at Exeter-hall, or from any of the undersigned. Early application desired. Joseph G.
Alexander, Secretary of the Society for the Suppression of the Opium Trade, 6, Broadway-chambers, Westminster. James L. Maxwell, M.D., Hon. Secretary of the Christian Union for the Severance of the connection of the British Empire with the Opium Traffic, 49, Highbury-park, N. Rachel B. Braithwaite, Hon. Secretary of the Women’s Anti-Opium Urgency League, 312, Camden-road, N. Maurice Gregory, Hon. Secretary of the Committee of Urgency appointed by the National Christian Anti-Opium Convention, 31, Paternoster-square, E.C.

Topic:  Cheong in Britain on Anti-Opium Crusade.
A meeting unique in its character and, from a Wesleyan Methodist standpoint, most influential as regarded attendance was held at noon today at the Centenary Hall, mainly to hear an address from the Rev. David Hill, a veteran missionary who has just reached this country from China. He was accompanied by Mr. Cheok Hong Cheong, a fine specimen of a Chinese, and who, as superintendent of Church Missions in Melbourne, is here for the purpose of assisting in the suppression of the opium trade. Both spoke, and their addresses made a deep impression on the audience. No fresh light was thrown on the disturbed condition of China, but it became manifest that the position of some of the Wesleyan missionaries in the central districts of that empire is most critical.

Topic:  Cheong in Britain on Anti-Opium Crusade.
London, Dec. 5. The Rev. Cheok Hong Cheong, who has arrived from Victoria, has delivered an address in Exeter-Hall in support of the movement for the prohibition of the opium traffic. In the course of his address he stated that 2,000 Europeans, mostly of good social position in Australia, were slaves to opium.

Topic:  Cheong in Britain on Anti-Opium Crusade.

OPIUM AND THE CHINESE.

A Missionary’s Opinions.

LONDON, December 4.

The Rev. Cheok Hong Cheong, M.A., a Presbyterian missionary to the Chinese in Victoria, has arrived in London on a crusade against the exportation and use of opium. The reporter seems to have relied on memory in writing this piece. Cheong did not have a university degree but his son, James, was studying at the University of Melbourne and did take an M.A. Cheong, although originally a Presbyterian, was now an active Anglican layman. The use of “exportation” seems a confusion with “importation.”
If further warrant were required for the passing of the Restrictive Opium Bill it is supplied by a cable message giving a summary of the address of the Rev. Cheok Hong Cheong in Exeter Hall. In the course of this he stated that there were 2000 Europeans in Australia, mostly of good social position, who were slaves to opium. The rev. speaker is well known and highly respected in Melbourne and it is certain that no one is better qualified to speak with authority on this serious subject. Those who have inquired into the matter are also aware that had he divided the victims into male and female it would have been still more painfully sensational. It is with respect to the latter that the body-enervating 'aid soul-seducing vice has wrought its saddest havoc; and stringent though the bill is, its rigor can be justified by the magnitude of the evil with which it is framed to grapple.

**Provenance:** *Chicago Tribune, United States of America, 27 December 1891. Indianapolis Journal, 26 December 1891.*

**Topic:** Cheong in Britain on Anti-Opium Crusade.

**MILLIONS OF CHINESE OPIUM SMOKERS.**

Many Thousands of the Natives Eager to Be Free from the Enslaving Habit.

New York, Sun: Cheok Hong Cheung, Superintendent of the Church Mission to the Chinese in Victoria B.C., has just arrived in London as the representative of a chinese society in Australia which is anxious that the importation of opium into that continent be prohibited. He says the Chinese victims of opium smoking in Australia are themselves eager to have temptation placed beyond their reach. “I have met in my time,” he says,”thousands of opium smokers who are anxious to get rid of the baneful habit, but they cannot so long as temptation is within their reach.” He adds that if England can be induced to wash her hands of the traffic there is every reason to believe the Chinese Government will be compelled by the strength of public opinion in China to take steps to stamp out the traffic. Li Hung Chang, the ablest statesman of China, is opposed to the opium trade, and has written and spoken strongly against the traffic.

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94 Cheong is correctly identified in the same line with Australia, not British Columbia, Canada.
Provenance: *South Australian Register*, Adelaide, 9 January 1892.

Topic: Cheong in Britain on Anti-Opium Crusade.

Mr. Cheok Hong Cheong, the Melbourne missionary who addressed a meeting in Adelaide a few months ago on the opium trade, is now in London. A great demonstration against the Anglo-Asiatic opium curse was held under influential auspices on December 4 in Exeter Hall, to give him a welcome.

Provenance: *Adelaide Observer*, 16 January 1892.

Topic: Cheong in Britain on Anti-Opium Crusade.

Mr. Cheok Hong Cheong, Superintendent of the Church Mission to the Chinese in Victoria, has just arrived in London on an opium crusade. Mr. Cheong receives a public welcome at Exeter Hall this evening, and in a short time will start on a provincial tour. A *Pall Mall Gazette* interviewer has got hold of him, and he told him in response to the question — "Do you think there would' be a chance of Chinese labour swamping English labour in Australia if the present restrictions did not obtain?" "Not the slightest," replied Mr. Cheong, "the agitation against the Chinese in the colonies has been raised simply from political purposes. It suits a class of selfish men very well to climb into the Legislature on the backs of the working men by an anti-Chinese cry. That is all." Asked as to whether the Chinese will overrun the western world, Mr. Cheong - replied:-"I don't think so. Why should they leave their own country? Look what, a vast extent. Of territory China possesses. There is a square mile of country for every seventy-two of her 400 'millions. In France--there are 200 inhabitants to the square mile, in Germany 230, and in Great Britain 333. Then the soil is much more fertile, and is capable of producing a more rapid succession of crops, and in greater; abundance, than that of any country in Europe. China is also far richer in mineral resources. In all the provinces of the Empire there are deposits of coal, measuring in the aggregate 419,000 square miles, or more than twenty times the extent of the aggregate coalfields of all the coal producing countries of Europe, and three and a half times that of the United States. Side by side with these coalfields are to be found iron ore and iron stone in great abundance. What the future of a country and a people with mineral resources so vast and valuable may be I leave to you to conjecture."

The interviewer then went on:—"But Chinamen do leave their native land in large numbers?" "Not so many as you would think. And it is a singular fact that 99 per cent, of those who go to Australia and California go from the one province of Canton, and nearly all from a particular district within that province." "But then Chinese labour is cheap. A Chinese coolie can live on 1½ d. a day, can he not? How could English work men compete at that rate?" "All a mistake. A Chinaman's food is more costly than that of an Englishman in the same position of life, although his lodging costs him less. Look at the labourers in the sugar plantations in Queensland. Kanakas get £3 a year and have to find themselves. Hindus get 7d. per day, and also find themselves; while a China man is paid 15s. a week with rations. And the planters prefer Chinamen when ever they can get them."
Mr Cheok Hong Cheong, superintendent of the Church Mission to the Chinese in Victoria, has just arrived in London. He receives a public welcome at Exeter Hall this evening, and starts soon on a tour through the provinces to address public meetings on address public meetings on the opium question. A Celestial orator on public platforms pleading against the poisoning of his countrymen will be something of a novelty, even in England. A representative who had a chat with him writes that he found Mr Cheong a typical-looking Chinaman, wearing the Manchu badge of servitude—the pigtail, but, out of compliment to our chilly climate; doubtless, attired to a certain extent only in the national garb of the Flowery Land. The close fitting silk “pants” had been exchanged for a pair of trousers, and the thick-soled fancy shoes had been put aside for a pair of strong English-mode leather boots more suited to the mud of our misty December.

Mr. Cheong has all the natural politeness of his race, is exceedingly intelligent, speaks English fluently and is patriotic to the backbone. He hails originally from Fatshan, in the province of Canton. His grandfather was a banker, but was ruined by the upheaval of Chinese society which took place at the time of the Taiping rebellion. Cheong’s father, when Cheong was a boy, left his native land for Australia to endeavour to retrieve the fallen fortunes of his sire. He never succeeded, but he determined to settle there, and Cheong grow into manhood under the Southern Cross. He was educated first at the Ballarat and Scotch Colleges in Australia, and afterwards at the Melbourne University and the Divinity Hall.

"I come here," he said in answer to a question, "to plead with Englishmen against the opium curse, at the request of Chinese victims of opium in Australia. Many of them implored me to come. I have met in my time thousands of opium-smokers, but I never came across one who was not anxious to get rid of the baneful habit. But they can't; it is almost impossible to shako it off."

"Have the Chinese in Australia acquired the habit there, or were they slaves to it before they arrived?"

"They have nearly all, I should say, become slaves to the habit in the colony. Of the Chinese on the exhausted goldfields who gain a living by 'fossicking'—that is, washing the soil already examined in the hope of picking up some of the precious metal—at least 90 per cent, are opium smokers, and so are the majority of the other Chinamen in the towns."

"By whom is the opium imported into Australia? Do any English merchants deaf in it?" "All opium comes to Australia by way of Hongkong. No Englishman has anything to do with it. The Hongkong opium farmer, who has a special license, and who, by the way, pays the English

95 Cheok Hong Cheong did not wear a pigtail from his early years in Australia. It is certain that at this interview, he would have worn a Chinese cap into which a pigtail had been sown at the back. This was a conventional usage by Europeans in China, usually missionaries, who adopted Chinese dress. In Australia, Cheong only wore Chinese dress when addressing public meetings, a common practice among proponents of Christian missions in China.
Government in Hongkong something more than half its total revenue, has agents in Melbourne, Sydney, and the other Australian towns, to whom the opium is sent."

"But, whatever may be the wish of the Chinese in Australia, many people at home argue that the Chinese Government do not really want to get rid of the opium?" - "Yes, people say so, I know, but that contention is considerably weakened when it is remembered that after the legalising of the traffic the Chinese Government sent a strong remonstrance to the English Government, and held out a sort of threat that they would perforce have to allow the native cultivation of the poppy if Great Britain persisted in the trade. And, to the honour of the Chinese Government be it spoken, permission by Imperial edict to grow the plant in China was granted only last year on the strong representation of Sir Robert Hart, the Chief Commissioner of Customs, who was probably under Indian influence."

"How do the high authorities at Pekin view the matter?" - "I have been in correspondence with a high official connected with the Foreign Office at Pekin, and he does not bold out much hope that the Government will voluntarily take any action but my own opinion, and that of many others well acquainted with the question, is that the Government will be compelled by the strength of the public conscience in China to take steps to stamp out the traffic as soon as England has washed her hands of it."

"What has your ablest statesman, Li-Hung Chang, to say about it?" - "He is altogether opposed to it. Indeed, there is no official in the Empire who has written and spoken so strongly against the traffic as Li."

"Are Australian politicians in favour of suppressing the traffic locally?" - "A strong party in the Victorian Parliament favours the suppression of the traffic in Australia. A bill has been prepared absolutely prohibiting opium there except for medicinal purposes. In the Legislative Assembly 74 members out of 96 are pledged to support it and the others have shown no sign of hostility. There will probably be a similar majority in the Legislative Council. The Hon. J. B. Patterson, the Hon. William Anderson, and Mr. W. J. S. Gordon are among the leaders of the anti-opium party in Victoria."

"But is there not a strong party in Australia in favour of excluding the Chinese as well as the opium?" - "There is, and the conditions of admission now are sufficiently strict. In Victoria, for instance, no vessel can land more than one Chinaman for every 500 of its total tonnage. In New South Wales only one Chinaman is admitted for every 300 tons, and a payment of £100 per head is also enforced. I myself obtained a special permit from the Government to return before I left the colony to come to England."

"Do you think there would be any chance of Chinese labour swamping English labour in Australia if these restrictions did not obtain?" - "Not the slightest. The agitation against the Chinese in the colonies has been raised simply for political purposes. It suits a class of selfish men very well to climb into the Legislature on the backs of the working men by an anti-Chinese cry. That is all."

"So the Chinese will never overrun the Western world?" - "I don't think so. Why should they leave their own country? Look what a vast extent of territory China possesses. There is a square mile of country for every 72 of her 400 millions. In France there are 200 inhabitants to the square mile, in Germany 230, and in Great Britain 333. Then the soil is much more fertile, and is capable of producing a more rapid succession of crops, and in greater abundance, than that of any country in Europe. China is also far richer in mineral resources. In all the provinces of the empire there are deposits of coal, measuring in the aggregate 419,000 square miles, or more than 20 times the extent of the aggregate coalfields of all the coal-producing countries of Europe, and three and a half times that of the United States. Side by side with these coalfields are to be found iron ore and ironstone in great abundance. What the future of a country and a people with mineral resources so vast and valuable may be I leave you to conjecture."
But Chinamen do leave their native land in large numbers?"-"Not so many as you would think, and it is a singular fact that 99 per cent of those who go to Australia and California go from the one province of Canton, and nearly all from a particular district within that province."

"But then Chinese labour is cheap. A Chinese coolie can live on 1/1/2d a day, can he not? How could English workmen compete at that rate?"-"All a mistake. A Chinaman's food is more costly than that of an Englishman in the same position of life, although his lodging costs him less. Look at the labourers in the sugar plantations in Queensland. Kanakas get £3 a year and have to find themselves. Hindus get 7d per day, and also find themselves, while a Chinaman is paid 15s a week, with rations. And the planters prefer Chinamen whenever they can get them."

"And now, Mr. Cheong, what about this news from China? What is the real cause of all the trouble? Are the rebels aiming at the Government, or what?"-"I don't think there is any particular complaint against the Government. The rebels, to be successful, would require a real popular cry, and 'Death to the Foreign Devils' is not popular."

"But is there not a lingering prejudice against the Manchu dynasty?"-"I don't think so. The present dynasty has conciliated Chinese prejudices in every way possible, Chinese statesmen now rise to the highest position in the State. There are, you know, four Grand Secretaries, who superintend the chief Government departments, and two of them are always Chinamen. A Manchu has always been the senior hitherto, but a Chinaman, Li-Hung-Chang, now occupies the first rank."

"You think the disturbances are local, then?" "I do and local disturbances can be raised at any time in China—as elsewhere."

"But do not the superstitions among the Chinese think that they have lately had a special sign?" "Yes. The altar attached to the Temple of Heaven at Pekin has been twice struck by lightning and burned, and the belief that the wrath of Heaven has been revealed against the reigning dynasty."

"What is this Temple of Heaven?"-"It is the only relic we have remaining of the time when a pure and simple theism was the religion of the country. It contains no sign or vestige of idolatry. The Emperor repairs there once a year, and offers sacrifices of oxen and sheep, and presents prayers on behalf of himself and his people."

"The Emperor is not a Buddhist, then?"-"No. He is a professed Confucianist but Confucianism is not a religion, and popular Taoism comes in to supply the religious element which Confucianism lacks. Buddhism and the opium curse are both pernicious in China. The one destroys the individual, and the fundamental principles of the other are antagonistic to the State."

Provenance: Methodist, Sydney, New South Wales, 30 January 1892; 27 February 1892.

Topic: Cheong in Britain on Anti-Opium Crusade.

A CHINESE MISSION TO ENGLAND.

Many of our readers are aware that a Chinese mission has been sent to England for the express purpose of trying to arouse the conscience of the English people on the subject of the opium trade. But they may not be aware that this mission has been received with a hearty welcome by those classes of the community who are always the first to interest themselves in matters pertaining to religion and philanthropy; and that it is already arousing some degree of public interest and curiosity. The missionary chosen for this important work, is the superintendent of the Church Mission to the Chinese in Victoria, Mr. Cheok Hong Cheong. He is spoken of as having all the natural politeness of his race, as being exceedingly intelligent, speaking English fluently, and likewise as being patriotic to the backbone. He has had a grand reception meeting in Exeter Hall, and intends making a tour through the provinces, and addressing public
meetings on the opium question. His mission is to plead with Englishmen against the opium curse, and he does so at the request of the Chinese in Australia. It seems that many Chinese in these colonies are victims to this awful curse; and however anxious they may be to free themselves from it, they cannot. It is like a moral octopus, all arms and suckers, sucking the very life out of its victim, and yet clinging with such desperate tenacity, that it is almost impossible to shake it off. According to Mr. Cheong, the head-quarters of the opium trade are in Hongkong. The opium trade in Hongkong needs a special license from the British Government in that city; and by means of this license more than half the total revenue derived from this profitable but detestable traffic goes into the Government Exchequer. The Hongkong merchant, who farms this trade, has agents in Sydney, Melbourne, and other Australian towns, through whom it finds its way to the Chinese scattered all over the colony. There are two things which Mr. Cheong thinks are specially pernicious in China. They are Buddhism and the opium curse. 'The one destroys the individual, and the fundamental principles of the other are antagonistic to the State.' In speaking at Exeter Hall, he told his audience how he had been moved to undertake this mission, and he declared that there were only two remedies for the evils of the opium traffic. They were strict confinement, or absolute prohibition; the victims themselves were in favour of the latter, because they felt that any attempt at reformation was useless, if the temptations were not removed.

Provenance: *Argus*, Melbourne, 8 February 1892.  
**Topic:** Cheong in Britain on Anti-Opium Crusade.

Mr. Cheok Hong Cheong, the anti-opium crusader from Melbourne, continues to visit the provinces in the interests of the anti-opiumites. He has addressed gatherings in most of the leading towns of England and Scotland. At a meeting at Brighton Canon Wilberforce was among the speakers, and at a meeting at Salisbury the bishop of the diocese took the chair. This month he speaks at Dr. Barnardo’s hall in London, and at Spurgeon’s Tabernacle, after which he again journeys north.

Provenance: *Advertiser*, Adelaide, South Australia, 24 February 1892.  
*South Australian Chronicle*, Adelaide, 27 February 1892.  
**Topic:** Cheong in Britain on Anti-Opium Crusade.

**THE OPIUM TRADE.**

London, February 22. The Rev. Cheok Hong Cheong, who went from Victoria to endeavor to bring influence to bear upon the Imperial Government to check the opium trade in India, has been largely successful in his mission.

Provenance: *Advertiser*, Adelaide, South Australia, 23 March 1892.  
**Topic:** Cheong in Britain on Anti-Opium Crusade.

**THE OPIUM TRADE.**

Lecture by Cheok Hong Cheong.

LONDON, March 22. The Rev. Cheok Hong Cheong, M.A.96, Presbyterian missionary to the Chinese in Victoria, who is visiting England in order to use influence towards securing the abolition of the opium trade between India and China, delivered a lecture on Monday before a meeting composed almost entirely of members of the House of Commons.

96 Confusion with James Cheong, M.A.
He referred in graphic terms to the terrible results of the opium traffic, and urged on the legislators present the importance of taking immediate and effective measures to prevent it in the future. He further dwelt on the profit which would accrue to England by developing the immense coal beds known to exist in China.

Provenance: Argus, Melbourne, 23 March 1892.
Topic: Cheong in Britain on Anti-Opium Crusade.
MR. CHEONG ON THE OPIUM TRAFFIC.
Lecture by Cheok Hong Cheong.

MR. CHEOK HONG CHEONG, the well-known Chinese Church of England missionary at Melbourne, addressed a number of members of the House of Commons in the committee-room last night in favour of the restriction of the opium traffic.

Provenance: Wagga Wagga Express, New South Wales, 24 March 1892.
Geelong Advertiser, Victoria, 24 March 1892. South Australian Chronicle, Adelaide, 26 March 1892.

Topic: Cheong in Britain on Anti-Opium Crusade.
Cheok Hong Cheong, the Victorian Chinese missionary, who is now on a visit to England to enlist public sympathy against the continuance of the opium trade, was invited to address a gathering of members of the House of Commons. He accepted the invitation, and the address was delivered yesterday evening. He urged that the English Parliament should legislate against the opium trade instead of offering that trade direct encouragement. As a profitable means for the investment of English capital Cheok Hong Cheong suggested the development of the vast coal beds in China.

Provenance: Age, Melbourne, 2 April 1892.

Topic: Cheong in Britain on Anti-Opium Crusade.

ANGLO-AUSTRALIAN NOTES.

Cheok Hong Cheong, the superintendent of the Anglican Chinese Mission in Melbourne, is still lecturing against the opium traffic, and has created a very favorable impression upon all the persons who have heard him. His command over the English language is very remarkable for an Asiatic.

Provenance: Argus, Melbourne, 13 April 1892; Mercury and Weekly Courier, Melbourne, 19 April 1892.

Topic: Cheong in Britain on Anti-Opium Crusade.
Cheok Hong Cheong, the superintendent of Chinese Missions to the Chinese in Melbourne, who is now preaching an anti-opium crusade in this city, after visiting most of the principal towns in England has proceeded to Ireland where he has this week held a conference at Dublin, under the presidency of Lord Plunket, the Protestant Archbishop, and also a public meeting in the Rotunda, at which the Lord Mayor of Dublin presided Mr Cheong delivered a speech explaining the evils of the opium traffic. He referred to the eminent positions in both church and state which Irishmen in Australia filled, and said he felt sure that Irishmen at home would not be less ready to succour the oppressed and suffering than would their kindred away in far Australia.
Provenance: *Record*, Bloomington, Indiana, United States of America, 23 April 1892

**Topic: Cheong in Britain on Anti-Opium Crusade.**

An effort is making in England to arouse public sentiment against the opium trade in India and China. Large and enthusiastic meetings have been held in London and in the provinces to protest against this demoralizing traffic; and many have signified their willingness to pay an income tax, if necessary, to reimburse the government for its loss in the suppression of the business. This is a most praiseworthy movement, and has in it the unmistakable elements of success. The opium habit, though not so common, is more terrible in its effects upon the human system than the drinking habit, producing greater suffering, both mental and physical, and a more rapid decay of the vital forces. Being less pronounced in its earlier stages than the drinking habit, it may be followed without observation for a longer time; and so its consuming progress in this country is not generally realized. Only druggists and physicians know how prevalent it is.


**Topic: Cheong in Britain on Anti-Opium Crusade.**

Cheok Hong Cheong, a Chinese gentleman who has for some time past been doing useful work missionising among his countrymen in Victoria, delivered a lecture on March 31 to Members of the House of Commons, assembled in one of the committee rooms of the Palace of Westminster, on the iniquities of the opium traffic. During his discourse, he said that instead of cultivating this drug to the ruin of the Chinese, Englishmen ought to exploit the coal fields of China, and develop its regular commerce. It has 419,000 square miles of coal fields, or more than 80 times the aggregate of the carboniferous strata in Europe. The meeting was presided over by Sir Joseph Pease, but it did not excite any very general amount of interest.


**Topic: Cheong in Britain on Anti-Opium Crusade.**

**THE OPIUM TRAFFIC.**

Yesterday evening a number of members of Parliament assembled in one of the Committee-rooms of the House of Commons, under the presidency of Sir Joseph Pease, to hear an address from Cheok Hong Cheong, a Chinese gentleman holding the position of Superintendent of the Anglican Church Mission to the Chinese in Victoria. Among those present were Sir Wilfred Lawson, Dr. Farquharson, Mr. M’Lagan, Mr. Rowntree, Mr. H. J. Wilson, Mr. S. Smith, and Mr. J. C. Stevenson. The Chinese gentleman spoke of the degrading effects of opium upon those who used it, and mentioned that in Victoria a bill had passed the Lower House of the Legislature by a four-fifths majority prohibiting its importation under heavy penalties. China offered a splendid field for legitimate commerce, possessing as it did a coalfield of 419,000 square miles in area, or 21 times the aggregate of the European coalfields; while side by side with it were to be found iron ore and ironstone. At the close of the address Mr. Mark Stewart expressed the thanks of those present for the interesting address. Dr. Farquharson raised the question as to the physical effects of the use of opium, and asked if there was any evidence that it shortened life, but the Chinese gentleman said that not being a medical man he could not go into that branch of the question, though he knew it could not be given up without much wuffling. Dr. Farquharson
remarked that the same might be said of tobacco, for may found it very painful to give that up. The proceedings then terminated.

**Provenance:** *Congregationalist, Boston, Massachusetts, United States of America, 19 May 1892.*

**Topic:** Cheong in Britain on Anti-Opium Crusade.

Mr. Cheok Hong Cheong, superintendent of church missions at Melbourne, Victoria, has made most powerful addresses in England against the opium habit. He agrees with many others that the only adequate measure to meet the evil is the absolute prohibition of the traffic by the government. Realizing the the “great plague of Asia” will soon become the great plague of the world, for already in Australia 2,000 Europeans of good social position smoke opium, the government of Victoria has issued a measure prohibiting the growth or manufacture of opium except for medicinal uses, and sellers of the drug, keepers of opium dens and smokers are to be fined £500 or imprisonment for twelve months.

**Provenance:** *Morning Oregonian, Portland, Oregon, United States of America, 21 May 1892.*

**Topic:** Cheong in Britain on Anti-Opium Crusade.

A Chinese gentleman of the progressive type has been lecturing the English parliament and striving to induce the commercially enterprising people of that nation to turn their attention from the opium trade, which, he claims, is bringing ruin to his countrymen, to the exploitation of coal. He asserts that China has 419,000 square miles of coalfields, more than twenty times the aggregate of all the rest of Europe. He did not say, however, by what means Europeans might be able to overcome the existing prejudices entertained by the Chinese against any prosecution of any business by foreigners in their country. The first men to go there must necessarily be courageous, not to say reckless.

**Provenance:** *Manchester Guardian, England, 1 June 1892.*

**Topic:** Cheong in Britain on Anti-Opium Crusade.

A crowded meeting was held at Exeter Hall this evening, under the presidency of Sir Joseph Pease, to promote the suppression of the opium traffic. Among those who had seats on the platform were Mr. Cheok Hong Cheong, the preacher of the anti-opium crusade, and many other Asiatic gentlemen. Although the sentiments of the meeting were hardly as hopeful as could be desired, matter for congratulation was found in the fact that the condemnatory vote of the House of Commons on April 10, 1891, has already produced some results. In a dispatch by the Viceroy in Council, dated 1st October, the Indian Government undertook to give a trial on a large scale to the policy already adopted in the Punjab of closing licensed opium dens, they also requested the Bombay Government to discontinue the system of a minimum guarantee. A third concession is the reduction of the area of poppy growth, resulting in the diminution in the opium sales at Calcutta by 3,000 chests during the past year. Canon Wilberforce severely criticized the proceedings at a recent meeting at the Society of Arts in support of the traffic, saying that the *suppression ceri* and *suggestion falsi* were on that occasion carried to the point of’s fine art.

**Topic:** Cheong in Britain on Anti-Opium Crusade.

It is announced that arrangements have been made for a visit to Great Britain by an eloquent Chinaman, Cheok Hong-cheong, Superintendent of the Church Missions to Chinese at Melbourne, Victoria, who will make a tour of the leading towns in the United Kingdom to address the British public on behalf of his countrymen in China. We are told that Mr. Cheok [sic] forcible platform speaker, quite at home in the English language, and is thoroughly well acquainted with the history of the question he is to discuss.


**Topic:** Cheong in Britain on Anti-Opium Crusade.

A crowded meeting was held at Exeter Hall on Tuesday evening, under the presidency of Sir Joseph Pease, to promote the suppression of the opium traffic. Among those who had seats on the platform were Mr. Cheok Hong Cheong, the preacher of the anti-opium crusade and many other Asiatic gentlemen. Although the sentiments of the meeting were not very hopeful, matter for congratulation was found in the fact that the condemnatory vote of the House of Commons on April 10, 1981, has already produced some results. In a dispatch by the Viceroy in Council, dated last October, the Indian Government undertook to give a trial on a large scale to the policy already adopted in the Punjab of closing licensed opium dens, and they also requested the Bombay Government to discontinue the system of a minimum guarantee. A third concession is the reduction in the area of poppy growth, resulting in the diminution in the opium sales at Calcutta by 3,000 chests during the past year. Canon Wilberforce severely criticized the proceedings at a recent meeting at the Society of Arts in support of the traffic, saying that the suppression very and suggestion falsi were on that occasion carried to the point of a fine art.

Provenance: *Argus*, Melbourne, 30 April 1892.

**Topic:** Cheong in Britain on Anti-Opium Crusade.

Cheok Hong Cheong the superintendent of the Anglican Church Mission to the Chinese in Victoria had the honour of addressing a number of members of Parliament, in one of the committee rooms of the House of Commons on the 21st inst. on the subject of the prohibition of the opium traffic. He mentioned that the Legislative Assembly of Victoria had passed a bill by a four-fifths majority prohibiting its importation into the colony under heavy penalties. Dr. Farquharson, the member for West Aberdeenshire raised the question as to the physical effects of the use of opium, and asked if it shortened life but Cheok Hong Cheong replied that not being a medical man he could not go into that question, though he knew its use could not be abandoned without painful agony. Dr. Farquharson retorted that as much might be said of tobacco, for many found it very painful to give it up.

Provenance: *Times of India*, 12 August 1892.

**Topic:** Cheong in Britain on Anti-Opium Crusade.

Mr. Cheok Hong Cheong’s salary was £66-13-4, for Mr. Cheong received from the Society [for the Suppression of the Opium Trade], during his absence from Australia, the same salary as he would have received if he had continued working for the Church Missions to the Chinese in Victoria. But besides this £102-1 is set down as the cost of Mr. Cheong’s voyage to this country. The contribution of the Society towards the expenses of what is called “the Christian Convention” of March last year was £250—, which seems rather large. Public meetings cost £94-19-9; travelling
expenses and lecturers’ fees, £69-16-6; magic lantern slides of opium horrors (coloured), £8-0-2. Another extra special effort is necessary if all this is to be kept going, and it is to be feared that it will be left, as before, to Sir Joseph Pease and his personal friends to do the needful. For, as I have said, the public at home manifest regrettable apathy at “the meetings” when the plate comes round. Mr. Cheok Hong Cheong, who writes that he will always look back with pleasure to the time he has spent in this country, addressed, we are told, one hundred and fifty meetings during his tour, of which twenty-eight had attendances of 1,000 and upwards. Nevertheless, the Society’s “collections” for the whole year are only £29. Considering all things, the promoters must have been thankful in some cases to have got back the plate safely. Thus the collection at Oxford, “less expenses,” per Canon Christopher, brought 9s. 6d.; at Carlisle, “less expenses,” per J. H. Barlow, 10s.; at Broxburn, “less expenses,” £1 1s.; at Grangemouth, “less expenses,” 10s at Huntley; “less expenses,” £1.

Provenance:  Argus, Melbourne, 11 November 1892.

Topic: Cheong in Britain on Anti-Opium Crusade.

The annual meeting of supporters of the Church Missions to the Chinese in Victoria was held yesterday evening in the Cathedral Chapter-house. The Ven. Archdeacon Stretch presided, and there was a good attendance. The annual report described the work carried on at the various districts in the colony. Mr. Kwok Wai Shang had acted as catechist in Melbourne and suburbs during Mr. Cheong’s absence in England. At Middle Brighton [Ormond adjacent to the Primary School], by the kindness of Miss Morton, a piece of ground had been secured for the purpose of building a church for the Chinese. Land for a mission church in Little Bourke-street had been purchased for £1200, mainly by the great liberality of Archdeacon [Samuel] Williams, of Napier, New Zealand. Towards the cost of the building (about £900), to hold 200 persons, Archdeacon Williams had offered to contributed one-third conditionally upon the building being commenced before he end of the present year. The Sunday services and school had been held in St. John’s mission-house; but this was too small and too far away from the Chinese quarter, and, as Mr. Cheong remarked, those who went to the services were subjected to annoyance and to assaults by young people who ought to know better. In the conclusion of the report, reference was made to the visit of Mr. Eugene Stock and the Rev. R. W. Stewart, as delegates from the Church Missionary Society. The general accounts showed that the debit balance had been reduced from £113 13s 5d. last year to £52 16s 11s. on 30th September last, while there was now a balance of £46 13s 5d. at the debit of the building account, after paying £1,200 for land. The report was adopted, and the retiring office-bearers re-elected, on the motion of Mr. Cheok Hong Cheong, who referred to his visit to England in connection with the opposition to the opium traffic. The Rev. Canon Whiteington, organising secretary of the Board of Missions for Australasia, briefly described the work carried on in other colonies. Mr. Eugene Stock proposed a vote of thanks to Archdeacon Williams for his liberality, this motion being seconded by the Rev. A. C. Kellaway.

97 Land purchased by Thomas Martin Millar and Agnes Mary Millar, the first trustees of “Murton Hall” named in honour of Miss Clara Murton. In 1903 property was transferred to trustees of Church Missionary Society of Victoria, Re-formed, i.e., William Davies, Miss Maud Willis and Cheok Hong Cheong.

98 A South Australian newspaper reported in passing that the visit of Stock and Stewart followed a request for a deputational visit to Australia by the English Church Missionary Society. South Australian Register, Adelaide 3 May 1892.

99 The original price for the land was £2,500, with the halving a reflection of the growing economic recession in Victoria caused in part by a serious and unsustainable “bubble” in land investments.
The annual meeting of the supporters of the Chinese Mission was held in the Chapter House on Thursday evening, the 14th ult., the Ven. Archdeacon of Melbourne in the chair. The report stated that Kwok Wai Shang had been employed as catechist during the absence of Mr. Cheong. Ground had been secured at Middle Brighton for a Chinese Church. A site for a Mission Chapel had been bought in Little Bourke Street for £1200.100 Archdeacon Williams, of Napier, having offered £300 to meet £900 from other contributors on condition that the building would be started this year. Sunday services and school had hitherto been held at St. John’s Mission House, but that had been found both too small and too distant from the Chinese quarter, and much annoyance had been experienced at the hands of young people in the neighbourhood. Reference was made to the visit of Mr. Eugene Stock and the Rev. R. W. Stewart, the delegates from the Church Missionary Society.

Mr. Cheok Hong Cheong spoke in condemnation of the opium traffic.

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100 This reflects the growing impact of a world-wide banking crisis that severely affected the Australian colonies, with property values dropping dramatically.
At the usual monthly meeting of the Board of Chinese Missions on the 17th February, the hon. treasurer stated that, owing to the guaranteed overdraft at the bank being exceeded, he was unable to pay the salaries for the month of January...

Our Missionaries are working diligently. Mr. Cheong, in his report presented to the meeting, speaks of the work progressing in Melbourne stating that the numbers attending the Sunday services in the afternoon, in St. John’s House, average 20 and 15 respectively. At Little Brighton, Daniel Wong is working well in the face of much discouragement.

A meeting in connection with the mission to the Chinese in Victoria has been arranged for the 2nd prox., at the Town-hall. The Premier has agreed to take the chair on the occasion. Mr. Cheok Hong Cheong will deliver an address on China’s early ages, and speeches will also be made by the Bishop of Melbourne, by the Rev. Dr. Bevan, the Commissioner of Customs, Sir Henry Wrixon, M.L.A., and Professor Elkington.

The main object of the meeting is to raise funds for the erection of a place of worship for the Christian Chinese in Little Bourke-street, towards which Archdeacon Williams, of New Zealand, has offered £100 for very £200 locally contributed. Archdeacon Williams has already given £400 towards the purchase of a site, which has been secured. The platform will be dressed in the Oriental style, and a number of ladies and gentlemen will be clad in Chinese costumes.

On Monday evening last, Mr. Cheok Hong Cheong, agent to the Church of England Chinese Mission Board, and Superintendent Missionary, delivered a lecture in St. John's lecture hall, entitled: "China—the vastness of the field, and its vantage ground for Christian work." The hall was crowded with an enthusiastic audience, the Rev. A. J. Pickering, occupying the chair. The lecture was a most interesting one, Mr. Cheong being frequently applauded. It was mentioned that it was proposed to erect a Mission hall in Melbourne, but the funds were not sufficient to take up the contract, although it had been provisionally accepted. Archdeacon Williams, of New Zealand, had already contributed £400 towards purchasing a site, and had also offered to give one third of the cost of the building, if it be at once proceeded with. A collection was taken up in aid of the Mission, after which a hearty vote of thanks was accorded the lecturer.
Provenance: *Argus*, Melbourne, 2 May 1893.

**Topic:** Chinese Mission Church, Little Bourke Street.

Mr Cheok Hong Cheong will deliver his address this evening in the Melbourne Town-hall on "The Early Days of China," dealing with the period from 2500 B.C. to 500 B.C. The Bishop of Melbourne, the Rev. Dr. Bevan and other speakers will address the meeting and the Premier will take the chair at a quarter past 7 o'clock. The collection will be in aid of the fund for erecting a church and maintaining a mission among the Chinese in Little Bourke street and to others within the colony.

Provenance: *Argus*, Melbourne, 3 May 1893.

**Topic:** Chinese Mission Church, Little Bourke Street.

CHINA IN THE EARLY AGES.

LECTURE BY MR. CHEOK HONG CHEONG.

ADDRESS BY THE PREMIER.

A large audience assembled at the Melbourne Town-hall last night to hear a lecture on “China’s Early Ages” delivered by Mr. Cheok Hong Cheong in aid of the church missions to the Chinese in Victoria. The Premier presided and was accompanied on the platform by the Bishop of Melbourne, Dr Bevan, Professor Elkington, Mr. Best M.L.A., and many ladies and gentlemen interested in the Chinese missions.

The Chairman said he had much pleasure in presiding over the large audience whose attendance there must be a great compliment to this friend, Mr. Cheong (Hear, hear.) They might almost call Mr. Cheong a Victorian, at any rate Mr. Cheong’s children were Victorian, and when that audience had heard Mr. Cheong they would be delighted. They would hear an educated gentleman of the highest class—(applause)—speaking such English as he (Mr. Patterson) must confess he would not even attempt. When Mr. Cheong went to England a little while ago and appeared at Exeter-hall the people of the old country were simply charmed with his manner and his address and with the admirable work he had been performing in the mission carried on by him (Hear, hear.) He (Mr. Patterson) might say that all in Victoria were proud of Mr. Cheong—(applause)—and when they spoke of him they, of course, carried in their minds to the great country which he represented. That was a very large country with teeming numbers of population and he (Mr. Patterson) had been told that in China there had not been a financial crisis for the last 4,000 years. (Laughter and applause.) He was seriously entertaining the idea of putting a poll tax on all bank managers and directors and if having all balance sheets written in the Chinese language (Laughter and applause.) Putting badinage aside there very many lessons we could take from the Chinese. They were the first to teach how to cultivate and turn the soil to the best advantage. (Applause.) That was the foundation of the great wealth of China. It was the custom, so we read, for the Emperor of China to go into the fields once a year and take hold of the plough, in order that the occupation of cultivation might he held honourable among the people. (Applause.) The cultivator of the soil in China ranked before the merchant and the soldier, and, at this time in our own history, with our rich country, that was an example for us to copy. If we were to turn to our land some of the industry that the Chinese turned to their land what wonderful possibilities there were in this country. (Applause.) When we saw men standing looking at 640 acres, not knowing how to produce anything, we could see Mr. Cheong’s countrymen, with a quarter of an acre, raising enormous produce. (Applause.) These were things he (Mr. Patterson) had to ask that audience to reflect on, and to say whether the Chinese were not in some respect an example worthy of following. (Hear, hear.) And then there was the one point on which we clashed more than on any other with the Chinese, and that was in the teaching of Confucius, who above all others taught reverence to parents.
(Applause.) Confucius, like others who came upon this earth from time to time, was, he might say, a divine revelation. (Hear, hear.) That reverence for parents had descended from generation to generation, and was the great family tie which bound China together. (Hear, hear.) We fancied here that when we sent Chinamen back to their own country we were doing them an injury. But, as a fact, we could not pay a higher compliment to "John" than to send him back to his own country, because it was there he delighted to live, and it was there he longed to be buried when the hand of death was laid upon him. (Hear, hear.) We need not therefore make any mistake and think we were punishing the Chinaman by sending him hack to his native land. (Applause.) These were matters, however, which Mr. Cheong himself would describe with much eloquence and knowledge, and he (Mr. Patterson) would no further trespass on the audience than to introduce the lecturer. (Applause.)

Mr. Cheong, who had a most cordial reception, and astonished the audience with his wonderful command of the English language, gave a highly interesting sketch of China's early ages, from 2,000 B.C. to 500 A.D. The secret of China's advancement as a nation was due to the Confucian maxim that there was no virtue higher than to love all men, and there was no loftier aim in government than to profit all men. China was still as vigorous as ever. For the last 50 years the dismemberment or downfall of China had been predicted and not many years ago, Russia, in a moment of China’s weakness and perplexity thought there was afforded an opportunity of making an inroad on the Chinese provinces. China, however, was roused to action and there was the spectacle presented of the most peace-loving nation resorting to the arbitrament of war. China weathered the storm—a storm with which the more recent difficulty with France was but a strong gust of wind which had no other effect than that of consolidating the strength of the country. The position which China at present occupied was greatly due to the importance which was attached to education—education from which the element of religion was not eliminated. (Applause.) The maxim he had mentioned was laid down by the great Chinese philosopher—“There is no virtue higher than to love all men and there is no loftier aim in government than to profit all men” was at once the sum and substance, the object and aim of education in all the schools throughout the country. (Applause.)

The Bishop of Melbourne referred in terms of admiration to the good work done by the church missions to the Chinese and cordially welcomed the large number of Chinese gentlemen of rank and influence who graced the platform that night.

The Chairman, in announcing that a collection would be taken, said he had to make another proclamation (Applause and laughter.) They had to open their purses freely that night. The safe custody of money had lately been a matter of serious concern. (Laughter.) They now had an excellent opportunity of getting rid of their money and putting it to an excellent purpose. (Applause.) If they that night gave away all they had he could assure them that in a few days they would have plenty more. (Applause and laughter.)

The meeting was also addressed by Professor Elkington and on the motion of Dr. Bevan, seconded by Mr Best M.L.A., a vote of thanks was passed to the Premier for presiding.

The Chairman in returning thanks said this was a week of self-denial and in this rich and luxurious country he thought it well to combine a holiday with that self-denial. (Laughter.) It was also a week for thought and calm consideration in which we would have to subdue all the wild, unreasonable, passions of our own people. We must see it we could not settle down to calmer considerations than reflections on mere bank ledgers and bank books and turn our minds to the consideration, which, he thought had called many there that night, the consideration of duty. (Applause.)
Provenance: Table Talk, Melbourne, 5 May 1893.
Topic: Chinese Mission Church, Little Bourke Street.
It is only common charity to suppose that some maleficient spell has been cast upon Mr. Patterson. Otherwise—well, otherwise Quem Deu vult perdere prius dementat. Not content with his South-American-dictator-like pronunciamento with regard to the banks, he took the chair on Tuesday evening at the Town Hall, when that distinguished Chinaman, Mr. Cheok Hong Cheong, gave a light sketch of Chinese history from 2400 B.C. to the present time. Now, I have a great admiration for the Chinese, and think highly of both Confucius and Mr. Cheok Hong Cheong, but I certainly think Mr. Patterson was guilty of a grave blunder in policy in taking such a prominent part in the affair. And a prominent part he undoubtedly did take, for he has at any rate the courage of his opinions, good or bad, as he spoke no less than three times. In fact, he seemed to have more to say upon the subject than the lecturer, and displayed a knowledge of and interest in China which makes one feel that it was almost a pity that he was not speaking from motives of patriotism. Mr. Patterson expressed his admiration of the Chinese as a race, and said that white men could copy their industry, and added that if the people of Victoria could but cloak themselves with the stoical calmness of the Chinese the present disastrous crisis would speedily pass away. This invitation to moral suicide, given to the people by the Premier of a colony which has hitherto prided itself upon its progress and enterprise, is strangely ominous of disaster—but not, I think, to the colony. I have an eerie impression that Mr. Patterson is foz—an expression used in the country of his birth to describe a condition of mental wildness which presages death. I don't mean to imply that I believe Mr. Patterson will soon die physically—may his shadow never grow less, for that matter! I merely mean that he will probably die politically before long. A man in his position, who can come forward and publicly profess his preference for a cycle of Cathay rather than fifty years of Australia is not fit to be at the head of a Government in these lands any longer. He might make a very good Chinese mandarin, however. And then the Brother of the Sun and Moon, whom he so much admires, would probably have him decapitated sooner or later, and he would be at rest.
THE OPIUM TRADE.

London is now stirred up over the opium question again. In parliament Gladstone only prevented a wholesale discussion by moving the appointment of a commission of inquiry. The attitude of those who deprecated any interference with the opium trade is set forth in an editorial argument of the London Times.

The fundamental fact governing the whole opium case is that in countries such as India and China opium is a stimulant and an article of diet, precisely as are the various forms of alcoholic liquor in this and other European countries. In other words, opium is to, at a low computation, six hundred millions of the human race what beer is to an Englishman, whiskey to a Scotchman, or wine to a Frenchman. It has been so to our knowledge for hundreds of years, and beyond all reasonable doubt it was so for hundreds of years before our records begin. A great fact of this kind may be distasteful to the sort of people who roam about the world seeking for motes in other people’s eyes, but it has to be reckoned with, and cannot be got rid of by any human agency whatever.

The Indian government and the Chinese governments deal with the fact in practically identical ways. They do what we do in respect of alcohol. They regulate and prevent the abuse of what they can never abolish. They do this by putting on heavy taxation and carrying out a system of restriction and supervision which, in India at any rate, is exceedingly rigid and severe. That is exactly what we do here with alcohol, with the difference that no government would live for a month which tried upon Englishmen repression as stringent as is practised upon the people of India.

But there are limits to the endurance even of Indian peoples, still more to the endurance of the Sepoys, on whom we largely depend for the maintenance of our empire. Opium to some extent they must and will have. If we draw our lines too tight they will have it by smuggling and illicit growing. If we should stop these channels, discontent and perhaps mutiny would be the penalty of our folly. But there is more, which people with an abnormally acute moral sensibility might be expected to take into account. If opium becomes too hard to procure, the people will take to alcohol. A native correspondent sees this so clearly that he is evidently in doubt whether the anti-opium agitation is not a mere device of the liquor trade. All trustworthy evidence goes to show that among the native races, and probably among Europeans also, alcohol is a much more pernicious and much more frequently abused stimulant than the mild opium of India and China. Madness and crime are the constant effects of alcohol, while they are practically unknown as the consequences even of the excessive use of Indian opium.
THE SMUGGLING OF OPIUM.

Victoria Refineries that Find their Chief Market Here.

OTTAWA, Ont., September 13.—It is estimated by the Canadian authorities that at least 100,000 pounds of opium refined in British Columbia is annually smuggled across the border into the United States. There are now sixteen refining factories in operation in Victoria and Vancouver, any one of which could produce more of the refined article than could possibly enter into consumption in Canada for medical purposes. The enormous growth that there has been in this trade may be judged from the fact that the importation of crude opium for refining purposes has in ten years increased from 27,000 pounds to 150,000 pounds.

The Comptroller of Inland Revenue is now studying the question as to the imposition of an excise duty on the refined material, having a double object in view—the collection of more revenue and the restriction of the opium trade. The Canadian Government now derives only $150,000 revenue, which is collected as customs duties at the rate of $1 per pound on the raw material. The imposition of an excise tax, by compelling the refining factories to carry on their work in bond and under Government inspection, would at the present rate of production contribute $230,000 more at least to the Treasury. The United States will also profit by the adoption of such a policy, as it would enable their officers to keep a check on what is produced and thereby reduce the chances of smuggling the refined article across the border.
RESTRICTION OF THE OPIUM TRAFFIC.

A BILL TO BE INTRODUCED AT ONCE.

A very large and representative deputation waited upon Mr. Patterson yesterday to urge that a bill to prohibit the indiscriminate sale of opium should be introduced into Parliament and carried if possible before the close of the session. The deputation was introduced by Mr Gordon, M.L.A., and included delegates, from all the churches with the exception of the Roman Catholic Church, on behalf of which Archbishop Carr, who was to have attended, sent an apology for unavoidable absence.

Among the speakers were Mr. Anderson M.L.A., the Rev Cheok Hong Cheong, Chinese missionary, "Major" Musa Bhai, a native of India and member of the Salvation Army, who appeared in his national costume, the Dean of Melbourne (Church of England), the Rev. Dr. Campbell (Presbyterian), the Rev. Dr. Bevan and the Rev. W. H. Lawrence (Independent), the Rev. S. Chapman (Baptist) and the Rev. W. Williams (Wesleyan) also Mrs. M'Lean (president of the Women’s Christian Temperance Union), Miss Booth (Young Women’s Christian Association) Mrs. Harrison Lee, and Mr. J. W. Hunt. Many of those who spoke gave evidence from personal observation of the disastrous effects of the practice of opium smoking and all implored the Premier to at once take steps to stop the importation and sale of the drug to the public.

Mr. Patterson in reply said that from the magnitude of the demonstration it was evidently intended that the result should be far-reaching. A gratifying and unique aspect of the deputation was that it represented the peoples of India and China as well as the churches of Victoria and these speakers could tell of their own knowledge, what were the evils of the opium traffic. In all purely commercial questions the revenue had of course to be considered, but so far as the Government and Parliament were concerned they did not value the revenue derived from the opium traffic at all. Trying though the times were at present if they could only exist from revenue derived from this source, then it would be better for them to starve. (Cheers.) In such a young community as Victoria they could grapple with this evil far better than other countries could do where the population was grater and where the evil had insinuated itself more deeply. So far as the miserable revenue was concerned the Government were prepared to do without it and it would strengthen the hands of the opponents of the opium traffic in Great Britain to find that in Victoria the high and proper view was taken of the question. What the state had to do was to encourage the good and to suppress the bad. He hoped that the representations of the deputation would not only make an indelible mark upon public men here but would also be communicated all over the world. It was his intention on the following evening (Thursday) to put the bill through the Legislative Assembly, and there was no reason to suppose that the Legislative Council would not also take the same proper view of the case (Cheers).

The deputation then withdrew.

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101 November 3rd, 1890. Major Musa Bhai was a Ceylon-born Muslim who converted to Christianity in colonial India. He travelled to England in 1888 with the family of William Booth, the founder of the Salvation Army, later to become a high-profile advocate of the organization. *Brisbane Courier*, Brisbane, 24 July 1893 provides a report on Major Musa Bhai’s Indian Salvation Army deputation in Melbourne, 23 July 1893. See also *Sydney Morning Herald*, 15 April 1892; *Maitland Mercury*, New South Wales, 18 May 1893; *Otago Witness*, New Zealand, 25 May 1893; *South Australian Chronicle*, Adelaide, 25 November 1893; *Oamaru Mail*, New Zealand, 27 December 1893;
Mr. Cheok Hong Cheong, the Chinese missionary, and Mandarin Hodges, the Chinese interpreter, disagree utterly over the opium question. The latter says that if the bill making the use of opium illegal becomes law, it will do a lot of harm, while the former says that it will be a blessed boon to the Chinese in the colony. Well—

When authorities able as these disagree, Who shall say what is best for the heathen Chinee?

There is, however, a practical view of the matter which should not be lost sight of. Even as things are at present the white working-man complains bitterly of Chinese competition, and accuses the Chinaman of working several hours a day longer than any self-respecting human being should work. But if the Chinaman is compelled by law to do without his opium, the chances are that he will work all through the twenty-four hours, on Sundays and week-days alike. The white man will then find out suddenly the kind of thing Chinese competition really is when put upon its mettle. The fact is that John's periodical lapses into a condition of coma, produced by opium, are the best protection the white working-man has against the terrible tireless industry of the Chinaman. Mr. Trenwith and the other Labour members in the House should, for this reason, oppose the Opium-Bill till their last gasp.

Provenance:  Argus, Melbourne, 28 October 1893.
Topic: Opium Bill passes Victorian Legislative Assembly.
Mr. Patterson would have been more than human if he could have resisted the appeal of the deputation which appeared before him the other day to urge the restriction of the opium traffic. The exhortation of a minister of his own denomination should be sufficient to convince the moat obdurate Premier whoever defied a whole houseful of politicians to eject him from tile Treasury bench. But when ministers of every other denomination in the country except the Roman Catholic rose one after another and expounded the same text from every conceivable point of view of orthodoxy and heterodoxy, the Premier's vitals must have been made of gun metal to have resisted the pressure. The much talked of unity of Christendom seemed to be consummated at last in the deputation room, and the mere fact that the longest speech of the whole lot was made, as everyone expected, by the Dean of Melbourne, showed that the spirit of Christian toleration is not a mere name among the religious bodies of the colony. Mr Patterson was obviously struck by the eloquence of Major Musa Bhai, a gentleman from Scinde, who combined the barbaric splendour of attire for which his countrymen are noted with a commund of polished phrases that was nothing less than Chestefieldian, and a vigorous fluency that would have simply paralysed Edmund Burke. But when the representative of the "Associated Churches of Christ" rose, and assured the Premier that by introducing the Opium Restriction Bill he would be conferring a favour upon that important denomination, it was felt on all sides that further argument was needless.

The absence of Archbishop Carr, who apologised for his non-attendance at the deputation, may have an inner significance or it may not. Possibly that courteous prelate was engaged upon his final lecture on the origin of the Church of England, and feared that his settled convictions might be shaken and that he might be tempted to locate it in Dean Macartney if he was brought into close proximity with that venerable pillar of the church. There are others, however, who hint that if the deputation had been received by Sir Bryan O'Loghlen instead of the Premier, Archbishop Carr might possibly have been able to attend and to sit at the feet of the Rev. Cheok Hong Cheong and the chairman of the Congregational Union, not to mention Major Musa Bhai of the
Indies. The fact that Mr Musa Bhai wore flowing garments of the brightest orange colour, when taken in conjunction with the well defined hue of the Premier's political ideas, may be taken as affording ample grounds for the non-appearance of the Archbishop.

**Provenance:** *Argus*, Melbourne, 28 October 1893.

**Topic:** Opium Bill passes Victorian Legislative Assembly.

The Opium Bill, which has passed through all its stages in the Legislative Assembly, will form the subject of a conference in Wesley Church, tomorrow afternoon. The list of speakers comprises Mr. A. Deakin, M.L.A., Mr. W. T. Carter, M.L.A., the Rev. Mr. Sugden, the Rev. Cheok Hong Cheong & others. The object of the conference is to secure an expression public opinion, in order the strengthen the hands of the Government when the Bill comes before the Upper House.

**Provenance:** *Argus*, Melbourne, 31 October 1893.

**Topic:** Opium Bill passes Victorian Legislative Assembly.

TO THE EDITOR OF THE ARGUS.

Sir,—I have daily experience and contact with the Chinese residents in this city, and since the opium issue has been raised I have endeavoured to find out how many of the Chinese arc in favour of the present bill, with the result that I am able to give a flat contradiction to the statements which have appeared that the bill is supported by the influential Chinese merchants resident in Melbourne. So far as my inquiries have gone, there are no Chinese supporting the bill beyond the Chinese Presbyterian missionary and one firm of merchants. If my statements are doubted, I ask Mr. Cheok Hong Cheong, the missionary, to name those who are on his aide. The Government should make proper inquiry before they proceed further with the bill. Yours.

&c.

ENGLISHMAN

**Provenance:** *Table Talk*, Melbourne, 3 November 1893.

**Topic:** Opium Bill passes Victorian Legislative Assembly.

The agitation against the use of opium which has culminated in a bill being passed by the Victorian Legislative Assembly prohibiting its introduction into the colony, has been led by a young Chinese enthusiast professing Christianity, named Cheok Hong Cheong. The Royal Commission appointed by the House of Commons to enquire into the question of the opium trade is about completing the evidence, and the report shortly to be submitted will, it is believed, recommend matters remaining as they are.102

Mr. Cheok Hong Cheong has been a member of the Presbyterian Church since boyhood, and can therefore be scarcely called a convert to Christianity. Mr. Cheong was educated at Scotch College, Melbourne, and successfully combatted the rule of three, the *pons asinorum*, and the many other scholastic difficulties which lead to collegiate fame. He has since been awarded the position, by the Presbyterian Church, of Chinese missionary to the heathen. Mr. Cheong has

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102 The proceedings of the Royal Opium Commission were reported in the English newspapers. An example is the *Times*, London, 11 September 1893. The Chairman of the Commission was Thomas Brassey, (Lord Brassey). Following the desired outcome of the enquiry, which was essentially to avoid prohibiting the production of opium in India, Brassey received an appointment as Governor of Victoria (1895-1900). Online —

http://en.wikipedia.org/wiki/Thomas_Brassey,_1st_Earl_Brassey#Political_career

been married some years and is the happy father of a large group of almond eyed sons and daughters.

Provenance: *Argus, Melbourne, 12 December 1893.*

**Topic:** Opium Bill passes Victorian Legislative Assembly.

**CHURCH MISSIONS OF VICTORIA.**

The annual meeting of the Chinese branch of the Church Mission of Victoria was held last evening at St Paul's Chapter-house, the Bishop of Melbourne (the chairman) presiding. Mr. H. S. Barlow, general secretary of the missions, read the annual reports, which were voluminous and exhaustive, and described the satisfactory results which had attended the efforts of both European and Chinese missionaries to Christianise the large Chinese population of Victoria. The financial statement was submitted by Mr. William Davies, the honorary secretary, and set forth that the annual receipts, including church and Sunday school collections, donations, and subscriptions, and miscellaneous revenue amounted to £559. The expenditure for the year including the debit balance brought forward was £844 0s 7d. The Rev. Edgar Allanson moved the adoption of the report and balance sheet. The motion was seconded by the Rev. Canon Handfield, and carried unanimously. The following gentlemen were declared elected to the under-mentioned offices, viz.—Patron, His Excellency the Governor; president, the Bishop of Melbourne; vice presidents, the Bishop of Ballarat, the Dean of Melbourne, the Archdeacons of Melbourne, Bendigo, Beechworth, Gippsland, Ballarat, Hamilton, and the Wimmera, the Loddon, Archdeacons Deanish and Allnutt, and the Rev Canon Chase. To be members of the board of management Messrs. H. S. Barlow, C. Chase, J. Cottell, W. Davies, J. Lardner, T. Miller, J. W. M’Comas, W. A. Roberts, J. W. Veal, A. H. Percival, C. Webb, and all clergymen who are members of the society, with power to fill vacancies. Hon. treasurer, Mr. W. Davies, hon. secretary, Mr. J. W. Veal, organising secretary, Rev. J. Lewia, acting hon. secretary, Mr. H. S. Barlow.

On the motion of the Rev. T. M. Miller, seconded by the Rev. Cheok Hong Cheong, who delivered an impressive address upon the subject of the conversion of his fellow countrymen to Christianity, a vote of thanks was accorded to Archdeacon Williams, of New Zealand, for his great generosity to the funds of the society. The meeting was closed with prayer.
TO SUPPRESS OPIUM,
Victoria, Australia, has passed a very severe law to suppress the opium traffic in that country. The cultivation of poppies is absolutely prohibited, and opium may only be imported for medicinal purposes, and that on the payment of enormous duties. The measure receives the support of the best elements in the colony, and it is said to be immensely popular with all classes of the whites, for the reason that it is supposed to make the Chinen more uncomfortable. It will also be a good thing for the smugglers, as similar laws are in this country.

An "at home" was held in the new Chinese Mission Church and Training Home yesterday afternoon by invitation of the Rev. Canon Carlisle and the Rev. Robert Short. There was a crowded attendance.

The original Anglican Chinese Mission, 110 Lt. Bourke St., Melbourne. In 2014 this site was valued at between $A4.5m and $A5.2 m.
Among those present were the Speaker of the Legislative Assembly [Thomas Bent] and Mrs. Bent. Major-General Tulloch, who was to have been present to relate his experiences in China, was prevented from doing so through ill-health. Short addresses were delivered by the Revs. R. Short and Charles Harris (of Maryborough), and Mr. Cheok Hong Cheong, the superintending missionary, then gave a brief sketch of the work among the Chinese people, giving instances of the exemplary lives of the converts, and concluding with the observation that the importance of the work was not to be gauged by the thousands of Chinese sojourners who are here, but by the influence which these thousands might wield upon the great ocean of humanity in China. Canon Carlisle and the Rev. A. R. Blacket also spoke. The proceedings were interspersed with music by the Misses Reed and Carlisle, by a number of young Chinese children very prettily dressed in their native costumes, and by the scholars of the Chinese Mission School. The company then adjourned upstairs to partake of Canon Carlisle's and Mr. Short's hospitality.

Provenance:  Argus, Melbourne, 30 October 1894.


LECTURE BY THE REV. CHEOK HONG CHEONG.

A crowded audience assembled last evening in the Melbourne Town-hall to listen to a lecture by the Rev. Cheok Hong Cheong, Chinese missionary in Melbourne, upon the present state of China. The chair was taken by the Chief Justice, who was supported on the platform by the Bishop of Melbourne and a large number of clergymen. There were also present on the platform a number of Chinese gentlemen in their national dress, and several European ladies dressed in the Chinese fashion.

After prayers and hymns.

The Chairman briefly introduced the lecturer with a few remarks upon the interest which at present attached to his subject owing to the existing war between China and Japan.

The Rev. Mr. Cheong said that it came as a disagreeable shock to those who had been hoping for the realization of the Marquis Tseng’s view that China was awakening from her sleep of ages to find that those in authority in China were making proposals for peace with Japan in consequence of the disasters which had been sustained. Scribes were not wanting who attributed these disasters to the inferiority of China as compared with Japan, although it was from China that Japan had received her language, literature and civilization. The real reason of the disasters was to be found in the various influences which prevented the Chinese Government from reorganizing the national forces on modern lines. The effective forces of China were considerably smaller than those of Japan; first, because China relied upon British interests and British jealousy to curb any ambitions that were hostile to her; secondly, because the censors brought pressure to bear which paralysed the efforts of the Government in the direction of reform, believing, as they did, that want and famine always accompanied large armies; and thirdly, because the people themselves were so superstitious that they opposed the construction of railways in the fear that the necessary excavations would release the evil spirits who dwelt underground. Those who knew China best would not be disposed to agree with the view of The Times, which was supported by the Melbourne journal which was supposed to occupy the corresponding position here, to the effect that “the idea of a great aggressive China which looms so large in the imagination of some people is gone, and apparently gone for ever.” The Chinese people had all the essential qualities of the soldier. The “Black Flags” of Tonquin recently showed how much these soldierly qualities could accomplish in their full development, and Napoleon Bonaparte gave it as his conviction that when China moved she would change the fact
of the globe. That view was also held by such farsighted leaders as the late General Gordon, and also Lord Wolseley.

That an empire which contained such immense natural resources, and had stood the shocks of centuries should not fall to pieces before the new-found skill of a diminutive people was to him (Mr. Cheong) inconceivable. It was suggested that the fate of India might be the fate of China, but China was a homogeneous nation, and her people were united together by a common language, literature, religion and a body of tradition. The doctrine of the divine right of kings in China was carefully qualified by a provision that unless the ruler kept to the strict path of right his claims would not be tolerated [Mandate of Heaven] his claims would not be tolerated; party warfare was unknown; because the chief officials were not elected, but selected by competitive examination; and there was no cry for home rule, because local autonomy existed in every province. The whole of China was united in a confederation greater in area than that of the United States, Russia, Germany, France and Great Britain and Ireland together; in coal she was immeasurably richer than the whole of Europe and the United States, while in gold, iron, and other metals she had the accumulated stocks of ages in hand. Of late years, China had been buying steamers for commercial and other purposes; she was also acquiring telegraph plant, and now, taught by bitter experience, she would introduce railways. When once she did this she would give a tremendous impetus to the trade of the world in railway plant, and would become the greatest market of the world for railways material. Why not also for Australian wool? (Cheers.) More cordial intercourse between China and Australia should be cultivated, not only on the ground of commercial advantages, but also "by reason of the high vocation whereunto ye are called, and because Christ has said, ‘Ye are the salt of the earth, ye are the light of the world.’" (Applause.) …

Other speakers included Major-General [Alexander Bruce] Tulloch and the Bishop of Melbourne.

Provenance: Table Talk, Melbourne, 3 November 1894.
Mr. Cheok Hong Cheong, Chinese Missionary, delivered a lecture in aid of the Chinese Mission, at the Melbourne Town Hall last Monday evening. The lecture breathed a spirit of Christian tolerance, which must have been very edifying, until Mr. Cheong found it necessary to mention the little unpleasantness with the Japanese. Then he simply snorted with good old Confucian derision. "The idea," he said, "that this ancient nation (China) living down to the present day through all the changes of forty centuries, was to fall to pieces before the new found skill of a diminutive people was inconceivable."

Provenance: North Eastern Ensign, Benalla, Victoria, 9 November 1894.
Topic: Cheong at Benalla.
Sermons are to be preached in Holy Trinity Church, Benalla, on Sunday next by the Rev. Cheok Hong Cheong, superintendent of the Church of England mission to the Chinese in Victoria. It is the intention of the same gentleman to address the Celestials of the district at 7 o’clock the following evening in the same edifice in their own tongue. In view thereof it is expected that there will be a large European congregation present on the occasion to listen to a novelty of such verbal interest, even if the language to be employed be not understood by them.

Cheok Hong Cheong, Chinese Missionary of Melbourne, is announced to preach at St. Paul’s Euroa, next Sunday afternoon, and at St. Dunstan’s, Violet Town, in the evening. Mr. Cheong will also lecture in St. Paul’s Church on Monday evening. Apart from the fact that Mr. Cheong is a highly educated man and a very able speaker, his visit has a special interest at this time when the affairs of China are so much before the world. At his lecture on Monday evening, Mr. Cheong will doubtless refer to the war that is going on at present between China and Japan, and which is proving so disastrous to the former. Collections will be taken up at each service on behalf of the Chinese Mission.

Provenance: Euroa Advertiser, Victoria, 23 November 1894.
Topic: Cheong at Euroa.

Lecture.— The Rev. Cheok Hong Cheong, delivered a lecture on ‘Mission Work’ in St. Paul’s Church, Euroa, on Monday evening. There was an excellent attendance, and the lecturer was listened to with rapt interest.

Provenance: Prahran Chronicle, Melbourne, Victoria, 24 November 1894.
Topic: Cheong at Christ Church, South Yarra.

A missionary meeting was held at the Christ Church schoolroom, South Yarra, last Wednesday, to further the 'Self-denial effort of 1894' fund. There was a large assemblage present, the Rev. Canon Tucker presiding, and in addressing the audience advanced many reasons for supporting the missionary work, amongst which the Canon mentioned that it give them an opportunity of manifesting their loyalty to God and their appreciation of the daily benefits that He bestowed on them, and they should also heartily assist those whom they sent to distant parts to carry on the good work. Their chief effort at present was to extend the work in Western Australia, where there were thousands of fellow creatures uncared for spiritually.

The Bishop of Tasmania stated that in missionary work, they had undertaken certain responsibilities and they were bound to carry them out, otherwise others would take their place, so it simply resolved itself into a matter of spiritual competition. If they were going to send men they must follow them up financially. Western Australia was crowded in parts by Cingalese, Chinese and negroes, most of whom follow up the trades of pearl diving and bush work, and it was a crying shame that that colony, which was one-third the size of Australia, should only have five mission stations. It was intended that three more be added as soon as funds were available. In Tasmania great interest was being taken in this work, and it was expected that a large amount would be subscribed in that colony. The work would be followed up at no distant date by missions to China, India and other places,
The Rev. Julius Lewis referred to there having been circulated in every town, village and bush district of the diocese 210,000 leaflets explaining the objects of the 'Self-denial effort,' and envelopes had been forwarded for holding contributions, to which there had been, and it was to be hoped would be, liberal response. They had got to do their duty, they had get their marching orders, and they must go out into the world and preach the Gospel. The church did not exist for one class and they were instruments that Providence used for the deliverance of those that were not placed as happily as they were.

The Rev. Cheok Hong Cheong remarked that objections to the work were being raised on the plea of money being wanted for their own poor and unemployed. The same objection was raised in the time of their Lord by one of his disciples who was rebuked by Christ saying, “The poor ye have always with you, but Me ye have not always with yon.” Such objections struck against the very root of their faith. Those who called themselves Christians, and objected to what formed the very basis of Christianity, should remember what their Lord commanded.

The Rev. A. R. Blacket stated that saving the heathen was the glorification of God, it also was an instance of true political economy. The savages in Western Australia, whilst living in the darkness of ignorance, required no clothes or other adjuncts to civilization, but when once their eyes were opened there would be a large demand for goods of every description. The Lord Jesus placed no geographical difference between the people, whether black or white, and they wanted to work for the church of Christ all over the world, and by helping the people of Western Australia they were furthering the good work at home.

The secretary of the parochial mission, Mr. Gregory, referred to the increased interest being taken in mission work in South Yarra.

Votes of thanks were passed to the speakers, and the meeting, which had been very enthusiastic throughout, was brought to a close.

Provenance: Coburg Leader, Melbourne, Victoria, 23 November 1894.
Topic: Cheong at St. Augustine’s, Moreland.
A lecture on “Christian work among the Chinese and what it has done,” will be given in St. Augustine’s church, Moreland, on Wednesday next by Mr. Cheok Hong Cheong.

Provenance: Coburg Leader, Melbourne, Victoria, 2 March 1895.
Topic: Cheong at St. Augustine’s, Moreland.
Mr. Cheok Hong Cheong delivered a very interesting lecture on "Christian work among the Chinese and what it has done," in St Augustines church of England, M’oreland, on Wednesday evening last: There was a goodly attendance and the Rev. Jordan, the incumbent of the church, presided. The speaker quoted several instances of heathenism amongst the Chinamen, and dwelt at some length on one in particular, viz:—That of where the Chinamen in the celestial land worship creeping things. In these the speaker clearly showed the amount of good work done by the missionaries. Several of these unfortunate persons who were not cognisant of the love of God, and of the worth of it, were taken in hand by the missionaries and at the conclusion of their mission, several chinamen and been converted, and taught to walk in the paths of virtue and righteousness. The speaker also dwelt at some length on the evil effects of opium smoking, and quoted several instances where Chinamen, through the gospel being preached to them threw down the opium pipe and became real good christians. At the conclusion of the lecture, Mr. Cheong received a cordial vote of thanks for his instructive lecture.
A Chinese missionary, Thos. Chang Luke by name, is now in Wellington on a proselytising mission. He became a Christian 12 years ago, and has labored in Victoria for the last 5 years on behalf of the Presbyterian Church.

**Provenance:** *Maffra Spectator, Victoria, 28 March 1895.*

**Topic:** Cheong at Maffra, Gippsland, Victoria.

**SUNDAY SERVICES.**
- **Rev. Cheok Hong Cheong** at Maffra at 3.
- (Collection for Chinese Mission.)
- St. James’ Church, Heyfield, Thursday 28th March,
- **Rev. C. Hong Cheong** at 7 p.m.

**Provenance:** *Argus, Melbourne, 13 July 1895.*

**Topic:** Anglican Chinese Mission—Lecture by Rev. Gray Dixon, formerly professor at Imperial College, Tokyo.

On behalf of the Church Missions to the Chinese in Victoria Mr. Cheok Hong Cheong has organised a lecture entertainment, which will be given in the Melbourne Town hall on Monday evening, 22nd inst. The Rev. Gray Dixon will be the lecturer, and his subject will be "Japan and the Japanese." Mr Dixon was formerly professor at the Imperial College, Tokyo. The Bishop of Melbourne will preside.

**Provenance:** *Evening News, Sydney, New South Wales, 23 July 1895.*


Mr. Cheok Hong Cheong advocated the Chinese mission in Australia. The idea, the speaker said, of evangelising the Chinese here first took shape in 1854, and in 1859 a number of Chinese converts came to Australia, not for the gold which perisheth, but for that which endureth for eternal life. Men's minds in those days were absorbed with other thoughts, and the pioneer evangelists had uphill work. Among the successors to these was one who for years officiated at Kangaroo Flat, Bendigo, afterwards at Daylestord, until he was called to his rest. Mr. Cheong stated that 500 Chinese had been added to the church. The importance of the good that would be wielded by the thousands that were brought under the Gospel could hardly be estimated. Mr. Cheong received unmistakable proofs that the interest and eloquence of his address were appreciated.

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105 The Rev. Gray Dixon was Professor of English in the Imperial College of Engineering, Tokyo. *New Zealand Illustrated Magazine*, Auckland, Vol 1 Issue 8, 1 May 1900, p. 84.
Mr. Cheok Hong Cheong next spoke, referring humorously of the horrors of sea-sickness, the persistency of the Customs' officers' incredulousness with regard to the £100, which his friends had deposited before he could land—all of which had made him for a time insensible to the beauties of our harbour. He had, however, been previously aware of its charms. He had been here when the unity of the Empire had been a prominent question, when Australia's great patriot—William Bede Dalley—had offered 1000 men and sent them to the Soudan to aid in the rescue of General Gordon. He was a true patriot of the human race, whose power was always used in defence of the suffering. But important as was the unity of the Empire, he thought a still greater message had been flashed across the wires in the call to work for unity of faith, for the joining of all Christians in one grand union. He was reminded that when the first Crusade was preached one listener suddenly exclaimed, “God wills it,” and the army was urged to make their battle cry, “God wills it,” as they advanced to rescue the sepulchre of our Divine Lord from the heathen. There was still a great work before them, to rescue the thousands for whom Christ had died, and, bearing still their motto, “God wills it,” they would accomplish their end. (Applause.)


ADDRESS BY MR. CHEONG.

At the invitation of Mr. Quong Tart, Archdeacon Langley, and the Rev. C. Rice, a large number of ladies and gentlemen attended at Mr. Tart's Rooms, King street, yesterday for the purpose of listening to a short address delivered by Mr. Cheok Hong Cheong, a prominent Chinese missionary and superintendent of the Church of England Chinese Mission in Victoria. The Very Rev. the Dean of Sydney presided.

Archdeacon Langley briefly introduced Mr. Cheong, who, he said, had come over on a short visit from the sister colony. It was most necessary that they should have a centre for their Chinese Mission work in Sydney, and some two years ago a sight [sic] for a new mission hall was purchased in Wexford street at a cost of £1000. Of this sum £250 still remained unpaid, the balance having been subscribed almost entirely by Chinese residents of the city. He felt sure that if an appeal were made to the Christian community the debt would soon be paid off, and sufficient money collected to build a suitable mission house and chapel.

Mei Quong Tart outside his Loong Shan Tea Rooms, 137 King St, Sydney.

Chinese Anglican Church, Wexford St, Sydney.
The Dean of Sydney bore testimony to the usefulness of the great work of Christianising the Chinese, or whom there were about 13,000 in this country. Mr. Cheong, who spoke with fluency and the greatest earnestness, referred to the large numbers of Chinese there were in this colony totally ignorant of the gospel. Only a few in the immediate vicinity of the city had been converted to Christianity, while 8000 or 9000 were unreached by the missionaries. He was formerly under the impression that very much more had been done for the Chinese population of New South Wales than of Victoria, but on inquiry be found this was not so. They had in Melbourne their own land and buildings costing considerably more than £2000 and on which there was at present but a trifling debt of £100. The Christian ladies of Victoria had assisted him greatly in raising funds for the noble work, and he suggested the formation of ladies' committees with a view of holding cake and apron fairs or something of that kind in Sydney. He spoke of the wide and well nigh illimitable field that existed in the great Empire of China for missionary work and the Christianising of the heathens. At the conclusion of Mr. Cheong's address, afternoon tea was served by Mr. Quong Tart [梅光達].

Provenance: *Argus, Melbourne, 30 July 1895.*

*Sydney Diocesan Mission Festival—Cheong and Anglican Chinese Mission in Victoria.*

A public welcome was accorded today to the Rev. Cheok Hong Cheong, head of the Church of England Mission in Victoria, by prominent members of that church resident in this colony. Mr. Cheong said he was formerly of opinion that a great deal had been done to Christianise his countrymen in this colony, than in Victoria, but he now found that such was not the case. He paid eloquent testimony to the aid rendered to the mission in Victoria by ladies there, and suggested the formation of lady committees in Sydney to assist the movement.

Provenance: *Australian Town and Country Journal, Sydney, 3 August 1895.*

*Sydney Diocesan Mission Festival—Cheong and Anglican Chinese Mission in Victoria.*

Cheok Hong Cheong, the superintendnet of the Anglican Chinese Missions in Victoria, preached at St. Philip's, Sydney, on Sunday morning last, his subject being "China: the Vastness of the Field, and the Vantage Ground it Offers for Christian Work." The missioner also preached at St. Thomas's, Balmain, in the evening.
THE HUASHAN-KUCHENG MASSACRE, 
FUJIAN PROVINCE, CHINA, 
1 August 1895.

Provenance:  Wagga Wagga Advertiser, New South Wales, 8 August 1895.
Topic: Huashan Massacre, Fujian Province, China.107

Melbourne, Wednesday.

"My God, my God; it is horrible," remarked the Rev. Cheok Hong Cheong, a Chinese missionary in Melbourne, when called upon today regarding the revolting massacre in his native country. He cannot express his grief at the murder of the missionaries, especially the two Melbourne young ladies, whose self-sacrifice and devotion to the mission cause he lavishly praised.

Provenance: Argus, Melbourne, 13 August 1895.

TO THE EDITOR OF THE ARGUS.

Sir,—Your correspondent "A.J.," in speaking of the massacre of missionaries at Ku Cheng, after deprecating the sending forth of missionaries to China and especially of lady missionaries, did me the honour to mention my name, and to recommend me “with a few converts of my own race to preach to these people.”

I may say on behalf of myself and my Chinese brethren that there is no higher honour we can covet than that of filling the places of those who have been promoted to glory — even the glory of a martyr’s crown.

The needs—the terrible needs—of Ku Cheng—have already been voiced to us in tones of earnestness and pathos by the devoted ten who just sealed their testimony with their blood; but will your correspondent, who has for the occasion so eloquently pleaded the cause of the home heathen, and others who share his views, come and fill the places we must vacate?

And while there is no question as to the expediency of leaving alone those who have any fears about their personal safety, can we—dare we—as members of the church militant, to debar anyone, be he male or female, from the honour and privilege of obeying the Lord’s marching orders, “to go and disciple all nations?”

The devoted ten, we know, had no such fears. And, to the lasting honour of the young lady missionaries, be it said that when danger was threatening, and they were urged and urged repeatedly by the faithful and devoted Stewart, to leave, for a while, the scene of their labours, they chose otherwise; may, they entreated of him to be allowed the privilege of remaining at their post, though they knew full well by the many premonitory signs that it was a post of danger.

And it is a matter of remark that all the adverse criticisms that have appeared about the waste of previous lives, and all the craven fears that have been expressed, have come from the commonly-called stronger sex, while from the other sex we have neither seen nor heard anything else than that of heroism and Christian devotion. Yours &c.,

Aug. 12.

CHEOK HONG CHEONG

Provenance: Geelong Advertiser, Victoria, 22 August 1895.
Topic: Huashan Massacre, Fujian Province, China.

MASSACRE OF CHRISTIANS IN CHINA.
REV. CHEOK HONG CHEONG
will preach
MISSIONS SERMONS ON SUNDAY NEXT.
St. Paul’s, Inverleigh, at 11 a.m.
Murgheboluc, at 3. Leigh Road, at 7.
Collections in Aid of Missions.
Mr. Cheong will also Lecture upon China, In Schoolroom, Inverleigh,
On Monday Evening next, at 7.30.

Provenance: Fitzroy City Press, Melbourne, 23 August 1895.
Topic: Huashan Massacre, Fujian Province, China.

A memorial service was held at St. Michael’s Church, North Carlton, last Sunday evening, when Mr. Cheok Hong Cheong delivered a most impressive sermon on the late massacre in China. Mr. Cheong and the congregation that assembled, were visibly affected at times, for the Misses Saunders were well-known and closely connected with St. Michael’s Church. They had endeared themselves to many who were present, that the whole service was most affecting. The sermon was one of the most moving, and at its close, the whole congregation stood while the “Dead March in Saul” was played.

Provenance: West Australian, Perth, 24 August 1895.
Topic: Huashan Massacre, Fujian Province, China.

THE MASSACRE IN CHINA.
SOME INTERESTING PARTICULARS.

Mr. J. C. Platt, missionary student at Belair108, 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 as a deputation from that society 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. [Nellie] 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 [Church Missionary Association of Victoria]. 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 dispose of her property. The Misses Saunders were real Australian girls, being about 6ft.

in stature, and good equestriennes. They were for some time tutors to the children of the Rev. W. Lockhart Morton, of Belair. Not withstanding 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 Fuhkiea, 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 Daughters' Martyrdom.**

The Melbourne Herald of August 6 contains the report of an interview by "Rita" with Mrs. Saunders, the mother of the Misses Saunders who were martyred. Resigned is not the word to describe her state. She glories in the work and faith of her daughters, refers to theirs as "a glorious death," and says although they were her only children, if she had two more she would send them on the Lord's work.

"My daughters were born at Brighton," she said. "At the time of their confirmation they were drawn to the Lord, and from then began to seek for a field to work for Him. Mr. Beauchamp and Mr. Hudson Taylor fired their hearts with the stories of the woes and wants of the heathen, and they both decided to dedicate their lives to converting the heathen. Some time passed before an opportunity presented itself. In 1892 they got the chance they had been waiting for. They were accepted as workers if they would first qualify themselves by some additional study."

"This they consented to. My eldest daughter spent six months in the Melbourne Hospital gaining medical knowledge, which has been invaluable to her. Then Canon [Digby] Berry and the late Canon Chase coached them in theology. On the 10th of October, 1893, they were accorded a splendid send-off by Christian friends at the Spencer-street station. On the 16th of the same month they left Sydney by the Menmuir for China. They had a protracted voyage, and spent some time at Manila, ultimately arriving at Hongkong in time for Christmas. They waited here for three weeks till the Rev. Mr. Stewart, who has been killed, arrived from Canada to take charge of them, and they have been in his charge ever since. Their home has been at Ku-Chong. Just now they ought to have been on their holidays. Why they were not I do not know. My daughters have written that the Mandarin was very kind to them, and would protect them."

"May not the seeming kindness and the assistance in their murder be just another instance of the duplicity of the Chinese character?" I asked.

"The duplicity of the Chinese character is no worse than the duplicity of some Christians' characters," replied Mrs. Saunders, warmly. "I stand up for the Chinese. They are not to be judged by the work of their rabble any more than we should if the strikers had perpetrated outrages. The respectable Chinese are a fine people, and I exonerate them. My daughters and their friends had only returned home, after going away till it was thought safe to return, and have fallen victims to the treachery of a few. Mrs. Stewart's children and maid were up the
mountains where my daughters and their friends usually spend the summer, and I suppose the maid and some of the children have escaped. I think from what I know they were most likely attacked at night."

"I thought the Chinese would not venture on sight attacks?" 

"Don't you believe it—those Vegetarians would. I regard it as an assault of Satan."

"Will you tell me something of the routine of your daughters' work?"

"As I said just now, my eldest daughter found her medical knowledge very useful. She studied farther in China under Dr. Gregory, a medical missionary. From 8 to 12 daily she received patients, dressed their limbs, and prescribed for them. Then after lunch she went out with Miss Elsie Marshall, a friend of hers. Miss Marshall used to preach, and my daughter to prescribe for the listeners. By this means they got hold of the people. Then they always took a Bible woman with them because she had more ready command of the language, and the Chinese trusted her more, and so they worked from day to day."

"Had your daughters any considerable acquaintance with the language?"

"My eldest daughter passed her second examination last May after being out fifteen months. My youngest daughter was thrown back because she took longer to get acclimatised. She passed her first examination last Easter, and was preparing for the other. My elder daughter was twenty-four and the younger twenty-two just this day week. Great success has attended the work of the Christians in China. At this particular place, Ku-Cheng, there are 500 Christians. Mr. Stewart baptised eighty last time he held a baptismal service. It is a glorious work."

"Do you know anything of Miss Gordon?"

"Yes; at first she volunteered for work in India, but her health was not good, and she feared the climate. They sent her to China, and she worked with my daughters. She should have been away now; July and August are the holiday months. My daughters hoped to come home on furlough, but they had dedicated themselves to their work. Indeed, if I could have sold my property I would have gone myself."110

"I suppose you have given up any idea of going now?"

"Indeed I have not. I'd go to-morrow if I could dispose of my property."

Any one seeing the comfortable home the young ladies abandoned when they left "The Willows" to labour in China, would know that only devotion to their work would induce them to make the change. Both were handsome girls. The elder was an excellent pianiste, and both, their friends assured me, were "well-fitted to shine in society, and had every inducement to give themselves up to a life of pleasure."

Miss Saunders' Last Letter.

Only on August 5 (says the Argus) the Rev. Mr. Barnett received a letter, dated June 24, from Miss Saunders, at his residence, the Caulfield Grammar School. It is full of detail of the work going on at Ku-Cheng, and is written in a hopeful and devotional spirit of enthusiasm. The following are extracts:

Our hearts were just full of praise to God for His wonderful goodness, as we returned to Ku-Cheng to find all quiet once more. Nothing but praise. For has not He guarded us and answered our prayers about the Christians in His own loving way, giving us, as ever, far more that we deserve? On Sundays the house is full of women from morning till night. I have just had a note from my sister in which she says she had twenty-four women yesterday morning and thirty in the afternoon. She wanted very much to go to a village about three miles from Sek-Chek-

109 "Huashan" was a mountain village above the town of "Kucheng" (Kut'ien). The Church Missionary Society had a house and the Church of England Zenana Missionary Society another. The two foreign houses were located a few hundred metres from the Chinese village.

110 Mrs. Saunders was unable to sell her substantial home in Kew because of the economic recession described earlier.
Du, but was deterred from doing so by the Christian there on account of some fresh Vegetarian troubles at the very place she wanted to go to. This time the trouble has nothing to do with us. And we know, and have, proved—even if it should come to us—that God is a stronghold in the day of trouble. We do not forget to pray for God's richest blessing on the CM.A., and believe for the answer. Please go on praying for us. When one is tired and worn out by the heat and the often hard work it is rest and strength unspeakable to remember that friends are praying for you. I must now conclude, and with our united kind regards, believe me, yours in the King's service.,

NELLIE SAUNDERS

MISS GORDON.
Miss Mary Gordon, another of the unfortunate ladies referred to in the telegram as amongst the victims of the massacre, is about twenty-seven years of age, and came from Ipswich, Queensland (says the Argus). She was trained for missionary work by the Rev. H. B. Macartney, at St. Mary's, Caulfield, and was sent to China by the Zenana Missionary Society about five or six years ago. She had accomplished much good in her new sphere, and was a valued worker of the Society which sent her abroad.

THE REV. H. S. PHILLIPS.
The Rev. Hugh Stowell Phillipa, who witnessed the massacre, graduated at Cambridge College, London, and took his B.A. degree in 1886. He was ordained deacon by the Bishop of Manchester in 1888 for London and the Colonies. In 1890 he became a priest at Victoria, Hongkong. In the following year he was appointed to the Kien-Yan-Dio Mission, and was sent to Nang-Va-Kang, in South China. Lately he proceeded to Ku Cheng.

MR. CHEOK HONG CHEONG.
The Rev. Cheok Hong Chong, Chinese Missionary in Melbourne, was seen on the subject of the massacres on Tuesday (says the Herald) with a view of ascertaining his opinion of their probable cause. Mr. Cheong is strongly of opinion that the Chinese people generally are inclined to be friendly to the missionaries, but that the disturbances are caused by the acts of members of the secret societies with which China is honeycombed.

But why should they be angry against the missionaries, who are a peaceful people, one would think?" is a natural question. "Because they are foreigners," is the best explanation Mr. Cheong can give. "It is race hatred that is at the bottom of it, perhaps."

Mr. Cheong thinks that one result of the massacres will be that the Missionary Societies of England will see the necessity of devoting more of their energies to the Christianisation of his country. He considers that the Chinese mission field has been sadly neglected in the past, and in proof of this mentions that on a recent occasion when 150 missionaries were sent out from England only six were sent to China, the great bulk of them being destined for India. Now that the Chinese Emperor and Empress have shown themselves such devoted students of the Bible and so friendly to the work of the missionaries, a terrible event like that which has filled all minds with horror, will, Mr. Cheong hopes and believes, lead to more being done for the winning of the teeming millions of China to the Christian religion.

111 Topsy Saunders was working with Annie Gordon in the village of Sek-Chek-Du. She preferred everyday work with the Chinese women and lacked the intellectual energy of her older sister.
112 Phillips was a graduate of Cambridge University.
THE CAUSE OF THE MASSACRE.
A Bloodthirsty Vegetarian Society.

The Rev. R. W. Stewart and his lady missionaries have not been without warnings of serious trouble, and only six weeks ago news was obtained in Melbourne of an attempt to murder them which had been made by a society known as the Vegetarians. The ladies (says the Argus) made their escape at night by clambering over fences, and hurrying thence to the seaside, under the protection of the British Consul. Of this peculiarly bloodthirsty Vegetarian sect, Mr. Stewart wrote recently:

Owing doubtless to the Government being fully engaged with the war, a sect known as the Vegetarians, but hitherto without influence or position, has suddenly sprung into vigorous life in this part of the country. They first came into prominence in August, a month after the declaration of the war, and at a village called A-Deng-Bang, where an unusually large number of men were joining our church. They attacked the converts, beating some, pillaging the shops of others and finally cut down and carried off 100 dollars worth of rice crops belonging to a leading convert of the place. I at once visited our Chief Mandarins, who promised to take the matter up without delay. On sending out officers to investigate they were met by an armed mob, and since there were no soldiers nearer than Foochow nothing could be done. A month or so later these Vegetarians, with whom is allied one of the most dangerous of the Secret Societies, committed some offence (but not in any way connected with our Church) so heinous that the Magistrate was compelled to seize three or four and imprison them. This was a signal for a rising. Messages quickly were dispatched in all directions and a mob assembled round the Yamen. On their way thither they passed outside our city Church. Some were far rushing in and demolishing it, others advised to move on to the Yamen, and if they proved unsuccessful there they could return and take it next. ... At last, as evening was drawing on and the mob showed their determination to have their way, Mr. Lang, one of the best known men in the city, came out with a message that all they asked for would be granted; the prisoners would be liberated and sent home in state, and the Mandarin would acknowledge himself defeated by allowing his Secretary to be publicly beaten before the people. Poor wretch, he got 300 blows with the bamboo, and was dismissed next morning from his office. From that day, when they learned their power, recruits have crowded in. All in trouble with their neighbours, through debt or lawsuit, flock to their standard... I have just learned that up to the present 3,000 have enlisted in the last half-year, mostly of the lowest orders, and at the present time the reins of government are practically in their hands."

THE MISSION AND ITS WORK.
An Adverse Criticism.

Mr. A. A. Herbert,

of Collins-street, 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 were dressed in Chinese costume so as to go about and preach in the streets, a practice exciting the prejudice 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.

113 The Rev. Robert Stewart is referring to the Triad Society.
114 The Chief Mandarin’s residence and administrative centre of the district.
115 Herbert was at one time considered as a possible Superintendent of the Anglican Chinese Mission.
The visit of Mr. Cheong, the Superintendent of the Missions to the Chinese in Victoria, has been a great service to the Sydney Committee. His earnest and eloquent sermons and addresses stirred up considerable enthusiasm, and he has been able to give most valuable advice. He has impressed very strongly upon the friends of the Mission the great importance of increasing our staff of missionaries in New South Wales, and reminded them that so far they have only touched the outside of the work.
The most important forward step in connection with what may be called the Business Department of our Association has been the recent appointment of the Rev. E. J. Barnett, M.A., late Head Master of Caulfield Grammar School, and Hon. Sec. of the C.M.A., as Organising Secretary of the Church Missionary Association of Victoria. For some time past two considerations have pressed themselves upon the observation of friends of the Association and of the Grammar School:

1. That the demands made upon the physical and meal strength by two such absorbing institutions were more than could be met by any one man—even though he possessed the spiritual energy and business qualities of Mr. Barnett.

2. That the C.M.A., must sooner of later have a Secretary of its own, who would devote all his time and strength to the work of the Association; and the sooner the better. It was therefore with a feeling not only of the deepest thankfulness, but almost of relief, that the C.M.A., Committee learned that Mr. Barnett had, after much prayerful consideration, resigned the charge of the Grammar School, and might therefore be approached on the subject of the Secretariat of the Association. A Special Meeting of the Committee was called on Monday, March 30th, at which every member who could attend was present. When it was known that the sole services of Mr. Barnett might be secured; amidst many expressions of gratitude to Almighty God, he was unanimously elected to the newly created post of Organising Secretary; and the feeling was general that in obtaining the unreserved cooperation of a man of such singular zeal, as well as one possessing so many special qualifications for the post, the Committee was furthering the very best interests of the cause. With the inspiration and impetus that the work of the Association will receive from Mr. Barnett, it may be accepted that its possibilities will soon double and even treble themselves, and, it should be added,—so ill the responsibilities of the Committee—but is not this precisely what is wanted? Heathen doors are being flung open in all directions…

The annual meeting was held in the Mission Hall, Little Bourke Street, on Friday, 10th inst., the Bishop of Melbourne presiding. The Hon Secretary (The Rev. Canon Carlisle) read the report and also one from the Superintendent (Mr. Cheok Hong Cheong) who is at present in New Zealand endeavouring to start a similar mission there. Both were very encouraging, and the Honorary Treasurer, (Mr. W. Davies) stated the principal thing to be done was to remove a debt of about £165 which remains on the building…
The Rev. Julius Lewis said that he had tried to trace what had become of the 59 converts of the mission, and regretted that owing to the want of proper records 24 could not be traced, and he asked for the prayers of those present for these in particular. The result of his enquiries showed that the converts had stood fast, and some were now in their home land doing missionary work...

Daniel Ah Wong moved a vote of thanks to the workers,

Mr. Miller said that he was glad to find that our Superintendent was so busily engaged starting new work in New Zealand and moved that this be communicated to him...

Author:  Rev. W. Curzon Siggers, M.A., St Mary’s Cathedral, Auckland.

Mr. Cheong has such a command of the English language that, when he is ‘warmed to his subject,’ but few English-born speakers can equal him in eloquence.

Provenance:  *North Otago Times*, New Zealand, 3 April 1896.
Topic:  Cheong in New Zealand.

Cheok Hong Cheong, a Chinese missionary from Victoria, addressed a large meeting at the Y.M.C.A., under the presidency of Bishop Cowie, on mission work among the Chinese at Home and Abroad.

Topic:  Cheong in New Zealand.

Mr. Cheok Hong Cheong, Anglican missionary to the Chinese in Victoria, has with the consent of the Bishop of Melbourne, been in New Zealand during the past two months, organising work among the Chinese in that province, and returned via Sydney this week.

Provenance:  *New Zealand Church News*, June 1896.
Topic:  Cheong in New Zealand.

A Chinese gentleman, well and favourable known to our Bishop in times past, has been staying among us during the past month, and being a lay reader of the Diocese of Melbourne, has, with the the sanction of the Bishop, preached and held services in the churches of St. Luke and St. Michael and All Angels, Christchurch, besides delivering lectures on China, its language, customs and people in one or two of our public halls. We speak of Mr. Cheok Hong Cheong, emphatically as a Chinese gentleman for such he is in point of speech, in manner, and intelligence; and many who had the pleasure of meeting him have been led to form entirely different ideas of the race to which he belongs, and of their capacity fo culture to any they had previously conceived. Almost concurrently with Mr. Cheong’s visit, it so happens that an invitation has reached the Bishop of Christchurch from his right reverend brother of Nelson to join with him in initiating a mission to the Chinese, with a view especially to such of them as inhabit the west coast of this island; and a special Chinese catechist has been named by him for this work. But it need hardly be said that such an appointment requires the most careful consideration, inasmuch as the successful initiation of the enterprise may depend very largely on the appointment at its head of an individual known to have the confidence of his countrymen.
With a view to obtaining the best advice on this subject, it would probably be wise to consult Mr. Cheong, who is the Superintendent of the Training Institution for Chinese catechists at Melbourne. There are, as we understand, catechists already trained for the work whose services might be obtained at once, on payment to the institution of the cost incurred for their training, to which would have to be added, it need hardly be said, the amount required for the maintenance of each.

Provenance:  *Victorian Church Missionary Gleaner*, July-August 1896, p. 139.
Topic:  Church Missionary Association of Victoria. Social gathering—English as a Second Language class.

A pleasant gathering of [European] teachers and scholars connected with the Chinese Mission took place in the Mission School, Little Bourke Street, one evening last month. The occasion being the return of **Mr. Cheok Hong Cheong**, who has for several months been engaged in telling our brothers and sisters in New Zealand of the great need of giving the truth to the Chinese in their midst…

Topic:  Cheok Hong Cheong at Euroa.
INTRODUCTION

1897 and 1898 were pivotal years for Cheok Hong Cheong’s identity as an Anglican Christian. Developments in the evangelical movement in Melbourne, most notably a new enthusiasm for overseas missions stimulated by visits from James Hudson Taylor, founder of the China Inland Mission and, from an Anglican perspective, the visit of the Editorial Secretary of the Church Missionary Society, Mr. Eugene Stock, accompanied by the Rev. Robert Stewart, a CMS missionary returning to China, resulted in the formation of a Victorian auxiliary to the Church Missionary Society of England. The work of the Church Missionary Society of Victoria (founded 1857 on a previous arrangement dated 1850) was “amalgamated,” by Anglican ecclesiastical force majeure, with the newly formed (1892) Church Missionary Association of Victoria established as direct outcome of the Stock/Stewart deputation.

With the majority of Victoria’s Chinese Anglicans Cheong rejected the amalgamation and re-established the original Anglican Chinese mission under the title, Church Missionary Society of Victoria. Reformed, in August 1898.

Provenance:  Argus, Melbourne, 6 February 1897.
Topic: Cheong appointed as member of management committee of Melbourne Indian Famine Fund.

Provenance:  Victorian Church Missionary Gleaner, March-April 1897, p. 199
Author: Rev. E. J. Barnett, Hon. Secretary of the Church Missionary Association of Victoria.
Topic: Church Missionary Association of Victoria—Missions in Australasia.

The question is sometimes asked: Why does not the C.M.A. itself do mission work within the limits of Australasia? Our reply is: the will is present but hitherto the opportunity has not been offered. When our Constitution was framed in 1892 this work was contemplated, and a clause inserted giving freedom to our Committee to undertake work in fields not occupied by the Church Missionary Society [of England]. Instead of seeking to begin new wor, the combined C.M.A. Committees o New South Wales and Victoria, when a fitting opportunity arose, presented a memorial to the Bishops of Australia and Tasmania in which they offered to take over, and be responsible for, an of the missions at present worked by the Australian Board [of Missions]. Months have elapsed since this movement was initiated, and owing to the absence of so many of the Bishops, who have gone to England to attend the Lambeth Conference, the final decision must be deferred until after their return to the colonies. Hitherto we have studiously refrained from making public reference to this matter while negotiations were still proceeding between C.M.A. and A. B. M. thinking it better to await the final decision. Since, however, articles dealing with this subject have appeared in several church papers, the time has come when our friends ought to be informed of the facts of the case…
In September last, as a result of these deliberations a letter was sent to the Bishops stating that, before taking up work in any other of the untouched fields of Australia, in view of the urgent appeals put forth by the Australian Board of Missions, the Associations offered to the Bishops to undertake and become responsible for the maintenance and working of any Mission that they might see fit to entrust to them. The letter was considered by the Bishops at a meeting held by them during the period of the General Synod and the offer of the Associations was accepted. The Bishops imposed certain conditions and proposed that the Chinese Missions in Australia under the A.B.M. should be transferred to the Associations. Subsequently, the matter was reported to the Executive Council of the Australian Board of Missions, but many of the members of that body expressed dissatisfaction at the proposed transfer. Therefore, a conference was held between all the Bishops of Australia and Tasmania and the Executive Council, when it appeared that two of the Bishops opposed the proposal, whereas nine were in favour of it.

**Provenance:** *The Church of England Messenger for the Diocese of Melbourne, 1 May 1897*

**Topic:** Public Lecture for Church Missionary Society of Victoria, **PUBLIC LECTURE ON CHINA.**

Mr. **Cheok Hong Cheong**, the Superintendent of the Church of England Mission to the Chinese in Victoria, gave an instructive and highly entertaining lecture on China to a very large audience in the Melbourne Town Hall on Tuesday evening, the 27th ult. Canon Carlisle and the Rev. A Toomath were on the platform. The limelight views with which the lecture was illustrated were very beautiful, and evoked frequent applause. We should hope that the Mission would be benefited to the extent of £40 or £50 by the sale of the tickets. If so, the friends of the mission will have succeeded in raising the amount (£300) necessary to enable them to claim Archdeacon Williams’ conditional offer of £200 towards the extinction of the debt on the Mission. We should mention that the Archdeacon, with characteristic generosity, had some weeks ago forwarded his cheque for the whole amount promised without waiting to see whether his conditions had been fulfilled. We are glad to be in a position to prove to him that his confidence in us was not misplaced.

A large audience assembled at the Melbourne Town Hall last evening to hear the Rev. Cheok Hong Cheong lecture on ‘The Valley of the Yang-tse,’ Britain’s sphere of influence in China. Sir John Madden presided, and introduced the lecturer, to whose oratorical and other gifts he paid a high compliment. As superintending missionary to the Chinese, the lecturer had much of interest to tell his listeners about the beauties and characteristics of his native land, and his discourse, which was illustrated by a series of limelight views, was repeatedly and heartily applauded. The views shown included all the charming spots along the banks of China’s famous river, the celebrated pagodas, canals, ancient cities, and far-famed towers. The entertainment finished with pictures of Imperial life, including one of the first receptions recently given by the Empress Dowager for the wives of the foreign ambassadors.

**Provenance:** *Sydney Morning Herald, 25 August 1897.*

**Topic:** Cheong returns to Sydney from New Zealand on SS Monowai.

Note: This may be the episode referred to in the Argus, Melbourne, 31 August 1898. Geelong Advertiser, Victoria, 1 September 1898. Mercury, Hobart, 10 September 1898.
Bishopscourt, Oct 5 1897

Dear Canon Carlisle, I have given much consideration to the two questions which were discussed at the last meeting of the Council of the Mission to the Chinese in Victoria.

(1) The purchase of the land and tenement adjoining the present Mission Hall for the purpose of erecting a training college for the Colonies, and

(2) The appointment of the Chinese Christian from outside the Colony to take charge of the Mission under Mr. Cheong, and have come to the decision that these proposals are too large and important affecting as they do the whole scope and character of our diocesan mission and greatly (and it seems to me having reference to the monetary resources of the Mission dangerously extending its objects and field), for me as Bishop and president of the Mission to sanction or allow them, until I have first fully satisfied myself as to their prudence and desirableness. It is my intention therefore to appoint a Commission into the financial position and general working of the Mission and to report to me as to the nature and cost of the steps proposed, the liability pecuniary or moral which the diocese will incur through them, the arrangements for defraying the cost, and generally as to the soundness of the reason for making a change. I request therefore that you will notify the Council that no action must be taken as to either of the above proposals until I have received and weighed the report of such Commission and have signified to you in writing my sanction to such proposals.

I am Yours Sincerely, F.F. Melbourne [Bishop Field Flowers Goe]
Rev Canon J Carlisle
Hon. Secy, Church of England Mission to the Chinese in Victoria

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26/10/97

Dear Mr. Dean, I have searched over my Annual Reports for the last four years & I do not find that I have paid any general visitation to the country stations during the period covered by these reports except when I accompanied the committee of investigation,

Special visits only have I paid...be as the examinations of the catechumens for baptism and after each visit a report was provided to the Board as has been my invariable practice whether such report be read or not. I do not therefore see how I...about the condition of affairs generally for two years from any personal knowledge of mine without having previously reported it to the Board, unless it be from Daniel Wong's report which has already been submitted to the Board.

Of my special visits a report was always given, and you will remember that it was the consequence of my report on my special visit to Daylesford as to the conditions of things there that lead to the appointment of a sub-ctee of investigation. Any other observation that may have been... policy and conduct of the Mission prior to my resuming my duties after my return from Europe in July 1892.

Yours faithfully, CHC
The Very Reverend the Dean of Melb
Dear Mr. Dean, I have your favour of the 29th ult in which it is stated that I made certain admissions to you at Daylesford & subsequently in reply to the Bishop's question I gave a reply of my explanation for my silence to the Board. Would you then be so kind as to provide me with an exact copy of your notes as to what was said on the occasion of the Daylesford visit and also of the 'explanation' which I presume the same notes give space? Thanking you in anticipation of your kindly courtesy, I am Yours Faithfully,

CHC

My Lord Bishop, Another of the catechumens Lew On whom I have been preparing for the Sacrament of Baptism for the past eighteen months came to me on Saturday and asked that he also might receive it on Friday next, making a total of four applications.

There are six others whom I have also reported to the Board from time to time as having practically cast in their lot with us & been so regarded for a long while by their Heathen brethren but who have not yet come to talk over matters with me privately as the others have done. They are likely however to come forward ere long.

They have each of them a clear knowledge of the great verities of the faith & are walking in conformity therewith. Beside these I am thankful that there are nine who might be designated enquirers.

The fourth applicant is a well-known & highly respected member of the Chinese community, having occupied the Presidential chair of the See-Yup people.

Yours Very Faithfully,

CHC

The Right Reverend the Lord Bishop of Melbourne

Dear Mr. Dean, I am much obliged to you for your favour of the 4th inst but not being provided with a copy of your notes regarding the admission I am said to have made to you at Daylesford, nor the 'explanation' which I understood the notes contained I am at a loss to know exactly what is meant by your letter of the 29th ult. For although my memory is fairly retentive I cannot call to mind such an admission as you said I have made.

If the question had been clearly put, the only possible comment that I could offer at the distance of time is that since my views & attitude toward the opium evil were well enough known here & elsewhere as one of uncompromising hostility to the Trade & compassion for the deluded victims. I must have felt that, being unconscious of any neglect in that regard, my duty was done when I pointed out where the responsibility lay for the condition of things I had revealed to the members of the Board who recently joined it.

Had an opportunity been afforded me a full statement would have been made there & then and you & others would have avoided a great deal of unnecessary trouble. Though a little late and unbidden I feel I ought to venture the statement as to the policy and conduct of the Mission under the old regime.
I  The Baptism of four men by the Rev. Julius Lewis then incumbent at Maryborough without any reference to the Superintending Missionary although Mr. Lewis knew nothing of Chinese nor did the then Catechist know much more of English. Result: All the four baptised men were subsequently found by the Superintending Missionary to be opium debauchees and under circumstances which could not possibly have escaped notice of the Catechist. He was consequently dismissed from the position.

II  In the selection of a successor at Maryborough Mr. J. W. Veal wrote asking whether I knew Philip Lew Tong a convert at Sandhurst who had been recommissioned by the Archdn & Rural Dean. I returned the reply that although I had visited Sandhurst several times & each time spent a week in visiting extensively in Company with the Catechist but that I had never met him to my knowledge nor had his name be mentioned to me by the Catechist in our conversations about the converts & that if had been a "workman that needeth not to be ashamed" even from a temporal if not from a spiritual point of view I should have known him. However, the Hon. Secretary was evidently satisfied with what references he had, for no enquiry was desired into his character nor any examination ordered to ascertain his qualifications for the position at Maryborough but was forthwith appointed.

For several years after his appointment he was suffering from these aching pains in his extremities and languor throughout his whole frame which were the result of giving up an inveterate habit of opium smoking. It subsequently transpired that he only began to break off the opium habit after his appointment.

III  The Catechist Tim Foon was appointed to St Arnaud on the recommendation of the Rev J.B. Stair, but against my strong recommendation as I knew he was still an opium smoker & moreover had done nothing for his living for years beyond fortune-telling and writing a few letters for the illiterate. To his credit, however, let it be said that when once appointed into the position he made genuine and earnest efforts to rid himself of the opium curse, & for a little time apparently succeeded but finally succumbed to obstinate diarrhoea and perished in the attempt through want of proper medical treatment and the thorough exhaustion of his physical powers.

IV  An Acting Catechist was then appointed to St Arnaud on the recommendation of the Rev J.B. Stair in the person of James Ah Ha, a man who had been notorious for all the vices of the Camp including drunkenness. I was not then at home to protest against the appointment, being engaged in the Anti-Opium Crusade in the United Kingdom but as soon as I returned I lost no time to remove the scandal by securing his dismissal.

V  The vacancy thus caused Mr. Veal was most anxious to fill & several time desired me to ask Kwok Wai Theng to accept it at a reduced salary alth' Mr. Veal knew that Kwok had been guilty of an attempt to appropriate a donation of £2.2. given by a friend of ours to the Building Fund while he was in temporary charge of Melbourne during my absence. I need scarcely say that I steadily refused to comply with the request.

VI  Although I had reported several times re Sandhurst that no reference was ever made to me as Superintending Missionary before men were baptized yet so far as I know no instruction was ever given for a change of practice.

VII  In the way of organising for the Mission I began with L. [Little] Brighton where I held several missionary meetings in St Mark's & several conferences in the Parsonage with the result that the support of a Missionary student was guaranteed, but no representative of the Board was ever sent to any of its preliminary meetings or conferences although I had repeatedly urged upon Mr. Veal to do so, as being Hon. Secy & therefore its official representative.

VIII I then tried Maryborough in the earnest hope that it & the surrounding district in which the heathen sojourners live might endeavour to raise the expenses of the local Mission, and I
was not disappointed. The Rev C. Harris entered cordially into the plans, convened two
conferences of the clergy and readers of the district under the presidency of the Bishop of
Melbourne & Archdn Julius respectively, with the result that the first years efforts
amounted to very nearly the sum required. Maryboro' gave £10.10. or ten times its former
contribution. Avoca gave £15 or three times the amount of its former support besides
giving £10 to our Building Fund in Melbourne. Even the Reader's District of Majorca
doubled itself by giving £6 and Talbot, Dunolly, Carisbrook Bowenvale gave
proportionately.

Unfortunately however in my absence in England [speaking on behalf of the Anti-
Opium Society] there was no one to keep the friends in mind & the consequence was with
one or two exceptions an almost complete cessation of effort.

When I found upon my return from England that nothing was done to awaken interest in
the Building Fund of the Mission Church and Training Home I set myself to the task, got
Canon Chase to go with me to solicit Mrs Goe's powerful assistance which was very kindly
given; a Ladies Committee was organised & the members thereof worked zealously under
her direction; but somehow or another there was a feeling that the dislike for the Chinese
in certain quarters might militate against the Sale of Gifts the Ladies were getting up; so in
order to assure our friends that the Chinese were not so unpopular as some supposed I took
the Town Hall for a lecture on "China's Early Ages" the proceeds of which I announced
would be devoted to the Building Fund. The Hon. Secy Mr. Veal thought that I was off
my head. He ran thither and hither to tell members of the Board how absurd it was for me
to think that people nowadays would attend a lecture on "Ancient China". "He might have
some 300 people", he said to Canon Chase on the morning of the lecture, "who would be
lost in that big Hall".

The result more than justified my expectations for the Hall was densely packed with
4000 inside while some 2000 outside could find no entrance.

The stimulating influence of such a sight induced Mrs Goe to forego the £5 deposit on
the Athenaeum & take the Town Hall instead for her 'Sale' or Bazaar with proceeds of
which we were able to claim Archdeacon Williams further offer of £400.

X When plans were being prepared for the Building as originally intended, viz. a Mission
Church and Training Home combined, the Hon. Sec Mr. Veal objected to the second and
got it altered to a Mission Church alone. Canon Chase & I felt it was breaking faith with ...
[probably these who had contributed]... as the action involved the doing away with an
essential part of the Mission, a part without which no Mission could be properly
conducted.

Archdeacon Williams also wrote most strongly upon the subject urging that without the
provision for the raising up of a native ministry the Mission could not be efficiently carried
on. Mr. Veal however did not see the necessity and would not have it; and though
prostrated by sickness, as soon as he heard of Archdn, Williams letter he said to a member
of the Board in a strong voice, "it will never be", which was repeated but in more
courteous tones when Canon Chase & I called to see how he was. The Canon however was
equal to the occasion & very promptly said "We did not call to discuss any business with
you but simply to see how you are getting on."

Excuse the length & Believe me, Yrs Faithfully,

Cheok Hong Cheong

Provenance: Cheong Letterbooks 1897.
Author: Very Rev. G. O. Vance. Dean of Melbourne.
Dear Mr. Cheong, I have received your letter of the 8th inst & read it with some surprise. The greater part of it consists of complaints of the action of the Board of the Chinese Mission or of certain members of it but which as the action referred to was prior to my joining the Board I do not feel called upon to enter.

The effect of your letter is very strongly to confirm me in the conviction I have before expressed that in order to avoid misunderstandings between the Board and the Supt. it is desirable that a European Missionary with a knowledge of Chinese language & character should be associated with the latter in his office. I hope that under the new regime this may be found possible.

I am Yours Faithfully,  
G.O. Vance

Provenance:  Cheong Letterbooks 1897. 
Topic:  Diocesan Commission of Enquiry—Cheong defends his leadership and management.

Note:  Serious criticisms of the Anglican mission and its management were made by the Rev. Dr. Charles Eitel, on-time senior missionary of the Basel Missionary Society and later a senior civil servant (Director of Education) for the British Colony of Hong Kong. Eitel retired to Adelaide where he was a Lutheran pastor and taught German at the University of Adelaide. Eitel carried out his investigation of the Anglican Chinese Mission with Cheong’s approval.

My Lord Bishop— Since as it appears to me mistakes and misconceptions have been put forward in the Commissioners reports as read by your Lordship may I be permitted to point out what they are & to take the earliest opportunity of reading this letter to the Board.

I It was stated that Archdn Williams' contribution the Debt Liquidation Fund was £300 whereas the amount was £200 , over £320 having been raised locally.

II That the children belonging to the Mission School of the Presbyterian Women's Missionary Union have been exhibited as the fruits of our Mission.

The fact is these children have been frequently accompanying the parents to our Services & Missionary & School Meetings long before their own school was established, as well as since, and as many & perhaps the majority of its Honorary Teachers are of the Church of England, I could not say nay to members of our Ladies Council who wish them present at their functions.

III That Christian hymns and addresses are put into the mouths of Heathens which are neither understood by them nor expression of their views & feelings.

So far as I know all the addresses are in the first instance written by the scholars themselves and brought to me or to one or other of the teachers to be put into correct English. If they express sentiments which are distinctly Christian who will assume the functions of a judge that these sentiments are not felt.

The Commissioners unhappily have no personal knowledge of the fact that nearly all of the Senior Scholars of our Mission School are either baptized converts and catechumens or inquirers & these who are more or less favourably impressed with the truth.

As to the statement that they do not understand what they sing, I have to say that one Hymn is translated to them every school night by myself word for word, sentence for sentence with the lesson it teaches emphasized & in the concluding prayer in Chinese it forms one of the petitions at the Throne of Grace.

IV That the amount of success has not been commensurate with the efforts put forth.

I must say that I am not prepared to go to that length but feel very thankful that God has blessed the labours exceeding abundantly, more than we deserved, though the numbers be not so great as we desire, I have never yet, in this city or at Brighton recommended one for
Baptism whom I have not striven to saturate with the Holy Scriptures or whose walk or conversation, so far as I could see & judge is inconsistent with his profession.

I am Yours Faithfully,  

CHC  
The Lord Bishop of Melbourne  

**Provenance:**  
Rev J Stolz, Archivist, Board of Archives and Research, Lutheran Church of Australia, Adelaide.  

**Topic:**  
Rev. Dr. Ernst Eitel.  

Born January 1837, Esslingen, Germany.  
Attended Pedgogium Esslingen for 6 years. Theological Seminary, Schoenthal, for 4 years Tubingen University, Phil D 1860, (aged 22).  
Assistant Pastor, Wurtemburg Lutheran Church, 1861.  
Missionary in China with Basel Mission. Superintendent of Mission Schools for 16 years.  
Published Chinese-Sanskrit book on Buddhism, 1870.  
Head of Hong Kong Education Department 1878: Introduced program of religious education.  
Private Secretary to Governor of Hong Kong (Sir John Pope Hennessy) 1895-7.  
Editor of the 'China Review' for 18 years.  
Pastor of St Stephen’s Lutheran Church, Wakefield Street, Adelaide 1897-1906.  
Lecturer in German Language and Literature, University of Adelaide.  
Died 1908  

**Provenance:**  
Advertiser, Adelaide, South Australia, 11 November 1908  

**Topic:**  
EITEL, Ernest John, died 10 November 1908  

Deep regret will be felt by a large circle of friends at the death of Dr. E. J Eitel, M.A., which took place at his residence, 'Schonthal,' Dequetteville terrace, Kent Town, on Tuesday, after a long illness. The deceased gentleman, who was 70 years of age, had spent a useful career in the employment of the Imperial (i.e. British) Government in China. He was a native of Wurtenburg (Germany). He first studied for six years at the Pedagogium in Esslingen, and then went to the Theological Seminary of Schoenthal. After studying there for four years he entered the University of Tubingen, and four years later (in 1860) gained the degrees of Master of Arts and Doctor of Philosophy. Dr. Eitel then entered the service of the Church, and became vicar of the State Church of Wurtemburg, and after serving in that position for 12 months, he proceeded, with the leave of the consistory of that church, to China as a missionary of the Basal Mission. He was engaged in that work for 16 years among the Chinese, and occupied the position of superintendent of the several mission schools established there. During this period he was deeply engaged in the study of the Chinese language, and in 1870 published a Sanskrit-Chinese work on Buddhism, which made him a recognised authority on that form of religious belief. In 1878 he was appointed by the Secretary of State for the Colonies as head of the education department of Hongkong, which position he held till 1897. He was also for two years private secretary to the Governor of Hongkong (Sir John Pope Hennessy), and filled many appointments on Government Commissions. Dr. Eitel was editor of the China "Review" for 18 years, and was also an author of many books on Chinese subjects. He retired from the Imperial service in 1897. His leave-taking was made the occasion of a very affectionate farewell at the large Mission Hall or the London Mission Church, Hongkong, and the "China Mail" placed on record a high appreciation of the great work which he had accomplished in that colony. When Dr. Eitel succeeded the late Dr. Stewart, said that journal, the time was ripe for further developments in the colonial system of education for the Chinese. Apparently Dr. Eitel had discovered the 'open sesame' of the Chinese mind and heart. The retirement of Dr. Eitel from the Government service and his departure at an early date for Australia will be felt as a real loss to many Hongkong residents of different nationalities. The outstanding feature of his administration of the education system in Hongkong was the introduction of religious education under the grant-in-aid system, which earned for him the gratitude of all denominations. Among the principal works which he published may be mentioned his "History of Hongkong," "Handbook of Buddhism," "Lectures on Fungsbi," the
"Chinese Dictionary of the Cantonese Dialect," and countless articles in various periodicals. When he left Hongkong in 1897 he came with his wife and family to South Australia to take charge of the pastorate of St. Stephen's Lutheran Church in Pirie-street. Adelaide. Soon that edifice became too small for the growing needs of his parishioners, so the foundation of the new church in Wakefield-street was laid in 1899 by his Honor the Chief Justice. At that ceremony Sir Samuel Way made eulogistic references to Dr. Eitel's great life-work, and said that under his pastorate was small wonder that the Pirie-street church should have become too small. He resigned the pastorate two years ago. The late Dr. Eitel was also appointed lecturer on German language and literature at the Adelaide University, a position which he held till his death. He discharged his duties with the same conscientiousness as characterised all his work, and though physically unfit, he delivered his last lecture to his students about a fortnight ago, prior to the examinations. He left a widow and family of four, namely. Mr. L. L. Eitel (Adelaide), Mr. 0. C. Eitel (Sydney), and two daughters.

Buried North Road Anglican Cemetery, Adelaide, South Australia.

Provenance:   The Church of England Messenger for the Diocese of Melbourne, 1 December 1897.
Topic:   Diocesan Commission of Enquiry recommends amalgamation of the CMSV with the CMAV.
Note: This is the published account of the special meeting of the CMSV at which it was agreed to “amalgamate” the CMSV with the Church Missionary Association. It should be noted that apart from Mr Cheong there were no other Chinese at the meeting.

THE CHINESE MISSION.
In a public meeting of subscribers to the Mission of the Church Missionary Society of this diocese to the Chinese residents in Victoria, held on Tuesday, 23rd ult, in the Mission Hall, Little Bourke-street, (the Bishop of Melbourne in the chair) it was moved by Mr. Davies, and seconded by the Rev S C Kent, that the Mission, with all its assets and liabilities, be transferred to the charge of the C.M.A. in accordance with a resolution arrived at by the Council of the Mission, approved by the Bishop of Melbourne and by Bishop Cooper acting for the Bishop of Ballarat, and strongly recommended by the most constant friend and liberal benefactor of the Mission, Archdeacon Williams, of New Zealand. Regret was expressed by several speakers that it should be necessary to hand over to an outside organisation a work which for 34 years had been carried on by a Victorian society, and which owed its inception to the zeal and forethought of Bishop Perry. The necessity for the step was, however, generally admitted; and after some discussion, in which the Bishop and Canon Carlisle strongly urged the adoption of the resolution, it as put and carried without any dissent. The proposed change will probably come into operation at the beginning of the month.
Dear Mr. Dean, I append herewith a few extracts from the Reports of the Chinese Mission showing the efforts that have been made for the last quarter of a century to secure that which your last letter so much desiderates.

From the Reports of the CMS first issued the present total of European clergy belonging to KwanTung Province are: “Rev Charles Bennetts MA Dur 1891, Rev E. B. Beauchamp Lond Coll Div 1889. The former stationed at Hong Kong & acts as Secretary, Treasurer for the CMS in South China, is stated to be at home in England to consult on the successor to the Bishopric of Hong Kong & the latter is at Pakhoi some hundreds of miles to the extreme South West of the province where the dialect is materially different to that spoken by the Chinese in Australasia. “The Rev John Grundy,” the same reports says, “has retired from the Mission.”

The only other clergyman, Rev Fong Yat Sau, was formerly our own Catechist at Maryborough and he succeeded the Rev Lo Sam Yuen the first catechist that was employed by the CMS of Victoria in 1859, so that we are about as near the consummation of our desires as we have been for the last twenty-five years.

My only fear is that in returning to the pursuit of the shadow we are losing the very substantial progress that has been made in the raising up of a trained native ministry from the point where the most earnest efforts of the Board only realised £13 for that purpose (vide extract of Report for 1875). No other sum having ever been received until the felt need was pressed home upon the Superintending Missionary & his consequent appeals met with a ready & liberal response from seven different sources together with liberal promises of support from five different Dioceses in N.Z, & N.S.W, but which following long hesitation & delay has not reached fulfilment.

Besides valuable and desirable as they undoubtedly are in other respects no European missionary can perform the duties which we proposed should fall to the share of the Assistant or Colleague. Not even in the days of the Jesuit Missions when some of the most distinguished young Professors of the Universities were enlisted in the Chinese work, was any literary, scientific or theological product of the missionaries which had not to be submitted to the native scholars to be thoroughly overhauled & done into Chinese. Certainly nothing has appeared from the pens of the present staff of Protestant missions which has not been similarly treated.

Such also is the oft repeated confession of leading missionaries. The Rev E.T. Williams MA in a paper read before the Nanking Missionary Association and published in the “Chinese Recorder” of Sept. 1895 says: “We labour at best under a serious disadvantage in preaching in the Chinese tongue. Even the most ready speakers have a foreign accent. All are more or less limited in their vocabulary. Many employ foreign idioms.” The Rev Wm H. Lacy MA BD Principal of the Methodist Episcopal Training College Foochow in a paper before a similar conference & published by request in the “Chinese Recorder” of Nov. 1895 says: “Successful
preachers to heathen audiences are very rare in the ranks of missionaries. This not due to any neglect or fault on their part but to the unsurmountable difficulties of the language & the very contrarieties of human nature as we find them in the Chinese and foreigners. Few, very few foreigners understanding the Chinese nature & and in an average crowd of heathen listeners very few understand much of what the foreigner says to them. Did I speak from my own experience you would not doubt my words, but this is the testimony of men who give years to this kind of work. The late Dr Nevins after over thirty years of labor said: “We soon find that the natives throng around us not so much to hear as to stare at us. We soon learn that the crowd we have been addressing have in reality understood but a small part of what we have said.” The Rev Arthur Smith out of a varied and extensive experience gives his testimony to the same fact. Both of these workers also bear testimony to the disadvantage the foreigner meets with because of the language. The former says, “The difficulty which the Chinese have in understanding our preaching is further increased by their entire ignorance of Christian ideas and terminology.” The latter says he finds in the language a “lack of capacity for conveying Christian truth owing to it being full to the saturation point of heathen associations”.

I myself have had the pleasure of being associated with men who have laboured long & devotedly in Canton Province, such as the Rev Dr Legge DD LLD, G Piercy, F Storrs Turner BA, Silvester Whitehead, T G Selby, Wm Young and Daniel Vrooman MA and I can corroborate the testimony of the Authorities above quoted. I have had occasion moreover to act the part of an Interpreter to the Rev Wm Young and Daniel Vrooman MA while they respectively attempting to impart instruction to my Father’s and my own Bible Class although they have an average of over twenty years China experience. Need I add in conclusion that my only wish in writing thus long and fully is that the progress of the training work might not be thrown back any further by any change or delay in carrying out the resolution regarding the Assistant. As the work develops and a suitable European Missionary is available I can assure you no one will give him a heartier welcome than myself.

I am Yours Sincerely,  
C H Cheong

Provenance:  Cheong Letterbooks 1897.  
Topic: Cheong advises Archdeacon Williams of the CMSV—CMAV amalgamation.  

Ven Archdn Williams Te Aute N.Z.  26/11/97  

My Dear Archdeacon, The Union has at last been consummated, not however by any gentle suasion but by the sharp methods of an ecclesiastical commission. Canon Carlisle to his credit be it said when he found that Mr. Davies & myself and several others who are closely identified with the work wished for the Union yielded up the control in a most graceful manner.  

I am not however, quite satisfied, for finding that victory was certain & that the properties and responsibilities of our Society were to be handed over to the CMA, Mr. Barnett to my regret withdrew from his promise to move for the inclusion in the CMA Committee of these members of our Board who had been closely identified with the work.  

I enclose a statement of the Income of the two Societies for the last five years together with a foot note regarding their respective liabilities, ours being £400 and theirs £900, also my correspondence with the Dean to date.  

Yours in haste, CHC
Provenance: *Church of England Messenger of the Diocese of Melbourne*,
1 December 1897.

**Topic:** “Merger” of the Church Missionary Society of Victoria (CMSV) with the Church Missionary Association of Victoria (CMAV).

“Merger” approved as a result of a public meeting held on 23 November 1897 in the new Mission Hall in Little Bourke Street.

Provenance: *Cheong Letterbooks 1897*

**Author:** Rev. Ernest J. Barnett.

**Topic:** CMSV supporters advised of CMAV appointment by the Bishop.

**Note:** Letter addressed to the Convener of the European Teachers who assisted in the CMSV Sunday School.

**CHURCH MISSIONARY ASSOCIATION MELBOURNE**

2nd December 1897

Dear Madam, You are doubtless aware that the control of the Mission to the Chinese in Victoria, at the request of the Bishop and the Board of Missions, has been accepted by the C.M.A. Committee.

Yesterday, December 1st, his Lordship, the Bishop of the Diocese, at a Board meeting held for the purpose, formally transferred this work to the C.M.A. The following extract has been taken from the Board's Minute Book.

"The Bishop formally handed over to the Church Missionary Association of Victoria, as directed at the general meeting, the entire management of the Mission to the Chinese in Victoria, with all its properties and responsibilities."

I am taking the earliest opportunity to inform you of this change of management and, on behalf of the C.M.A. Committee, to express the hope that we may count upon the continued valuable aid of yourself and your devoted teachers in your labour of love among the Chinese.

Next year, when the schools are in full working order, I hope to have the pleasure of becoming personally acquainted with your work.

The serious cash liability of £490, at the time of transfer, will, I am sure, meet with your sympathetic consideration; and I would earnestly bespeak your unceasing prayers to Him that giveth all, until, in this matter also, he has supplied all our needs.

Believe me, Your Fellow-worker in the Gospel, (E.J. Barnett) Hon. Secretary

Provenance: *Cheong Letterbooks 1897*

**Topic:** Cheong advises Williams of further developments. The ‘assistant’ referred to was a Chinese scholar named Lau.

Ven Archdn Williams. Te Aute N.Z. 4/12/97

My Dear Archdeacon, I have placed such of your correspondence as relate to the purchase of additional Buildings and the engagement of an Assistant in the hands of the Rev E.J. Barnett the Secretary of the CMA whose Committee held its first meeting since the transfer yesterday, but I do not know what the result of their deliberations is, not having been invited thereto. At the Special Meeting of the Board on Wednesday the 1st when the transfer took place a motion was carried at the earnest request of the CMA Deputation (consisting of its Secretary and Treasurer) that the Superintendent of the Mission write to the Catechists in their native tongue intimating the change of management, that the CMA is prepared to retain their services for three months,
that any arrangements beyond that time will be made with the CMA through its Secretary the Rev E J Barnett, The Block, Collins St, Melbourne & further the same conditions apply to the Superintendent.

**The recommendations of the Commission are:**

I  That the CMS of Victoria be transferred to the CMA.

II  That the Training College be situated in a ... sweeter atmosphere than Lt Bourke St.

III  That the Assistant be a European Missionary versed with the Chinese language.

This is explained by the Dean who was Chairman of the Commission to mean that in order to avoid misunderstandings between the Board and its Supt. a European missionary be engaged who should be associated with the latter in his office. That is, that there should be a dual control.

I find I have not stated the indebtedness of the two Societies quite correctly. Our own at the time was transfer was £490 and that of the CMA is as stated in the enclosed clipping from the Gleaner.

Yours Faithfully,  

CHC

**Provenance:**  Cheong Letterbooks 1897.

**Topic:**  Cheong to Archdeacon Williams.

Ven Archdn Williams Te Aute.  7/12/97

My Dear Archdeacon, In my letter of the 4th I mentioned that at the earnest request of the CMA Deputation I was instructed by my Board at their final meeting on the 1st inst. to write to the Catechists in their native tongue “That the CMA was prepared to retain their services for three months, that any arrangements beyond that time will be made with the CMA through their Secretary the Rev E.J. Barnett” And further “That the same conditions apply to the Supt. also.”

The Board demurred at first to the request until Mr. J.H. Maddock, the Hon. Treasurer of the CMA explained that the notice was required to secure recognition of the new control and Mr. Maddock being a solicitor the explanation was accepted. Today however I am required to perform the unpleasant duty of writing to the Catechist at Bendigo, Maryborough and Daylesford respectively that their services will not be required at the end of the three months, a duty to which I demurred preferring the rather, if need be, to simply translate any letter that Mr. Barnett may be directed to write.

Another item of importance is that at the end of his address to the teachers of our Central Mission School last evening Mr. Barnett informed them that he had been directed by the CMA Committee to go to N.Z. on Thursday next & asked me for some information about the place. As he said so his face visibly coloured and he seemed a little confused. What the motive of their decision is it is difficult to conjecture but he will doubtless explain matters to you when he arrives.

But Oh, the wretched delay! I should have informed you that when the Bishop about the Middle of Oct appointed the Commission to investigate into the circumstances etc., of the Mission he at the same time cabled to Mr. Bannister at Hong Kong to stay arrangements in regard to the Chinese Assistant. Nothing has been done as far as I am aware to remove the embargo of the Bishop. Possibly Mr. Barnett’s visit to you has something to do with the matter.

Yours faithfully,  

CHC

**Provenance:**  Cheong Letterbooks 1897.

**Topic:**  Rev. Ernest J. Barnett; Translated Cheok Hong Cheong.

Catechists informed that CMAV now managing the mission.
Provenance: Cheong Letterbooks 1897.
Topic: Archdeacon Williams—Cheong comments on developments and personalities.

My dear Archdeacon, Your favours of the 19th and 26th ult are duly to hand.

It is true the recommendations of the Commission is open to the CMA to follow or not but I fear it was a foregone conclusion. For I find that the sympathy and cordiality Mr. Barnett showed for my plans before the appointment of the Commission have now taken to themselves wings and close conferences have been held between him and the Dignitaries with the result that the project which you hailed with so much gladness of heart and for which you so nobly entered into guarantees, viz. the appointment of a Christian Literary Graduate\(^{116}\) to assist me in Training and Missionary work is now practically abandoned. At least as far as I am informed nothing has been done to remove the cable to Hong Kong two months ago. And Mr. Barnett is coming to interview you. With what object he has not condescended to reveal either to Mr. Davies or myself though we are the only members of the old Board who are familiar with all the places and workings of the Chinese Mission nor have we been favoured with any invitation to join the CMA Committee. The plans of the latter therefore if they have any cannot possibly be based upon personal knowledge. Should they however be guided by the Commission then I think you know their personnel.

1st Dean Vance was chairman concerning whom I need say nothing as you already know him.

2nd Archdn Henry A. Langley a very different man to his brother of Sydney. The amount of interest he has shown in our Mission is represented by not a single subscription known to Mr. Davies the Hon. Treasurer or myself except what the Ladies Committee got from him on one occasion, although his salary is still £575 per annum besides £100 per annum for travelling expenses. And his missionary interest generally is represented by the Collect, “Prevent us etc” he has invariably said (more than a dozen times) in opening the Board Meetings so much so that Mr. Davies has more than once remarked to me that his accession to our Board had been a preventing... all our plans. And yet he is President of the Evangelical Association.

3rd Rev W. G. Hindley successor to Dean Vance’s parish at Kew. He is described by Canon Carlisle as “the most dangerous man in the Diocese. His one object is his own interest And he is a most accomplished Courtier.”

4th Mr. W. E. Morris, the Diocesan Registrar is a regular subscriber to the Mission. One of his daughters is a teacher in the Central Mission School.

5th Mr. R. R. Godfrey is a lay Canon and Chairman of Committees of the Church Assembly. He is not a subscriber and has never shown an interest in the Mission in any shape or form. And yet Mr. Davies after his examination made this remark to Canon Carlisle in my presence, “I am ashamed of the cloth, the only decent men upon the Commission are the two laymen!” to which the Canon replied, “It is not a Commission of investigation but of accusation.”

The Rev Julius Lewis and Mr. J W Veal were very busy with it and they knew the composition long before it was announced... And they were moreover members of the sub-committee of investigation appointed nearly two years ago although they were responsible for the mistakes and blunders into which the Board had previously been led.

\(^{116}\) Cheong refers to Mr. Lau consistently as a “literary graduate” without defining which of the three levels of scholar status he is presumed to have reached. It is most likely that he was either a failed candidate at the basic level or passed the lowest level, i.e. district.
Should the object of Mr. B’s visit be to secure your consent to the appointment of a European Missionary instead of the Chinese assistant I shall be thankful if you could effect a compromise with him so that they might have their European Missionary without disturbing our previous arrangement for a Christian Literary Graduate.

Yours in haste, C. H. Cheong

Ven Archdn Williams Te Aute N.Z.

P.S. The enclosed is Mr. B’s private letter re amalgamation upon which he is now silent.

Provenance: Cheong Letterbooks 1897.
Topic: Cheong criticises CMAV management.

My Dear Archdeacon, I must confess that the position taken up by the CMA Committee at present in regard to the Chinese Mission is quite a mystery to me and does not seem to indicate any independence of view & judgement. I have said in my postscript of the 7th that Mr. Barnett in his conference with me before the appointment of the Commission always spoke of an amalgamation between us with the greatest pleasure. After the Commission was appointed however the word was never once used but the words “handing over of the Chinese Mission to the CMA” were substituted. I then made enquiry about his promise to move for the inclusion of the lay members of our Board in the CMA Committee and his reply was a change of tone altogether. He said that they would not touch it if amalgamation were insisted on. I told him plainly however that unless these members who have been closely identified with the interests and work of the Mission were included in the CMA Committee it would not be satisfactory. But to this he said nothing.

The influence of the Dignitaries I have now found to my sorrow is greater over the CMA Committee than over the Board, and I am to learn what is the nature of the offence I have committed which has stirred up so much opposition to me & to my devisings in the interests of the Mission beyond an occasional unguarded admission of regret at the appointment of the Dignitaries. This opposition was first manifested by the Bishop which my letter to him of 16/6/93 will to some extent show. Also my letter to Archdn Langley to which he never condescended a reply and my reports which the Archdn disapproved of copies of which I send under separate cover.

Yours Faithfully, Cheok Hong Cheong

Provenance: Cheong Letterbooks 1897.
Topic: Cheong seeks Eitel’s endorsement.

Dear Dr Eitel, Although we have never yet met your name has been a familiar one to me ever since you succeeded the old friend of our family, Dr Legge [Dr James Legge - LMS Missionary to S China] at the London Mission Compound in Hong Kong.117

I have recently heard from my son James that you are now in Adelaide settled over a German congregation and it has occurred to me in view of our approaching Missionary Conference on New Year’s Day whether we could induce you to spend a little holiday here & at the same time give our Mission workers the benefit of your long wide and varied experience in Chinese work.

I need not say how delighted Mrs. Cheong and I will be to have the honour of entertaining a veteran missionary from our Native Province should you find it possible to favours us with a visit.

117 The claim that Legge was an ‘old friend’ was exaggerated. Legge met the Cheong family briefly in 1863 when they passed through Hong Kong en route to Ballarat. Cheong was then about 5 or 16 years old. Legge met Cheong in London in 1892 and did not recall the meeting of 1863.
I enclose a brief statement about our Mission written more than two years ago together with a view of the Buildings in which the Conference will be held.

Of course we will gladly pay your travelling expenses if you can so favour us.

I am Yours Faithfully, 

CHC

Provenance: Cheong Letterbooks 1897.

Topic: Andrew Lowe-Catechist – whereabouts?

22/12/97

Dear Mrs Mackenzie,

I cannot say if Andrew has left the Training Home altogether as he a very impulsive man doing things at times which in his calmer moments he regrets.

Owing to his educational disadvantages he is not able to keep up with some of the other students though they are his juniors and he feels a little wounded in spirit in consequence. A little while ago he asked me to give him a holiday but feeling that with Daniel up country the work in the suburbs would naturally fall on him and James Pang the next in seniority, so I asked him what was the reason he wanted the holiday at that time. “Oh, I want a change” was his reply. I said “Wait until Daniel returns and then I may be able to send you to some of the country stations.”

However with all his faults and weaknesses he is a good fellow, my only regret is that amidst the pressure of eleven fixed engagements a week besides the students as a whole I have not been able to give him the individual attention he sorely needs. Thus emphasizing the necessity I have often expressed and in which Archdeacon Williams so fully and graciously sympathized that to properly carry on a Training Institution a resident Tutor is absolutely needed. Such also is the view of men with long and varied experience in Training and Missionary work. Among others the Rev Wm H Lach MA., BD Principal of the Training College of the Methodist Episcopal Mission in Foochow has said, “I believe it will be disastrous to the Church of the future if the responsibility of our theological schools are placed upon men bowed down with other duties. The position demands & is worthy of the full time and energy of at least one missionary & a highly educated & thoroughly conscientious nature.” I hope to be able shortly to report fully upon his case meanwhile.

Yours in the Lord's Service, 

CHC

Mrs Mackenzie, Hon. Assist Sec of CMA
Mission to the Chinese in Victoria

In last month's Gleaner it was announced that the Secretary [Revd. E. J. Barnett] would be absent from Melbourne for some time in the interests of the Mission to the Chinese. He has now returned from a visit to New South Wales and New Zealand...

Archdeacon Samuel Williams, also, of Te Aute, N.Z., the well-known friend of missions, foreseeing clearly what is requisite for the successful evangelisation of the Chinese in our midst, has, … made a munificent offer in connection with a Training Home for Chinese Catechists for work in Australasia. The C.M.A., Committee, having thankfully accepted the Archdeacon’s offer, planned to establish a Training College in Melbourne on a right footing, intend proceeding with the matter with the least possible delay. Meanwhile, the condition of the whole mission is under review, and the country stations are to be visited immediately.”

Chinese in the Colony.
The country stations have been visited by the Rev. C. H. Barnes, accompanied by Mr. David Wang. 4½ days at Daylesford, Maryborough, Clunes, Bendigo.


Note: Highlights CMAV concerns over Cheong’s relationships with Williams and monies forwarded by him.


There are in Victoria 8,500 Chinese, most of whom still “sit in darkness and the shadow of death,” whilst a large number of them, though in a Christian land, have never yet once heard the story of Jesus and His Love. To us been committee, in a special sense, the trust to make His name known amongst them.

During the past month, the C.M.A., Committee have sat seven times; and this special work has occupied much of their attention. Careful enquiries have been made by a Sub-Committee respecting the most suitable site for the proposed Training College; and, after a selection of three buildings had been from amongst many, N. Billing, Esq., kindly gave his professional services and furnished Committee with a report of his survey of the buildings selected. Before finally deciding, however, it was deemed necessary to consult Archdeacon Williams; and we hope in the next issue to be able to announce definite particulars. Perhaps it would be allowable just now to remind our friends that the Home will need to be furnished, even though it be in a very simple way…The urgent need for the Home is being pressed upon the Committee more and more; and, until it is in working order, it will not be possible for the work to be carried on so effectively as the circumstances demand.

The country stations have been visited by the Rev. C. H. Barnes accompanied by Mr. Daniel Wong. Mr. Barnes’s report and recommendations will help materially to the better administration of the distant centres of the work. During Mr. Barnes’s four and a half days absence from Melbourne, he visited Daylesford, Maryborough, Clunes and Bendigo. Chinese services were held at each of these places except Clunes; and there was a special meeting of the
Gleaners at Maryborough. Evening schools on the lines of those working around Melbourne re to be started at Maryborough and Bendigo, our Gleaners in these towns being prepared to do their duty in this respect. Similar schools, we hope, are to be initiated very shortly at Benalla and Euroa.

Mr. Cheong is to tell of work amongst the Chinese at St. Matthew’s Prahran, on the morning of Feb. 27th, and will preach at North Brighton and East Brighton on March 20th.

**Provenance:** Church of England Messenger for the Diocese of Melbourne, 1 January 1898

**Topic:** Rev Ernest J. Barnett; Transfer of CMSV to CMAV.

MISSION TO THE CHINESE IN VICTORIA

(To the Editor of the Church of England Messenger.)

SIR,—Will you kindly allow me to bring before the notice of Churchmen through your valuable paper the following resolution, passed at a special general meeting of subscribers to the funds of the Mission to the Chinese in Victoria, held in the Chinese Mission Hall, Little Bourke-street, on November 23rd, at eight p.m., the Bishop of Melbourne presiding;,

"Since it is the mind of the Lord Bishop of the Diocese of Melbourne and the Lord Bishop-Coadjutor of Ballarat, acting as Ordinary, to place the management and control of the Mission to the Chinese of the Church Missionary Society of Victoria in the hands of the Church Missionary Association of Victoria, and the said Church Missionary Association of Victoria has expressed in writing its willingness to take over the Mission with all its properties and responsibilities, this special meeting of the Church Missionary Society of Victoria, regularly convened, gives its consent to the transfer, and requests its trustees and board of management to put the aforesaid Church Missionary Association of Victoria in possession of its properties of all kinds, to behold and used under the same trusts and conditions as the board now holds and uses them, and assigns to the aforesaid Church Missionary Association of Victoria all its liabilities and responsibilities of every kind on the 1st day of December, 1897, or as near thereto as practicable, so that when the transfer is complete no pecuniary liability shall be against any member of the Church Missionary Society of Victoria or its trustees or members of its board of management in respect of any matter whatsoever."

Among the liabilities which are being bequeathed to the Church Missionary Association by the Chinese Mission Board is a debit balance of £450 to date. The C.M.A. hopes nearly next year to extend this work among the heathen at home, for which there is great need. But before any advance is made this debt must be liquidated, and to that end Christmas gifts will be thankfully received from those who desire to fulfil their obligations to evangelise the heathen who have been brought to our shores. It may be well to state that this union has been effected at the instance of the Chinese Mission Board., I am etc.

November 27th 1897

Ernest J Barnett, Secretary, C.M.A.

**Provenance:** Cheong Letterbooks 1898.

**Topic:** Cheong to Rev. E. J. Barnett; Potential trainee catechists.

14/1/98

Dear Mr. Barnett, In re our conversation as to the most suitable of our converts in point of education and spiritual qualifications for Admission into the Training Institution. I place them in the order following”

I Peter Chang Fanggeth age about 30
II Luke Lew Hai Chew 40
III Timothy Lum Tim Heung 30
The II, III and IV have passed a satisfactory oral examination before the sub-committee of the late Chinese Board. The first named is in Western Australia. The last was baptized last year. He is however well known and highly respected having occupied the Presidential Chair of the See Yap people, the most numerous portion of the Chinese Community. There are several younger converts who might also prove suitable & a good number of catechumens (ii) who have been engaged in the earnest study of the Word for some considerable time to add to the reserves.

But in speaking upon the subject I cannot forbear urging upon the Committee to at once avail themselves of the good Archdeacons’s offer and cable Mr. Bannister about the Assistant.

For 14 engagements a week regularly and continuously is really too heavy for any one man and apart from myself the congregation suffers for want of regular visitation and the students individual attention. Besides very much more time is needed for my own preparations than I have at hand.

Provenance: Cheong Letterbooks 1898.

Note: Cheong to be removed as chief executive/superintending missionary and replaced by his former student, and nephew, Daniel Wong. Cheong is to become Deputationist, ie, money raiser. Cheong requests review of mission by suitable persons.

21/1/98

My Dear Archdeacon, I enclose herewith copy of Mr. Barnett’s letter. I might say in regard to it that the decision has been come to without a word of consultation with me. I have no desire to give up my duties as a missionary to which I have already devoted my life nor the Training work upon which I have set my hand & heart. What I have all along said and contended for is that given a qualified Assistant and a little more time to exercise my duties as Organizer of the Mission there would be no lack of support. But the whole conclusion, as conveyed by the letter has been based upon premises which time does not at present permit me to dwell suffice it to say that I should like very much to have a thorough investigation by thoroughly independent & disinterested parties such for example as your nephew, the Rev A.O. Williams. The Rev. Dr. Eitel is a veteran missionary from Kwan-Tung province and one of the highest Authorities in Chinese subjects. He is at present settled over a German congregation in Adelaide and is consequently easily available being within but little more than half-a-day’s railway journey.

May I ask the favour of your support to this suggestion as the great interests that are at stake ought not to be trifled away by one who has no personal knowledge of Chinese work and who is under the sway of men with no better knowledge.

Yours in haste,

CHC

Provenance: Cheong Letterbooks 1898.
Topic: Cheong to Bishop of Nelson about the Chinese Mission.

28/1/98

My Lord Bishop, Your favour of the 29th Nov came duly to hand but as the Rev. E. J. Barnett the Secretary of the CMS with which our Mission was recently amalgamated, informed me he was coming to see you I delayed writing until his return.

I have not yet however heard anything as to his proposals nor that he agrees with mine either in the specific object of your kind letters or the general management of the Training Institution. I feel therefore that it is due to your Lordship & to the Bishop of Christchurch [N.Z.] to place myself at your Lordship’s Service say for one to three years as circumstances may determine to inaugurate and carry on the work within the Dioceses of your Lordship’s jurisdiction and at the same time to train one or two my converts to follow up the work when I shall feel myself at liberty to return hither and go to any larger sphere of Chinese labour. I shall be glad therefore to know your Lordship’s pleasure.

Meanwhile Believe me to be, Yours very Faithfully, 
CHC
The Rt Rev the Lord Bishop of Nelson.

Provenance: Cheong Letterbooks 1898.

Dear Mr. Barnett, I was appointed Supt. of the Mission from 1st July ‘85 and Missionary also in the following year when Melbourne became a Station and the Headquarters of the Mission.

In 1894 I was appointed Organizer of the Mission also on the resignation of the Rev Julius Lewis and upon his motion. My first duty in that capacity was to organize a Committee consisting of Canon Chase, Canon Carlisle Rev A R Blackett and myself which has done valuable work without recognition. I also organized the Ladies Committee which has also rendered good help to the Mission.

Yours Faithfully, 
CHC

Provenance: Cheong Letterbooks 1898.

My dear Archdeacon, When James and I were under your hospitable roof you were good enough to enquire when the boy would be ready to proceed to England for his theological course. I replied that I thought this year. But since in the letter he wrote me when I first visited you he expressed his desire to become an ordained medical missionary. That is to go through a medical course & thereafter seek ordination. And he retains the same desire if anything more strongly developed and feels that he could be of the most use in that position. Although my own view and that of a personal friend of the family is that he would be of the most use if after a good sound Theological course he took up Training work. However in view of his strongly expressed desire I can only bid him God speed in an equally Divine calling to heal bodies and souls of men. If therefore you approve he can begin at once. If it be at the University here the fees for the First Term have to be paid on or before the 25th Feb.

According to a friend of ours (Dr. Macgibbon) who went through his course here the cost per annum if economically managed is as follows:

- University fees, books and instruments £50
- Hospital Fees 5
- Clothing, keep and personal expenses 50

£105

104 James briefly enrolled at St. John’s College, East St. Kilda, for a theological course. The idea of studying medicine ended when the University of Melbourne found James lacked the prerequisite school subjects to study medicine.
I will however enquire of Professor Allen, Dean of the Faculty of Medicine to verify the correctness of Dr. Macgibbon’s estimates.

Yours Very Faithfully,  

CHC  

PS—If James studied here he will have the opportunity of improving his Chinese knowledge. If in England he will have more eminent instructors. Kindly let me know your pleasure. Will write more fully upon the subject of the proposed Assistant by the next mail.

Provenance:  *Victorian Church Missionary Gleaner, February 1898, p.11.*

Author:  Report.

Topic:  

2. English Language (ESL) classes.

Although every effort has been made to secure a suitable site for the new catechist Training Home, the Committee have not yet succeeded in securing premises with the required conveniences for the work. Many properties have been viewed and consultations held; but final decision has not yet been arrived at. A definite offer was made for one property, which seemed to meet the requirements; but this having been refused, it was necessary to seek further for a place within our means.

Additional schools for the Chinese have been opened at Caulfield and All Saints’, Bendigo. Possibilities of work are so extensive at Bendigo, that we hope before long to hear of a second school being started there. We cannot begin to estimate the civilizing and christianising effects of these little mission schools which have grown so largely around the suburbs of Melbourne during the last two years…

On the 7th inst., Holy Communion was administered in the Central Mission Hall, Little Bourke Street, by the Rev. G. Sproule, Mr. Daniel Wong acting as interpreter.

As arrangements are being made for Mr. Cheong to deliver one of his interesting limelight lectures in some of the country towns, those who desire a visit from him are requested to communicate with the Secretary at an early date.

Provenance:  *Cheong Letterbooks 1898.*

Topic:  Cheong to Rev. Ernest J Barnett; Proposed appointment of Lau Fong, Chinese Literary Graduate as Cheong’s assistant.

4/2/98

Dear Mr. Barnett, I send you herewith report for the last quarter of ‘97 which owing to business arising out of the Bishop’s commission and arrangements for the Union of the Mission with the CMA there was left no time for reports. My report for January is held over through pressure of time.

I also enclose translation of Mr. Lau’s letter to Mr. Bannister's amanuensis. That to myself is in the same strain excepting that he explains that his wife is unable to accompany him at present owing being near the time of her delivery. I also hold over the full consideration of Mr. Lau’s engagement though I cannot forbear remarking that taking all the circumstances into consideration I feel we will be making a great mistake by not completing the engagement. The fact that the Rev. J. B. Ost when Secretary and Treasurer of the CMS for South China and a missionary who knew Canton well had engaged Mr. Lau to help him in the only Training work ever attempted by the CMS in Kwan-tung Province while Mr. Bannister’s knowledge of the dialect consists only of a few broken sentences.

I have moreover the testimony of a former student, Rev James Chin *[Presbyterian]* of Ballarat, who saw him during his recent visit to China and was quite impressed with his Christian character and scholarly attainments. And one of our converts, Mr. Luke Lew Hin Chew
who is equally impressed with the value of the man for the purpose for which we have asked him
to come. In any case I would thoroughly urge upon the Committee the desirability of securing
the assistance and counsel of a veteran Missionary like Dr. Eitel who with Dr. Chalmers stands
first among the missionaries in Kwan-tung province before deciding one way or the other. Yours
in haste,

C H Cheong

Provenance:  Cheong Letterbooks 1898.
Topic: Cheong's theological education.
Ven Archdn Williams.
My Dear Archdeacon, In re the Christian Literary Graduate who has been engaged as my
Assistant in Training work the Rev Mr. Bannister is his letters to Canon Carlisle whilst
expressing his doubts as to his suitability gives it as his reason for engaging him, “Mr. Cheong
had definitely asked for this particular man.”

By looking back over the copies of my correspondence you will see the mistake that Mr. B
has fallen into in saying that I had “definitely asked for this particular man.” The only letter
from which he could possibly have drawn the inference was the one I wrote Canon Carlisle dated
the 1st June to accompany the Canon’s official letter and supplementary thereto in which I
mentioned that “Mr. Lau Fong was well and favourably known here both as a Christian and as a
scholar.” Besides the Canon had made it very clear in his letter that if in Mr. B’s judgement Mr.
Lau was suitable for the position to give him the first offer otherwise he was to secure the best
man available.

In my second letter dated the 24th June and directed to Mr. Bannister himself I intimated that
the exemption note was signed by Dr Wollaston and “will stand in good stead of the Order of the
Governor-in-Council to the Brother whom you may nominate. The Order itself will be issued as
soon as his name is known. He does not however require to wait for that but may come at once
and the sooner the better. Only we will look to you to select us the best man available for our
purposes. That is one with scholarly attainments in Chinese Literature and a clear & full grasp of
the historical facts of the Bible not necessarily a Theologian but with some experience in
Training work and above all earnest in winning souls.”

My subsequent letters to Mr. B were in the same strain, leaving to him the full responsibility
of the selection. And yet he repeats the mistake in the said letter to Canon Carlisle in the
following passage: “He (i.e. Mr. Lau) has written a letter of complaint to me which I am sending
to Mr. Cheong and which he will translate for you. In that letter he complains that as the matter
has advanced so far and he had received definite promises from Mr. Cheong.”

I have carefully read thro’ the Chinese letter referred to but nowhere do I find that Mr. Lau
had said I made “definite promises”. The only letter I wrote to Mr. Lau was enclosed in that to
Mr. Bannister and in the letter I said “I send herewith a brief note to him intimating that my
Board has devolved the duty of selection to you and asking him to interview you. I have also
informed him that the Christian Scholar chosen will have the passage of himself and his family
paid.”

I am very sorry indeed for Mr. Bannister’s inaccuracies of statement. That about the Chinese
letter I would readily excuse as very of indeed of the Missionaries who could read an ordinary
letter written by a scholar; but that he should have misread the very plain statements in Canon
Carlisle’s and my letters is both surprising and perplexing to me.

The fact however that he has offered to engage Mr. Lau for the same work (St Stephen’s
School) for which he had been previously engaged by the Rev J B Ost a former Secy and
Treasurer of the CMS for South China & one who knew well the Cantonese dialect together with
the quality of the work as seen by me in one of his students convinces me more than ever of his suitability for our work.

Besides I have the testimony of a former student the Rev James Chin of Ballarat who saw him during a recent visit to China & was quite impressed with his Christian character & scholarly attainments and likewise also the testimony of one of our own converts, Luke Law Hin Chew, who is equally impressed with the value of the man for the purposes for which we have asked him to come.

And having the imprimatur of the Imperial Literary Chancellor upon him together with rank and prestige of a Civil Mandarin he would become an attractive power to the Mission which humanly speaking neither I nor the most distinguished missionaries could hope to be.

Mr. Bannister however may have it as one of the reasons of his doubt that we are or may be seeking to place the full or at all events the chief responsibility of a Theological Training upon Mr. Lau from the fact that I am a layman & consequently to be inferred not theologically trained although I myself may feel

That I have had a training not inferior to most of the clergy as the following will show: Before entering upon the training proper took a special course of two years in English Literature and Elocution and prepared for my entrance examination in Logic, Natural Philosophy, Mental Philosophy, History of the British Empire and Scripture knowledge and thereafter went through a four years course in Moral Theology, Sacred Languages (Hebrew, Greek and Chaldee), Exegetics, Dogmatics, Homiletics, Apologetics, Natural Sciences in relation to Christianity, Church History, Historical Theology under four regular Professors and two Lecturers, five of the Staff being Doctors of Divinity & the 6th an expert on the Natural Sciences.

The only solution of the difficulty is as I have suggested to invite the Rev. Dr. Eitel from Adelaide who with your nephew of Putiki will conduct an infinitely sounder investigation than the five Commissioners have done most of whom have a strong bias & settled purpose before they began.

Yours Faithfully

CHC

Provenance:  Cheong Letterbooks 1898.

(1) Appointment of Cheong as Deputationist.
(2) Appointment of Daniel Wong as Superintending Missionary.

10/2/98

Dear Mr. Barnett, I have to thank you for your consideration to myself personally in seeking to give me some relief from the strain of the work which has of later years grown heavily upon me though I regret to say the direction in which you proposed to do it has caused me more pain and sorrow than the severest trials I have yet endured for the Gospel’s sake.

I am not at all averse to doing the Deputation work whenever the necessity arises as I have already assured you that to withdraw if not altogether at least for the most part from the position of a Missionary to which by the Grace of God I have devoted my life & from the Training work to which I have set both my hand & heart is what I cannot reconcile my conscience to.

Notwithstanding the many & sometimes distracting cares connected with the Mission under the Divine Blessing I have succeeded on the one hand in building up the nucleus of a Chinese Congregation which promises to become in the course of a few years largely self-supporting,

120 Cheong completed two years of the Presbyterian theological course, not the four years stated.
while on the other by continuously & persistently urging the importance of the work of raising up a trained Native Ministry & bearing the subject before the Throne of Grace many of the Lord’s people have rallied around the cause & contributed more funds than the management have been prepared to utilize with promises of far larger amounts for maintenance & building purposes.

It is a time moreover when the arrows of conviction has struck deeply in many of my congregation & prayerful attention is needed to bring them to the birth that I feel it very inopportune at this juncture to take on Deputation work and I have no one with the requisite experience to stand by the work of the Mission.

Mr. Daniel Wong, one of the first fruits of my Melbourne labours is too young in the faith and has not himself prepared catechumens for baptism. He seems destined for an itinerant evangelist rather than a Pastor. The best use we can make of him therefore is to let him be ever on the move, like that which he has been doing recently in the North East.

In regards to Essendon if you have already arranged with Mr. Good for Sunday Evening next would you please ask him kindly to send a trap for me at the Mission Church any time after the afternoon Service? If however a Thursday evening will suit equally well I would much prefer it and perhaps a larger number might be got together then to ... on behalf of the Mission.

I will come down and talk over matters with you tomorrow afternoon. I enclose under separate cover the list required.

Yours Very Faithfully,  
CHC

The Rev E J Barnett, Secretary CMA

Provenance: Cheong Letterbooks 1898.

COPY, CMA 19/2/98
Dear Philip, The CMA Committee I am glad to be able to tell you have decided to retain your services in the Mission until the end of the present year; they direct that you should continue your work as before with the addition of an open air services once a week for the Chinese in the vicinity of Bridge St. The Committee particularly desires that this should be done and done regularly.

I am Yours faithfully,  
E J Barnett, Secretary

Provenance: Cheong Letterbooks 1898.

COPY, CMA 19/2/98
Dear Mark, I have now the pleasure to inform you that the CMA Committee is prepared to retain your services until the end of the present year. You will therefore please continue your duties for the present with the exception of the monthly visit to Linton. You will please therefore understand that from this time you are not required to visit Linton.

121 Daniel Wong was a relative of Mrs. Cheong.
The Rev S. Sandiford has written me about your allowance for train fares. The balance that is due to you I shall include in the next cheque to be forwarded. I am Yours Faithfully, E J Barnett, Secretary

Provenance: Cheong Letterbooks 1898.
Topic: Cheong to Archdeacon Williams.
(1) Fees for James medical training.
(2) Mission arrangements.

Ven Archdn Williams Te Aute NZ.  25/2/98
My Dear Archdeacon, You will perhaps think it strange that the information I promised to get from Prof Allen the Dean of the Faculty of Medicine has not yet been obtained.

This I am very sorry to say was owing to the influenza epidemic among several members of my congregation and the serious illness of my Eldest Daughter Grace which added to my ordinary duties deprived me of the opportunity of seeing the Prof. Indeed Grace’s condition was pronounced to be so serious during the last visit of Dr. Snowball (our family doctor, & the small hopes he entertained of her recovery that considering the Doctor’s eminence in his profession his words threw quite a shadow over the family though I never for a moment doubted that there is a Divine purpose in her present illness as well as for the future. His visit today however reassured us that the danger her at first apprehended he finds does not exist after a more thorough examination, and that she is suffering simply from Anaemia or a poor condition of the blood. The fact is that seeing she had been kept home for two years she felt she ought to apply her mind to study and study she did. She took up no less than ten subjects with such avidity that though at the beginning of he year she was well below the class average in nearly every subject, at the Christmas exams she reversed the order and got considerably above the class average in nearly every subject & ran very close to their respective prize-takers. The effort however has overtaxed her strength and the Doctor has just ordered her away for a change to recruit. She is 18-1/2 years of age & should have had at least a years work at the University had not other circumstances interfered.

I am enclosing herewith a clipping from the “Churchman” which is evidently official. It speaks of the “responsibilities and liabilities” transferred and mentions the latter as a debt of £450, but not a word about the properties represented by 11 properties in different parts of the Colony erected at a cost of over £3000 nor of the credit balance of £250 in the Training Fund a/c. & it treats your promise of £2000 for College Buildings and your guarantee of £50 per annum towards the salary of an Assistant Teacher as if they were absolute gifts. I am also sending you the “Gleaner” & the “Churchman” in the latter is a letter from the mother of the sister martyrs addressed to myself.

You will doubtless have heard that the CMA have decided not to engage Mr. Lau. Kindly let me know therefore what I am to do with the £35 you kindly paid towards passage expenses. Shall I hand £25 of it to the Training Fund as your subscription for the last quarter of 1897? Or shall I return it to you? The same in regard to the cheque for £500 which is still in the safe custody of the Bank?
Yours in haste,  

CHC
Topic: Church Missionary Association—Sixth Anniversary.
The Mission to the Chinese was represented on the platform by C. H. Cheong, who, however, owing to his recent bereavement, requested to be excused from giving his report...

The Chinese Mission is the mother mission of the Victorian Church. It has branches at every principal centre of population. It can point to valuable work done in connection with the Mission Hall and its classes, and to a considerable awakening of interest in its methods in many of our suburbs. Two circumstances have tended to hinder its progress and mar its work; its financial condition, for, in even its best years, the expenditure has exceeded the revenue by something like £200; and then a difference of opinion on practical matters among the members of its Board; as to the site to be chosen for a Training College, whether it should be in the heart of the city in Little Bourke Street, or in some healthy outlying district; and as to the management of the College, whether it should be in the hands of a Chinaman ignorant of English, or of an English clergyman who can speak Chinese and has had experience in the Chinese ways and character. It was evidently in this division in its counsels a hard thing for the Board to carry out the objects with which it had been entrusted; and it was a great relief to those who had the welfare of the Board at heart and to the Church in Victoria when your Association took over the Chinese Mission with its assets and responsibilities; and it is most re-assuring to know that the difficulties which had begun to gather round the Mission are beginning to disperse since the handing over has been completed.

Arrangements have been made already for the purchasing of a Training College in a part of the suburbs which we all agree to be practically best suited for the purpose; and it will be satisfactory for us to know that the arrangements made are pleasing to the friend of the Mission, Archdeacon Williams; and never truer friend mission never had. Already he has increased his munificent offer, and is prepared to give £2000 for the purchase of a Training College, and to guarantee £150 for three years for the support of an instructor, and also support himself two Chinese students at the institution at the cost of £50 a year. Well, with our financial prospects thus improved, and so noble an example of generous giving to show to the public, is it too much to say that the Association has entered upon a sphere of greater activity and usefulness than it has ever before known?

Provenance: Cheong Letterbooks 1898.
Author: Rev Ernst Eitel.
Topic: James Cheong's request for guidance on missionary work in China.

My Dear Sir, Thank you for all the trouble you have taken in re Wong Ko-tong. I have not seen him yet but shall be able to come across him some day. I only fear I cannot do him or his family any good.

As regards your own plans, I will do for you what I can. My Sympathy is more with these who support themselves & do work for Christ in their spare time & at their own cost than with these who seek employment under a Missionary Society. If you means to proceed to China & support yourself for about six months I have no doubt you can find tuitional employment within that time such as will provide your living expenses until you find some more lucrative and congenial work in Govt or Customs employ. If you have these initial means (& I think £10 would suffice) I can give you letters of introduction to a few missionaries in Hong Kong and Shanghai & to the Hon. Dr Ho Kai MLC & an old Chinese friend of mine in Hong Kong.
I should say don’t bother yourself about any further qualifications, go to Hong Kong, take there what advice you can get, take employment as a teacher anywhere in China, but send your application for employment in the Imperial Maritime Customs with copies of all your certificates (& an address in Hong Kong where a reply can find you) at once to Sir Robert Hart or as soon as you have reached Hong Kong & after seeing Ho Kai my Chinese friend.

I believe at present it is easy to find employment in China as a teacher of English and such employment will be a stepping stone to a good berth for one whose attainments are up to the mark.

Ho Kai’s brother-in-law Ng Choy (Wu Ting-fau) is Ambassador in Washington. Ho Kai himself is half a rebel {covert supporter of Sun Yat-sen} and you will have to take his advice with a grain of salt, to be added, but even if he cannot and will not (he is not much of a Christian) positively help you his advice is worth a great deal. He understands the policies of Peking.

My old friend Wan Lam Tung is a man of simple education but practical & shrewd & has several sons (educated in America & England) who might be of service to you in different parts of China.

I dare say your father knew Ho Kai’s father [Pastor Ho Fuk-tong]. If so that would help you with Ho Kai. Also you father may give an introduction to Ho Amei whose advice (to be taken with a dozen or so grains of salt) is also very useful & who may be helpful to you.

As to selecting typical Chinese passages for your classical studies I cannot help you. I never had more than a smattering knowledge of Chinese and I gave away all my Chinese books before leaving Hong Kong. European Sinologues are all quacks with the exception perhaps of Dr Chalmers, I would not even except Dr Legge, blessed be his memory, from the above category. What is a European Sinologue without his teacher? What is Dr Legge in the way of Sinology after parting with his old teachers, wretch as he was in everything outside Chinese classical lore.

Yours faithfully, 
E Eitel

James Cheong

Provenance:  Cheong Letterbooks 1898.
Topic:    James Cheong’s correspondence with Eitel.

My Dear Archdeacon, My son James had a letter from the Rev. Dr. Eitel some time ago asking him to make enquiries concerning a young man named Wong Ko-tong formerly a student under Bishop Burdon but one in whom the Bp’s hopes have been blasted.

In sending Dr. Eitel the results of his enquiries James sought the advice of the veteran from China upon several matters & received the enclosed reply.

I might say that Dr. Eitel himself left the service of the London Missionary Society ten or fifteen years ago to enter government employ as Inspector-General of Schools in Hong Kong & did retain his interest in, but his inspectorial duties gave him but little time to devote the work of the Mission.

My son has handed me Dr. Eitel’s letter without any word of comment but I cannot favour such a course. Government employ valuable as supplying one with means & an influential position affords very little time to one whose object and desire is the Evangelization of his countrymen. Had I thought well of it myself I would have accepted the advice of the Chinese Imperial Commissioners who 11 years ago did me the honour of a personal visit to my home & spending the evening with me when they delicately pointed out that there were some 30 vacancies in the Foreign Office at salaries of 1200 to 1500 dollars per month (or £1,500 to £2,000 a year) for men with similar attainments to mine. I did not however choose to accept the
advice well meant as it was, not only because I had put my hand to the plough and could not therefore turn back, but knowing as I did the temptation and dangers of such service to one’s spiritual life & well-being I felt constrained to avoid the issue. And what I felt constrained to avoid I cannot in conscience advise my son to follow.

I shall be very glad and thankful to know if you approved the suggestion contained in my letter of the 28th January re a medical course. As when we were with you were kind enough to tell James that you were willing your generous promise should go either towards a theological or medical course. The other part of Dr. Eitel’s letter is a candid confession though he is reckoned with Dr. Chalmers the two most distinguished Chinese scholars amongst the missionaries of Kwan-tung Province he has but a smattering knowledge of Chinese. In that he corroborates the statements of other missionaries some of whom I have quoted.

The Training College therefore cannot be efficiently carried on I am fully persuaded without a man like Mr. Lau, the Christian Literary Graduate.

Yours in haste, CHC

PS Kindly write me re James if you approve as lectures are about commencing.

Provenance: Cheong Letterbooks 1898.
Topic: Removal of Cheong from mission management.

Ven Archdn Williams Te Aute. 11/3/98
My Dear Archdeacon, I enclose a copy of Mr. Barnett’s letter which was handed to me yesterday afternoon & in which he says, “The Committee fell very strongly that they cannot deflect from the conclusions at which they arrived at their meeting on January 14th with reference to Mr. Cheong’s work in the Mission during .”

That is to say, I am to leave the direct work of the Mission into hands regarding which I have already reported that he is “too young in the faith & has not himself prepared catechumens for baptism. Close application of mind is just what he lacks. He seems destined for an itinerant Evangelist rather than a Pastor.” And the Training work is to go into the hands of the Rev Godfrey H. Smith a raw recruit, who was until recently a reader in Bendigo with no knowledge whatever of our own students some of whom are more intelligent than himself & with more of an education in their own language than he has in his. But be he ever as high in literary attainments, theological learning he certainly has not had the means to impart the needed instruction. To my mind these last appointments are subversive of the objects of the Mission. I intend therefore to again press for the appointment of the Christian Literary Graduate Lau or at all events a thorough investigation with the aid of a veteran like the Rev. Dr. Eitel.

I shall be very thankful to have your views and advice upon the matter.

Yours in haste, CHC

Provenance: Cheong Letterbooks 1898.
Author: James Cheong.
Topic: Death of Grace Cheong.

Presbyterian Ladies College advised of the death of Grace Cheong.

Provenance: Argus, Melbourne, 19 March 1898.
Topic: Death of Grace Cheong.

CHEONG.—on the 15th March, Grace Mary, beloved daughter of Cheok Hong Cheong, Fitzroy, aged 18 years.
Provenance: Cheong Letterbooks 1898.
Topic: CMAV Treasurer seeks explanation for Cheong's delay in giving Williams cheque to CMAV.

H Maddock Esq., Collins St. 22/3/98
My Dear Mr. Maddock, In regard to Archdeacon Samuel Williams cheque for £500 which he was good enough to entrust to me as a Deposit for a Training College I am now awaiting his instructions for its disposal. This may come any day & I shall be glad to do as he directs me.
Yours Faithfully, Cheok Hong Cheong

Provenance: Cheong Letterbooks 1898.
Topic: Cheong to Archdeacon Williams; Catechist Training Home - The Avenue, Balaclava

Ven Archdn Williams Te Aute NZ. 25/3/98
My Dear Archdeacon, The CMA Committee have at last fixed upon a site. The first information I had regarding it was conveyed to me in Mr. Maddock’s letter enclosed. I feel a difficulty however in meeting the demand so abruptly made in view of your instructions to me & in as much as I have received no reply from you to my enquiry dated 25th Feb by as to what I was to do with the amounts you so kindly entrusted me with so I asked him in Mr. Barnett’s presence “Would you mind waiting till I received Archdn Williams letter promised in a cable of the 15th inst?” Mr. Barnett appeared very indignant & said he would cable to you that I had declined to hand over the cheque. I said, “Don’t say “declined” but that I desired the Archdeacon directions or will you let me cable to him for instructions?” I asked “No”, said Mr. Barnett, “I’ll cable myself.”

Your cable directions having been forwarded to me I lost no time in carrying it out and now enclose you Mr. Barnett’s receipt. Our mutual friend Mr. Wm. Davies whom I am sorry to say is still far from being well called this evening & informed me that the site chosen is down the Avenue not very far from Balaclava Railway Station.

The name of the house is “Hiawatha” & if it is the same building as he knows by that name, it is a large villa of WB lath and plaster belonging to the estate of the late Mr. Charles Webb who was until his decease a member of the CMA Committee & stands upon an acre of land. The distance of Balaclava from the Mission Church & centre of the Chinese population is close upon five miles. Some four miles further land can be brought for about £25 per acre with the advantage besides of a Chinese population of about 150 amongst whom we have been labouring for several years past & in support of which I believe you have been a regular subscriber. I cannot help concluding with an observation which our Wellington student was overheard to make. “As a Chinese Training College it is quite a white elephant. It won’t be long before it will be appropriated for an English college.”

I might say I never discuss these things with my students. The information about the recently purchased building was conveyed to them by Mr. Barnett Himself.
Yours Faithfully, Cheok Hong Cheong
The kind of building that has been provided through the warm-hearted generosity of Archdeacon Williams for the preparation of Chinese evangelists. (13 rooms)…
The Training Home stands upon an acre of ground with…frontage to The Avenue, Balaclava…
Rev. W. H. Brett has been appointed Principal with the sanction of the Bishop…
On the first Sunday in May the attendance of Chinese was as follows. Afternoon service, 17; evening school, 71; evening service, 82. The aggregate attendances for the three week night schools on April 29, May 2 and 4, were 198 scholars and 131 teacher.

Provenance: Cheong Letterbooks 1898.
Topic: Father and son differ over Anglican Churchmanship.

Ven Archdn Williams.
1st April, 1898
My Dear Archdeacon, James has been much affected by the demise of a dear sister, the flower of the family as he calls her, & longs to fulfill her desire & that of his own to become a Medical Missionary (ordained), the layman’s idea, he said, was an alternative if the way be not clear for him to carry out his original purpose.
I have already done my best for him in supporting him in a long-expensive course until he had graduated with first honours in the School of Classics & Comparative Philology which entitled him to the higher degree without further examination.
As to assisting me he said he has already done so in some measure, it was out of respect for my wishes his brother tells me that he a few months ago declined the curacy of one of the most important parishes in the Diocese, that of St Paul's Geelong from which two of the former incumbents have been raised to the Episcopate viz., Bishop Chalmers of Goulburn and the Bishop of Grafton & Armidale.
He admits that is disposed towards a different school of thought to that of his father and would rather not study under Principal Monk. But he is young and if his father can give him a little time to direct him in his studies, aided by a dear sister’s memory & the illumination of the Holy Spirit, I have strong hopes of his recovery from a point which before he entered Trinity College he has characterized as Popish. The Rev. E. J. Barnett himself was even more deeply tainted with ritualistic practices by his course in Trinity & by Curacies he held under Vance and Potter but when he went from there to Caulfield Grammar School & was brought under Rev. H. B. Macartney’s influence a change took place.

Of course it may only be a father’s fond wish but having gone over a wider field of theological literature side by side with some of the most distinguished University Dons I feel that some impression might be made on his young mind. At least I will hope & unceasingly pray that it may be so.

Yours Faithfully

Provenance: Cheong Letterbooks 1898.
Topic: Cheong requests leave of absence.

1st April 1898

Dear Mr. Barnett, I will have to ask the Committee to excuse me from giving a full report of the past month as being rather unwell & having a cold in my head I do not feel in proper trim for writing.

I am glad to say however that attendances at the Services & Classes & school have been very encouraging, that the Catechumens are making progress in the way of life, two of whom have persistently and earnestly asked for baptism and that others of them are probably on the point of doing likewise & that the students except ... have committed to memory the whole of the parables in the Synoptics, the Sermon on the Mount & our Lord’s valedictory address as a preparation for my lectures thereon.

And now may I crave for a little rest as soon as I can arrange therefore? As the only holiday I have been able to take during the last thirteen years of service has been that of six weeks in N.Z. last year two weeks of which were spent an unpleasant companion (Mal de Mer) & incessant railway travelling, two [weeks] on Deputation work at the urgent request of supporters of the cause & the week with Archdn Williams to secure a renewal of his offers for College Buildings.

And now may I crave for a little rest as soon as I can arrange therefore? As the only holiday I have been able to take during the last thirteen years of service has been that of six weeks in N.Z. last year two weeks of which were spent an unpleasant companion (Mal de Mer) & incessant railway travelling, two [weeks] on Deputation work at the urgent request of supporters of the cause & the week with Archdn Williams to secure a renewal of his offers for College Buildings.

Yours Faithfully,

CHC

Rev E J Barnett Secy CMA

Provenance: Cheong Letterbooks 1898.
Topic: Cheong to Archdeacon Williams; Support for James’ studies.

6/4/98

My Dear Archdeacon, I enclose you James' letter to his mother which shows he is considerably troubled as to the course he should take. It may have seemed to him that this father is unsympathetic & unconcerned as to his career though it has been a matter of much anxious and prayerful consideration. I have no doubt as to his spirituality of mind and high purpose though I regret very much the High Church influence of his College. But he had had no theological course there & being young and impressionable he may be won back to the solid foundations of evangelical truth.

Now that his sister has gone his desire to become a medical missionary seems to him more than ever a sacred duty. For her sake as well as his I am prepared to be responsible to the extent of his clothing and keep. God may use him through his medical course in the same way as he is now using Dr. Harry Guinness the elder son of the Rev. Dr. Grattan Guinness of Harley Training College and in God’s wonderful way it may be even upon a wider scale.

Yours Faithfully,
Cheok Hong Cheong
Ven Archdn Williams Te Aute NZ
PS I enclose list of University fees from the Calendar for 1897 and Dr Macgibbon’s estimate of cost in other directions. Univ fees 5 yrs & MBBS £126 Hood £4.4. Hospital fees £25 Books and instruments..

Provenance: Cheong Letterbooks 1898.
Topic: Cheong appointed Australian Corresponding Member of the Committee of the British Society for the Suppression of the Opium Trade.

27/4/98
My dear Mr. ,, I am much obliged to you for your favour of the 18th ult together with the kind offer of the position of a Corresponding Member of your Executive Committee. I thankfully accept the same & trust God to give me the strength required to do my part in the great warfare against the Evil.

I am very glad indeed to learn that the late H. M. Mathieson had no connexion with the firm Jardine Mathieson & Co and though not an active cooperator was at all events so full of sympathy with the cause.

May God abundantly bless your labours & bring them speedily to a successful issue.

Give my kind remembrances to Mrs. Alexander & the boys & tell them how delighted I am to hear of their progress at school.

My own family are quite well but we sadly miss our beloved elder daughter who fell asleep in Jesus on the 15th ult.

I am yours in haste,
C H Cheong
J G Alexander Esq, Hon. Sec, Anti-Opium Society [London]

Provenance: Victorian Church Missionary Gleaner, May 1898.
Topic: Baptisms at Mission Church, Little Bourke St., Melbourne.

Three Chinese converts were baptised and confirmed in the Mission Church, Little Bourke-street in the presence of a large audience, many heathen Chinese being present. The names of the candidates were Titus Chin, Andrew Charles Chung and David Wong. These had been under instruction for the past two or three years and had themselves made application for baptism. It is a rule in our mission never to ask scholars to be baptized… Mr. C. H. Cheong was the interpreter.

Deputation Work. Mr. Cheok Hong Cheong left Melbourne on May 24th, proceeding direct to Bendigo, whee he addressed the Rural Decanal Chapter. During his stay in that city he was most kindly entertained by the Rev. W. C. and Mrs. Sadlier, Perry Hall. One of the permanent results of this tour, we trust, will be the establishment of Mission schools on the lines of those working around Melbourne in Bendigo, one at Perry Hall, in connection with St. Paul’s; another at Long Gully, in connection with All Saints’; at Eaglehawk, Maryborough, Clunes and St. Arnaud, all of which places have been visited in turn…

Provenance: The Church of England Messenger for the Diocese of Melbourne,
THE VERY REV. THE DEAN OF MELBOURNE ON THE C.M.A.

At the annual meeting of the above society, the Very Reverend the Dean of Melbourne moved, "That the report and financial statement now read be adopted, printed and circulated under the direction of the committee; that this opportunity be taken to express to the Rev. H. B. Macartney the deep sense of the Association's indebtedness to him not only for sermon preached in St. Paul's Cathedral last evening, but for his never-flagging assistance rendered as trustee and member of committee since the inception of C.M.A. and that, while regretting our own loss, we assure him of our heartiest good will in the world-wide sphere of influence to which he has been called; also, that this Association humbly and thankfully accepts the charge of the Missions to the Aborigines and Chinese in this colony, which has been entrusted to it by the two boards and the Bishops of Victoria, believing that, in the requests to take over these missions, there is recognisable the voice of God calling upon us to go forward; further, that the thanks of this meeting be conveyed to the Venerable Archdeacon S. Williams, of Te Aute, New Zealand, for his munificence in making provision for a Training Home for Chinese Catechists in our midst."

The Dean said, I have often had motions for the adoption and support of a report put into my hands to which I felt it was hardly possible to do justice because of the extent of the ground which the report covered, and the importance of the objects and work which they disclosed; but I have never in my life before had put into my hands a motion so full and comprehensive and embracing so many subjects as that which I have just read. The adoption of the report, most able and valuable as that report was, coached in language that often thrilled us through and through with its vividness and power, and bristling with new departures, is, I think, the very least part of the resolution which I have submitted to you. I shall not, therefore, dwell at any length on the commencing sentence of the resolution; but I want to say there is a well-known feeling, not confined to one section of the Church, which out of a praiseworthy jealousy for the success of the purely Australian missions, is inclined to ask, Why send away so much money for the support of men and women in Africa and Asia attached to our adopted missions there, when the New Guinea Mission and the Melanesian Mission, the very daughters of the Australian Church, are appealing for the aid which is their due...

The history of the Aborigines Mission, a story of very half-hearted efforts and very feeble results, is a story which does little credit to Victorian Churchmen; and if the Church Missionary Association can in any way use the fragments of opportunity that are left for the spiritual good of the remnant of the race that still survives, they will not only be doing a most excellent work, but they will be lightening some of the heavy load of reproach that lies at the door of the colonial church.

The Chinese Mission is the mother mission of the Victorian Church. It has branches at every principal centre of population. It can point to valuable work done in connection with the Mission Hall and its classes, and to a considerable awakening of interest in its methods in many of our suburbs. Two circumstances have tended to hinder its progress and mar its work, one, its financial condition, for, in even its best years, the expenditure has exceeded the revenue by something like £200; and then a difference of opinion on practical matters among the members of its Board, as to the site to be chosen for a Training College, whether it should be in the heart of the city in Little Bourke-street, or in some healthy outlying district; and as to the management of the College, whether it should be in the hands of a Chinaman ignorant of English, or of an English clergyman...
who can speak Chinese and has had experience in the Chinese ways and character. It was evidently in this division in its counsels a hard thing for the Board to carry out the objects with which it had been entrusted; and it was a great relief to those who had the welfare of the Board at heart and to the Church in Victoria when your Association took over the Chinese Mission with its assets and responsibilities; and it is most re-assuring to know that the difficulties which had begun to gather round the Mission are beginning to disperse since the handing over has been completed.

Arrangements have been made already for the purchasing of a Training College in a part of the suburbs which we all agree to be practically best suited for the purpose; and it will be satisfactory for us to know that the arrangements made are pleasing to the friend of the Mission, Archdeacon Williams; and never truer friend mission never had. Already he has increased his munificent offer, and is prepared to give £2000 for the purchase of a Training College, and to guarantee £150 for three years for the support of an instructor, and also support himself two Chinese students at the institution at the cost of £50 a year. Well, with our financial prospects thus improved, and so noble an example of generous giving to show to the public, is it too much to say that the Association has entered upon a sphere of greater activity and usefulness than it has ever before known?

**Provenance:**  *Cheong Letterbooks 1898.*  
**Topic:**  *Cheong canvasses removal to Nelson.*  

3rd May 1898

My Lord Bishop, Since your Lordship in a previous letter was good enough to think that my visit to your Diocese 2 years ago had stimulated an interest in the spiritual welfare of the strangers within your gates & since in your additional favour of the 15th inst. just to had you were kind enough also to think that I can be of service to your Lordship I shall find it a duty incumbent upon me to place the same at your disposal should I fail again to induce my Committee to agree to send you the best & most suitable man available to inaugurate and carry on your work. I will not keep you long in suspense but will cable you the result as soon as I shall hear from your Lordship.

My salary here has been as follows:

From 1888 when I was called upon to relinquish every business engagement to 1893, £400 per annum. In 1893 the year of the great crisis when all the Banks and financial institutions except three were closed, some absolutely & the rest for reconstruction my salary was reduced 25% & that of the Catechists 20%. My present salary is £300 per annum.

My expectation is something equivalent whatever your Lordship shall think that may be after considering the relative cost of living on the West Coast & in Melbourne and also my travelling expenses as is the case here.

I am your Lordship’s Obedient Servant,

CHC

The Rt Rev the Lord Bishop of Nelson, New Zealand

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My Dear Archdeacon, Fidelity to the cause requires me to write fully to you whose large-hearted
sympathy has devised & supported so enlightened a project as the Training of a Native Ministry
for the Chinese.

My son James writing from Geelong to one of his brothers said, “Tell Papa this piece of news.
I am writing this in the shop of a Mr. Pearson, a cousin of Rev. W. H. Brett123 who tells me that
Mr. Brett has been appointed Head of the Training House at Balaclava and will proceed to Hong
Kong for a years study of the language. Precious little he will learn in that time. He is 32 years of
age & married. He subsequently wrote to me to say that from what he knew of Mr. Brett, “he is
not a scholar, not a theologian, not even well-read in English.”

Seeing that James formally excluded himself from the work of a Training Institution because
he felt it required the finest scholarship and experience I went over by steamer to see him at
Geelong & asked if Archdn Williams who was so particularly interested in him & his future
would ask him to head the Training & superintendence work would he accept it? He replied
readily that if he is thought worthy he would. I then went & saw Canon Goodman the Senr
Examining Chaplain to the Bishop whose name appears first in the list of the CMA Committee
although he says he could not attend is meetings but gave permission to use his name, he fully
sympathizes with all missionary work.

In regard to Mr. Brett he said he knew him well and had examined him for ordination. “He is
a man,” he continued, “with no mental equipment. He doesn’t know a word of Greek & is a poor
scholar in English. Besides he is a sickly man and will break down if he attempts Chinese.”

Having ascertained from James his willingness to help me in my work I had a long private
talk with Mrs. Adams his hostess. She … was matron of Trinity College during James five years
residence there. She is like a mother to all the students and has been exceedingly kind to James. I
asked her for her observations about him & remarked that my only fear was that she might spoil
him by her kindness. She replied that she would be no true friend if she did. I enclose therefore
her letter & the letters of two other intimate friends Canon Carlisle & Mr. Wm. Howat. The
former was chaplain to Trinity College as well as Hon. Sec to the Chinese Mission. I might add
he has a special partiality for the Chinese people & has spent some time in learning their
language & held for many years constant social intercourse with them. The latter is the solicitor
of the Hon. Sir Rupert Clarke Bart, MLC, one of Melbourne’s millionaires. He is warmly
interested in Christian education & in missionary work & has given largely to both objects. He is
one of the most spiritually committed laymen in the City and many are his works of Christian
philanthropy

Yours in haste,

CHC

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123 CABLE CLERICAL INDEX – Online — http://anglicanhistory.org/aus/ci/
BRETT, WILLIAM HENRY—born 17 Apr 1864 London, died 22 Jan 1943 Llandudno North Wales.
Education in London 1891; Trinity College Melbourne. 21 Dec 1896;
Priest, Diocese of Melbourne. Positions: 1886, reader Dean’s Marsh; 1890 reader parish St
,Barnabas South Melbourne;1895- 1896 curate parochial district Ringwood;1896- 1897 curate St
Stephen Richmond; 1897-1898 Priest Parochial District Mentone and Mordialloc; 19 Aug 1898
General Licence Melbourne; 29 Nov 1899- 1902 Priest Parochial district Fairfield and Alphington;
1902- 1905 Minister at Leopold.
**Provenance:** Bendigo Advertiser, Victoria, 28 May 1898; 30 May 1898  
**Topic:** Cheong at Bendigo.  
“A PICTORIAL TOUR THROUGH CHINA.”
This is the title of a lecture which will be delivered by Mr. Cheok Hong Cheong, Chinese missionary, in All Saints’ Schoolroom, at 8 o’clock on Monday evening, in aid of the mission fund. The lecture will be descriptive of the scenery, architecture, manners, customs and religion of China, and judging from the reports of it which have appeared in the metropolitan press, should be of unusual excellence. The Ven. Archdeacon MacCullagh will preside.

**Provenance:** Bendigo Advertiser, Victoria, 30 May 1898  
**Topic:** Cheong at All Saints Church, Bendigo.  
“A PICTORIAL TOUR THROUGH CHINA.”
All Saints’ Sunday school was crowded to its utmost capacity last evening, when a lecture entitled, “A Pictorial Tour throught China” was delivered by Mr. Cheok Hong Cheong, a Chinese missionary. The Ven. Archdeacon MacCullagh presided. The lecturer, who speaks very good English, handled his subject in a masterly manner, and gave a most interesting account of the scenery, architecture, manners, social customs, religion and vast mineral resources of China. His remarks were illustrated by a number of limelight views, the lantern being worked by the Rev. R. C. Nugent Kelly. At the close of the lecture brief addresses appropriate to the occasion were delivered by the chairman and the Rev. Mr. Kelly, the local superintendent of the Chinese mission. A collection was made in aid of the mission fund.

**Provenance:** Victorian Church Missionary Gleaner, June 1898.  
**Topic:** New mission stations.
- New ESL mission school opened at Benalla.
- New ESL mission school opened at Sandringham.

**Provenance:** Church of England Messenger for the Diocese of Melbourne, Victoria, 1 June 1898.  
**Topic:** Church Missionary Association of Victoria.
- Official opening of Balaclava Catechist Training Home.

**Provenance:** Victorian Church Missionary Gleaner, July 1898.  
**Topic:** Opening of Anglican Mission Hall in Little Bourke Street.
The idea of erecting a substantial building in the very midst of the Chinese quarter was initiated by C. H. Cheong in 1886. The project was cordially supported and aided by the late Very Venerable Dean Macartney and Canon Chase; while the munificence of Archdeacon Williams of Te Aute, New Zealand, together with the timely aid of Mrs. Goe in organizing the sale of gifts and work, enabled, the building to be commenced in December 1893. In May [17th] of the

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124 CMAV Annual Reports show that the financial contributions were overwhelmingly from the wider Chinese community, reflecting both Cheong’s personal status and his money-raising ability.
following year, the building was opened by the Lord Bishop of Melbourne, assisted by the Bishops of Ballarat, Goulburn and Riverina. It is constructed solidly of brick, with the main hall below and smaller rooms above, which have been used for students, but will now be required for classes.

**Provenance:**  *The Church of England Messenger for the Diocese of Melbourne, 1 July 1898*

**Topic:** Description of CMAV Training Home for Chinese evangelists.

MISSION TO THE CHINESE.

The new Training Home for Chinese evangelists stands upon an acre of ground with about 320 ft. frontage to The Avenue, Balaclava. It contains thirteen rooms plus outbuildings, is in good repair, and declared by the honorary architect, Mr. Sydney Watson, to be good value for the £2000 paid for it. Before purchasing, Dr. Cox also reported on its sanitary condition, and, as honorary physician to the Home, does not anticipate that his services will much in requisition. The Rev. W.H. Brett has been appointed principal, with the sanction of the Bishop; and at the present time the workmen are making the few necessary alterations which are required to put the house in complete order for training purposes...

**Provenance:**  *The Church of England Messenger for the Diocese of Melbourne, 1 July 1898*

**Author:** Rev. R. C. N. Kelly.

**Topic:** CMAV work in Bendigo.

MISSION TO THE CHINESE.

The Rev R.C.N. Kelly, M.A., hon. local superintendent of the C.M.A. Mission to Chinese in Bendigo, has supplied the following memorandum of the Mission in his district:—

Since the taking over of the Mission by the C.M.A. a little more "movement" has been put into local work. The Rev. Mr. Barnett visited the field recently, and this was speedily followed by a visit of some days from **Mr. Cheok H. Cheong**, who arrived on May 24th, and was most hospitably entertained at Perry Hall by the Rev. Mr. Sadlier. Mr. Cheong had several conferences with the Rev. Mr. Kelly and Philip Leu Tong, the Catechist. On Friday, May 27th, a class for teaching English to the Chinese was started in All Saints' parish, at St Matthew's schoolroom, the Revs. Mr. Kelly and F. Grist, and Mr. Cheong and Mr. Leu Tong meeting several workers there. After prayer, the objects of the work were briefly explained, and the work of teaching started. There were four heathen Chinese present, to whom Mr. Cheong gave a brief address at the close of the meeting as to the nature of the Christian Faith. On Sunday, Mr. Cheong preached at St. Paul's Church in the morning, and at All Saints' on the evening, on the work of the Mission. Many expressed their great interest in Mr. Cheong's lucid and earnest addresses. In the afternoon, he accompanied Mr. Kelly to the Chinese camp, where addressed as many of his countrymen as could be squeezed into the building. On Monday a lantern lecture was given on "China and its People" by Mr. Cheong, in All Saints' schoolroom, the Ven. Archdeacon MacCullagh being in the chair. The Archdeacon and Mr. Kelly, at the close of the lecture, commended the work of the Mission to the very large audience assembled, and mention was made of the class for teaching the Chinese already started, and of one proposed to be started immediately in St. Paul's parish.

The sum of £7 17s 2d. including £1 1s donation from Mr. A. Bush) was collected, and will be devoted, together with offerings made by the Chinese at the quarterly celebrations conducted by the local superintendent, to renovating and beautifying the local Mission Church, which, as Mr.
Barnett has pointed out, was in a state which contrasted shamefully with the care bestowed on the local joss-houses.

Mr. Cheong also lectured at the Eaglehawk school, with the Rev. C. Brewer, B.A., in the chair. A class may be formed here also...

Provenance: Cheong Letterbooks 1898.
10/8/98
This is to certify that Mr. Daniel Wong has been a Missionary student receiving instruction from me since 1890 off & on for the first four years but mainly only since the opening of the Chinese Training Institution in 1894, that whilst undertaking his training he was usefully employed in direct missionary work in the suburb of Brighton & occasionally also he has taken the place of the Superintending Missionary in the Central Mission during his absence & sometimes also other suburbs and country districts.

CHC

Provenance: Argus, Melbourne, 31 August 1898.
Topic: Cheong appears before Victorian Legislative Council Select Committee re Alien Immigration Restriction Bill, 1898.
Mr. Cheok Hong Cheong, the Chinese missionary in Melbourne, caused some unrest in the bosom of the Minister of Justice yesterday when giving evidence before the Legislative Council’s select committee on the Alien Immigration Restriction Bill. He was citing an instance in which a respectable Chinese merchant was not permitted to bring his wife and family into the colony. “Why was that?” queried Sir Henry Cuthbert. “Because the Trades-hall were pressing the then Minister of Customs (Sir George Turner) to prohibit Chinese immigration,” was the reply. “What Ministry was that?” asked Sir Henry. “The Munro Government,” answered Mr. Cheong, whereat the Minister of Justice heaved a sigh of relief, and murmured that he wasn’t a member of that Ministry. At a later stage, Mr. Cheong told how the New South Wales Customs authorities detained him on board ship till the papers showing that the £100 poll-tax had been paid were produced, and then he was invited by a Sydney resident to speak the following evening in unconscious irony on “our beautiful harbour.”

CHEONG DISMISSED BY CHURCH MISSIONARY ASSOCIATION OF VICTORIA.

Provenance: Victorian Church Missionary Gleaner, September 1898, p. 66.
Topic: Cheong’s connection with CMAV ends November 1.

To those who have been following the contents of this column month by month, the announcement in the daily papers that Mr. C. H. Cheong’s connection with the Church of England Mission to the Chinese closes on November 1st, will possibly come as a surprise. Those unacquainted with the inner working of the Mission were ignorant both of the need for reorganization, and of the endeavours that were being made to accomplish this. When the work was handed over the C.M.A. it was for this purpose. Throughout the whole of the year the Committee have been endeavouring to carry out their unpleasant duty, but they have been...
grievously disappointed in the continued opposition with which they have been met from one from whom they had expected loyal and hearty cooperation.

The following is the substance of a letter sent to the converts of the Mission in reply to one received by the Committee from several of their number, asking questions indicated at the beginning and is published for general information to give in a condensed form some idea of the nature of the difficulties with which the Committee have been faced in attempting the much needed reorganization of the Mission to the Chinese, which was, without being sought for, entrusted to them in December 1897.

The Block, Melbourne, 11th October 1898.

To: Mr. A. H. Chung and the other converts signing the letter to the C.M.A. Committee.

DEAR BRETHREN,— you ask two questions, which it is proposed to answer very shortly, and then to give you such a full statement of the position that you and any unprejudiced reader may be convinced that patience and continuing loving consideration have been shown to Mr. Cheong, and that which has been done has been right and necessary.

First, then, you ask why Mr. Cheong has been compelled to leave us, and to this we reply, because Mr. Cheong would not, we regret to say, carry out the directions of the Committee of the Church Missionary Association in its work of the Mission to the Chinese in Victoria, and the training of catechists.

Secondly, you ask how can C.M.A. hope that converts will be properly trained with an European clergyman at the Head of the Training Home? To this we answer that the Committee, after the most careful enquiry and consideration, came to the conclusion that a European should be at the head of the Training Home, and, if possible, should speak Chinese. Such an one for months past we have been endeavouring to obtain. The present arrangement was not intended to be permanent.\footnote{Rev. W. H. Brett served from August 1898 to November 1899.}

You say further that the students complain

1. that their studies are unnecessarily interfered with;
2. that the work of the Mission is hindered;
3. that their guide and director has been taken away, and
4. that they are as sheep without a shepherd;

and you then enquire, “Can this conduce to God’s glory?”\footnote{The highlighting of this sentence, with the unusual use of “conduce” suggests a judgement by the CMAV Committee, that the letter, while ostensibly written by Chung on behalf of Chinese converts, was more likely written by Cheok Hong Cheong.} Now as to these various matters:—

1. The studies of the students have only been interfered with because Mr. Cheong has refused to give instruction in the Training Home as directed.
2. The work of the Mission is only temporarily hindered by the lack of loyalty to the Committee shewn by Mr. Cheong.
3. The desire of the Committee was to have the work of the Mission much more effective than heretofore. If Mr. Cheong is spoken of as the students’ “guide and director” had only guided and directed in the way indicated by the Committee, all would have been well.
4. If the students follow, and trust the Committee, there will be no scattering, but the work of the Mission will be done with increased zeal and to the glory of God.

And now we will give a few facts that will shew the position assumed by the C.M.A., with reference to the conduct of the Mission, to be the truly correct one and to have been carefully and prayerfully resolved upon.
The work of the Church of England Mission to the Chinese in Victoria has been in operation for over forty years with fluctuations of success and depression; but its work and position at the end of 1897 is indicated by the following; which may be gathered from the Report of the Commission appointed by the Bishop of Melbourne in that year.

(1) The site (Little Bourke Street) then proposed for the Training Home was regarded as unsuitable.

(2) The offers of assistance by Archdeacon Williams were not fairly represented.

(3) The methods adopted in connection with the work of the Mission were disapproved.

(4) The results of both town and country Missions deemed unsatisfactory,

(5) The training was insufficient.

To remedy all this, two recommendations were made:

(1) That the Mission should be worked in connection with the C.M.A., and

(2) That the Assistant Missionary to be thereafter appointed should be a European who could speak Chinese.

The Mission was formally handed over to the C.M.A. by the Bishops and the old Board in December 1897, and now give a short statement of what has been done and attended to since then.

(1) The Chinese Training Home at Balaclava (eminently suitable as to building, grounds and site, was acquired and the full purchase money provided by Archdeacon Williams.

(2) On the suggestion of Mr. Cheong, the advice of Dr. Eitel of South Australia, a Missionary of over thirty years experience in China, was sought; and, on the subject of training catechists, he made, inter alia,, the following valuable suggestions.

1. Select for training those who already exhibit clear symptoms of strong spiritual personality;

2. Avoid Chinese classical studies.

3. An English training and fair knowledge of the English Bible is of greater value than the study of handbooks in Chinese.

As these suggestions harmonized entirely with C.M.A. methods of work, with the recommendation of the Bishop’s Committee and with the mind of the Committee, they have been and will be kept in view in the management of the mission.

Now as to what has been attempted:—The record of the effort to reorganize the Mission is much longer and also much sadder; and we regret that we are reluctantly compelled to say that Mr. Cheong is responsible for the present difficulties. But then we rejoice to know that apparent failure often leaves the most pronounced success; and we confidently believe that such will be the case in the present instance.

Up to the time when we took charge of the Mission, Mr. Cheong, who had been the chief salaried officer of the old Board, and was continued in the employment of the Committee, repeatedly expressed a decided wish to be employed in deputation work. The Committee, on their part, strongly desired that for which he was specially suited, should be his present sphere of work; but in its endeavor to arrange this branch of work for him, Mr. Cheong has repeatedly blocked the Committee, in some instances by inaction and in others by excuses, so that in the nine months of the present year, it has only been able to arrange for one short tour. With a view to assisting the Mission financially, Mr. Cheong himself suggested giving a lecture on the subject of the “British influence in the Valley of the Yang-tse Kiang.” The suggestion was accepted, the lecture announced, and arrangements were in progress, when Mr. Cheong declined to proceed with it.

With regard to the training of students, which was formerly entirely entrusted to Mr. Cheong, the report of the Commission to which we have referred speaks of it as being insufficient. This was borne out by one student leaving in December last with strong complaints of the little real
good he had received after having been in training for about three years. The Committee found
that, apart from the Tuesday evening Bible Class, a total of six hours in each week, being three
lessons each of one hours’ duration, was supposed to be devoted to instruction. The actual work
done, as shown by Mr. Cheong’s reports, was as follows:—a few lessons were given in
December. Six weeks’ holiday followed; and, up to 3rd March, no lecture had been given, a
month having been spent in ascertaining what the students had learnt during their holidays.
During March and April, Mr. Cheong was with the students only five times. A holiday was then
applied for on account of bereavement, and a fortnight was granted. A month elapsed after the
holiday without any attempt to continue the instruction.

Owing to the impossibility of inducing Mr. Cheong to obey the directions of the Committee,
on May 5th, he was invited to meet them, when, after a lengthened interview, he promised
loyally to carry out the wishes of the Committee. Further delay followed; and for the second
time, on August 11th, Mr. Cheong was summoned before a special Sub-Committee appointed to
interview him with reference to his continued obstructiveness; and he then again promised
loyally to work under the C.M.A. and to carry out the instructions given to him. On 16th August
he was appointed to teach in the Training Home. On the 24th August, he was notified of the
days, hours, and subjects for instruction. On the 26th, he wrote to the Committee for various
reasons excusing himself from carrying out the Committee’s directions. The Committee then felt
that the disobedience was deliberate; and on the 31st (the letter being dated in error the 22nd) he
was told that, as he had repeatedly blocked the Committee by refusals and excuses, further
negotiations were felt to be useless, and he was asked to consider whether he had not better
resign. The reply to this was a request for a holiday on the ground of ill-health; and, on the 17th
September, the Committee wrote relieving him of all work from the 20th then instant and giving
him a holiday until 1st November, from which date his services were dispensed with altogether.
At the same time, Mr. Cheong was informed that his salary would be paid up to Decembe 31st.
On the 20th September he was paid in accordance with that letter; and he handed over the keys,
it being agreed that he would arrange with the Committee for holding farewell services.

The Committee, at different times, requested Mr. Cheong:—

(1) To attend the Central Mission School on Monday, Wednesday, Friday and Sunday
evenings.
(2) To take charge of the Bible Class on Tuesday evenings.
(3) To re-open a class which had been discontinued on Thursday evenings. This was not done.
(4) To give instruction to the students in the Training Home for one hour and a half on two
days in each week. Mr. Cheong refused to go to the Home for this purpose.
(5) To hold an open-air service once in each week. This was not done.
(6) To be responsible for the service at two o’clock and seven o’clock each Sunday.
(7) To furnish regular monthly reports to the Committee. This was not done.

It will, from the foregoing, be seen that the Committee endeavoured to arrange, firstly, that
Mr. Cheong should do deputation work according to his own desire. This he practically refused
to do. Secondly, that he should do certain specified Missionary and Training work, neither of
which he has done.

The Committee undertook the Chinese work in Victoria in the full expectation of receiving
valuable help from Mr. Cheong and were prepared to receive advice from him on all necessary
matters. They were not, however, willing to be governed by Mr. Cheong, nor is it in accordance
with their policy to give any of their Missionary agents a seat as a member of their body. Since
the time that Mr. Cheong was told that it had been determined not to bring Mr. Lau from China
(a man who was judged unsuitable by the best referee we could obtain in Hong Kong), he has
adopted an antagonistic attitude towards the Committee, and it has been most difficult to get any
definite information from him, to hold him to any one position or to keep him from continually
shifting his ground. He has acted directly contrary to the advice of Archdeacon Williams, who spoke to him on the 9th of May last, saying that “we should put our own particular likes and dislikes out of sight and do what we can in carrying out the great work before us, or, whilst we are differing about plans, it may be taken out of our hands.”

Now, a word in closing relating to several who have been closely connected with us:—

Andrew Lowe left, as before stated, in December, complaining of the lack of instruction which he had received.

- Daniel Wong has been appointed, with the approval of the Committee, to work among the Chinese in Nelson, New Zealand.
- Cornelius Poon and Timothy Young are students in training.
- James Pang has, we regret to say, cast in his lot entirely with Mr. Cheong in antagonism to the Committee.

Again we would urge you to remember that the Committee must of course insist that all its agents shall be loyal and obedient, and that the one object desired is the eternal welfare of your countrymen: and as we feel sure you will quite believe this, we ask you to assist the Committee by remaining to enjoy the privileges and advantages that we are anxious you should share. Should you sever yourselves from us, we still pray that you may go on to enjoy a closer and fuller knowledge of our Heavenly Father and of His Son, our Saviour Jesus Christ.

On behalf of the Committee, Henry A. Langley, Chairman.

Provenance: Geelong Advertiser, Victoria, 1 September 1898.
Topic: Cheong appears before Victorian Legislative Council Select Committee re Alien Immigration Restriction Bill.

ASIATIC IMMIGRANTS.
THE RESTRICTION BILL.
EVIDENCE BEFORE THE LEGISLATIVE COUNCIL COMMITTEE.
SHIP OWNERS OPPOSE THE MEASURE.

The first sitting of the select committee recently appointed by the Legislative Council to take evidence relating to the Immigration Restriction Bill, now before Parliament, was held at Parliament House on Tuesday. Sir Henry Cuthbert, Solicitor-General, presided, and the other members present were Sir Arthur Snowden, Sir Frederick Sargood, and Messrs J. Balfour, F. S. Grimwade, Agar Wynne, Jas. Campbell, S. Austin and J. M. Pratt. M's. L.C.

Captain Currie, ship owner, stated that, generally speaking, the bill did not meet with his approval. He considered that it was unnecessary, because the influx of Asias it was intended to prevent was really too trifling to call for legislation. Including Chinese, the Asiatic immigration only exceeded the emigration by 484 people in 10 years. Even those figures were to a great extent fictitious, as some of the Asias found their way to the other colonies. It was notorious that the bulk of the Afghans did not remain in Victoria. If that factor were taken into consideration it was probable that the increase would disappear; and as regarded Asias, there would be nothing to legislate against. He had taken the pains to trace what became of the Asias, and it appeared that only about 700 had in any sense made Victoria their home during the past seven years. Of those only about 20 had settled here; others came and went, some finding their way to New South Wales, and others to the sugar plantations in Queensland.

By Sir Frederick Sargood: He thought the Asias came and went of their own free will. The agents of vessels in Singapore had never heard that anyone paid their passage money to this colony. Including Chinese, the Asiatic immigration only exceeded the emigration by 484 people in 10 years. Even those figures were to a great extent fictitious, as some of the Asias found their way to the other colonies. It was notorious that the bulk of the Afghans did not remain in Victoria. If that factor were taken into consideration it was probable that the increase would disappear; and as regarded Asias, there would be nothing to legislate against. He had taken the pains to trace what became of the Asias, and it appeared that only about 700 had in any sense made Victoria their home during the past seven years. Of those only about 20 had settled here; others came and went, some finding their way to New South Wales, and others to the sugar plantations in Queensland.

By Mr. Grimwade: The cost of coming as deck passengers was about £6; the passage hock cost about £7. The fare included food and shelter, but not bedding.
By the chairman: They, as ship owners, found that the influx was not serious enough to be taken notice of. If it were decided not to issue hawker's licenses to them, that would effectually stop them from coming to the colony. The bill was objectionable, because, while it proposed to do one thing, it did something wholly different. It gave customs officials unlimited powers, substituted partiality for justice, and the whim of any official for that even handed justice which was a principle of British law. In regard to the gipsies, he had not noticed that they had been guilty of any act that should prevent them from coming to the colony.

What nationality do they come under?—That is the difficulty. We don't know where it is advisable to draw the line against immigrants.

6You would not put them under the head of "Asiatics" or "Chinese"?—I might put them under the head of Scotchmen. (Laughter.) When I came here in the fifties, there was nothing of this kind proposed.

By Mr. Grimwade: I don't know whether they work or whether they beg.

By the Chairman: A great many of the things proposed in the bill could not be done. It was one of those trap bills, the object of which was to catch one. He was the only registered ship owner who could he caught, because his ships were registered in the colony. The immigration returns showed a gradual increase during the past three years. Will not the figures show that the increase has been to the extent of 1200?—They might, but the fact must not be overlooked that those are the records by water. People who come or go overland are not taken into account. The clause relating to penalties is one of the most outrageous that has ever been devised.

Mr. George Withers, superintendent of the Peninsular and Oriental Steam Navigation Company, agreed with some of the objections urged against the bill. He thought it was scarcely possible for the officers and owners of vessels to distinguish aliens who were paupers or criminals, or who suffered from disease.

Mr. James Campbell, M.L.C., stated that he had some experience of the India horse trade, in which Asiatics were engaged. These men were employed in shipping horses from the colony, and were, generally speaking, a very industrious class of people. He would be very loth to see undesirable Europeans coming to this colony.

Mr. J. N. Marshall, superintendent of the Orient Steam Ship Company, said he did not approve of the bill. He agreed, generally, with Captain Carrie's remarks.

Mr. W. Siddeley, who said he was connected with the British India Steam Navigation Company, thought that from six to 12 months' notice ought to be given before the measure came into operation, because shipping companies might have contracts in hand which would otherwise he interfered with.

Mr. W. T. Appleton, of Huddart, Parker and Co., and vice-president of the Victorian Steam Ship Union, agreed with the evidence already given. He considered the bill to be unnecessary, on the grounds that statistics showed that there had not been much increase in the Asiatic population, and that the objects to be attained could he reached by the Marine Act, quarantine laws and other existing legislation.

Mr. Geo. Martin, agent of the China Navigation Company, considered that legislation was not necessary, as far as the Chinese were concerned, as the Government Statist showed the number in the colony to be gradually declining. In 1871 the number was 17,935; in 1881, 12,128; and in 1891, 9377. The Chinese would never become a charge on the State. Their own countrymen looked after them too well for that.

Mr. Cheok Hong Cheong, Chinese missionary, said that a gradual and steady decrease had taken place in the Chinese population of the colony. The estimate given by Mr. Martin was pretty well correct. His figures showed that the present population was between 6000 and 7000. At one time, during the gold discoveries, there were between 50,000 and 60,000 in the colony. The Chinese population in Melbourne and suburbs was nearly half of the total amount. For the
past three years the increase was given as 600, but no account was taken of those who had gone over the borders. That, together with the death rate, more than absorbed the surplus. Ho thought the present law was more than sufficient to restrict immigration. In his opinion, some of the provisions were unreasonable. Undesirable immigrants could not come in under the tonnage limitation inasmuch as they had to pay several times the amount of the customary fare for their passages. He thought that residents, who had been domiciled with their families in the colony missionaries, merchants, travellers, and students—should be exempted from the provisions of the bill. Exemption might also be made in the case of merchants, storekeepers and manufacturers requiring assistants from China.

Abraham Davis, importer, of Swanston-street, Melbourne, said that the proposed legislation affected Hindoos, with whom he had had business relations. They felt that they were on a par with British people, because of the fact that they were subjects of the Queen, and should not be liable to excessive restrictions.

After hearing further evidence, the committee adjourned.

Provenance: Mercury, Hobart, 10 September 1898.

Topic: Cheong appears before Victorian Legislative Council Select Committee re Alien Immigration Restriction Bill, 1898.

Because of the show, the political distractions of the week have been mild in character, and have claimed little attention. Outside the House some interest has centred in the doings of the Select Committee of the Legislative Assembly appointed to obtain information as to dealing with the Immigration Restriction Bill. One witness examined was the Rev. Mr. Cheok Hong Cheong, who has been long resident in this city, and whose full-blooded Chinese son wiped the eye of every other student at the Church of England Grammar School examination in his year, and carne out dux and exhibitioner. The rev. and celestial gentleman spoke as to the absurd inequality in the operation of the Act now in force in the colonies, and told how reputable Chinese merchants of high standing had been prevented from bringing their wives and families to Australia, because of the pressure which the labour organisations hail brought to bear upon the Governments of the day. Clinching the matter, he told how the New South Wales Customs authorities had detained him on board ship till the papers were produced, showing that the £100 poll tax had been paid, and how, as soon as he got on shore he was, in unconscious irony, invited to speak as to his impressions of the colony.

The Rev. Cheong is, I may say, an educated Chinese gentleman, with whom it is a pleasure to converse; yet I remember a good tale concerning him which has the merit of being absolutely true. He was to preach in the St. Arnaud district, and was commended to the kindly offices of a prominent local parishioner, who, after service, invited the preacher to dinner. At table the pièce de résistance was a roast leg of pork, and the master at the head of the table, as he flourished his carving knife preparatory to plunging into the savoury joint, ignoring his own women folk, enquired, "You likee poikee, Johnee?" The answer would have been a crusher to any body but a bush church warden. "Yes, thank you, I am very partial to roast pork; but is it not the common English rule to serve the ladies first?"

Provenance: Cheong Letterbooks 1898.

Topic: Reference for Daniel Wong.

127 The Melbourne "Show" is the Victorian equivalent of an American "State Fair." Agricultural shows were an annual event in all the Australasian colonies and most have continued annually.
This is to certify that Mr. Daniel Wong has been a missionary student receiving instruction from me since 1890 off and on for the first four years but mainly only since the opening of the Chinese Training Institution in 1894. That whilst undertaking his training he was usefully employed in direct missionary work in the suburb of Brighton and occasionally also he has taken the place of the Superintending Missionary in the Central Mission during his absence and sometimes also other suburbs and country districts.

Provenance: Museum of Chinese Australian History, 22 Cohen Place, Melbourne, 19th September 1898.
Author: Field Flowers Goe, 3rd Anglican Bishop of Melbourne to Bishop of Hong Kong.
Topic: Reference for James Cheong to Bishop of Hong Kong.

My Dear Bishop,
Allow me to introduce to your notice Mr. James Cheong of whom you will learn what is needful from a paper which he will show you. [References - copies in Australian Archives and Museum of Chinese Australian History]
He is a well conducted young man, and his moral and religious character is good.
Yours sincerely,
F. F. Melbourne

Provenance: Argus, Melbourne, 14 October 1898.
Author: Rev. E. J. Barnett.
Topic: Letter to Editor regarding Cheong’s status.

MISSION TO THE CHINESE IN VICTORIA.

TO THE EDITOR OF THE ARGUS.

Sir,—Having seen an advertisement in “The Argus” summoning a meeting of the friends of the Chinese Mission, in which Mr. Cheok Hong Cheong is referred to as the superintending missionary, may I be allowed, through your valuable columns, to sound a note of warning to some who may possibly be misled thereby

Mr. Cheong is senior missionary of the mission to the Chinese in connection with the Church of England, and is now, by request, on furlough. His official connection with this mission ceases on November 1 next. The meeting, convened by Mr. Davies, is not under the auspices of the Church of England, but with the view, we are informed, to initiate an independent mission. Should the work of evangelizing the heathen Chinese in our city be more effectively done by an additional mission so started we shall rejoice; but it seems desirable that members of the Church of England, at least, should rightly understand the position before they commit themselves by sharing in this movement.

If any desire to know further facts, a printed account can be obtained from the Diocesan Registry, or the C.M.A, office.

I am, &c.,
E. J. Barnett

The Block, Oct. 13.
Dear Mr. Wilkinson, — You are aware that the Mission to the Chinese in Victoria was entrusted to the Church Missionary Association last year by the Bishops and the Board of Missions. We have had considerable difficulty and opposition in the endeavour to reorganize the same which had drifted into a very bad state. The chief salaried officer [Cheok Hong Cheong] has continually neglected and refused to carry out the directions of the Committee, until, finally, he was asked to resign. As he took no notice of this request, the Committee were obliged to dismiss him. This was done in as gentle a manner as possible and his salary was paid in full to the end of the current year. Since this took place, Mr. Cheong and a few of his friends have done their utmost to break up the Mission and injure the Association. They have rented other buildings in the vicinity of the Mission Hall and are carrying on another Mission there. The friends in Sydney have lent to us, for two months only, the Rev. Soo Hoo Ten, an excellent man, who is already doing very much towards putting the work together again. The Old Board made Mr. Cheong Superintendent of the Mission and were completely at his mercy. We felt that, in order to carry on the work satisfactorily, we must have a Chinese speaking European to superintend this work for there are several country branches as well as the Central Mission Hall in Melbourne which need periodic visits. I write now by direction of our Committee to ask if the Parent Society can help us at all towards this end...

The present difficulty touches not only on the Chinese work, but the CMA as a whole for some of the church folk are not friendly to the CMA and making this an occasion for attacking us. The Bishop of Melbourne, is altogether with us. As also the Dean and Archdeacon of Melbourne and the leading dignitaries of the Church in the Ballarat diocese; we therefore have nothing to disturb us on this account but are desirous of putting the whole Mission on a more satisfactory basis and working it by means of one whom we can trust and from whom we can find out what is transpiring...

Provenance: Australasian, Melbourne, 22 October 1898.
Topic: Cheong ‘resigns’ from CMAV

Mr. Cheok Hong Cheong, for many years Church of England missionary to the Chinese in Victoria, has severed his connection with the Church Missionary Association, and, at a meeting of sympathisers held last week, composed largely of Chinese, it was resolved to form a new society to be called “The Church of England Mission to the Chinese in Victoria.” A printed account of the facts of the dispute between Mr. Cheong and the C.M.A. may be obtained from the Diocesan Registry or the C.M.A. office.

Provenance: Victorian Church Missionary Gleaner, October 1898, p. 75.
Topic: Cheong’s Resignation/Dismissal.

The C.M.A. Committee has had brought under its notice a pamphlet purporting to be a reply to the C.M.A. Committee’s printed statement, signed by Mr. Cheok Hong Cheong. The tenor of the “reply” cannot be mistaken, and the fact that it contains throughout misleading statements and insinuations is greatly to be deplored. The Committee of the Church Missionary Association
has already make known the true facts of the case in the letter published in the September Gleaner, and now they do not deem it necessary to do more than reiterate what is there set forth…

Provenance: The Church of England Messenger for the Diocese of Melbourne, 1 November 1898

Topic: Cheong’s Resignation/Dismissal.

THE CHINESE MISSION.
The Church Missionary Association have not deserved the trouble they have had with the mission to the Chinese residents in Victoria, or the obloquy which has been cast upon them in connection with it. When about a year ago the proposal was made to them by the committee managing that mission, that they should take it into their hands with all its assets and obligations, they consented to the transfer, chiefly out of the praiseworthy desire that instead of spending all their energies and funds on foreign missions they might have the privilege of carrying on missionary work nearer home. The request to take over the Chinese mission came to them by a nearly unanimous recommendation of Archdeacon Williams, the mission’s greatest benefactor, supported by the report of the commission appointed by the Bishop to inquire into the condition of the mission, and with the full consent and approval of the then superintendent of the mission, Mr. Cheong. They knew that they were undertaking no light responsibility for they had before them in that report sufficient proof of the unsatisfactory state into which the mission had fallen, and a financial statement showing that in spite of extraordinary efforts that been made, the revenue of the mission had for some years fallen below the expenditure by something like £200. Every step that they taken since they assumed the charge of the mission has had the approval of persons experienced in the conduct of such institutions. Had their efforts been seconded by the superintendent whom they employed, instead of being thwarted and defied by him, very different results would have been obtained from what, unhappily, are now to be seen. We would advise our readers to obtain copies of the printed statement of their case put forward by the C.M.A Committee, and signed by Archdeacon Langley, that they may understand something of the difficulties with which they have to contend, and may judge with what propriety and loyalty Mr. Cheong can come forward to a public meeting and take part with his friends in attempting to organise another so-called “Church of England” Chinese Mission, in opposition to that to which the Church of England in this colony twelve months ago, in the most formal and public manner, with consent of the Bishops of both dioceses, transferred without reserve all its interests and rights.

Provenance: Victorian Church Missionary Gleaner, November 1898.

The Chinese Mission School in Little Bourke Street, has been reorganized under the direction of the Rev. George Soo Hoo Ten, and large attendances of pupils cheer the workers by their attention and eagerness to learn. … Mr. Soo Hoo Ten returned to Sydney on the 13th inst, and his place is now filled by the Catechist from Bendigo, Mr. Philip Lew Tong.
THE CHINESE MISSION.

The difficulties of the Mission have unhappily developed into a somewhat personal question. We are neither concerned to defend all the C.M.A. may do, nor to apologise for the old committee. But this present position demands careful consideration. With every disposition to judge most leniently, and to take Mr. Cheong’s explanation of the deadlock at full value, it must be remembered that the main question is the Mission itself. The circular of the C.M.A. committee and the reply of Mr. Cheong are before the public, and in both documents alike the main fact stands out clearly. For some reason, Mr. Cheong found it impossible to enter into cordial and loyal relations with the committee of the C.M.A. to whom, with consent of both Bishops, the old committee had handed over the work.

Mr. Cheong's own explanation makes this perfectly clear. On page 3, dealing with "the alleged obstructions," and the desire of the committee to give Mr. Cheong deputation work chiefly, he says he declined on the ground "that the Secretary" (i.e. Mr. Barnett) "had been salaried for that very purpose." In plain language, this means that in the proposed division of labour Mr. Cheong desired to direct the executive officer of the committee instead of being directed by him. Further on the same difficulty crops up again. Twice the committee called him before them, asserts Mr. Cheong, to see if he was willing "to obey the directions of Mr. Barnett." On each occasion the reply was to the effect: "Personally, no; since he is my younger in years, with no qualifications for the commanding position, etc." Though this is qualified by a promise to obey the Secretary "when conveying the deliberate judgement of the committee," it is clear that the position taken up is one of at very best very reluctant loyalty, and would involve constant reference to a subtle distinction between Mr. Barnett as Secretary, and the Secretary as Mr. Barnett. It is needless to point out that the question of age is beside the mark. Mr. Barnett is executive Secretary, and his being a clergyman in priest's orders settles finally the question of relative Authority in the eyes of ordinary Churchmen. But does the "official" loyalty to executive orders fare better? Take one point as a sample, the giving of lectures in the Training Home. On August 16th last Mr. Cheong was appointed to do this work; on the 24th he received official intimation of the hours and days he was required to attend; on the 29th he wrote giving reasons for refusal, ten days after the principle was settled. It is hard for an outsider to gauge the advantages of Mr. Cheong giving his lectures at Balaclava instead of in his own study; but the main point is that after accepting the principle he refused compliance.

It is needless to go into minute details further; the fact is patent in the whole line of Mr. Cheong's pamphlet that the new regime was irksome in the extreme, and that he either could not or would not submit to direction as required.

In spite of great sympathy with his difficulties, it is obvious that the committee had to face a dilemma. Was Mr. Cheong to direct the committee, or the committee to direct Mr. Cheong. It was an unfortunate divergence, for without full cordiality neither could Mr. Cheong use the advantages of the new organisations, nor could the full benefit of Mr. Cheong's knowledge and experience be available. Perhaps this may account for the somewhat hastily-made arrangements in connection with the Balaclava Training Home. Perhaps, too, it would be been well to have adopted the suggestion to call in outside mediation at some point in the proceedings.

128 The Rev. W Brett, as noted elsewhere, was chosen because he was willing to take the job, although having no relevant experience with the Chinese. He seems to have been chosen for his evangelical orthodoxy and availability, rather than skill or qualifications.
Now we may leave this unpleasant question and ask this more important one, Was there any necessity for new management at all, or to disturb the traditional policy of the Mission? And to answer that question we may dispense entirely with the pending controversy, and call in evidence the report of the Commission appointed by the Bishop to inquire into the whole state of the Mission. The Dean of Melbourne presided over the Commission, and the report was recorded on November 3rd, 1897, long before the present trouble arose. It is, at most, painful reading, gloom unrelieved anywhere. Dealing with the actual work of the Mission, the late superintendent's own reports showed a most unsatisfactory state of things in the country stations, while at headquarters in Melbourne they seemed not much better. For instance, the report exposes the long interval since the last baptisms; the inadequate arrangements for celebrating Holy Communion (no celebrations had taken place for some months); doubtful expedients in pressing in the service of persons not really representing the Mission to make public meetings successful; the lack of Church teaching of any kind in training catechists who were chiefly instructed in the "Life" of Christ; and in the Training Home no regular rules were systematically enforced with the students, while the time of special instruction amounted only to some ten hours a week. Turning to finances, it appeared that the Mission was drifting towards the shoals of insolvency at the fairly rapid rate of £200 per annum. The Mission property was not invested in Trustees; the title deeds of the Little Bourke-street Mission were in the hands of the Bank as security for a steadily growing overdraft.

The Commission carefully considered proposals (emanating, apparently, either from the old Board, or Mr. Cheong) to secure a Chinese assistant for the training work, and thus free Mr. Cheong for deputation work. But this would involve an immediate increase of over £150 a year in liabilities. Under these circumstances, the Victorian Church appears to small advantage as a pitiful suppliant, in forma pauperis, in the benevolent presence of Archdeacon Williams, of New Zealand, who was invoked to come to our rescue. But even with his generous promises of liberal support to the Church's Mission in Victoria, the Commission viewed so seriously the failures of the old system, and so small prospect of success on the old lines, that they, endorsing a suggestion of the Archdeacon's, unanimously reported "that the change that most commends itself to our judgement is that of working the Mission in connection with the C.M.A." The superintendent (Mr. Cheong) had already, on September 9th, reported with some enthusiasm Archdeacon Williams' recommendation of this plan. Verily, if Mr. Cheong does not now approve the incorporation of the Mission with the C.M.A. he approached it with his eyes exceedingly wide open.

The position, after all, is very simple. The whole work was in a confessedly deplorable condition; the finances were involved, the income fell hopelessly short of liabilities; the stipends of the catechists were often in arrears; the work was stagnating. A responsible Commission, appointed by the Bishop, took all available evidence, and then declared in favour of a complete change in policy by handing over the whole work, debts and difficulties, catechists and superintendent, to the C.M.A. That was the time to have raised protests.

Nobody else offered any practical solution. The transfer was made. Then came the much-needed "troubling of the waters." Unless the C.M.A. was prepared to put fresh energy and life into the work they might as well have left it alone. And as evidence of the fresh energy imported may be mentioned the fact that, for the first time for very many long years, the Chinese superintendent was actually sent to "superintend" as well as inspect the important missions in the country.

But, as is apparent in Mr. Cheong's explanation, he did not find the new life congenial. Although the committee exercised considerable patience a deadlock occurred, with the result of Mr. Cheong's dismissal. It was at this juncture that the C.M.A. committee asked for advice as to certain of their future plans from Dr. Eitel, who was the best expert in the Chinese available. As
a Lutheran himself, the criticisms he passes are the more remarkable. He comments strongly on
the need of more definite organisation of the Mission on our Church's own lines, calling to the
fact that no good work can be done on a vague "interdenominational" system. He is amazed that
the books provided in our Melbourne Church of England Mission seemed to be "a heterogeneous
growth of Presbyterian, Methodist, Lutheran and especially Confucian literature." None of the
converts he met "appeared to possess any of the several existing Chinese versions of the Book of
Common Prayer." He came across no Cantonese colloquial version of the N.T., but only an
"elegant classical version quite above the understanding of the ordinary Chinese here." The only
student he found in the Training Home, "though under training as a Churchman, spoke as a
Dissenter," and his favourite text-book of theology was a Lutheran Catechism! "Broadly
undenominational" was the impression Dr. Eitel received from all he could see in converts,
books, or institutions.

Is it too much to say that a complete reorganisation was necessary? For nine months the
committee patiently persevered in the effort to adjust their relations smoothly with their chief
missionary. But their duty to the public was clearly to end or mend a lax system. To mend it the
first step was to enforce their Authority. This proved impossible.

Mistakes may be made, perhaps already have been made, by the C.M.A., but they have wiped
away a reproach from us by rescuing a Mission from insolvency. They have constantly been
challenged to turn their energy to the heathen of Australia. They have honourably accepted the
challenge, and that not by starting new work in fresh fields, but by taking up a task "the Church
in her corporate capacity" was letting drop. This task is carried on by a committee working under
the sanction of the Bishops of Victoria. Whatever defects may be suspected or felt in the
methods of the C.M.A., at least let us honourably recognise that they desire to teach the Chinese
to use the Book of Common Prayer, and to work the Mission on lines recognisable as these of
the Church of England.

It is surely a fair claim on these who have, like the writer of this article, hitherto stood aloof
from the C.M.A. to support it now in an honest endeavour to do the work we failed to do.

As to the future, whatever the merits of the late superintendent, the Mission itself is of greater
importance still, and must be our first care.

Probably the best way out of the whole complex difficulty is either to import a clergyman
from the Mission in Canton, to be at the head of our Mission staff, or to send one of our clergy to
China to learn Cantonese, and study methods locally, with the same objects in view. And in
either case, the whole question of the Training Home must probably be revised, and the work
throughout Victoria, New South Wales, and other places conveniently situated, be brought into
closer touch, and federated under the care of a Chinese-speaking English priest.

Provenance: Victorian Church Missionary Gleaner, December 1898.
The workers in connection with the Chinese Mission Schools in the city and suburbs were
invited to a conference at the Mission Hall … on Monday, January 2nd. About 70 responded to
the invitation and from 3 to 6 p.m., under the presidency of the Rev. S. C. Kent, an animated,
bright, open conference took place on “Work and Methods.”
VALEDICTORY MEETING TO THE REV. E. J. AND MRS. BARNETT.

A large number of clergy and friends of the C.M.A., including several Chinese from Little Bourke Street, met in the Chapter House on December 20th, to say farewell to Mr. and Mrs. Barnett. The chair was taken by the Bishop of Melbourne at 8 p.m. (who apologized for the absence of the Rev. George Sproule and the Rev. T. B. Tress). Canon Berry offered prayer, the Rev. T. B. Reynolds read a portion of Scripture, after which the Bishop said:

My dear friends, it is now just one year since the old Chinese Board handed over the Mission to the Chinese in this colony to the Church Missionary Association Committee. We were grateful to the Committee of the Association for undertaking this burdensome enterprise; but we little thought at the time that we proposed to them to undertake it, that the year which is now coming to an end would prove so troubled, so anxious, so painful a period. Whether the Committee of the Church Missionary Association, if they could have foreseen all that has happened since then, would have undertaken this great charge, it is impossible for me or for them to say. It is not necessary for me to go over the disappointing and painful experiences of the last year, but the issue of these painful experiences we celebrate this evening. It has been found—as I understand it—that, in order that we might rightly carry out a Mission to the Chinese in the colony, we must have someone with us to guide our counsels who knows how Missions to the Chinese are conducted in China, from which our Chinese in this colony chiefly hail, that we must have someone that is acquainted with the character and the language to some extent, of the Chinese, and, in that would be able to take his place authoritatively among us, able to know what the Chinese in the midst of us are thinking and feeling and doing and desiring—someone who can feel the pulse of Chinese thought and sentiment and report this accurately to the Committee of the Church Missionary Association, in order to remove prejudice and misconception and make our Association Committee here in touch with Chinese thought and feeling in the midst of us. I need scarcely say that that has not been the case so far. From information we have gained from competent persons who have come hither to examine into the affairs of the Mission, we find that we have been living in a state of gross and deplorable ignorance with respect to Chinese thought and with respect to the manner in which they have been instructed. For instance, we have altogether been mistaken as regards the character of the religious books which have been placed in the hands of our Chinese fellow citizens. We had imagined that those books were simple and clear statements of the Gospel, simple and correct translations of the Holy Scriptures. Instead of that, we found that these books have been an unfortunate jumble and mix of Christianity and Confucianism and various other strange notions, and we have been ignorant of these things. So long as we remained in this ignorance it seems to me impossible that we could have rightly performed the trust imposed on us by having the Gospel clearly and faithfully preached to the Chinese in this community. Under these circumstances, as you know, the Rev. E. J. and Mrs. Barnett have consented to go to China to place themselves in intimate connection with the Bishop and the authorities in China, to make themselves thoroughly acquainted with the methods in which the Chinese are taught and instructed, to become, acquainted, as far as may be, with the Chinese tongue...
Dear Mr. Wilkinson,

Thank you for your kind letter in reply to Mr. Barnett’s of October 19 [1898] asking for advice or help in our Chinese difficulty. You know, of course, that our Committee has solved the problem to a certain extent by sending Mr. and Mrs. Barnett to China to learn the language to make themselves otherwise fitted to deal with our Chinese population …

You will be glad to know that the work amongst the Chinese has been reorganised with some very encouraging results, but we do feel a necessity for having someone thoroughly acquainted with the Chinese language to superintend the catechists, although most of them can make themselves fairly understood in English.

Provenance: Tung Wah Times - March 29, 1899, p. 3

Mr Zhang Zhuoxiong, a native from Sihui of Canton, studied in Nanyang when he was young. He was genius and got better school performance than his Western schoolmates. More importantly Mr Zhang hated to be a businessman. He wanted to save the world with his noble aspirations and his profound knowledge. An Anglican Church in Melbourne invited him to be Chinese missionary supervisor. Fourteen years have passed. He was followed by several hundred Chinese natives. Among them, some had become missionary workers teaching the Gospel in the Chinese community. Mr Wang Jiesheng from Foshan is one of the most outstanding, whose aunt is Mr Zhang Zhuoxiong’s wife.

Mr Zhang has five sons and two daughters. The eldest son, Jinchao, [James Cheong] another genius, was studying hard like his father and more polite to others. He passed the imperial examination held in Melbourne last autumn and sailed for China earlier this February from Sydney. The second and third sons have also secured their professions already. Mr Zhang loves to do charitable deeds. For example, in 1875, Shanxi, Henan and other North China provinces saw serious drought. The people there had to eat grass roots and barks. Cannibalism was found in many places. Chinese charitable institutions in Australia called for donations for the release Mr Zhang organised quite a few functions in Melbourne for such donations. He had wide connections with the Westerners, collected a huge amount of money and sent to China. In 1892, he went to London to lobby the British government to stop opium trade with China. The result was, however, not satisfactory. From time to time he published articles criticising the Australian local governments for the poll tax imposed upon arriving Chinese nationals. He persuaded his
Chinese fellows here to learn modern Western knowledge. Sometimes there were Chinese arrived but were detained or arrested due to failure of paying landing tax. He would go to mediate. In most cases the Chinese would be released. Last month Mr Zhang came to Sydney for the construction of a church in Melbourne. Many Chinese merchants were very generous to donate for such a charitable work. This is actually blessing for the whole Chinese community here.

Provenance: (Collection Ian Welch).
Author: Marston Bridger.
Topic: Church Missionary Society of Victoria - Re-formed,
On 1 March 1899, the Board of Management of the Church Missionary Society of Victoria, Reformed, issued a pamphlet explaining the background to the decision to withdraw from the Church Missionary Association of Victoria and re-establish the mission under its former management and structures. The style and contents suggest Cheong as the main author rather than Marston C Bridger, the Hon Secretary of the CMSVR, whose name is associated with the pamphlet.

CHURCH MISSIONS TO THE CHINESE IN VICTORIA.
The work of evangelising the Chinese in this colony was commenced over 40 years ago by two devoted converts, Lo-Sam-Yuen and Fan-a-Wye, in the districts of Beechworth and Yackandandah. These two pioneer missionaries, who had been trained respectively in St Paul's and the Anglo-Chinese College of Hong Kong, preached the Good News of salvation "publicly, and from house to house," after the example of the Apostles, so that, when the returned to their native land, they left behind them these who were living witnesses of the power of the blessed Gospel to lift men out of darkness and the shadow of death into the divine life of purity, light, and love. From the labours of these small beginnings, has grown up one of the most interesting and inspiring Missions in this part of the globe, for it has been the means, under the good hand of the Master, of bringing to His feet, as faithful and earnest followers, many hundreds of Chinese sojourners in Victoria, to say nothing of these who have been won for Christ, by virtue of the precious truths which the known converts have carried to other colonies and "the regions beyond."

As the work of the Mission increased, and the need of extension was felt, a well-training and experienced missionary was sought for to superintend and organise its operations, with the result that Mr. Cheok Hong Cheong was induced by the earnest appeal of the late Dean Macartney to undertake these duties, recognising in the appeal a distinct call of God. This was in July 1885.

In 1886, when Melbourne was made a station, and became the headquarters of the Mission, Mr. Cheong set himself the task of securing in the centre of the Chinese population in the metropolis a suitable site and premises which should combine in one both Mission Church and Training Home. In carrying out this large and expensive project, many and great difficulties and discouragements were encountered; but these one by one were overcome, under the providence of God, by the powerful support accorded to the Mission by the late Dean Macartney and the late Canon Chase, and by the noble generosity of Archdeacon Williams, of Napier, N.Z. and the effort was brought to a successful issue in May, 1894, when the Church and Training Home in Little Bourke Street were dedicated to the service of God.

The cost of the site and building was £2600, and was all paid for within three years of the opening.

In 1896, Mr. Cheong (who, besides being Superintendent and Organiser of the Mission was Principal of the Training Home), feeling the great need for extending the training work, with a view to supplying the wants of Australasia, appealed for funds to this end, and obtained promises of an annual addition of £400, making a total of £550 a year for the maintenance of students, besides £525 cash donations to liquidate the debts on the Mission and Building Funds. Obstacless,
however, were raised against this forward movement, in quarters where opposition had previously from time to time manifested itself to training work, until it was suggested, as a possible way of escape from these difficulties, that the offer of the Church Missionary Association to take over any of the Australian Missions, with their responsibilities, be accepted in respect to our Chinese Mission.

The first proposals of the Association were in the way of amalgamation, since our Mission was not only the older, but had for the previous five years, a vastly larger annual income than the C.M.A. However, a Bishop's Commission, which was appointed to consider the matter, recommended the handing over of the Mission's properties and its responsibilities to the Association. This was carried out on 1st December, 1897. The value of the property of the Mission thus transferred to the C.M.A. (including an amount promised by the Venerable Archdeacon Williams, of Napier, N.Z., towards the purchase of a new Training Home) may be fairly set down at about £5000.

When the change of control took place, Mr. Cheong was retained, as was to be expected, in the position held by him under the old Board, although no special arrangement was entered into with him. It was soon, however, apparent that a want of harmony existed between the Association and Mr. Cheong, but more particularly, between the Secretary of the C.M.A. and Mr. Cheong, as to the methods of conducting the Mission, and the duties and responsibilities of the offices held respectively by these gentlemen. The friction which ensued reached a climax on 11th August, 1898, when Mr. Cheong felt impelled to tender his resignation. A proposal was made to submit the matters in dispute to arbitration, in the hopes that an amicable arrangement might be brought about, but this proposal was declined by the C.M.A.

Whatever may have been the details of the differences which arose, the results showed that, (a) Mr. Cheong possessed the unshaken confidence and goodwill of nearly the whole of the Mission's workers and supporters; (b) that he was held in the highest esteem by the whole of the Chinese students, converts, and scholars, who, having in vain protested to the C.M.A. against its attitude to Mr. Cheong, decided in a body to discontinue their connection with that Association.

This latter result of the disaffection may well have been the undoing of much of the good work of the past, but the earnestness and devotion of the staff, as well as of the converts, saved the Mission from being scattered. Rooms were engaged at the Temperance Hall, Russell-street, and the whole of the work was continued as though no trouble had arisen: the superintendent of the Mission School, Mr. William Davies, and (with very few exceptions) the ladies and gentlemen who had been doing the work of teaching, standing loyally by the pupils. As early as possible after this event, a large meeting of these connected with and interested in the Chinese Mission, was held in the Temperance Hall, when it was decided, in order to preserve the Mission, and keep it in the Church of England, that it be reorganised under its former title. This definite step was confirmed on 12th December last, in the same hall, at a meeting of about 800 of the Mission's supporters, teachers, converts, scholars, etc. Great enthusiasm was evinced on that occasion, and resolutions were carried expressing gratitude to Almighty God for His blessings which were following the new movement; sympathy for and confidence in Mr. Cheong; also a resolution appointing the Board of Management, Ladies' Committee, and the Executive Officers.

As an evidence of the goodwill of the Chinese towards the Mission, it may be stated that they have contributed largely towards the current expenses of the Mission, and have besides, given and promised between £400 and £500 towards procuring a new Mission Church. The teachers,
too, and their friends have stood nobly by the Mission, and have denied themselves much, that
the work should not suffer for lack of funds.

It is with deep thankfulness to God that we recognise His mighty hand with us, so that even
the adverse circumstances which at one time threatened to wreck the work of the past, have
turned out to the furtherance of the Gospel. The deepest interest is being awakened among the
Chinese, whose numbers at our classes and services have steadily increased, so much so, that the
accommodation afforded at the Temperance Hall has become inadequate for the requirements of
the Mission, and steps will have to be immediately taken to meet this pressing need, by obtaining
larger premises.

The operations of the Mission, which is being carried on under the general superintendence of
Mr. Cheong, comprise, as before, (a) Classes for instructing the Chinese to read and understand
the English language, the Bible being used for this purpose for obvious reasons; (b) The oral
translation of the Holy Scriptures from English to Chinese, with exposition by Mr. Cheong; (c)
Classes for catechumens, converts, and students for the study of the Bible, Common Prayer
Book, etc., etc.; (d) Divine worship, with use of the Common Prayer Book, and sermon twice
every Sunday.

As it is a matter of pressing necessity, that we should have a more convenient place in which
to carry on our work, we are moved to make an urgent appeal to the adherents of the Church of
England, and all who take an interest in our work in the colony, to aid us towards the more
effectually carrying out the objects of the Mission. We are thankful to report that up to the
present time all our liabilities have been met by the liberality of teachers and friends, as well as
of the Chinese themselves; and since the meeting on 12th December last, one lady has sent in £5,
and has promised £20 to the Building Fund conditionally upon four other contributors for a like
sum being obtained; while in connection with the training work, the annual donation of one of
the oldest and most generous supporters of the Chinese Missions in the past, has been transferred
from the C.M.A. to the present Mission, for the maintenance of a student.

We pray that the Master, whose we are, and whom we desire faithfully to serve, will move
many of his disciples in our Church to show their readiness to obey his injunction, "Go and make
disciples of all the nations," by coming to the help of the Lord against the powers of the darkness
of heathendom, which still reign in the hearts and lives of many thousands of the Chinese
sojourners in this colony.

On behalf of the Board of Management,

Marston C. Bridger, Hon. Secretary.

25 St Vincent Place, Albert Park, March 1st 1899.

CMSVR—Board of Management
Chairman, Colonel Elliston.131
Hon. Secretary, Mr. M.C. Bridger, 25 St Vincent Place, Albert Park.
Hon. Treasurer, Mr. Wm. Davies, 136 Hoddle-street, Abbotsford.
Superintendent, etc., Mr. Cheok Hong Cheong, Montgomery Villa, Gore Street, Fitzroy.

131 Colonel Elliston was killed in action fighting with Japanese forces during the Russo-Japanese War.
Provenance:  *Table Talk*, Melbourne, 15 September 1899.

**Topic:** Cheong gives lecture on “Yangtse Valley.”

THE Rev. Cheok Hong Cheong, Chinese Superintending Missionary, an able speaker who has addressed large audiences at home and elsewhere, will deliver a lecture on "The Yang-tse Valley, Britain's sphere of influence in China, and coming centre of the world's commerce," with magnificent limelight views illustrating the scenery, architecture, industries, social and religious customs of China. The address will be delivered in the Melbourne Town Hall, September 19, and Sir John Madden will preside.

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Provenance: The Museum of Chinese Australian History, 22 Cohen Place, Melbourne

**Topic:** Business Matters—Property—PURCHASE OF PINE LODGE, CROYDON.

19th December 1899

Mr Cheok Hong Cheong

Dear Sir, With reference to the contract for the sale of land in the Parish of Ringwood from myself to you date the nineteenth day of June one thousand, eight hundred and ninety nine pounds in consideration of your entering into and carrying out such Contract I hereby agree that if I am desirous of selling the three acre block mentioned and reserved in such Contract and before I make any Contract or promise with respect thereto to any other person or corporation I will make an offer to you in writing for sale to you such hereditaments for an estate in fee simple free from encumbrances except as hereinafter mentioned at the lowest price which I shall be willing to accept for the same and if within four weeks thereafter you signify in writing to me your desire to purchase same and shall within six weeks from my said offer pay the whole of such purchase price, I will simultaneously therewith transfer the said land to you for an estate in fee simple with all casements appurtenant thereto and deliver possession thereof free from encumbrances subject to any then existing tenancies the unexpired term of which shall not exceed five years.

Yours truly,  

J. James Kitchen.
Provenance: CMS/C/y 8 B87, Barnett to Wilkinson, 4 April 1900.
Church Missionary Society Archives, Special Collections, Cadbury Research
Library, University of Birmingham, England.

Topic: Barnett resident in China.
Note: Bishop of Hong Kong wants to keep Barnett and send Rev. R. Bennett to replace him in Victoria.

Provenance: South Australian Register, Adelaide, 11 April 1900.

MELBOURNE, April 10.
In the County Court to-day, before Judge Gaunt, Cheok Hong Cheong of Fitzroy, sued
Archdeacon Langley, the Rev. S. C. Kent and A. C. Kellaway on their own behalf and on behalf
of other office-bearers and members of the Church Missionary Association, in Victoria, to
recover £72 11s. 5d. The claim was for books, which plain tiff alleged were being illegally
detained by defendants. It seemed that plaintiff was Superintendent of the Church
Missionary Society of Victoria, and that the Society, having been absorbed by the Church
Missionary Association, the latter took over the property of the former. In doing so a library and
bookcase in the Little Bourke-street Mission Hall were included. The defence was a denial that the
goods belonged to plaintiff, or that there had been any detainer. Evidence was given on behalf
of defendants to show that when the Church Missionary Association took over the mission hall in
Little Bourke-street it was understood that they acquired all that was in the building. The hearing
was adjourned until Thursday morning.

Provenance: South Australian Register, Adelaide, 11 April 1900.

A DISPUTED LIBRARY.
CHINESE MISSIONARIES AT VARIANCE.
Yesterday, in the County Court, before Judge Gaunt, Cheok Hong Cheong of Montgomery villa
Gore street, Fitzroy, sued Archdeacon Langley, of 13 Power-street, Hawthorn, the Rev S. C. Kent
of 11 St Vincent’s place north, South Melbourne, and the Rev. A. C. Kellaway, of 09 Elizabeth-
street, Melbourne, on their own behalf, and on behalf of the other office bearers and members of
the Church Missionary Association in Victoria, to recover £72/11/7½. The claim was for books
which the plaintiff alleged were being illegally detained by the defendants. It seemed that the
plaintiff was superintendent of the Church Missionary Society of Victoria, and that the society
having been absorbed by the Church Missionary Association, the latter took over the property of
the former. In doing so, a library and bookcase in the Little Bourke-street Mission hall were
included.

Mr. Maxwell (instructed by Mr. A. L. H. Dawson), appeared for the plaintiff, and Mr.
M’Arthur (instructed by Messrs Maddock and Jamieson) appeared for the defendants.
Cheok Hong Cheong said he was a superintending missionary in connection with the Church
Missionary Society of Victoria reformed. For some time he had been superintendent of the
Church Missionary Society, which had been merged into the Church Missionary Association. He
had started the library claimed by taking 86 volumes from his own library at his private house.
The other books were acquired by gradual purchase out of his own funds, and a book depot account, which he opened at Bank of Australasia, and for which he became personally liable. Neither the Church Missionary Society or the Church Missionary Association had anything to do with directing the purchase of the books. There was an overdraft at the bank on the book depot account, and he had offered the Church Missionary Association the books if that body would take over the liability contracted in connection with them. Some of the books had been stamped with the brand “C.M.S.” but he had only consented to that being done in order to guard against loss. The stamp itself had never been the property of the C.M.S.

Mr. M’Arthur.—The gentlemen you are suing merely represent the Church Missionary Association?—I believe so.

They are therefore only looking after the interests of others in defending this action?—I believe so.

Do you regard it as a proper thing that they should be reasonably satisfied that this property is yours before handing it over?—Oh, certainly.

Why did you not attempt to furnish proofs of your ownership?—The treasurer and the secretary of the old board told them that the books did not belong to the old society. What more did they want?

When asked to meet Mr. Kellaway to settle up matters at the Mission-hall, why did you refused to do so?—I refused to meet him there until the lies about the mission had been retracted. Also I did not want a building which had been so long dedicated to a sacred work to be made a battle ground.

What were these lies?

Witness.—I will tell your Honour if you wish it.

Judge Gaunt.—I don’t want to hear anything about them myself.

Mr. M’Arthur.—Are these books your own private property or not?—They are my own property, certainly.

The defence was a denial that the goods belonged to the plaintiff, or that there had been any detainer.

Evidence was given on behalf of the defendants to show that when the Church Missionary Association took over the Mission-hall in Little Bourke-street from the Church Missionary Society it was understood that they acquired all that was in the building.

At the rising of the Court, the case was adjourned until 10 o’clock on Thursday morning.

Provenance:   Adelaide Advertiser, South Australia, 14 April 1900.


In the County Court to-day, before Judge Gaunt, Cheok Hong Cheong, of Fitzroy, sued Archdeacon Langley, the Rev. S. C. Kent, and A. C. Kellaway on their own behalf and on behalf of other office-bearers and members of the Church Missionary Association, In Victoria, to recover £72 11s. 8½d. The claim was for books, which plaintiff alleged were being illegally detained by defendants. It seemed that plaintiff was Superintendent of the Church Missionary Society of Victoria, and that the Society, having been absorbed by the Church Missionary Association, the latter took over the property of the former. In doing so alibrary and bookcase in the Little Bourke-street Mission Hall were included. The defence was a denial that the goods belonged to plaintiff, or that there had been any detainer. Evidence was given on behalf of defendants to show that the Church Missionary Association took over the Mission hall in Little Bourke-street it was understood that they (acquired all that was in the building. The hearing was adjourned until Thursday morning.
Provenance:  *Geelong Advertiser*, Victoria, 14 April 1900.
Judge Gaunt gave his decision in the County Court to-day in an action brought by *Cheok Hong Cheong* against the Rev. Archdeacon Laiigley, the Rev. S. C. Kent; and the Rev. A. C. Kellaway, and the Church Missionary Society, for the recovery of a library at its value, £72/11/7 1/2, which had been adjourned from Tuesday last. The complainant had formerly been superintendent of the society, but there had been a "split" in the society, after which he claimed the books referred to, but which the society refused to give up on the grounds that they belonged to the society. The complainant, however, stated that they had been purchased by a special fund, upon which the society had no claim. The judge gave a verdict for the complainant, complimenting him upon the clear, intelligent, and truthful manner in which he had given his evidence.

Provenance:  *Adelaide Observer*, South Australia, 14 April 1900.
Mr *Cheok Hong Cheong*, the cultivated Chinese who sought restitution of books and papers alleged to be detained from him by the Church Missionary Association, won his action in the County Court to-day, Judge Gaunt ordering the return of the books with costs. The plaintiff made a favorable impression on all who heard him give his evidence, and Judge Gaunt made some commendatory remarks on his intelligence and truthfulness.

Topic:  Business Matters_Property—Croydon.
**HERE AND THERE.HOW TO LIVE ON FIVE ACRES.**
By "WANDERER."No. III.
SINCE my last contribution, I have spent a couple of days in and around Lilydale, the fruit garden of Victoria…

Croyden is a pleasantly-situated settlement, five miles from Lilydale and 18 from Melbourne. It is a portion of the Lilydale shire, and, like everywhere else about there, a great fruit-growing district. I am fortunate in putting up at Mr Hewish's store, in that I find him to be one of the old residents, a late councillor, and large property holder. Mr Hewish tells me that this place, during the last 14 years has shot ahead considerably. When he came here he could buy decent land for fruit-growing—not cleared—and comparatively speaking no roads, for £3 an acre. This same land to-day cannot be purchased at less than from £10 to £12; and not much of it at that is available. The holdings round about Croyden range from five to fifty acres, but there are not many of the latter extent. On five acres of decent land here, planted with cherries, apples, peaches, and pears, an industrious man can make a decent living. One man named Maggs, not far from where I am writing, scooped in £300 from cherries alone last season in five weeks. There are many other gardens about here, viz., Smith's-four of this name hold orchards close together—the two Styles,—father and son—Mr Kitchen, Rev. Cheong, the Chinese parson…

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In the course of a lecture under the title of "The Great Far East," delivered at the Town Hall on Monday evening, the following address on the "Reconstructive Forces of China," was given by the well-known Chinese missionary; the Rev. Cheok Hong Cheong:

"The collapse of China," "Broken China," and such-like descriptions have been made and declared from the house-tops with painful reiteration of late, so often that I am afraid the subject I have chosen to briefly address you to-night may cause a smile of ridicule; especially as so many destructive forces are in evidence to bring her to her ruin—to wit, the secret societies with which she is infested, the dark superstition to which she clings, the rooted aversion she has for change, and above all the baneful opium habit, which has fastened upon her like cancer and is gnawing at her vitals. And yet, powerful and destructive as are the forces against her—especially that which is brought from without, and which the devoted Hudson Taylor declared was doing more harm to her in a week than the entire missionary body was doing good in a year—I am persuaded, from what I do know, that she retains amidst all these adverse circumstances that remarkable vitality which has characterised her through the ages and given her a place in history altogether, unique in the annals of the world. At the present day her people are found all over the East, and in the vast regions of further India [Southeast Asia] and the Malayan Archipelago [Indonesia], the bulk of the trade and commerce is in their hands. In India itself, the Chinese artisan is paid five or six times the wages of the native. All of which shows that her people have lost none of their intelligence, energy, patient industry, or enterprise. "But isn't her colossal empire crumbling as well by her weight of years as her inanity? " it is sometimes asked. My reply is "No, verily no; so long as the qualities I have described remained." And further, although from without has been brought the most destructive of all the forces operating for her undoing in that narcotic drug, from without also have come the most powerful forces for her reconstruction and development, viz., Christian mission, Christian healing, and Christian literature. First; Christian mission. It is first and foremost of the reconstructive forces, because it removes the film from their eyes, enabling them to "see the degrading and destructive character of their superstitions, and to turn to the light of heavenly Truth, which elevates and saves. It lifts them from that grovelling self to which humanity is subject, broadens their view of duty, and widens their sympathy" to embrace the whole human race. In a word it makes every man who has come under its influence feel that he is his brother's keeper. And so the half dozen converts of 1842 have, by the Grace of God, multiplied to the 100,000 of to-day, with some 2000 native pastors and evangelists, 1000 organised churches, and twice that number of Christian schools. These then represent the native agency in the work—an agency which includes the first matter to the Faith—a man of venerable years upon whom the truth had laid hold, and when made to, abjure, steadfastly maintained his profession and suffered rather than deny the Christ. His blood has verily become the seed of the church in China. The said agency numbers also the ablest commentator and most eloquent preacher that China has yet seen, whom Professor Legge, of Oxford, ranked above the great Dr. Chalmers and other foremost preachers of Britain. And it contains, moreover, a most wonderful exemplification of the power of Divine grace in that blind Chang converted through what appears to some an accident, and with but little knowledge of Divine Truth, but that little had so thrilled him through and through that he became one of the most successful preachers in heathen lands.' "He had done," testifies a foreign missionary, "more work and better work in a few months than a dozen of us missionaries have accomplished in as
many years." This agency, therefore, is a reconstructive force which is the very hope of China. Then, secondly, Christian healing is another reconstructive force working for China's weal. Its efforts conciliate, and ennoble the natives, leading them to follow in the footsteps of Him "who went about doing good." The regularity and permanency of its operations have awakened the more thoughtful and benevolent to take the example and institute hospitals for the relief of the suffering poor which previously were left to the chance ebullition of an unreflecting sympathy. And, further, it gives a practical illustration of that "touch of nature which makes the whole world kin." Thirdly, Christian literature as a reconstructive force seems impossible in a land of such literary pride, whose very boast is that it is a "land of literature," and whose works, as summarised in encyclopedias, are of such prodigious extent that a single copy of such as the encyclopedia compiled in the 14th century, and numbering 33,000 volumes, will almost fill all the shelves of the Melbourne Public Library.

As an exotic has no chance in a soil where the native product flourishes in rank profusion, so it would seem to some Christian literature, especially when bereft of its usual adornments and literary setting through the process of translation could have no chance in a land where native literature is so vast and so absorbing a pursuit. And yet the germs of Divine truth embodied in the Christian literature have a power beyond human calculations, and are silently doing a work more extensive even than Christian missions; for besides imparting to many the knowledge which maketh wise unto salvation, they awaken a much wider circle to thought, and have largely contributed to the inception of the reform proposals of Kang Yu-wei, well named the "Canton sage," a man of marvellous intelligence and research and intensest devotion to the welfare and well-being of his country. His voluminous writings, which embody and elucidate his reform proposals, have been read with avidity and approval by millions of the intelligent and thoughtful throughout the vast Empire, and made an impression that is deep and ineffaceable, and will, it is hoped, ere long, bear fruit in the reorganisation of the Government! Yea, and spread tho principles of that Divine Magna Charter which is the foundation of England's greatness and the palladium of England's liberty.

Provenance:  *Adelaide Advertiser*, South Australia, 23 July 1900.
Topic: Rev. E. J. Barnett; Anti-foreign riot in China.
The friends and relations of missionaries from Australia in China will be interested to know that information has been received by the acting secretary in Melbourne of the Church Missionary Society, that many of the missionaries stationed in the southern portions of China were recalled before the actual commencement of the present outbreak. The Rev. E. J. Barnett, secretary of the society, writing from Macao on June 28, says:—"We are living in anxious times, and of what is actually going on in the north we have no authentic news. In the south we have not yet heard of any actual outrages, but most of the missionaries have been recalled from the country."

Topic: Rev. E. J. Barnett; Anti-foreign riot in China.
"KILL THE FOREIGN DEVILS." NARROW ESCAPE OF MISSIONARIES.
Over a year ago the Rev. E. J. Barnett, secretary of the Church Missionary Association of Victoria proceeded to China for the purpose of making himself thoroughly acquainted with the language, customs and character of the Chinese people, with the view of the more efficient management of the mission to the Chinese in this colony. Mr Barnett made wonderful progress in the study of the language, and some two or three months ago he was about to take up some missionary work in China, in order to further the object he has in view. A letter has been
received from him which shows that last month he and Mrs Barnett underwent some exceedingly unpleasant experiences, from which they narrowly escaped with their lives. The letter is so interesting that we publish it in extense.

It is dated from Macao, on Easter Monday, and is as follows: We have often read of missionaries in the midst of murderous heathen mobs, and since coming to China we have talked with those who have just returned from such attacks; but henceforth our sympathy will be of quite an other character, for with our own cars we have for hours been compelled to listen to the savage cry of hundreds of heathen: 'Kill the foreign devils; beat them to death.' It came about in this way. When visiting Shik Kei I have more than once been requested to go to Sin Lam, to instruct some dozen men, who were most anxious to hear the Gospel. About a fortnight ago Mrs. Barnett and I went to Shik Ken, and on the first evening there was handed me a written request, signed by each of the above-mentioned men, asking for a visit to Sin Lam. I promised to go the following Tuesday. The accommodation, I knew, would be rough. Accordingly, I did not wish to take my wife, but she pleaded she was as well able to rough it as I, so it was decided we should go together. Had she not been with me, it is more than probable I should not be here to write this. At the time appointed for us we were off to catch the steamer, but she had left before her time. At first we were distressed at the thought of breaking our promise, but we remembered the words, 'In everything give thanks, for this is the will of God, in Christ Jesus, concerning you.' We learned afterwards that there was, indeed, need for thanks. It was the Lord's part preparation to save our lives.

By the steamer from Sin Lam that evening two of the men came to plead their cause, in person, and we finally decided to postpone our return home, and go back with them in the morning. At 5 o'clock of the Wednesday before Easter, we were on our way, and by 9 o'clock we were the guests of one of the men who had come to call us. Tea was served, and after rice I said a few words, my teacher following with an excellent address on some contrasts between the true and the false gods. By this time a large number of people had come in, and began to be noisy. After they were cleared out, and Mrs. Barnett had told the Old Story to the mother of the house, who had listened attentively, we were shown into our room, which was open on one side, leading into a court-yard 7ft x 4ft. The room itself was small, with earthen floor and the many insects of many kinds, as they ran around, seemed to complain bitterly of the unwonted disturbance to which they had been subjected, owing to the preparation for our reception. Our friends had done their best, and we accepted it with grateful hearts. The day passed on quietly, and I was preparing to try to speak to them in the evening up on Cornelius and Peter's words: 'Of a truth I perceive that God is no respecter of persons, but in every nation he that feared Him and worketh righteousness is accepted with Him.' My teacher who had been out making enquiries about the place, returned, saying Wong Muk Sy (Rev. E. B. Ward), an American missionary, had that day arrived from Canton, and was coming to see us. While Mr. Ward was with us an old man with a large thorny stick entered the room, mumbling some incoherent jumble, of which we could understand nothing, except that he did not want us there. We asked him if the house was his, to which he made no reply, and after walking all round the room and taking note of everything he retired. At the time we attached no importance to this incident, and shortly afterward Mr Ward left. This was about 5 o'clock. Almost immediately our teacher came in to say the people were very angry that we were staying there, and advised that we should follow Mr. Ward and spend the night under the same roof with him. After consulting with our host this was agreed to and a man went to call [sedan] chairs. Even then I had no thought of actual danger. By this time there was no doubt that a noisy crowd was gathering outside. Afterwards, we learned that the people would not allow the chairs to come near the door; indeed, one was broken in the attempt and the coolies roughly handled. We were asked to retire to our room, out teacher accompanying us. Even then, though I thought there
might be a disturbance, I never dreamed of danger to life. But the mob soon made their Intention clear. They burst in the street door of the house with cries of: ‘Kill the foreign devils.’ Our room had two doors, one leading into the reception room, which was now in possession of the howling mob, and the other opening to the street. These, providentially; we were able to barricade, so that they withstood the vicious attempts to force them. We three prayed together, finding it difficult to hear each other. ‘I am with you all the days,’ was a promise which, through those waiting hours — waiting for death, the fatal glory—gave a sense of unspeakable peace and security. How good it was for us to be there, for He, too, who spoke the words was Himself with us. We did not think it—we knew it.

On the back of my card I wrote a few words to Mr. Ward, asking him to seek help from the Mandarins. How could it be sent? There was one hope—to unbar the inside door and look for a friend somewhere near. Humanly speaking, there was great risk in so doing, but the Master had prepared everything before hand, and when the teacher withdrew the bolt he found the reception room practically empty, with the house mother standing near. She took the message, but whether she could or would forward it we could not tell. As the hours slowly passed and the demoniacal yells and cry for our blood increased, it did seem as if no help from outside was coming. The soft, single-brick wall shuddered as thud after thud fell upon it in the vain attempt to break it through. We could hear them discussing loudly their plans. So far, both doors and walls had withstood them. Someone suggested the roof. Very quickly large stones were breaking the tiles, and lest the prey should at the last escape, there was a rush to guard the back gate. The street wall was barely nine feet high. If they came over into the courtyard we would be face to face with them. It was proposed from outside, but who was to lead? In our room stood a ten foot ladder, to give access to a loft. In the morning it stood for similar duty in the outside room, into which the crowd had broken. We saw it carried to the inner room that our host might put things in the loft out of our way. and there it was left. The ladder was all they needed to accomplish their purpose, but it was with us. When, later, we thought of these things, do you wonder that our hearts again sang praises to our God and Saviour?

It was nearly 10 o’clock when there was a new cry from the mob: the battering and the stones ceased. We wondered and waited. After some delay there was a short rap at the inside door. It was challenged three times by the teacher, before he would withdraw the bolt; then in the doorway we saw Mr. Ward and two Chinese, with lanterns. The native Christian, who had voluntarily accompanied us from Shek Kei, labored hard in arguing with, and holding back the crowd, thereby risking his own life. He now burst into the room with a loud voice, praising God for our deliverance, and saying he had not ceased all the evening to ask the Heavenly Father to protect us.

It appears the old lady passed on my message to her son, our host. He carried it to Mr. Ward, who hastened to the magistrate. The official made light of the matter, said he had no soldiers, and caused considerable delay by vexatious excuses. Then Mr. Ward was sent to a magistrate further away, and finally received three Yaman runners, with lanterns, and two soldiers in uniform (without arms), to manage a crowd of six or seven hundred rioters. When they arrived at our house their lanterns had gone out and they borrowed money from our teacher, without thought of repayment, in order to buy new candles.

As we passed out we walked for some distance through two dense lines of men, three or four deep, who were eager to look into the faces of the ‘foreign devils.’ For some time they were wonderfully quiet, but when we had passed they began to follow, and soon to throw stones. We were both struck, but not hurt. The narrow streets lent us protection. There was an open green to cross on the way to the Yaman, and the mob were heard to cry they would surround and stone us there. Our protectors, or better named "runners," dexterously turned
through some narrow streets, avoiding the open space. When the mob found they were outwitted they sent forth a yell of rage, such as must be heard to be appreciated.

Our rescuers called upon us to run, setting an excellent example the while. It was well we did, for scarce were we inside the Yaman gates when the mob, over a thousand strong, came up, and some even ventured to throw stones over the lofty official gates into the yard where we were standing. Our presence greatly angered the officials, and we were refused permission to pass the night, even in the yard. On the other hand, we stoutly declined to leave, unless under an adequate escort. Finally a messenger was despatched to the military captain, about a mile distant, and this gentleman appeared in person, with 30 or 40 soldiers, fully and fearfully armed. The riot was over! His greeting was most friendly. He invited us all to spend the night at his house, whither we walked in quiet; with a strong guard before and behind. I cannot tell you the many ways in which he cared for us. He presented us with his card, bearing the name Tseng Ting Yeung. Will you seek to pray him into the Kingdom? How glorious to meet him there. Mrs. Barnett was invited almost immediately to see his bride his fifth or sixth, I believe. These women listened to the Gospel story, and asked to be taught a prayer. Some of them had heard a little before and all seemed interested. How much fruit shall come to perfection out of that riot? Pray for them all, that once more the devil may be seen to have over-reached himself. He intended hurt, but it shall be turned to blessing. In addition to a good Chinese meal and fruit, served about midnight (of which we were glad, seeing that our last meal had been at 10 a.m.), in the small hours of the morning we were surprised with excellent coffee and foreign biscuits. Beds were provided, but there was little or no sleep, and at daylight we were astir again to catch the passing steamer at 8 a.m. Our good friend provided chairs and an escort, with a guard on the pier armed to the teeth, so that though many looked on from a distance, not one offensive word was heard. I do hope this will call forth much prayer for poor dark, deluded Sin Lim, then the time spent in writing will not have been wasted. To morrow morning we expect to start for Hok Shan, arriving there about noon on Saturday.

**CHEOK HONG CHEONG AND THE CHINESE EMPIRE REFORM ASSOCIATION.**

**Provenance:** *Evening News, Sydney, 21 August 1900.*

**Topic:** *Cheong’s Lecture for Chinese Empire Reform Association.*

At the Centenary Hall, York-street, on Thursday evening next, Cheok Hong Cheong (Superintending Missionary to the Chinese in Victoria) will give a lecture descriptive of the scenery, architecture, manners, customs, and religion of China, which will be attended by a series of magnificent specially-prepared limelight views. The entire proceeds of the lecture will be devoted to the Indian Famine Fund, and to Chinese Mission Work. The *Melbourne papers speak in the highest terms of Cheok Hong Cheong's eloquence as a lecturer. Sir George Dibbs will preside.*
Mr. Cheok Hong Cheong, the superintending missionary to the Victorian Chinese, will deliver a lecture at the Centenary Hall on Thursday, the 30th instant, entitled "A Pictorial Tour Through China." Sir George Dibbs will preside, and the proceeds will be in aid of the Indian Famine Fund and Chinese mission work.


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ChINESE EMPIRE REFORM ASSOCIATION.

CENTENARY HALL, YORK-STREET,
THURSDAY, AUGUST 30th, at 7.45 p.m.

“A PICTORIAL TOUR THRO’ CHINA.”

Descriptive LECTURE, with magnificent specially-prepared Lime-light Views of the Scenery, Architecture, Manners, Customs, and Religion, by CHEOK HONG CHEONG,
(Superintending Missionary to the Chinese, Victoria; Corresponding Member of the Executive, and sometime Special Lecturer, Society for the Suppression of the Opium Trade, London.)

Hon. Sir G. R. DIBBS, K.C.M.G. will Preside.
Doors open 7 p.m. Organ recital 7.15. Admission, 1s; Reserved Seats, 2s. Entire Proceeds in aid of Indian Famine Fund and Chinese Mission Work.

PRESS NOTICES.

The “Argus” (Melbourne): “Mr. Cheong unrolled his eloquence with the persuasiveness of a Burke and the fluency of a Macaulay.”

The “Age”: “Four thousand of the most intelligent people of Melbourne crowded the Town Hall to listen to a Chinese orator, introduced and belauded by the Premier of the colony.”

The N.Z. “Herald”: “Mr. Cheong has such a command of the English language that, when he is warmed to the subject, but few English-born men can equal him in eloquence.”

“The Christian” (London):—“Mr. Cheong is . . . a model of public utterance.”

Tickets may be had at W. H. Paling and Co.’s Music Warehouse, and Wesleyan Book Depot, George-street.
Provenance: *Windsor and Richmond Gazette*, New South Wales, 21 August 1900.

**Topic:** Cheong’s Lecture for Chinese Empire Reform Association, Sydney.

The Windsor Literary and Debating Society are endeavouring to make arrangements with the Chinese Lecturer, Mr. Cheok Hong Cheong, to give a lecture in Windsor.

Provenance: *Evening Times*, Sydney, 26 August 1900.

**Topic:** Cheong’s Lecture for Chinese Empire Reform Association, Sydney.

**VIEWS OF A CHINESE MISSIONARY.**

**THE GRABBING POLICY OF THE EUROPEAN POWERS RESPONSIBLE FOR THE TROUBLE.**

A 'Sunday Times' representative yesterday had an interesting chat with Cheok Hong Cheong, the superintending missionary to the Chinese in Victoria, who is to deliver a lecture under the auspices of the Chinese Empire Reform Association at the Centenary Hall on Thursday night. Questioned as to the real cause of the trouble, he replied:

‘It was undoubtedly owing to the game of grab that the European Powers were playing. That caused a suspicion in the minds of the people as to the doings of foreigners in China, particularly when the European Powers take advantage of the fall of a missionary at the hands of a mob to stand forward as the champions of the mission cause and demand mining and railway rights and territorial concessions. That makes the people think that possibly the missionaries are political agents, hence the set upon foreigners, and especially missionaries. The Government itself, finding that it had lost the support of the loyalist reformers, took advantage of the ‘Boxer’ rising and gave it countenance and even active support, hence the trouble with the European Powers, which the latter have been quick enough to take advantage of.

The action of the Government, let me say, in actively aiding and abetting this onset against the foreigners cannot be characterised other than as criminal, for it will mean, not only the humiliation of the Empire, but there will be a levy made upon China in the shape of an indemnity, and that in her present position and condition she can ill afford.

However, I feel, unless I am mistaking the signs of the times, that the Reform movement will be given countenance by the Allied Powers, and probably the Emperor will be again seated upon the throne to carry out perhaps the Reform proposals in a modified form. The great reformer himself, Kang Yu Wei, called the modern sage, is a Cantonese, and though the Cantonese have received very severe treatment at the hands of Australia and the United States, they are the ones who see that, in order to progress, China must modernise. Further, and more important than all, at the very commencement of the Reform movement, Kang Yu Wei had brought out an edition of the ancient classics, in which he pointed out that the personality of God was originally and clearly stated in these classics, but that the truth had been glossed over by succeeding commentators, and that only by a return to the faith of our forefathers in the living God can China rise; and take her position among the nations. Such being the case, 'the Reform movement is full of hope as to China's future.

From your knowledge of the fighting strength of China, could you hazard any prediction as to the probable duration of the present struggle?

If there are no International complications, it should be at an end very speedily, but these complications may spring up at any moment, particularly as Russia has been so intent upon the acquisition of territory. The future of China will, of course, largely depend upon the result of this allied movement. At the same time, my firm conviction is that China has not been pre served for
these fifty centuries without some great Divine purpose. China, though the most ancient of the surviving nations, has' a population which is by far the most numerous, with a territory incomparably rich in agricultural products and mineral wealth, and the people as a people have not lost any of their mental vigor or physical strength, and their industry is, besides, well known. They have thus, as a well known missionary — and perhaps the ablest of the missionaries — has said, all the elements of success and dominion, with no end of natural resources, and with braans to plan and govern. They have been the Imperial race of the East, and are as able as ever to exercise dominion and power.

What would you assess China's fighting force at? She has very, very few trained troops. She has neglected the military art. Two of our greatest teachers have preached on peace. One of them — Mencius — said 'There is no such thing as a righteous war. It may only be said some wars are not so bad as others.' Another — Laoutze — 'the old philosopher,' said: 'To a superior man peace is his highest aim, and the life of his fellow creatures his highest care.' Therefore, it is not surprising to find that the number of trained troops is infinitesimal when compared with the huge extent of the Empire. Then the training they have had has not been so thorough, though they have all the capacity for war, as has been proved by men like Gordon and Wolseley, and as the late Sir Thomas Wade, who was for some forty years a resident of China, and for some years a British Ambassador, has declared, 'one slice of China would giv'o any European Power a preponderating influence in the counsels of the world.' Those words were written at the time of the conflict with Japan, five years ago, showing his firm conviction that the Chinese have all the qualities for warfare in an undeveloped state.

Have you any first-class generals? 'There are some good men, but none of them to compare with the late Tso Tso Tsung Tong for consummate military skill.

Great Powers and China, c1900.
Chinese affairs claim so much attention just now that the visit of a prominent lecturer, who first saw the light in that Empire, and who possesses a perfect knowledge of her history, people, and resources, has naturally caused considerable interest in Sydney.

Cheok Hong Cheong, superintending missionary to the Chinese, Victoria, discoursed before large audiences in that colony, New Zealand, and in Great Britain, and his work in connection with the Chinese Empire Reform Association is well-known to those who have been watching the turn of events in the East. He gave his opening lecture in Sydney in the Centenary Hall on Thursday evening. Sir George Dibbs was to have presided, but was not able to attend, owing to illness, and his place was taken by the Rev. W. G. Taylor. There was a fairly numerous attendance, including a considerable number of Chinese. The proceeds will go to assist the Indian Famine Fund and the Chinese Mission work. The lecturer is an eloquent and impressive speaker, his utterances being delivered with force and earnestness. He has a good command of the English language, which he speaks with an ease that denotes the cultured orator. 'A Pictorial Tour Through China' was the theme of the lecture, which was illustrated with limelight views, that were greatly admired.

In his opening remarks, Cheok Hong Cheong made reference to the vast area of China's dominions, her ancient history, and the paramount influence which, he believed, she was destined to exercise upon the nations of the Western world, retaining, as she did, all the mental power and vigor of her early days. Pictures were shown of the people engaged in the industries of the country — the cultivation of rice, cotton, silk, and other crops; and the spectators saw with interest and admiration many scenes of great beauty, as the lecture proceeded. The concluding remarks of the speaker had reference to the grandeur of the State religion of the Empire, and the folly of her idolatry, the lecturer dwelling with pathetic earnestness upon the gradual introduction and spread of idol worship and superstition, and expressed the belief and hope that the regeneration of the people was near at hand. Hearty votes of thanks were accorded the lecturer and the chairman.

The Mayor of Sydney has granted the Chinese Empire Reform Association the use of the town Hall on Friday next for a limelight lecture, entitled “The Valley of the Yang-tse.” The lecturer will be Mr. Cheok Hong Cheong. Sir Matthew Harris will preside.
Cheong’s Lecture for Chinese Empire Reform Association, Sydney.

**Chinese Empire Reform Association.**

**Town Hall, Sydney.**

**Friday, September 21st, at 7.45 p.m.**

**The Valley of the Yang-tse.**


DESCRIPTIVE LECTURE, with magnificent specially-prepared Limelight Views on the Scenery, Architecture, Industries, Social and Religious Customs of the People, by

**Cheok Hong Cheong.**

(Superintending Missionary to the Chinese, Victoria; Corresponding Member of the Executive, and sometime Special Lecturer, Society for the Suppression of the Opium Trade, London).

The Right Worshipful Sir Matthew Harris, K.C.M.G., M.P., will preside.

Speakers: Sir George Dibbs and the President of the Association.

Doors open 7 p.m. ADMISSION—ONE SHILLING. Organ Recital by Arnold R. Mote, Esq., 7.15. Proceeds in aid of Indian Famine Fund and Chinese Mission Work.

The Views will show the extent of the region watered by the Yang-tse—The Varied Beauty and Picturesqueness of its Scenery—The Magnificent System of Waterways formed by the Mighty River with its numerous Tributaries, Lakes, and Canals—Its Agricultural, Manufacturing, and other Industries—And the Social and Religious Customs of the People—With Ancient Capital of Nanking, its Far-famed Porcelain Tower, and the Travelling Palaces of the Emperors—The Viceroy of the Provinces and other Statesmen of the Empire, together with Emperor and Leaders of Reform.

**Press Notices:**

The "Argus" (Melbourne): "Mr. Cheong unrolled his eloquence with the persuasiveness of a Burke and the fluency of a Macaulay." The "Age": "Four thousand of the most intelligent people of Melbourne crowded the Town Hall to listen to a Chinese orator, introduced and belauded by the Premier of the colony." The "N.Z. Herald": "Mr. Cheong has such a command of the English language that, when he is warmed to the subject, but few English-born men can equal him in eloquence." The "Christian" (London): "Mr. Cheong is... a model of public utterance."
LECTURE BY A CHINESE MISSIONARY.

At the Town Hall last night Mr. Cheok Hong Cheong, superintending missionary to the Chinese in Vintoria, delivered an interesting lecture on "The Valley of the Yangtse" in aid of the Indian Famine Fund and Chinese mission work. The lecture was illustrated by a large number of lantern views showing beautiful and picturesque scenery, the industries, social and religious customs of the people, as well as views of some of the ancient structures, and reproductions of the Emperor and leaders of the Reform Party. Mr Cheong dealt with the religious worship, and brought prominently before the audience the reform movement and said that the Emperor was profoundly impressed with the need of reform in China. He referred to the work of KangYu Wei in that direction, and said that his chief colleague, Leang Ki Chin, was expected in Sydney shortly in the interests of the reform movement. Mr Cheong spoke strongly against the opium trade, and said that it was the one dark spot in China. The lecturer referred to the expected return of the Emperor to power, and said that such an event would give the utmost satisfaction to the Chinese in Australia. At the conclusion of the lecture Sir George Dibbs, on behalf of the Chinese Reform Association, moved a hearty vote of thanks to Sir Matthew Harris for presiding.

LECTURE ON CHINA.

A wonderful speaker is Mr. Cheok Hong Cheong, and a truly interesting lecture was that given by him in the Town Hall on Friday evening, under the auspices of the Chinese Empire Reform Association. With the aid of limelight views, specially prepared, the lecturer described the valley of the Yang-tse Kiang, telling of the beauty and picturesque scenery of its scenery, the magnificent system of waterways formed by the mighty river, its numerous tributaries, lakes, and canals, its agricultural, manufacturing, and other industries, and of the social and religious customs of the millions of people settled in its vicinity. Casually Mr. Cheong brought before the audience the Emperor (who, he said, was alive to the need of reform), the Viceroy of the provinces, and other statesmen of the Empire, and leaders of reform. Mr. Cheong spoke bitterly against the opium trade, and, by way of illustration, caused a view of an opium field to be thrown upon the screen. He said that for the first time in the life of the district in which it was situated, the people were in want of food. This, said the lecturer, was caused by the discontinuance of the cultivation of cereals, and the planting of the poppy. The inhabitants of that portion of the country had become, from the use of opium, indolent, and almost good-for-nothing, neglecting to provide the means of subsistence. At the conclusion of the lecture Sir George Dibbs moved a vote of thanks to the chairman (Sir Matthew Harris) for granting the use of the hall, and also for presiding.

For two hours (writes a Sydney correspondent) Sir Matthew Harris and Sir George Dibbs sat in darkness, and in the shadow of a huge screen, on which shown pictures of China explained in passing by Cheok Hong Cheong, the Victorian Chinese missionary. Sir Matthew Harris
presided, and Sir George Dibbs, all shaven and shortn, even to the top of his head, was there to move a vote of thanks to the lecturer.

Before the lights were lowered I noticed that the seats in the body of the hall were filled by Chinese of all ages, well-dressed Chinese with collars ans high and spotless as those invariably sported by Australians just returned from “a trip home.”

When the electric light was switched off nothing could be noticed. On the Town Hall platform a ray of a light from a reading lamp flickered across the features of the lecturer, who stood behind a black box. Occasionally as the pictures of the valley of the Yangtse shifted across the screen I saw the outline of Sir George Dibbs’s head silhouetted against the white background as he endeavoured by looking backward to see something.

Mr. Cheong speaks distinctly and pronounces English well, “Better than we do,” Sir Matthew Harris said. I do not remember to have heard so many words of Latin extraction and of such considerable length strung together in one lecture before.

As each coloured picture of stupendous rock and sullen stream came into view the Chinese children in the front seats said all together “Ah!” and clapped their hands.

I learnt that when sons marry in China they build houses near their parents, an idea which Australians would certainly not “cotton” to. I also learnt that water-wheels constructed near the paddy-fields in China are formed of bamboo, and hold in place countless buckets of bamboo as they resolve.
Cheok Hong Cheong

Will give

"A Pictorial Tour Through China"

In the

VICTORIA THEATRE, NEWCASTLE,
On Tuesday October 2nd, at 7.45 p.m.
His Worship the Mayor will preside.

Mr. Cheong will also Lecture on "THE VALLEY OF THE YANG-TZE," - the Coming Centre of the World's Commerce! - Its Controller the Controller of the World! - in the Presbyterian Church, Minmi, on Wednesday, October 3, at 7.45 p.m.; in the School of Arts, Wallsend, on Thursday, October 4, at 7.45 p.m., and in Newcastle on a date to be advertised. Messrs. Hall and Simon have kindly offered to show the Pictures with their Magnificent Lantern.

The views will show the extent of China's Dominions the Varied Beauty and picturesqueness of her Scenery - The Magnificent System of her Waterways - Her Landscape Gardening - Her Agricultural, Manufacturing, and other Industries - The Vastness of her Engineering Works - The Peculiar and Wonderful Architecture of her Pagodas, "undoubtedly the best constructed and noblest building in all the East" - Her Temples, Palaces and Pavilions, with Portraits of their Majesties the Emperor and Empress, and Grand Review of the Imperial Guards by the Emperor Tsou-Kwong in Person - The Leading Princes and Statesmen of the Empire, and Leaders of Reform - The Social Customs of her People - The Grandeur of her State Religion and the Folly of her Idolatry.

PRESS NOTICES

The "Daily Telegraph" (Sydney) - "Genuinely eloquent." - "The Evening News" (Sydney) - "A wonderful speaker." - "The Argus" (Melbourne) - "Mr. Cheong unrolled his eloquence with the persuasiveness of a Burke and the fluency of a Macaulay." - "The Age" - "Four thousand of the most intelligent people of Melbourne crowded the Town Hall to listen to a Chinese orator introduced and welcomed by the Premier of the colony." - "The N.Z. Herald." - Mr. Cheong has such a command of the English language that when he is "warmed to the subject," but few English-born men can equal him in eloquence." - "The Christian" (London) - "Mr. Cheong is . . . a model of public utterance." - Admission - One Shilling. Proceeds in aid Building Fund of Chinese Mission Church and Training College.
A large congregation in St. Andrew's Presbyterian Church last evening heard Mr. Cheok Hong Cheong, a learned Chinese orator, with absolute command of English, preach an eloquent sermon. The preacher ably dealt with his subject, "The vastness of the field and its vantage ground for Christian work." Taking as his text the words "A great door and effectual is opened unto me"—St. Paul's Epistle to the Corinthians, xvi., 8—the preacher said that China was attracting the attention of the world. They would not say why. China had had a wonderful career of 50 centuries, and the one thing that had marked her and made her histories so unique was that her early rulers were wise enough to lay at the foundation of her government the idea of virtue. Throughout China's long history that idea had clung fast to the people, and been the guiding principle in their government. China, whose population was several times that of the ancient Roman Empire, was a great door and opportunity for missionary work. It was also an effectual door, because of the universal use of one language throughout the whole extent of Chinese territory. This was an advantage that all students of Bible history would understand and appreciate, because it was the universal use of one language that so greatly aided the spread of the Gospel in the Roman Empire. The written language of China was also a great advantage to missionary workers, because it was the only one in use. Missionaries in the Pacific had to make almost as many translations of the Scriptures as there were islands, while in China one translation would suffice. Another advantage was that education in China was so widely diffused, and that was done without the aid of Government compulsion or free education. All offices of State were practically open to competition, and no man, no matter how low his rank or poor his circumstances, was debarred from getting the highest post if he had the requisite amount of true ability. This wide diffusion of education was the vantage ground of the missionary, and the vantage ground for the good of one-third of the human family. The literature of China was of the very best. A few centuries ago, the then Emperor appointed a commission of more than 2000 of China's learned men to compile dissertations on all known subjects, the commission sat for 11 years, and produced 30,000 volumes, by far the most gigantic literary unwork ever performed under the sun. The literature of China was all based upon moral truths and maxims that was learning to be valued above wealth and virtue above nobility. In China the mind was the man—not his position; not the trappings of office. And in proportion as the mind was cultivated and garnished by virtue would the man possessing it rise above his fellows. In China virtue was considered the nobility of Heaven, and rank the nobility of man. Lord Tennyson had written, "Tis only noble to be good," but that idea was embodied in Chinese life more than 4000 years before Tennyson was born. In China's five classics, most ancient and revered writings, belief in the personality, supremacy, and beneficence of the living and true God was clearly set forth. However, the nation had regenerated [degenerated?] to the process of idolatry; but the truth clearly stated in the nation's old books showed the spiritual elevation to which the Chinese might yet attain. In the four books of Confucius the duties of man to man in all the relationships of life were very plainly taught. The fourth advantage which missionaries had in China was that there were no casts, and a man might change his his calling or religion as he pleased. What a field for missionary enterprise did China present to the really earnest Christian who was zealous for the honour of God's house and the building up of the great living temple of salvation. Every day about 40,000 persons in or at the rate of 15,000,000 a month out of a population of 450,000,000 went the way of all flesh—whither they knew not. They were very enlightened in certain
respects; but spiritually all was darkness above them; all was darkness round them; all was darkness within them: because they had not "the lamp unto their feet nor light unto their path" nor the consolations of the Gospel to pillow their deathbeds. They, his hearers, had to consider their responsibility in the matter, and their blood would be on their heads if they practically said, "Am I my brother's keeper?" Love was the Christian's law and duty. Then he asked them to show their love by their sympathy for those for whom Christ died. He would commend to them the question asked by 120 missionaries 30 years ago, "Ought we not to make an effort to save China in this generation?" and the answer was that the Church of God could do it if she were only faithful to her great commission. He felt that the Church of God in Australia, from her position and resources, could materially aid in the grand consummation of China's conversion to Christianity 'if she were faithful to her great commission.

**Provenance:**  *Newcastle Morning Herald and Miners’ Advocate, 2 October 1900. Sydney Morning Herald, 3 October 1900*

**Topic:** Cheong in Newcastle.

At the Victoria Theatre to-night Mr. Cheok Hong Cheong will give his famous descriptive lecture, ”A Pictorial Tour Through China.” It will be illustrated by Messrs Hall and Simon’s lantern. In the present condition of the Chinese Empire the lecture is specially instructive, and as the lecturer is a talented speaker it will prove very interesting.

**Provenance:**  *Newcastle Morning Herald and Miners’ Advocate, New South Wales, 6 October 1900. Sydney Morning Herald, 3 October 1900*

**Topic:** Cheong in Newcastle.

Mr. Cheok Hong Cheong, superintending missionary to the Chinese in Victoria, delivered a lecture in the Wallsend School of Arts on Thursday evening, the subject being “The Valley of the Yng-tse, and its Future Bearing upon the Commerce of the World>” The Rev. Mr. Howell occupied the chair and there was an extremely poor attendance. The address was perfectly and excellently illustrated by specially prepared limelight views of scenery, architecture, costumes, &c., thereby lending additional attraction to the interesting descriptive remarks of the lecturer.

**Provenance:**  *Maitland Weekly Mercury, New South Wales, 13 October 1900.*

**Topic:** Cheong in Newcastle.

'A PICTORIAL TOUR THROUGH CHINA.'

Mr. Cheok Hong Cheong, Superintending Missionary to the Chinese in Victoria, gave an interesting, instructive, and entertaining lecture at the School of Arts on Tuesday evening on the above subject. The audience, unfortunately, was small, owing, doubtless, to the counter attraction at St. Paul's Church, where the organist gave a recital to a large congregation. At the close of the lecture, the proceeds of which will be devoted to the building fund of a Chinese Mission Church and Training College, a hearty vote of thanks was accorded the lecturer on the motion of the Rev. Robert Jackson, seconded by the Rev. Dr. Laing, and after being acknowledged similar compliments were paid the Rev. Mr. G. 0. Cocks for manipulating the lantern, and to the Mayor for presiding.
Provenance: Clarence and Richmond Examiner, Grafton, New South Wales, 13 October 1900.

Topic: Cheong in Newcastle.

A TOUR THROUGH CHINA.

Mr. Cheok Hong Cheong, who preached at St. Andrew's Presbyterian Church, Newcastle, delivered a lecture descriptive of "A Pictorial Tour Through China." After explaining facts in connection with China's history, the lecturer proceeded to illustrate, by means of some sixty slides, some of the many interesting sights to be seen in a tour through China. Hongkong Harbour, one of the finest in the world, was an excellent picture, taken from a high elevation. Macao, on the other side of the mouth of the Pearl River, was a beautiful and picturesque scene, where, the lecturer said, married couples from Hongkong delighted to spend their honeymoon. It was a Portuguese settlement, given at a nominal rental, in consideration of services rendered to the Empire. Whampoa, famous for its delightful situation and its abodes of ease and luxury, was said to be a place where grain was freely distributed amongst the poor. Honai Canal, an important highway of commerce, was shown, with its shores, accommodating immense stores and warehouses. The Seven Star Mountains were very pretty. From here the lecturer led his audience to the Bohea Hills, showing about thirty-six lofty peaks, around which a river of nine bends winds its tortuous way, contributing beauty to the landscape, and fertility to its shores, the fertility being evidenced by immense tea plantations. The lecturer introduced his audience to a picture entitled the Yellow River. Having its source in the tableland of Central Asia, and a constant sloping course from that high altitude, it traversed nearly 3000 miles, and poured into the sea an estimated quantity of 2,563,000,000 gallons of water per hour, or more than a thousand times the volume of the Ganges, the largest river in India. This Yellow Stream sometimes overflowed, leaving behind it disastrous effects by reason of its rapid force. Bringing the audience further north, the lecturer showed the great wall of China, built, he said, to keep out the incursions of the Tartars. This wall was built a century and a half before the invasion of Britain by Julius Caesar. This is one of the wonders of the world. It contains material enough to build a wall 12ft high and 2ft thick, around the whole globe several times over. Mr. Cheok Hong Cheong here explained the national exclusiveness of his country. (Applause.) An interesting picture of Tientsin, a city of six million inhabitants now in ruins, was shown. The Westerr Gate of Peking divides the Tartar city from the Chinese city. Then he introduced them to some sights and scenes within the city walls. The first was the pavilion and gardens of a mandarin's palace, then the pavilion of what is styled the Star of Hope. A picture of some interest was a picture of the present Emperor at the age of three years, seated on horseback. He was, the lecturer said, the successor of a long line of Emperors. One night in 1875 he was awakened from his sleep to receive the homage of his uncle and the weight of the Empire; such a weight, the lecture added, as might crush many a full-grown man. The very thought of it made the young Emperor's mother tremble, and she declined the dangerous pre-eminence on the child's behalf. The boy's aunt, however, the Empress Dowager, asserted authority, and proclaimed him Emperor, amid the assembled court. Following this was a recent picture of the Emperor and Empress. The lecturer said the Emperor was devoted to his country, a very diligent student of the Word of Life, and a man disposed to introduce reforms.
Provenance: *Clarence and Richmond Examiner*, Grafton, New South Wales, 13 October 1900.

Topic: Chinese Empire Reform Association—Recouping cost of Cheong Lectures.


Provenance:  *Albury Banner and Wodonga Express*, New South Wales/Victoria, 18 October 1900.

**Topic:**  Cheong in Albury, New South Wales.

*Rev. Cheok Hong Cheong*, the well-known superintendent of the Chinese Mission in Melbourne, is on a short visit to Albury, and will lecture on Monday night on a “Pictorial tour through China.” Mr. Cheong is an accomplished speaker, with perfect command of English, and is probably one of the best authorities in Australia on the present state of affairs in China. The lecture has been given to large audiences in Sydney and Newcastle, Sir George Dibbs presiding over the lecture in the Sydney Town-hall. It is illustrated with a large number of specially prepared views of the leading cities, industries, and statesmen of China, and fine glimpses of its scenery. The lecture is advertised to take place in the Presbyterian Schoolroom on Monday evening at 8 o’clock. Mr. Cheong will conduct service on Sunday morning at the Wesleyan Church, and in the evening at the Presbyterian Church.132

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Provenance:  *Albury Banner and Wodonga Express*, New South Wales/Victoria, 19 October 1900.

**Topic:**  Cheong preaches in Presbyterian Church, Albury, New South Wales.

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Provenance:  *Evening News*, Sydney, 19 October 1900.

**Topic:**  Chinese Empire Reform Association—Illuminated Address.

**REV. CHEOK HONG CHEONG**

A COMPLIMENTARY BANQUET.


During the evening an illuminated address was presented to the Rev. Mr. Cheong. It was the work of A. H. Fun Chang, and contained, among other things, a view of Sydney Harbor. The address (written in English and Chinese) was as follows: —

Rev. Dear Sir, We, the undersigned, on behalf of our fellow countrymen in New South Wales, take this opportunity, on the eve of your departure to your home in Victoria, of thanking you for

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132 Cheong was not invited to speak at the Anglican Church in Albury, then part of the NSW Diocese of Goulburn (now Canberra and Goulburn). Albury is now part of the Diocese of Wangaratta, Victoria.
the great services rendered us by your visit to this colony, and we are certain that your labors on our behalf will be of lasting benefit. In the present unhappy state of affairs in our country, it is of great importance to us that a gentleman of your ability should be willing to give his time, and take trouble to educate our own people, as well as the Europeans, to the true condition of affairs in China, and though, at the present time, no one can foretell what will be the outcome of events now hapening we can only hope for the best, leaving the results to the Supreme Ruler, who doeth all things well. Thanking you for your disinterested efforts on our behalf, and wishing you and yours every happiness, and trusting your labors in the future may be as successful as in the past, we are, etc.'

Here follow the signatures. The presentation of the address was made by Mr. Blanksby, M.L.C., an old friend of the Rev. Mr. Cheong. The toasts of 'The Queen' and 'The Emperor of China' having been duly honored, the chairman gave that of 'Our Guest.' The rev. gentleman then gave a brief but most interesting exposition of the wealth and resources of China, and pointed out the great possibilities for trade which might arise — especially for Australia — under, an altered conditions of government. He said that 150 generations of his people had been gathering gold and silver, and her wealth was almost incalculable. He did not see why it should not become a great market for Australian wool. A number of other toasts, including 'Chinese Merchants,' 'The European and Japanese Visitors,' etc., were honored. Messrs. M. Scott, Lockyer, Jessep, Hurley, Davis, Carey, Kilamura, Matsuda, Captain Green, etc., spoke, and all expressed their appreciation of the Rev. Mr. Cheong, and testified to many admirable qualities in the Chinese race and among Chinese business men. A number of Chinese gentlemen also responded to toasts.

**Provenance:** *Australian Town and Country Journal, Sydney, 27 October 1900.*

**Topic:** Chinese Empire Reform Association—Illuminated Address.

The Rev. Cheok Hong Cheong, the Chinese lecturer, was entertained at a complimentary dinner in Sydney on the evening of October 17, by the Chinese, Empire Reform Association. A large number of gentlemen were present, representing European and Eastern nations, and others sent apologies for not being there. The reverend gentleman was to lecture at Wagga on October 24 on "The Valley Of Yangtse Kiang."
TO THE
REVEREND SIEK HONG CHEONG

Rev. and Dear Sir,

We, the undersigned, on behalf of our fellow countrymen in New South Wales, take this opportunity, on the eve of your departure to your home in Victoria, of thanking you for the great service rendered us by your visit to this colony, and we are certain that your labours on our behalf will be of lasting benefit.

In the present unhappy state of affairs in our country, it is of great importance to us that a gentleman of your ability should be willing to give his time, and take the trouble to educate our own people, as well as the Europeans, as to the true condition of affairs in China; and although at the present time no one can foretell what will be the outcome of events now happening, we can only hope for the best, leaving the results to the Supreme Ruler, who doeth all things well.

Thanking you for your disinterested efforts on our behalf, wishing you and yours every happiness, and trusting your labours in the future may be as successful as they have been in the past,

We are,
Reverend and Dear Sir.

[Signatures]

Sydney, October 17th, 1900.
Topic:  Cheong at Presbyterian Church, Wagga Wagga.

**REV. CHEOK HONG CHEONG IN WAGGA.**

The Rev. Cheok Hong Cheong delivered a very interesting lecture on “The Valley of the Yang-tse” in the Presbyterian Church, Wagga, last night. There was a very good audience, and they followed the lecturer's remarks with close attention. Mr. Cheong has a fluent command of the English language, and marshalls his facts in such a manner that his meaning is not only clear and concise, but his matter is also very interesting. Last night's lecture was copiously illustrated by magic lantern views of the principal men of China, glimpses of fascinating scenery, and portrayals of the manufacturing life of the Chinese people. The lantern was kindly lent by Mr. Lupton, and worked by Mr. H. Vownes. At the conclusion of the illustrated part of the lecture Mr. Cheong spoke on the prominent men in China, and also on behalf of his training college, in aid of which a collection was taken.

Provenance:  *Albury Banner and Wodonga Express, New South Wales/Victoria, 26 October 1900.*
Topic:  Cheong at Presbyterian Church, Albury.

**LECTURE ON CHINA.**

At the school-hall of the Presbyterian Church on Monday evening a lecture on China, illustrated by lantern views, was delivered by the Rev. Cheok Hong Cheong to a large audience. The lecture was appropriately described as a “pictorial tour,” and consisted of a series of brief descriptions of a large number of places visited in the course of a hurried trip through the principal towns, cities, and villages of that portion of the Chinese empire most familiar to European travellers…

A still more striking feature of the lecture was the perfect mastery of the English language exhibited by the lecturer. In England one occasionally meets with Chinese similarly gifted, but in Australia it is a remarkably uncommon experience to encounter any foreigner with so complete a command of the English idiom, and so pure an accent as the rev. gentleman who amused, interested, and instructed his audience…
THE STORY OF REFORM.
LECTURE BY LEONG CHE TCHAU.

The Town-hall presented an unwonted appearance last evening. Fully one-third of its large audience consisted of Chinese residents, and their shaven scalps shone through the variegated lines of the “picture” hats like so many big blue buttons on a coat of many colours. The ambassador of the Reform party in China, Leong Che Tchau, [Liang Chi-chao] was lecturing on “The Story of Reform in China,” with the Lieutenant-Governor in the chair, and a number of Melbourne’s most prominent citizens on the platform.

As the ambassador is unhappily ignorant of the English language, his lecture had been dictated to the Rev. Cheok Hong Cheong, who had translated it into English. Before delivering the lecture last evening, the Rev. Cheok Hong Cheong gave a short address, regretting his inability to render into English the lofty literary style that characterised the original lecture. He then opened the lecture, in which Leong Che Tschau stated he had been specially commanded by the Emperor of China to visit the various Chinese communities, and make known the advantages of reform. His connection dated from 1897, when as a college principal he founded the first organ of the party, “Chinese Progress.” The following year he was commanded to confer with the Emperor, and was subsequently designated one of the council of 10 who were to advise him on the subject of reform. Before this advice could be given, however, the Dowager Empress executed two, dismissed four for ever, exiled one, imprisoned another for life, and pursued Kang Yu Wei with most bitter displeasure, offering £20,000 reward for him, and sentencing him to be sliced to pieces. He managed, however, to escape to British territory, from which he was now directing the reform movement. (Hear, hear.) Efforts towards reform were first made at the end of the last decade, and were renewed at the conclusion of the Japanese war. The Ministers, however, prevented the Emperor from learning the wishes of many of his subjects, and it was only the machinations of Russia and Germany that impressed him with the necessity for immediate reform. He investigated the question, and being of opinion that China needed representative government and trade with the world, he prepared a list of reforms that would pave the way for these. This included the establishment of state schools, newspapers, a bureau of translation, lecture-halls, railway and mining departments; the abolition of internal customs, selection for Government offices by competitive essays, antiquated military examinations, useless offices, and the present method of administering justice. He also proposed to grant religious liberty, and liberty to memorialise the sovereign direct, and to appoint a council to frame a constitution, which would consist partly of foreigners. The Dowager and her party at once stopped this movement by breaking up the council. The Emperor was also thrown on an island in the palace lakes, and compelled to designate a son of Prince Tuan as his successor, and several attempts were made on his life. The Dowager on one occasion caused powdered glass to be placed in his rice, but for the medical men of the foreign legations he

would have been murdered. The Dowager finally did not hesitate to secure the assistance of the dastardly Boxers. The reform party in China hoped the allies would not forget themselves so as to tarnish their reputation by the cruel “No quarter” policy suggested by one of their rulers, nor allow of the savage seizure of the tombs of the sovereigns. They trusted that they would unite for the restoration of the Emperor, and the establishment of a good and stable government. (Cheers.) A vote of thanks was accorded to the lecturer, on the motion of Mr. Marks, the consul for Japan, and the Rev. Dr. Bevan.

**Provenance:** *Sydney Morning Herald, 13 December 1900. Evening News, Sydney, 13 December 1900.*

**Topic:** Liang Chi-chao in Sydney—Chinese Empire Reform Association.

**THE CHINESE REFORMER.**

The Chinese reformer, Long Cha Chow, with O Young Lo Chong (interpreter), Ye Hing (of On Chong and Co., and Cheok Hong Cheong, (of Victoria) was introduced to the Premier yesterday by Mr. Jessep, M;L.A.

**Provenance:** CMS/C/y 8 B87, Barnett to Eugene Stock, London, 2 December 1900. CMS Archives, Special Collections, Cadbury Research Library, University of Birmingham, England.

**Topic:** Rev. E. J. Barnett; resident in China.


**Author:** Rt. Rev, Joseph Charles Hoare, Bishop of Hong Kong.

**Topic:** Barnett resident in China.

Yet one more letter by this Mail. We have just had a standing Sub-Committee about Mr. Barnett’s offer of service … I only write to say that I consider Mr. Barnett would be a most valuable addition to our Staff here. Je is a good, sensible, level-headed man, who could be used for Evangelistic, pastoral and educational work. He is a man of considerable and varied experience and is pleasant in his dealings with others.

**Provenance:** Cole, E. W., *The Better Side of the Chinese Character,* (Melbourne, Collins Book Arcade, c1900), p. 20

**Author:** E. W. Cole, Proprietor, Collins Book Arcade, Melbourne.

**Topic:** Assessment of Character and Abilities of Cheong.

At a lecture delivered by him in the Town Hall, Melbourne, in 1893, Sir J. B. Patterson, the then Premier, who presided, in introducing him to the audience, said— “When the audience heard Mr. Cheong give his discourse upon the early ages of China, they would be more than delighted, as hey would speak a Chinese gentleman of the highest education and elevated mind. When in England a little while ago, Mr. Cheong had spoken at the Exeter Hall, and the people who had the good fortune to hear him were astonished by his wealth of imagery, this command of the English language, and his superb accent, and they grew most enthusiastic. Mr. Cheong’s mission in London has proved a gigantic success, and they should be proud of him.
Provenance: *Cheong Letterbooks 1913.*
Topic: Cheong’s Letterbooks for 1901-1902 lost.

Dear Mr Bridger, Since the receipt of your letters of the 21st and 31st ult. I have been looking up my old diaries but regret that so far I have not discovered the ones for 1901&2…

Church Missionary Society Archives, Special Collections, Cadbury Research Library, University of Birmingham, England.

Author: Rev. A. C. Kellaway, Hon. Assistant Secretary,
Topic: Barnett transfers to CMS, China.

Since I wrote to you last week, further developments have taken place with regard to the Rev. E. J. Barnett. We had at that time a letter from Mr. Barnett under consideration in which he resigned the Secretaryship of this Association provided the CMS would accept him as a Missionary and recommending a Chinese deacon whom Bishop Hoare proposes to liberate for work among the Chinese in Victoria. The letter was submitted to our Bishop, asking him whether, in the event of the Chinese clergyman coming here, he would give him priest’s orders, Bishop Hoare undertaking to conduct the necessary examinations. Bishop Goe, however, absolutely declines to do so, and has sent a message to our Committee that he desires Mr. Barnett to return. Under the circumstances the Committee feels bound to ask Mr. Barnett to come back in June. I have, therefore, cabled to him to that effect and hasten to acquaint you with the position of affairs.

Provenance: *Apsey, pp 156-9*

Topic: Church Missionary Society of Victoria. Re-formed

Note: The exact date of Report No 1 is uncertain but from internal evidence relating to the purchase of the site at 123-5 Little Bourke Street, it is either late 1900 or early 1901. The Report is not in Mr Cheong’s style of writing.

**Report No 1**

It is now more than two years since our friends enjoyed these premises for the continuance of the work which more than 15 years ago had been initiated with the kindly solicitude of the late Dean Macartney and Canon Chase and carried on with so much of their prayerful sympathy and generous support. We cannot say how much we miss their kindly countenance and fatherly counsel in this work but we will say that their memory has been a stimulus to us, that it forms an important part of the cloud of witnesses constantly reminding us that in our holy warfare we must quit ourselves like men. During the period under review, but leaving out however, the last few months of troublesome news from China, the progress of the work has been steady and satisfactory. The attendance at the Sunday services has averaged some 45 in the afternoons and about twice that number in the evenings which with the various classes, Bible students and catechumens, would bring up the total of some 25,000 as having attended the ministrations of the Word.
In the Bible Class proper held on Tuesday evenings where the converts are further instructed and others stimulated to search the Scriptures an earnest seeking for the truth prevails.

During the 1st year four have found the Saviour and publicly confessed to Him and several others have expressed their desire to cast in their lot with the people of God. Of the converts who have been baptised and confirmed in Melbourne several are now in China and on the testimony of the Missionaries labouring there, are witnessing a good confession for Christ. One of them Miss Finney of the C.M.S. thus testifies: "He was baptized and confirmed in Melbourne and has remained firm and faithful in the midst of all his heathen surroundings and relations."

We have converts also in N.S.W. and W.A. doing what they can for their Lord and Master and from N.Z. the Vicar of Greymouth has written testifying to the good work done by one of our former students. "We all feel," says the Rev. George York, “that he is the right man in the right place and we clergy especially are anxious that he should continue his work on the same lines. His visits to the different parishes have been highly appreciated and from what was said at our last clerical meeting every clergyman has benefits by Mr. Wong's visits. A missionary spirit has been aroused, a better impression of the Chinese and their manners and customs has obtained and one and all have felt that there are possibilities for the Chinese that they had hitherto had no conception of. Mr. Wong appeared to them a revelation, a Christian Chinese gentleman. We are learning from Mr. Wong to think highly of your people and to pray earnestly that they may become Christians."

Mr. Wong was the first of the students we have trained and no one who has not had a lengthened experience in Chinese work can duly appreciate the advantages of an educated ministry amongst our people.

We trust therefore that the system we have inaugurated for our Mission may by the Divine blessing, be the means of largely augmenting the numbers and usefulness of the native ministry.

Another important branch of work is the Mission School which is held four evenings a week under the superintendence of our indefatigable friend, Mr Wm. Davies, assisted by a large and devoted band of teachers. The work here except the circumstance above referred to, has also been steady and satisfactory.

The attendance of the scholars has averaged an aggregate of nearly 250 a week or rather more than 1000 per month. You can see then that we have made good use of these buildings which though exceedingly convenient in point of situation are not nearly sufficient for our purposes. Indeed as the summer months have now set in we are painfully reminded of the fact how that the last two summers though our converts had often and systematically to deny themselves that others may have room and opportunity of being taught yet notwithstanding their self denial many a scholar has had again and again to turn away from want of accommodation. We are thankful however that we have at last succeeded in securing a site in a central position which will not only provide proper accommodation for our work but also room for development.

The land has a frontage of 58 ft to the South side of L. Bourke St. about 100 yds east of Russell St. by a depth of 521/2 ft along Commercial Lane to right of way in the rear.

Its cost with expenses amount to some £900 towards which and the Buildings we proposed to erect we have received £983/1/6 cash and some £40 more in promises.

Of this amount I am thankful that our converts and the Chinese Community generally have contributed about two-thirds and of the balance very warm friends of Missions under the initials of M.C.M. [Mrs Moriarty] has sent in £185.10.0. Further subscriptions to the amount of say £375 will enable us to make a commencement with the Building.

We trust therefore that these in whom this pressing need of the Mission is felt will come to the help of the Lord in this department of His work.
In 1901, the new Federal Parliament was considering, in Melbourne, the Immigration Restriction Bill, aimed at preventing further non-white immigration into Australia. As the major non-European immigrant community, the Chinese viewed the bill, correctly, as aimed at them as the following letter indicates.

**Provenance:** *Advertiser, Adelaide, 17 April 1901.*  
**Topic:** Cheong speaks at Prahran, Victoria.

The Rev. Cheok Hong Cheong spoke at Prahran (Victoria) on Monday night on “Earlier Christian Efforts in China and their Results.” The Christian religion was, he had reason to believe, introduced into China by the apostle St. Thomas. A tablet unearthed from the ruins of the ancient capital in 1625 bore unmistakable evidence of the fact that Christianity had existed there, and had met with Imperial favor. There were different theories put forth as to the cause of its extinction. In later centuries Roman Catholic missions carried Christianity to China, some of the missions suffering from persecution and some from the self-aggrandisement of the missionaries. As a result of three and a half centuries of labor in China, the Roman Catholics had 1,000,000 converts. That, said the Rev. Cheong, was not a very great achievement. According to the Melbourne "Age" he attributed their comparatively slow progress to the similarity between their ceremonies and the ceremonial of the Buddhist temples.

**Provenance:** *Victorian Church Missionary Gleaner, June 1901.*  
**Topic:** Welcome Home—the Rev. E. J. Barnett.

MEETING IN THE CHINESE MISSION HALL, LITTLE BOURKE STREET.  
The teachers and scholars of Chinese Mission School, Little Bourke Street, invited Rev. E. J. Barnett to the School on Friday, 5th inst., to welcome him back, and to hear from him something of the mission work among the homes of the heathen fathers, mothers, brothers, sisters, of the men taught in the Schools.

The chair was occupied by the Rev. A. C. Kellaway, who, on behalf of the C.M.A. Committee, welcomed his coming and spoke hopefully of the prospects of the mission.

The Superintendent, in the name of the teachers and scholars, gave him a very warm welcome, and trusted the blessings received during the past two years may now become showers. While according Mr. Barnett the heartiest welcome, he could not forbear noticing that they had only received an instalment of his proper self—he had left his better half behind him.

Mr. Barnett thanked teachers and scholars for their reception and acknowledged the temporary separation from his wife was a painful experience. He must encourage the teachers to persevere in the really precious work they had in hand, even seeing no immediate or present fruit of their labour. If did bear fruit, however, and he gave instances of real missionary work done by men returned from the colonies whose knowledge of Christ had been gained in schools here…

**Provenance:** *Victorian Church Missionary Gleaner, 1 August 1901.*  
**Topic:** Business Matters—Property—Croydon.

LILLYDALE SHIRE COUNCIL.  
At the ordinary monthly meeting of the above council held on Monday, 22nd July, there were present—Crs A. B. Taylor (president), Hutton, Wallace, Kings, Allen, Lewis, Chandler, Smith, and Mr J. H. MeComb, C.E. and secretary. CORRESPONDENCE. … From Cheok Hong Cheong, stating that drain on west side of Bayswater road was silted up and damaging his orchard.—Attended to.
Provenance: Reporter, Box Hill, Victoria, 2 August 1901.
Topic: Rev. E. J Barnett on three months resignation leave from 1 October 1901—returning to Hong Kong.

Provenance: Victorian Church Missionary Gleaner, September 1901.
Topic: Baptisms in Mission Hall, Little Bourke St.

Provenance: Victorian Church Missionary Gleaner, October 1901.
Topic: Rev. E. J. Barnett — Two years in China.

Provenance: Victorian Church Missionary Gleaner, December 1901.
Topic: Barnett resumes as Secretary of CMAV.
The Rev. E. J. and Mrs. Barnett returned to Victoria on January 9th, and were welcomed at the Railway Station by the C.M.A. Committee and a number of friends. They bring with them a Chinese Catechist and his wife, (Mr. and Mrs. Ng), with high credentials. With this accession of workers, the prospect of our Chinese Mission was never to bright, and the Church of England will now have a special opportunity to fulfill her obligations to the heathen Chinese who come to these shores. Mr. Barnett reports very favourably on the work done by Mr. Fung Gay, who has been working assiduously in Little Bourke Street during the past three months.

Provenance: Australian Archives, Canberra
Author: Robert Philp
Topic: Immigration Restriction Act, 1901
Note: (Hand written note by Atlee Hunt—Inform Consul-General for Italy)
Chief Secretary's Office, Brisbane, 27th August 1901
Sir, I have the honour to acknowledge the receipt of your letter of the 20th instant asking for information relating to the reported refusal of Messrs Howard Smith and Company to issue a ticket to a Dr. Romeo, for the ground that this Government would not allow the landing of any arrival who was unable to speak and write the English language.
In reply I have to state that there must be some error in the information supplied to you, as no instructions have even been issued by the Government of Queensland restricting the landing of any Europeans unable to read or write English.
I have the honour to be, Sir, Your most obedient, humble Servant, Robt Philp
The Rt. Honourable Edmund Barton MP, Prime Minister of the Commonwealth, Melbourne

Topic: Immigration Restriction Act, 1901
Immigrant Chinese in Australia were generally aware of the debate on the Immigration Restriction Bill in Parliament...a representative committee of Chinese was formed in August 1901 with the Rev C H Cheong as chairman...there is little doubt that it was formed by some leading figures in the Melbourne Chinese community including Rev Cheong and W Ah Ket.
On 11th September 1901, the Representative Committee of the Chinese in Australia lodged a protest to the Prime Minister of Australia against the proposed Immigration Bill. On behalf of the Committee, the Rev Cheong wrote a second letter to Barton appealing to him to agree that the Commonwealth Restriction Bill was uncalled for. By pointing out that the Chinese population in all Australian States was declining and that the Chinese were still subject to various States’ Chinese Restriction Acts, the Rev Cheong pleaded that
Chinese should be spared from a double yoke of national ignominy and dishonour.’ Hunt [Atlee Hunt] replied that the Federal Authorities had no intention either to repeal the Chinese Restriction Acts of various States or to alter materially the provisions of the Immigration Restriction Bill.

In October, a petition claiming to represent the Chinese population in Victoria was submitted by W. Ah Ket, a law graduate from Melbourne University, appealing to the Federal government not to apply the dictation test to the Chinese. In the same month, the Rev Cheong was reported to have been prepared to put forward the Chinese case against in the Bill in the Senate had he been allowed to do so.

Before the passing of the Bill on 23rd December 1901, the Rev Cheong took the final step of writing to the Australian Governor-General, Lord Hopetoun, urging him not to sign the Act. A reply from Government House stated that the Governor-General would leave the entire decision to His Majesty the King in England.

Some Chinese individuals in Australia such as Paul Soong Quong [see below] of Fremantle, Western Australia, expressed the attitude of their many inarticulate countrymen in that State. By pointing out the rigidity of the Bill and the need of Chinese labour to develop Western Australia, Soong Quong appealed to the Prime Minister to make the Bill less restrictive.

Provenance:  

Topic: Methodist Chinese Mission—Paul Soong

Note: In 1896, the Reverend James Moy Ling, Superintendent of the Methodist Chinese Mission in Victoria was invited to Perth by the Reverend George Rowe, the minister of Wesley Church. Moy Ling addressed the inaugural meeting of the Western Australian Chinese Mission held in Wesley Church on 8 July 1896.

On his return to Melbourne, Moy Ling nominated Paul Soong Quong as catechist. In 1897 a chapel was built. After several years as a catechist, Soong Quong became a probationary minister. It became a characteristic story. Once the first flush of enthusiasm faded, the congregation was left to its own devices, interest waxed and waned and finally Soong Quong resigned and went into private business, although remaining the effective leader of the small group of Chinese Christians.

Provenance: Australian Archives, Canberra, CRS A8 1/27/10. CRS A8 1/27/31, CRS A8 6/1/183

Author: Paul Soong Quong, 19 August 1901.

Topic: Immigration Restriction Act 1901

Sir, I notice by a telegraph report in the 'West Australian' newspaper that the second reading of the Immigration Restriction Bill' was moved by you, in the House of Representatives on Wednesday, 7th inst. From the brief outline of your speech, explanatory of the provisions of the Bill given in that journal, it is quite impossible to do more than infer as to the full design and import of the measures. I, however, assume that its provisions are of a very drastic nature; but stringent as these seem to be I notice, in the same newspaper, that the Labour members of the House propose to introduce amendments of an absolutely restrictive character.

May I, on behalf of my countrymen in this State, ask you to resist such amendments as I can assure you that these representatives are impelled to this action by a quite erroneous idea of the habits and customs of our Countrymen and of their value as citizens of the Great Australian Commonwealth.

Speaking for the majority of my Countrymen in this State I can attest that they are as industrious, frugal, honest and good living as any other class of citizen in this State; that they do not, as is frequently asserted, work for a less wage than Europeans, but always demand fair
remunerative payment, whether from Europeans or Chinese, for whatever work they undertake.

As regards the test [dictionary test] which you propose to insist upon to allow them admission into Australia, viz.;'Fifty words to be correctly written out in a European language', may I venture to point out that that test virtually means their prohibition for it matters not how fluently they may speak English, there are but very few indeed who gain such a mastery over the language as to write it grammatically and logically. May I venture to assert that were the same test applied to Europeans, even to Englishmen, the majority would ignominiously fail in complying with it. Were the test to be to read fifty words of English say such as is used in the second class at State Schools, it would be sufficiently drastic though of a fairer nature.

I may further point out that in certain spheres of labour in this State my countrymen are essentially necessary and that were they absent or their energies and abilities in any way restricted or impaired many thousands of individuals would lack some of the most important necessaries of life.

Trusting that you will allow these observations of mine to have some weight with you when the Bill comes before the House of Representatives for final consideration, and lead to its amendment in the direction of the removal or considerable toning down of its too restrictive provisions.

I have the honour to be, Sir, Your most obedient Servant,

Paul Soong Quong, Wesleyan Church Chinese Missionary.

To the Honourable Edmund Barton,
Premier Australian Commonwealth, Melbourne, Victoria.

Provenance:  Reporter, Box Hill, Victoria, 8 November 1901.

LILLYDALE SHIRE COUNCIL.
At the ordinary monthly meeting of the above council held on Monday, 28th ult., there were present—Crs. A. B. Taylor, (president), Hutton, Wallace, Kings, Allen, Lewis, Jeeves, Rouget, Kilpatrick, and Mr J. H. McComb, engineer and secretary.CORRESPONDENCE. … From Cheok Hong Cheong, asking permission to cut four drains from his property at Croydon into council's waterway in Bayswater road.—Permission granted, subject to engineer's supervision.
THE ORIGINAL TRUST DEED OF THE CMSVR, 1901.

This is a key document. The ownership of the property at 121-3 Little Bourke Street and control of the revenues generated by rentals remained a point of contention in the management of the CMSVR and laid the foundation for a series of legal challenges culminating in a Supreme Court hearing in 1991.

TO ALL TO WHOM THESE PRESENTS SHALL COME

We CHEOK HONG CHEONG of Montgomery Villa, 269 Gore Street, Fitzroy, Gentleman, WILLIAM DAVIES of Hoddle Street, Abbotsford, in the said State, Accountant and ISABEL MAUD WILLIS, of "Lllute", Inverleigh in the said State, Spinster, send greetings. WHEREAS the sum of Eight Hundred and Seventy pounds (£870.0.0) paid to the Federal Bank of Australia Lt., in Melbourne, in liquidation of a Transfer of all that piece of land containing Eleven perches and two tenths of a perch or thereabouts being part of Crown Allotment 4 Section 23 City of Melbourne County of Bourke and being the land more particularly described in Certificate of Title entered in the Register Book Volume 542 Folio 108342 by Cheok Hong Cheong, William Davies and Isabel Maud Willis doth hereby admit and declare AND WHEREAS the said land was purchased for the purpose of the said Church Missionary Society Reformed AND WHEREAS the said Cheok Hong Cheong, William Davies and Isabel Maud Willis have been duly nominated and elected Trustees of the property of the said Society whether existing at the day of these presents or to be afterwards acquired for all time by the said Society by the whole body of subscribers to the funds of the said Society at a meeting duly convened for the election of Trustees of the said property. NOW THESE PRESENTS WITNESS that we the said Cheok Hong Cheong, William Davies and Isabel Maud Willis and each of us both hereby declare that each of us accept the said Trust and that all and every part of the real and personal property of the said Society conveyed assigned transferred or paid over to us shall be held by us and our successors upon the trust and for the purposes specified hereunder:-

1. THAT the property and any money arising from investments of the said property shall be used for the purpose of the said Church Missionary Society of Victoria-Reformed.

2. THE Trustees shall have power to mortgage or charge all or any part or parts of the said real property for the purpose of raising any sum or sums of money which the said Trustees or their successors may think fit for the purposes of the said C.M.S. of Victoria-Reformed.

3. THAT the management and conduct of the said Society shall proceed on the same lines that have obtained since the inauguration of the said Society under the superintendence of Cheok Hong Cheong aforesaid and that in the event of the Chinese population of Victoria greatly diminishing whether from Statutory enactment on the part of the Commonwealth or from other causes the Trustees or their successors in office may if they should in their discretion think the said property could better serve its objects convert into money the whole of the property held in trust by them and use the said money along with any other monies they may be possessed of for the purpose of Christian Missionary efforts in China after discharging all lawful and proper debts of the said Society.

IN WITNESS WHEREOF the said parties have hereunto set their hands and seals this twelfth day of December one thousand nine hundred and one.

SIGNED SEALED & DELIVERED by the said CHEOK HONG CHEONG, WILLIAM DAVIES and ISABEL MAUD WILLIS in the presence of J.P. Lamadif
Chinese Anglican Mission of the Epiphany, 123 Little Bourke St, Melbourne.
Foundation Stone.
Provenance: *Advertiser, Adelaide, 16 December 1901*. *Register, Adelaide 18 December 1901; Cobargo Chronicle, New South Wales, 20 December 1901; Daily Telegraph, Launceston, Tasmania, 20 December 1901; Kalgoorlie Western Argus, Western Australia, 24 December 1901.*

**Topic:** Immigration Restriction Act 1901

**EXCLUSION OF CHINESE.**

Correspondence has passed between the Prime Minister and Cheok Hong Cheong, a representative of the Chinese in Australia, relative to the effect of the Immigration Restriction Bill upon Chinese immigration. The Chinese asked that as the existing Chinese Restriction Acts are to remain in force, the Government should, insert a clause in the Federal measure providing that it should not apply to Chinese.

"The further measure proposed to be applied to us," Cheok Hong Cheong wrote, "is both unnecessary and uncalled for, and will only add an additional sting to the injustice offered to a friendly nation, which has not only a great and glorious past, but, in the view of those who know her best, also a great and glorious future, for she has indeed all the elements of success and dominion, with no end of material resources, and with brains to plan and to govern."

Mr. Barton replied:- "It is not the intention to repeal the State Chinese Restriction Acts, nor is it deemed advisable to alter the Immigration Restriction Bill." . .

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**Provenance:** *Reporter, Box Hill, Victoria, 6 December 1901.*

**Topic:** Business Matters—Property—Croydon—Amended Valuation.

**LILLYDALE SHIRE COUNCIL.**

At the ordinary monthly meeting of the above council held on Monday, 25th ult., there were present—Crs A. 1). Taylor, (president), Hutton, Wallace, Kings, Allen, Lewis, Jceves, Rouget, and Kilpatrick. CORRESPONDENCE . . . From Cheok Hong Cheong, accepting, under protest, reduction as considered by the council on his property at Croydon.-IReceived.
1902

Provenance:  *Australian Archives, Canberra, CRS A802/116/48*
Author:  J P Bainbridge, Hon Sec, CMSV-R.
Topic:  Exemption from Immigration Restriction Act 1901 requested for new Chinese Evangelist

Lombard Building, 17 Queen St, Melbourne, 26 February 1902

Sir , By direction of the Church Missionary Society of Victoria Re-formed I have the honour to request the favour of the issue of an Exemption Certificate on behalf of Mr Tong Sin-ling a Chinese Evangelist who has been strongly recommended to us by Mr., James Cheong M.A. (of Queen's College Hong Kong) and by the Rev. H. R. Wells, for his character, culture and devotion and whom our Society wish to call to the ministerial charge of the principal Mission Church in Melbourne.

Would you therefore be good enough to facilitate the issue of said Certificate so that it might be forwarded with the passage order by the new Mail for China.

I have the honour to be, Sir, Your obedient Servant, J P Bainbridge, Hon Secy.

The Right Honorable the Minister for External Affairs, Melbourne

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Provenance:  *Australian Archives, Canberra, CRS A802/116/46*
Author:  Secretary, Customs Department (Atlee Hunt?)

02/116 Melbourne, 25th March 1902

Sir , Referring to your letter of the 26th ultimo I am directed by the Prime Minister to inform you that Instructions have been issued to the Customs Officers in Melbourne that the education test is not to be applied to Mr Tong Sin-Ting upon his arrival.

There will be no necessity for an exemption certificate, in fact an exemption certificate would not apply in this case.

I have the honour to be, Sir, your obedient Servant, [...] Secretary

The Reverend J.P. Bainbridge, Lombard Buildings, 17 Queen Street, Melbourne.

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Provenance:  *Table Talk, Melbourne, 3 April 1902.*
Topic:  Mr. Ah. Cheong—A Leading Chinese Missionary.

Christian theologians maintain that in the Prophecies of Isaiah it is promised that China, will eventually become a Christian nation, and for this end many earnest workers have been striving. The progress of the Christian faith has necessarily been slow, but every year sees definite advance. Australia takes her place in the great work, and many missions and missionaries have been sent forth from Australia. But a great deal must be accomplished in order to secure genuine converts, and Mr. Cheong, the justly celebrated Chinese missionary, has been working for the cause for over twenty years. His converts then frequently try to carry on his good work in China, their native land.

___ ___
The most esteemed Chinese missionary in Melbourne is Mr. Ah Cheong. For over twenty years he has been working in the Christian cause, and his efforts have borne good fruit. Being a man of high intellectual attainments, and of wide experience in many lands, he has won over many converts to the Christian faith. He is deeply read in literature, philosophy, and theology, and is, moreover, a cultured and charming conversationalist. He has delivered lectures on the commerce, politics, and religion of China before distinguished audiences in many parts of the world. And though Mr. Cheong has lived in Australia for many years he has every confidence in the great future that awaits the land of his forefathers.

Mr. Cheung was born in Canton, in the semi-tropical regions of Southern China. Though he left his native city when a boy he still remembers its characteristics distinctly. Thirty-eight years ago he began his travels, and among the places that he has visited may be included the Malay Archipelago, England, Ireland, Scotland, New Zealand, every State in the Australian Commonwealth, and nearly every town in Victoria.

For many years he has been one of the most prominent members of the Christian Missions, of which there are three, connected with the Church of England and the Presbyterian and Wesleyan Churches. It is proverbial that a Chinaman seldom changes his religion; but owing to the earnest work of the missions ninety Chinsmen in Victoria have been converted to Christianity. Mr. Cheong says that the number of converts at present in Melbourne does not by any means represent the total number of converts, for many of the mission’s disciples have returned to China, and others are in New South Wales, New Zealand, and other countries. There are now fifty Chinese converts in Melbourne but the number is being gradually increased. And Mr. Cheong has had many proofs that the conversions are genuine.

A lady missionary in China has lately written to Mr. Cheong, saying that she met one of his converts in his native town, and that he remained steadfast to his new faith. Though surrounded by heathenism on every side, and though his parents and companions retained their old superstitious beliefs, he never wavered from Christianity. Mr. Cheong has received word also from New South Wales and New Zealand that many of his converts are as earnest in their faith as ever. Mr. Cheong is highly gratified at these testimonies to the good work that has been accomplished.

As an example of what Christianity may do for a man, Mr. Cheong mentions a certain Chinaman, who, before his conversion, spent his substance on riotous living and was addicted to gambling, the opium pipe, and other evils. He not only possessed not a penny, but he was in debt also. He was distrusted and shunned even by his own people. But the grace of God fell upon him. He was converted to Christianity, and immediately gave up his evil ways. He is now a respected and prosperous citizen. A few years ago he sent £200 to his parents in China, and he contributes regularly to the Mission Fund. Instead of being in debt he has money in the bank, and whereas he was once shunned he is now highly esteemed.

“The salvation of China depends on its adoption of Christianity,” so Mr. Cheong remarks. Sir Robert Hart, one of the leaders of the British Delegates in China, has been gradually brought-round to adopt this view also. For a considerable period Sir Robert Hart was very sceptical as to the introduction of Christianity into China. He once remarked that every missionary was a fool, and every convert a fraud. He rendered the missionaries no assistance whatever. Deeper knowledge of China and the Chinese, however, has caused him to change his opinions. Some years ago Sir Robert Hart's brother visited Melbourne and told an interviewer that Christianity
was making slow but steady progress in China. He maintained that the introduction of Christianity was of far more importance to the welfare of the Chinese Empire than the adoption of Western methods of material progress. Sir Robert Hart also holds this view at the present time. For centuries China has been partially asleep. She should be wakened, not by the rattle of musketry, but by the voice of Peace. Mr. Cheong believes that China must eventually adopt Christianity. For hundreds of years the highest ethical teaching that profound thinkers could devise has been weighed in the balance and found wanting. Uninspired ethics must give place to Christianity.

China is not a decadent nation, nor is the Chinese a decadent race. Indeed, China is the only nation of antiquity that exists at the present day. Physically and mentally the Chinese is a health and robust people. Their longevity is due in great measure, to the doctrines of Confucianism, of which the cornerstone is the inculcation of filial piety. Their matrimonial laws also prevent any deterioration of the race, as in China, marriages within the family, or the clan are strictly prohibited. For instance, persons of the same name are not allowed to marry, for it is believed that at some period or other there was consanguinity between them. Thus Smith could not marry a Smith, nor a a Yen How. a Yen Hew. Similarly first or second cousins could not marry amongst themselves, for they are members of the same family. Those laws based both on scientific and ethical grounds, prevent any decadence of the race, and help to explain the survival of the great Chinese race. Filial piety is perhaps more strongly manifested in the Chinese than in any other people. In this respect, Confucianism and Christianity meet, for does not the Fifth Commandment say “Honour thy father and thy mother that thy days may be long upon the land.”

The Chinese have many admirable qualities, not the least of which is their high sense of commercial morality. Mr. Cheong says that to a Chinese merchant his word is as good as his bond. In this respect he differs from the average Japanese merchant. If a Chinaman proposes to sell goods at a certain price he demands only that price even if the goods rise in value meanwhile. A Japanese merchant frequently demands the higher price. Probably it may be some consolation to Australian merchants to learn, now that the treaty between Great Britain and Japan has been concluded, that many of the leading merchants of Yokohama are Chinese.

Not only in commerce do the Chinese excel but in the mechanical arts and agriculture also. In Calcutta, says a high authority, the Chinese carpenters earn five, or six times as much as a native worker, owing to his superior methods. It may be news to some of our Trades' Hall representatives to hear that many Chinese carpenters in Melbourne earn more than £3 per week, while numbers, known to Mr.- Cheong, earn just the £3. It is a slander to say that the Chinese workmen are content with a few shillings a week, an income such as no European could live decently on. Mr. Cheong remarks that Australian legislation is directed against the Chinese, not because they tend to bring down wages, but because they are really superior tradesmen.

Mr. Cheong himself owns a farm at Croydon. He employs Australian or European workmen, not because they understand agriculture better, but because Chinese farm workers are not satisfied with the prevalent rate of wages for farm labour, and can earn better money by working themselves, so it is the cheap Australian labour that tends to cut down the higher rates demanded: by skilled Chinese workers. The Trades' Hall's cry for a "living rate of wage" does not apply to the Chinese in Australia. But will the Trades' Hall change their war cry. We look to Mr. Bromley, the Labour Leader, to supply the necessary statistics.

Certainly, many Chinese earn only a small wage, just as many. Europeans seldom attain the “minimum rate of wage.” But these men are generally gamblers and opium smokers, whose
health allows them to work only a few hours a day, and at a feebler pressure. The average Chinaman, however, receives as good wages as the average European.

Opium smoking is the curse of China. But Mr. Chieong asserts that the opium trade has really been encouraged by Great Britain. This trade is a Government monopoly. In India, where most of the opium is cultivated, the growers have to be licensed by the Government, and they are allowed to sell it only to the Government. The opium is then retailed by the Government to merchants, who ship it to China. But the Government influence does not end there. A fleet is retained to safeguard the transport of opium from India to China. The British Chinese service, which costs the Government about £300,000 a year, is paid out of the Indian revenue, which makes about half-a-million a year out of the opium trade. The Chinese Government had passed severe laws against trading in opium, but they were compelled by force to withdraw those laws. And this, says Mr. Cheong is where the great evil lies. Now that official sanction has been given to the opium trade, opium is being opiumously cultivated in China, for the government cannot consistently oppose its cultivation in China when it allows it to be imported from India.

Happily, though opium smoking is the national vice, it is not quite so prevalent as to prevent Chinaman from attaining to the highest intellectual eminence. The rulers and Government officials are all highly educated men, who have passed specially severe examinations. A Chinese graduate studies fewer subjects that his Western confrere, but he studies them more thoroughly. A literary graduate, for instance, has not only an extensive knowledge of the Chinese classics, but he is able to write; eloquently in the highest classical style. When Mr. Cheong was in Edinburgh about three years ago he attended officially the commencement of the University. Dr. Brown, Professor of Chemistry, mentioned in his address that, out of about five hundred medical students gathered from most parts of the world, by far the finest student was a young Chinaman. This young man, he said, had won nearly every prize that was to be won, but he was much more than a mere prize winner, for he was easily the most brilliant and original investigator in the whole University.

Mr. Cheong fully believes that a magnificent future awaits China. Though China still retains many superstitions, such as the belief that the earth is supported by many immense dragons, whose movements cause earthquakes and other evils, they will be displaced by the spread of Christianity. China is the only nation of antiquity that has not decayed. For centuries they have been imbued with high ethical teaching, so that the ultimate adoption of Christianity should not be by any means an impossible dream. The race is highly civilised, with great physical and mental strength. If China ever became a warlike nation it could wipe off every other nation from the face of the earth. But, happily, China loves peace. It is by far the largest branch of the human family, and many experts assert that it must eventually become the dominant race of the future. If this assertion is ever justified may China's triumph be brought about when it is the largest Christian Empire in the world.
Opening of the Anglican Chinese Mission of the Epiphany, Little Bourke St, Melbourne, 1902.

Anglican Chinese Mission of the Epiphany, Little Bourke St, Melbourne, 2005
AN AUSTRALIAN PROBLEM.

A well attended conference of those interested in the opium question was held yesterday at the Independent Hall. The Rev. Dr. Bevan presided.

Mr. Joshua Rowntree, chairman of the representative committee of the British Anti-Opium Societies, dealt with the consumption of opium in China, and the revenue England derived therefrom. He pointed out that by reason of its geographical position, Australia, sooner or later, would be forced to take a deep interest in the opium question.

Miss Booth, well-known for her philanthropic works, and Mr. Cheok Hong Cheong, the local head of the Chinese mission, testified to the potency of the opium habit, the former reciting many pitiful experiences in the dens of Melbourne.

On the motion of Mr. W. H. Hunt a committee was formed for the purpose of organising an anti-opium society in Victoria.

In the evening Mr. Rowntree addressed a public meeting in the Collins-street Independent Church, Senator Fraser presiding. The speaker made eulogistic reference to the efforts in England of Mr. Cheok Hong Cheong to bring about an amelioration of the terrible effects of the traffic in the East. The evil, unfortunately, was by no means restricted to China. At a conference held in Sydney a short time ago, positive and impartial evidences was tendered that the frightful results of the habit were already discernible among the white population of that great city, and he had recently seen in Victorian newspapers paragraphs stating that a young white girl had been poisoned in a Melbourne opium den. If they multiplied the known victims of Australia by hundreds of thousands, perhaps even by millions, they would acquire some dim idea of the ravages wrought in China by this insidious, will-destroying slavery. There were sufficient evils for the youth of Australia to combat without this terrible importation. (Hear, Hear,) New Zealand had forbidden the traffic—why not Australia? (Applause.)

The Rev. Dr. Bevan and Mr. Hunt also spoke, the former expressing the opinion that fighting “this wrong of her own” England would need more assistance than she had required in South Africa.

Provenance: *Argus*, Melbourne, 27 February 1903.

Topic: The Opium Question.

Speaking at the anti-opium conference in Melbourne last week, Mr. Cheok Hong Cheong said that—for the past 10 years the Chinese population in Victoria had been steadily decreasing. Owing, however, to its increasing use among Europeans, the importation of opium into Australia had scarcely lessened at all. The amount consumed per annum in the Commonwealth was 50,000 pounds weight, of which less than 400 pounds was used medicinally in this state. He knew between 700 and 800 confirmed smokers of the drug in Victoria alone, many being in good positions.

Provenance: *Port Pirie Recorder and North Western Mail*, South Australia, 27 February 1903; *Mornington Standard*, Victoria, 7 March 1903; *Western Australian*, Perth, 23 March 1903.

Topic: The Opium Question.
Provenance: Western Australian, Perth, 23 March 1903.
Topic: The Opium Question.

MELBOURNE AT MIDNIGHT.
THE OPIUM SPECTRE.
(By Geoffrey Bell.)

After a little hesitation, out of regard for her prospective onverts, Miss S. C. Booth, hon. secretary of the Y.W.C.A. at Melbourne, granted the writer permission to attend her monthly all-night mission in Little Bourke-street. The plan of attack is simple, and meets with varying success. A little below Gordon-place; in a lane running northward from the notorious street, a small hall provides temporary headquarters for a gallant little band of workers. Forms are drawn up in a square around the fire, a cabinet organ is wheeled into position, crockery set out on a side table, and a basket of fresh flowers made up into button-hole bouquets. With the kettle singing on the hob and hymn-books plentifully distributed along the seats, nothing is wanting save those whom these Christian helpers have come to seek. Three ladies will remain and receive the fallen ones as they arrive. The clocks of the great city were striking 11 as, with the visitor in close attendance. Miss Booth and one of her confreres left the hall. Crossing the narrow lane, she plunged boldly into a shapeless court, whose dim shadows were entirely dependent upon the distant electric lamps hung high on the dome of Her Majesty's Theatre, in Exhibition-street.

"Mind the puddle; don't fall over that, harrow: here's one of my places of call." Miss Booth knocked at a low door, and, in answer to a sharp "Who's there?" gave her open sesame. "It's I—Miss Booth." "Oh, come in, Miss Booth." Lighted by a single candle, the room was,

In Size, Like a Large Wardrobe.

In appearance—well, its appearance bore eloquent testimony to the intellectual condition of its occupants. In the vividness of its colours, the threepenny paper on the walls protested that the cheap oleographs were suppressing it, while the prints themselves loudly complained of the paper's insubordination. A string of shells, an old-time antimacassar on a broken chair-back, and a fractured china ornament or two on a small, improvised table of the pink-draped packing-case class, completed the ornamental furniture. On the mat-covered bench, familiar in opium dens, reclined two young girls. The invitation to attend at the meeting-house was accepted by both, but one vigorously denied the imputation that she had been recently indulging in opium. Yes, some of these days she would leave the place and live a better life but, as it was she could send her old mother a few shillings, and the mother was not going to feel want while the daughter lived. 'Oh, well. She didn't care whether the life was right or wrong, wise or foolish, so long as she could contribute towards her parent's support.: A boastful insincerity in the girl's tones served to rob this remarkable sentiment of much of its picturesque horror. "Well, I'll go up-stairs," said Miss Booth, passing into an adjoining room of dimensions similar to the first. "There's no one there," chorused the young women, but the noble gleaner climbed a ricketty, stairway. and probably in guilty consciousness of past mendacity, neither girl resented her incredulity. She returns immediately,' agreeably surprised at finding that the girls had spoken the truth. Promising an early appearance at the hall. the poor, misguided outcasts bade us, not "good night" but "au revoir." as we passed out. Before the next place could be entered, a girl ran out of the darkness. "Is that you Mrs. Blank? Nellie's very bhd and wants to see you." "Tell her I'm coming along now," was the charitable reply. Into another garishly furnished room, this time a little larger, and containing four or five girls of various ages and complexions—for one of them was a mulatto—but no opium appliances.

Yes, They Would All Come Up,

and, indeed, the coloured woman volunteered to bring them, forcibly if necessary. Twenty minutes later, Little Bourke-street was regained. Beneath a sign, "Le Chow, bootmaker," Miss Booth paused. "Probably never made a pair of boots in his life; exclusively a retailer of opium and worse. Let us go in." The proprietor, sitting with a couple of his countrymen, seemed scarcely overjoyed at the visit. "Any girls in, John?" "Na. none." In face of this the fearless woman walked coolly past the end of the counter, and lifting a filthy screen, peered along a double row of empty opium bunks. "Well. we will go round and see Nellie; she lives at the rear." Over gutters. over a scrape heap, round a chain of malodorous puddles, through a broken fence, and we stood in a narrow yard on which opened four impossible rooms, each with a rag stuffed window and a diminutive door way. Entering one of these we found half the space taken up by a bed in which lay a woman plainly seriously ill. To her hand stood a chair carrying a spluttering candle and a small bunch of festering grapes. Half way along the bed sat a physically sound shirt-sleeved man, puffing vigorously at a newly lighted pipe of black tobacco. The very candle was at first but dimly seen through the smoke clouds. Nellie was beyond speech but her eyes told of her gratitude to Mrs. Blank, who remained a little time offering consolatory words, and giving the putative husband instructions for the care of the unfortunate woman. The occupants of two of the vile boxes were out but an enterprising celestial ostensibly anxious to sell A Sixpenny Lottery Tickets sat cross-legged in the fourth. "What rent do you pay, John?" "Eighteen pen'.'" :The unfortunate girl who last occupied this room had to pay three shillings," commented Miss Booth. Down more lanes, along further alleys. Here and there a girl cornered, spoken to, entreated. Nearly all agree to go to the hall "presently," and 'some of the voices ring genuinely. Others are virtuously honest. "'No, Miss Booth. I won't come: I'm not one of those that say they will go and don't. Yes; I'll take a tract and what's more I'll read it." In at a front door, out at the back, across a yard, through or around another hovel and across a second yard. On general lines these Miserable Homes Were All Alike.

The same aggressively gaudy colours, the broken plaster, the antimaccassars, the shells, the china ornaments, the pampas grass in the corner, and, in two-roomed tenements, the heavy-looking curtains masking the inner door.

We stand at the entrance to an avowed opium den. "A little early for any girls here, but we will go in and see." Knocking with one hand. Miss Booth turns the handle with the other. On the bunk nearest the door was a white Australian of perhaps twenty-four years of age. So engrossed was he in the preparation of his opium pipe that we stood unheeded watching him. Divested of hat and coat he lay, the unbuttoned vest permitting a gold watch chain to drop in a little cluster on the matting. Neither in brow nor feature was there anything betokening mental weakness. Nevertheless, the face was pallid and despite the sensuous fascination of the moment, the expression was that of a tired, listless man.

Somebody's Darling.

Had taken into his bosom a serpent of bite more deadly than hocusped 'alcohol. Three other bunks were occupied by Chinamen, while four more stood ready for their expected victims. Revisiting this particular den some hoers later we found every bunk taken up and our stupefied sense of disgust was lashed into new energy at the sight of a European mother enjoying the bewilderment of her toddling child that, whimpering, coughed as a whiskered Asiatic blew opium smoke in its baby face.
Many Such Dens

were visited, and in one only was any resentment shown. In the inner room were five white men, and, as Miss Boorth walked and, as Miss Booth walked in, one raised his voice in protest, "This is no circus, lady. "It's remarkably like a circus of the devil," was the outspoken rejoinder. "Well, me and my mates came here to smoke opium, and we don't want to be put on exhibition. No, we ain't got no girls here, and we don't want 'em." The bland Chinese proprietor, smoking tobacco in the outer room, smiled as we retreated. At another place we found, in communicative mood a girl, well-known to Miss Booth. While her yellow paramour prepared the opium pipe she smoked a cigarette and chatted. "Oh, I'm not smoking to any extent now. I get through on eighteenpence day; plenty smoke as much as four shillings. Yes, you can gradually reduce your quantity, but you have no chance of giving it up altogether, Well, its like this. I'm having my nightly allowance now. Say I don't have any tomorrow morning; tomorrow afternoon I go without. Before tea-time a splitting headache drives me nearly mad. Then my shoulders ache, then my back, my legs, my arms. I am fairly racked with pain.

Talk About Hell.

Now how's a woman going to stand it when she knows that a few whiffs of the opium pipe will put her right again for hours? Ask my man, isn't that right, Loo?" Nodding laconically. Loo han ded her the newly-prepared pipe. All the girls encountered were cigarette smokers. Several were under the influence of liquor, and a larger number had been indulging to a lesser extent. Here and there would be found one not yet addicted to opium. Slatterns all and of unclean habits; it seemed incredible that even a besotted man should fall a victim to their unattractive wiles. As with the women's homes, the common opium dens were all of a model. Dirt, squalor, germ-
laden hessian screens, reeking atmospheres, from which any self-respecting dog would have been anxious to escape into a wintry night. A noticeable feature with all was their outer appearance of desertion. With windows closely shuttered, and door jambs screened from the light, the hovels gave no sign of the pitiable scenes within. When all had been visited—many for the second and third times—we returned to the hall. Strains of 'Bringing in the sheaves" were floating through the open doorway, and inside were gathered some 20 or 30 young women and girls. Nearly all were singing, and one was sobbing. At a later hour "Tell mother I'll be there" drove two of them from the hall. In a high pitched voice the coloured woman was vying with a girl, addressed as "May, for the distinction of leading

The Incongruous Choir.

We had met May earlier in the night, when she was described as an incorrigible. Thin-lipped and of a small caste' of features, she was chiefly noticeable for a certain indefinable look of low cunning that might once have been bright intelligence. The mischievous gleam in her eyes strengthened the impression that she stood for greater blame, and that her case was even more to be deplored than that of the average denizen of her adopted slum. She was now singing in a soprano voice of no mean quality, and a strongly pronounced quaver disclosed some meretricious training. " At the first opportunity she superseded the organist, and played correctly several hymns demanded by her class friends. Suddenly the reverential pause following on a few words of prayer was broken by a wild rendering on the instrument of the "Brooklyn Cake Walk," that was as quickly interrupted by one of the devoted band pulling May's hands from the keyboard. The incorrigibility of May! The girls passed in and out at will, some of them making frequent excursions chiefly, it would seem, to worship at the shrine of the eternal cigarette. The average behaviour: was better than an outsider would expect, some of the acknowledged leaders of this

Flotsam of the Night-tide

constituting themselves peace guardians. A drunken slip of a girl was disconcerting one of the speakers with inane giggling. The resentment of "Big Agatha" was at last aroused. "Have a bit of common, can't yer, or I'll put yer out side." Despite the fact that this brought upon Agatha a gentle remonstrance from Miss Booth, the pertinent threat had its effect, and the address proceeded. One girl nursed a pet terrier that suddenly developed a noisy aversion to its mistress's neighbour. Presently a young woman, sitting in a position affording full view of the dog, rose to her feet.. "Come outside, Minnie, and I'll deal with you; you know what for; you're tormenting Bertha's dog purpose to kick up a row. I've been watching." The indignant young woman had started for the door, and it took considerable pacification to restore her to a peaceful frame of mind. So soon as that had been effected, Minnie decided to accept the challenge, and more time was spent in reducing the new inflammation. At 6 a.m. the meeting closed, there being then some fifteen of the outcasts in the room. Of

Miss Booth,

too much praise could not be spoken, and, indeed, only another of like altruistic ideals could properly appreciate her worth. For nineteen years she has been labouring at rescue work in Melbourne, and in Little Bourke-street alone the midnight mission is but one of a series of her periodical visits. It might well be said that at every door in the neighbourhood is endorsed her passport to spiritual happiness. For it must be remembered that to many units of this community of pariahs her presence is distinctly distasteful. Yet she goes where she likes, when she likes, and, it would almost seem, says what she likes.

Very few people can know fully of the fearful depths of degredation to which the denizens of the foul quarter have fallen; were it otherwise, the resultant agitation would demand at least the razing of the hovels. Recently Cheok Hong Cheong stated publicly in Melbourne that, whilst for the past five years the Chinese population of Victoria: had been steadily decreasing, the
decrease in the State's importation of opium had been infinitesimal—a statement capable of but one dread interpretation.

**FAMILY DISCORD: THE REV. JAMES CHEONG.**

**Provenance:** Letters of Rev. James Cheong, St. Peter’s Anglican Church, Eastern Hill, Melbourne.

**Topic:** To Mother, 3 March 1903—Studies at Cuddesdon College, University of Oxford, England.

Note: This is one of very few accessible family letters from family members of the Cheong family. It is addressed to James’ mother, and not to his father, reflecting the growing gap of religious outlook between the father and son. In a mark of distinction from his rigidly formal father, who always signed his correspondence with his children as “Cheok Hong Cheong” James closes—“Your most affectionate son, Jim.”


My dearest Mother, It seems such a long time since I heard from home. I seem to be separated from you all, much farther than ever. And of course it is so far, for, while I could get a letter in Hongkong from Melbourne in 3 weeks, it takes 4 or 5 weeks for a letter to reach me here from Melbourne.

I have now been in Cuddesdon College nearly three weeks and have felt quite happy and contented. The life here is so different from that in Hongkong. There the racial feeling is so strong that unconsciously I began to suspect even friends of not being sincere in their friendship. I used to feel there, whether rightly or wrongly, that their manifestations of friendship to me were forced. I may have misjudged my Hongkong friends; I so, I hope I shall be forgiven.

Here, on the other hand, at least within the walls of this old College, I feel that there is no barrier between myself and the students and hey certainly shown no such prejudice in their dealings with me. I am treated exactly as one of themselves. During the last two weeks to more, I have been invited to share the afternoon country walk with the students. I have never done any of the asking, they do it all entirely. And they show great interest in things Chinese and want to learn all they can about them. You must remember, at the same time, that these students are all picked men, some coming from titled families, and all from gentlemen’s families. So that I see here the English gentleman at his very best. That in itself is an education for me.

I haven’t been in very good health lately. The weather has been very bad. It has been exceedingly cold with strong winds and heavy rain; occasionally there has been frost lying on the ground in the morning and whitening it all about. It looks as if somebody had taken barrels of flour and sprinkled them all over the ground. So you will see that such weather doesn’t improve colds nor prevent them.

I have been taking Petroleum Emulsion135 and that I think has done my cold good. I am all right now; the cold has left me.

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135 Another of many 'patent' medicines available during the late 19th century. The Cheong family was prone to a mix of professional medical treatment and self-treatments. There is, incidentally, no
I find a difficulty in rising early these cold mornings. A boy rushes in about 6.20 every morning; he shouts out “Twenty past six,” and then clears out with a bang and clatter, so that I feel inclined to send a boot after him.

We have service at 7 o’clock which is over in ten minutes, then, if we like, we can drink hot or cold milk which is supplied us in the mornings. At 7.15 we go to the church a little way down the road and make an “Meditation” on Holy Scripture. At 8 the Church bell rings for Mattins, and we all assemble with our gowns on in the Chancel.

At 8.30 we have breakfast and a fine substantial meal it is—Porridge, Fried Bacon, Eggs and Sausages, Coffee, Jam, Bread. The men take some of each.

Then Recreation from 9 to 9.30, when a Bell rings for private study. At 11 and at 12 we have two lectures to attend, and 1-5 p.m. There is a short service of prayer before dinner at 1.30. This is a hearty meal of meat and pudding and bread and cheese and beer or water. From 2 to 4.30 p.m. we go out for walks across country and play games. At 4.30 we have Afternoon Tea with bread and butter.

At 5 p.m. there is Evensong. From 5.30 to 7.30 private study. At 7.30 we have our last meal of the day. It is light, consisting of a dish of something hot with toast and cocoa. 8 to 8.30 the men go in for singing. At 8.30 we retire for study, and at 9.30 the bell rings for Compline, the last service of the day. I like it best of all and the men seem to enter into it more heartily. It is their own service and nobody but College people are present at it.

As to the training at Cuddesdon in general. There are three Theological Colleges in England which come before all the rest. They are Cuddesdon, Ely and Wells. Of these, Ely College at Cambridge is reckoned the most extreme. They go in for a good deal of ritual and ceremonial. Whereas at Cuddesdon and Wells there is next to nothing of ritual. At Wells, men of all schools of thought attend though the teaching there is definitely High Church.

Of the three Colleges, Cuddesdon is recognized as the greatest, as affording more abundant spiritual, devotional and intellectual opportunities.

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reference to the Cheong’s using traditional Chinese remedies.
The men too at Cuddesdon are of a different stamp. The University impress is more strongly seen amongst them. An Oxford don, himself not a Cuddesdon man, assured me that a higher intellectual standard is reached at Cuddesdon than at either of the other two.

At Cuddesdon, nobody who is not a Graduate is admitted. And, as a rule, the Graduate must belong to Oxford and Cambridge. The other two Colleges, (Ely and Wells) are not so exacting and rigid.

As I said above, there is next to nothing of ritual at Cuddesdon. At every Service of the Church, such as Holy Communion, Mattins and Evensong, nothing is worn by the clergy but Surplice, Cassock and hood and Stole. The students wear either Surplice, Cassock and Hood, or their ordinary gowns. The Services are purely and simply those of the Prayer Book without any additions or subtractions. In this aspect, the services are on a line with those at St. Paul’s Cathedral, Melbourne, or St. John’s, Melbourne, or St. Mary’s Melbourne or Trinity College.

In regard to music, we have less of it than at any of the Melbourne Churches I have mentioned.

We about as much as at the Bishop of Hongkong’s Chapel, i.e., the Canticles are sung, the Psalms are read, and Hymns (no Anthems) are sung. So you see we are very moderate indeed; too plain, some people will say.

In regard to the teaching at Lectures, it may be said that it is of the standard Anglican type, as set forth in the works of the old Church of England divines like Bp. Andrewes, Hooker, Pearson and the like. There is always an effort to get back to the pure teaching of the Church of primitive Apostolic times, this in exact uniformity with the sentiments expressed in the Preface to an Book of Common Prayer.

Insistence is also laid by the Principal upon study of the Holy Scriptures. We are to spend the bulk of our time upon this.

Then, of course, the most important of all, we here lay the foundation of regular devotional habits, cultivating day by day the presence of God, and learning to know Him by personal communion with Him. Every Friday evening, we are required to attend Chapel and listen to an address from the Principal. The service is of the simplest. We sing the “Veni Creator” (below) and after a Collect from the Prayer Book the Principal seats himself in front of us and discourses on some devotional topic. And here lies the strength of the Cuddesdon teaching. The first Friday I was here I listened to an address on “The Observance of Lent”, and last Friday it was an address on one of the Ten Commandments”, the VIth. We all take noes of the discourses. Here are some extracts:—

On the Observance of Lent—

“Lent is not a time of mere external, outward observance, it is a sacred season appointed by the Church for examining ourselves and cultivating “truer and deepest penitence”. “To abstain from flesh food on Friday without the thought of our Lord’s Passion is rank ceremonialism.”

“The object of Lent is the deepening of an spiritual life in preparation for the celebration of the Passion and Resurrection of our Lord.”

“We have to seek holiness. Holiness does not consist in doing extraordinary things, but doing ordinary things extraordinarily well.”

“In Lent, the question is not ‘What things can I do without?’ Life can have as many sides and no centre. The question rather is, ‘What things shall I not do without, i.e., putting first things first.’ “

“In Lent, we should make determined effort to break with our besetting sins. If a stick is crooked, bend it the other way; so, if we want to correct the habit of late rising, for example, get up earlier than need be.”

“The greatest lives lived nearest to God have been lives of the deepest penitence.”

“No one is a Christian unless he knows why Christ died for him.”
Again in the address last Friday on VI Commandment.
“Hindering the growth of the spiritual life in another is committing soul-murder.”
“If Christ did not do good it was (to Him) to commit murder.”
“Lectures on Pastoralism.” The Principal this morning enlarged on the importance of special attention to children because of
Their credulousness. The believe most easily whatever is taught them, whether good or evil.
Their innocence. …
Their teachableness.
Their importance as the future Churchmen or citizens of the nation.
Then as to what schoolchildren should be taught.
The Principal laid emphasis upon sound training in religion, not in theology. We are to make constant appeals to their heart, to try to develop their conscience, to form their character, to lead them to know God, the Knowledge of Whom is life eternal. He quoted a French Roman Catholic Bishop who said, “be to children not so much fathers as mothers,” that is to say, insist on love and tenderness, the chief maternal characteristics.

I look upon these Lectures as extremely valuable. The attitude of the men at these Lectures on Parochialism is quite different from that at other Lectures. A solemn hush seems to steal through the Lecture room as the Principal touches feelingly upon these important topics.
The missionary aspect of the Church’s work is not left out of sight at Cuddesdon.
Regularly on Tuesday and Thursday evenings after Compline … the last service of the day, we have special intercessions for Foreign Missions. On Tuesday the Intercessions cover all Mission Fields of the Church, and on Thursdays they concern specially the Universities’ Mission of Central Africa.

It is very touching to listen to the names of all the (former) Cuddesdon students working in foreign parts as one by one they are remembered before God in prayer. The list is growing larger and larger. They are to be found in S. Africa, New Zealand, New Guinea, N.S. Wales, Japan, Korea, America, India, Brisbane Bush,—and in many other parts. But there are none (so far) in China nor in Melbourne Diocese.

One of the present students told me he would like to go to Africa as a missionary. But I am afraid his health won’t stand it. He is rather delicate.

We are learning new lessons about the “Communion of Saints” as we are reminded of a connexion with former Cuddesdon men who are now working in the Mission Field.

I recently received a letter from Rev. G[eorge]. Bunbury, Principal of CMS College, Hongkong136, with his letters enclosed being introductions to Revs. Professors Lock and G. A. Butler of Oxford University. Dr. Lock is Warden of Keble College, and Professor of Exegesis. A. G. Butler is one of the ‘dons’ of Oriel College, Mr. Bunbury’s old college.
The late Sir William Clarke’s son is an undergraduate of New College, Oxford, in his last year. He came to see me while I was in Oxford. I was with him at Trinity College, Melbourne. He has come to England to prepare for Holy Orders. In October, he enters Wells Theological College.
My friend, the Rev. H. R. Hardcastle (former Cuddesdon man) whom you will remember was very good and kind to me at Hongkong (quite different from other men there) is still curate at Henley about 10 miles or so from here. He writes to me pretty often, since I stayed with him on my first coming to England. It happens that his Aunt (his father’s sister) resides in the village of

136 George Alexander Bunbury was born in Southampton on 1st June 1870. From Oriel College, Oxford, G. A. Bunbury was ordained in 1895. In 1898 he became a C.M.S. missionary. In 1901, he became sub warden of St. Paul’s College, Hong Kong. George Alexander Bunbury later became the Vicar of Leytonstone and died in Bath in 1937.
Cuddesdon. Her name is Lady O’Malley. Her husband was formerly Attorney-General of Hongkong some few years ago before I lived there.\textsuperscript{137}

James Cheong, teacher, Queen’s College, Hong Kong, c1900.

Hardcastle wrote the other day saying that Lady O’Malley would like me to call and see her some afternoon. So you see HongKong follows me even to Cuddesdon, with its 20 or 30 houses.

If Father would only give me some letters of introduction to the people he knew in England 12 years ago, I might be invited to stay at their houses during the Vacations and save some boarding house expenses.

There are 10 days vacation at the end of this term, six weeks at the end of the next term, a month at the end of the Third term, and a month at the end of the Fourth Term.

That will run away with a lot of money, at the rate of, say, 25/- [shillings] per week depending on the place.

I was in a great predicament last Saturday. I went up to Oxford by train to lunch with an Oxford man who is preparing for Holy Orders. After lunch, I brought one of the Cuddesdon men who lives near Mrs. Adams birthplace to see Mrs. Adams, who has come up to Oxford and is awaiting her son from S. Africa. My Cuddesdon friend had to do some business so he left first telling me to follow soon afterwards.

My own watch had stopped, so I kept an eye on the house clock and when I left Mrs. Adams I was horrified to find that it was slow. To make matters worse I couldn’t get a tram to the station. So I had perforce to run the whole distance—a mile—to the Station. When I arrived there, the

\textsuperscript{137} James Cheong was a teacher at Queen's School, Hong Kong from 1897 to 1901. The headmaster gave him a reference stating: Mr James Cheong, graduate in Classics of Melbourne University has been acting as Assistant Master in this college during the last three years and a half [April 1899-31 August 1902]. It is with the greatest pleasure that I bear testimony to the character and attainments of Mr James Cheong. He is a good disciplinarian, a kind and sympathetic teacher, with a natural aptitude for imparting knowledge. His classes passed well at the Annual and Midsummer Examinations. Mr. Cheong takes with him the best wishes of the whole staff for success and happiness in his future career. It is a matter of regret to myself, that it was impossible to secure the advantage of his services on the permanent staff.” Geo H Watson Wright DD Oxon (Headmaster), 1 September 1902.
train was just moving out of the Station—the last train, though it was only ¼ past six in the evening, and no other train could be had to love or money.

Ot get a cab would cost me 8/- So I determined to make the best of it. I telegraphed to the Principal explaining the situation and saying that I would arrive the next day, Sunday.

I then went to my friend, Rev. J. W Pullen’s House. He was away, but the Head of the Society welcomed me most cordially, and when he heard of my predicament, said most kindly that I must stay overnight with them, and made arrangements for my room. Before going to bed, I had a nice, warm bath. But I didn’t sleep much. I rose at 5.30 a.m. the next morning and after a little breakfast I started at 6 o’clock—quite dark— to walk all the way to the Station—2 miles. I caught the early Milk Train and in 25 minutes I found myself at Wheatley Station, the second station from Oxford. A walk of 1½ miles brought me to the College at 7.30 a.m. before most of the men had risen. At breakfast I was overwhelmed with inquiries. I had missed Compline by the men (tho’ of course the Principal had my telegram) and they were curious to know what had become of me.

I learnt that two other Cuddesdon men had missed the train, but they walked over from Oxford, reaching Cuddesdon a little after 9 o’clock. I wasn’t equal to such a long walk. Besides, I didn’t know the road thither.

I trust that such an adventure may not befall me again.

If I could afford the money, I would buy a new watch. The one I have is worn out. I is the Waltham watch Father gave me when I passed the Matriculation Examination in Melbourne 15 years ago. It has been repaired several times in Hongkong but I think it has outgrown its usefulness. I think I should buy a cheap Waterbury watch. I can get one for about 15/-. They are reliable timekeepers.

I hope Father has recovered from his illness and has had the complete rest he needed so much. My best love to him and to all the members of the family. Please write soon and tell me how everybody is. It would be better if everybody wrote. I should like letters from Caleb, Jos [Joshua], and Dennie and Chrissie.

God bless and keep you, my dearest Mother. Your most affectionate son, Jim.
The Church Missionary Society of Victoria, Re-formed, officially recognized by Archbishop Lowther Clarke as a voluntary missionary agency of the Diocese of Melbourne.


Topic: Cheong and his family as seen by a liberally minded European.

A few years ago I met a Chinaman just opposite my place in Bourke-street, Melbourne. [Coles Book Arcade] Something suggested to me that he could speak English. Addressing him, I asked, "Can you speak English?" He said, "Yes." I said, "Come inside, and let us have a talk." I took him to my office and he handed me his card, "Rev. Cheok Hong Cheong." I had an hour's conversation with him. I found him intelligent, well educated, and well informed generally; a man, I believe, of then thousand, as the world goes. Mr Cheong has a pure-bred Chinese wife, and several sons, well-educated. A few days after I spoke to him I saw in the Argus that his eldest son [James] and taken the highest prize at Trinity College, Melbourne. I employed two of his boys for some time; one remained in charge of our tea-room until he grew into manhood, and is now in business for himself. I found them well-educated, well-behaved, and quite equal to other employees.

Mr. Cheong was born near Canton, China, received a thorough English and Christian education, and has for many years been in charge of the Episcopalian [Anglican] Mission to the Chinese of Victoria. He has delivered many eloquent addresses to large audiences in the Town Hall, Melbourne, and elsewhere. He is an enthusiastic denouncer of the opium habit and traffic, and many years ago delivered addresses on the subject to influential audiences at Exeter Hall, and in the Banqueting Room of the English Parliament. At a lecture delivered by him in the Town Hall, Melbourne, in 1893, Sir J B Patterson, the then Premier, who presided, in introducing him to the audience, said,"When the audience heard Mr Cheong discourse upon the early ages of China they would be more than delighted, as they would hear speak a Chinese gentleman of the highest education and elevated mind. When in England a little while ago, Mr Cheong had spoken had spoken at the Exeter Hall, and the people who had the good fortune to hear him were astonished at his wealth of imagery, his command of the English language, and his superb accent, and they grew most enthusiastic. Mr Cheong's mission in London had proved a gigantic success, and they should be proud of him."

Mr. Cheong has now five grown-up sons and one daughter. His eldest son has just been ordained as a minister of the Church of England, and I believe intends to do mission work in Victoria. At the University he took a scholarship and an unprecedented number of prizes. The other children also took many prizes during their school days. In fact, I doubt if any family in Victoria can show more prizes earned than the Cheong family. The intense industry and severe school examinations which have prevailed in China for hundreds of years have hereditarily expanded the Chinese brain, and given it a capacity for study which is amazing. ...

Mr. Cheong is actively carrying on his mission work, but of late years he has brought a large fruit farm at Croydon in a beautiful situation, where he now resides with his family, and where
they find plenty of hard work to do, and do it. Mrs. Cheong has the features of a Chinese woman but she works, and speaks, and acts like any good English woman, and is much interested in and devoted to helping in the mission work, teaching English to the Chinese, teaching in the Sunday School, visiting and comforting the sick, and other good works. A few months ago I had a rather curious experience with respect to the similarity of the Chinese character and our own. Mr Cheong had invited Mrs Cole and myself to come out and visit his homestead. We accordingly went, and remained all day until after dark, when some of the family got the buggy ready to drive us to Croydon station. The driver and my wife got up on to the front seat and I got up on the back one. One young man, whom I thought to be one of the Cheongs, got up beside me. We drove on, but as it was quite dark I could not see his face, and as went on talking about various things just like an Englishman, I thought I must have been mistaken. "This cannot be a Chinaman; probably it is some Englishman that they have to help them pick fruit or work on the farm." I put several questions to him and these were answered just as an Englishman would answer them, and I positively believed I was talking to an Englishman until we came to a lamp on the station, and then I saw the Chinese features of Joshua Cheong. What he said, the way he said it, and the tone of his voice was exactly English, and after that special and striking experience no amount of prejudice and false reasoning can convince me that there is any radical, natural difference between the intellect of the Chinese and that of the English under the same circumstances.

Provenance: Cheong Letterbooks 1904
Topic: Business Matters—Apple Exports—A. Pfaff - export agent
Dear Mr Pfaff, I am duly in receipt of your favour re 150 c/s apples for India.

The Adams Pearmanis that are left I am afraid will be rather too small for export but if you will let me make up the order with Jonathans, Hoover’s (the best coloured apple I have here in the orchard) and Rome Beauty’s I can do so within the time you mentioned, viz 3 or 4 weeks hence.

I have also a large supply of five crowns (London Pippins) beautifully shaped clean and very firm looking. 5/- a case net cash will do for the choicest of these varieties. We will do the wrapping and packing as before.

I shall be glad to know definitely at your earliest convenience.
Yours Truly,

Mr A Pfaff, A.P.T.

Provenance: Cheong Letterbooks 1904
Topic: Church Missionary Society of Victoria - Re-formed

Theu shalt neither vex a stranger nor oppress him for we were strangers in the land of Egypt. Ex XXII 21

And if a stranger sojourn with thee in your land ye shall not vex him,. But the stranger that dwelleth with you shall be unto you as one born among you and thee shalt love him as thyself. Lev XIX 33,34

One ordinance shall be both for you of the congregation and also for the stranger that sojourneth with you, an ordinance for ever , in the generations as ye are so shall the stranger be before the Lord , One law and one manner shall be for you and for the stranger than sojourneth with you. Numbers XV 14-16

And I charged your judges at that time, saying, Hear the causes between your brethren ad judge righteously between every man and his brother and the stranger that is with him.
Cursed be he that perverteth the judgement of the stranger, fatherless and widow. And the people shall say Amen. Deut XXVII 19

They slay the widow and the stranger, and murder the fatherless. Yet they say, the Lord shall not see, neither shall the god of Jacob regard it. Understand, ye brutish among the people: and ye fools, when will ye be wise? He that planteth the ear, shall he not hear? he that formed the eye, shall he not see? Ps XCIV 6-9

The Lord preserveth the strangers; he relieveth the fatherless and widow but the way of the wicked he turneth upside down. Ps CXLVI 9

Thus saith the Lord, Execute ye judgement and righteousness and deliver .. out of the hand of the oppressors. Do no wrong, do no violence to the stranger, the fatherless nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed then shall there enter in by the gate of this house kings sitting upon the throne of David, riding in chariots and on horse, he and his servants and His people. But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a devastation. Jer XXII 3-5

If ye oppress not the stranger, the fatherless and the widow, and shed not innocent blood in this place, neither walk after other Gods to your hurt. then will I cause you to dwell in this place, in the land that I gave to your fathers for ever and ever. Jer VII 6-7

Provenance: Cheong Letterbooks 1904
Topic: James Cheong - Return from England – Anglican deacon.

30/7/04

The Supt. of Mails, G.P.O. Melbourne
Dear Sir, As we are expecting a letter from our son (Rev Jas. Cheong M.A.) by the incoming mail addressed to my wife or myself to ÔPine Lodge’, Croydon our country residence, but owing to our Church Anniversary celebrations we shall be unable to return home next week, we shall thank you therefore to cause it to be delivered here in the letter box at the side entrance in Kyte’s Lane. And likewise all letters that are addressed here please have them delivered here in the future, as I have had a letter-box specially made for the purpose. Yours Faithfully, CHC

Provenance: Cheong Letterbooks 1904
Topic: (1) Mrs. Leong (Leong On Tong?)
(2) Robert Corney
(4) James Cheong

1st Aug 1904

Dear Mrs Leong, Allow me to introduce to you Mr. Robert Corney a business partner of my friend Mr. Lowe Wing. He is making a short visit to Hong Kong and desires accommodation in a private boarding house. I am sure you will be able to put him up and make him comfortable during his stay.

Our son James has finished his course in Oxford and has been ordained to the Ministry. He will shortly be back to assist me in the work here.

With kindest regards to all your circle.
Yours Very Faithfully, CHC
2nd Aug 1904

Dear Mr Howat, In looking [through] the translations I find that the year has in every instance been omitted. The Translator has used undue liberty in putting in the words “In the reign of Kwang-Su” which is in the original of one letter only not in the other five. Amongst writers who affect the scholarly style one character of the cycle is chosen to indicate the year and these who do not the 60 characters impressed upon their memories can always refer to the Calendar to find out the exact year that the character indicates. Then the addressee is always referred to by Chinese correspondents in terms of respect and honour while the writers refer to themselves in terms of self-depreciation unless they are of exalted rank and even then it is sometimes done. The Translator does not appear to justly appreciate the originals in these respects. I have therefore given my corrections in pencil in the typewritten copy you sent me.

Yours Faithfully, 
CHC

3rd Aug 1904

Dear Mr Herald, I have your favor of yesterday’s date and enclose herewith cheque for £25.5.6 in settlement of Barnett’s claim.

Yours Faithfully,
CHC

4th Aug. 1904

Dear Mr Le Page, Would you kindly let me know if you have a copy of the lease your late Father had granted to Mr Ah Yong (or Ah Young as you have it in your book) or if you can inform me who was the lawyer who prepared it. Thanking you in anticipation

Yours Faithfully,
CHC

8/8/04

Dear Mr. Hewton, I called at your house today to confer with you or Mrs, Hewton as to the best means of extending the usefulness of the Mission and partly to keep a promise to Miss Benjamin who called on me on Friday last that I will try & see you on Monday. I should be glad therefore to be informed what forenoon or afternoon would be the most convenient to you or if there is a day this week of beginning of the next when you will be in Town & can favour me with a call. Thanking you in anticipation.

Yours Faithfully,

CHC
Dear Sir, I am in receipt of your favour re land in Essendon that the Bank will not accept my offer. Never mind don’t trouble any further.

Yours Faithfully,

CHC

Mr E. L. Oakley, 263 Collins St

Provenance:  *Australian Archives, Canberra, 13/8/04.*

Author:  Atlee Hunt.

Topic:  Exemption Certificate granted.

Commonwealth of Australia, Department of External Affairs

Mr P. N. Hong Nam. 138 Melb. 13th Aug. 1904

Sir, With reference to previous correspondence on the subject of your application for permission for your 14 year old son, now in China, to enter the Commonwealth I have the honour to inform that the matter has receive further consideration in the light of the fuller particulars recently furnished with the result that the Minister has now authorised your son’s admission to the Commonwealth on being satisfactorily identified by the Customs Authorities.

I have the honor to be, Sir,  Your Obedient Servant,  

(sgd) A Hunt, Secretary

Provenance:  *Cheong Letterbooks 1904.*

Topic:  Business Matters—Property at Essendon.

Mr. E.L. Oakley, 263 Collins St.  18/8/04

Dear Sir, I am duly in receipt of your favour of even date re land at Essendon. As my offer of the 8th inst of £120 cash has not yet been accepted I beg to make a slight variation in said offer, viz. £20 cash and balance (£100) in 12 months at 5%, having bought several properties lately I wish to have a little breathing time in which to pay for unimproved vacant land. Please say also purchaser will reserve the right of paying off at any time within the 12 months with interest to date of payment as I am expecting to realise upon a large investment probably in a few months certainly within the year.

Yours Truly,  

CHC

Provenance:  *Cheong Letterbooks 1904.*

Topic:  Mission Affairs—Trustees

Mrs Moriarty, Lullote, Inverleigh.  19/8/04

Dear Mrs Moriarty, I must apologize for the delay through stress in acknowledging receipt of your favour with cheque enclosed for Anniversary Tea Meeting. I have passed the same on to said a/c.

Miss Bunkin is one of the Secretaries of our Ladies Committee & a very devoted worker in connection with our Mission. She wishes me to thank you & Miss Willis for your kind donation.

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138 Peter Hong Nam was a Christian and a strong supporter and close friend of Cheok Hong Cheong sharing in many business ventures. His principal occupation was furniture manufacture. He was an active member of the Victorian Chinese Empire Reform Association and its newspaper, “the Chinese Times,” On the CERA see online — http://www.chia.chinesemuseum.com.au/biogs/CH00029b.htm 

You will be pleased to know that Mr. James Pong (your student) has been the means of bringing two Chinese converts to the Christian Faith. They were baptized in St John’s Camberwell by Rev. A. W. Cresswell M.A. who is very pleased with the new converts.

A Cable has been received that our son James has sailed on Monday last & will probably arrive in about five weeks hence.

Yours Faithfully, CHC

Provenance: Cheong Letterbooks 1904
Topic: Murton Hall, Ormond.
The Venerable The Archdeacon of Bendigo.
My Dear Archdeacon, I am duly in receipt of your favour of the 3rd inst in reference to the desire of your Niece to obtain the Murton Hall for school purposes & shall be very pleased to do all that I can for her in that direction. I am writing to her asking her to see me on the subject.
With kindest regards to your circle & a lively sense of your kindness & that or your late brother of Preston,
I am Yours Faithfully, CHC

Provenance: Cheong Letterbooks 1904
Topic: Murton Hall, Ormond
Miss E M Watson, Brompton Cottage, Cochrane St, N. Brighton.
Dear Miss Watson, Your Uncle the Archdeacon of Bendigo has written me in reference to your desire to obtain the Murton Hall for school purposes & shall be very pleased to see you upon the subject.
I usually leave for my home at Croydon on Monday evenings and return to Town on Thursday or Friday mornings at the latest but if it be not convenient to you to come to Town I shall try & arrange to come & see you on Monday forenoon next ...inst
Yours Faithfully, CHC

Provenance: Cheong Letterbooks 1904.
Topic: Henry Varley.139
Mr. Henry Varley, Evangelist, Canterbury
Dear Mr. Varley, Our friends are all delighted to hear of your kind offer to come & address our Mission workers & Chinese friends on Monday evening next the 12th inst at 8 pm. Thanking you in anticipation & praying that God may use you mightily on the occasion.
Yours in the Lords Service, CHC

139 Henry Varley was an English evangelist who settled in Australia. He was a strong opponent of the liquor industry and equally strong in denouncing gambling. In common Testimonials with many evangelicals, Varley was active in social criticism. He conducted evangelistic campaigns among the Chinese. Argus, Melbourne, 9 April 1879.
Dear Sir,

My eldest son (Rev. James Cheong M.A.) having completed his theological course at Oxford and been ordained to the ministry has written to say that he sailed from Southampton on the 15th ult. by the N.D.L. Steamer “Oldenburg” which is timed to arrive in Melbourne on the 28th inst. and requests that you will be good enough to instruct your officers at Fremantle so that he may land without let or hindrance during the vessel’s stay at that Port and likewise Adelaide where he has some thoughts of coming overland.

Soon after my son has entered upon the duties and responsibilities of my work I purpose in accordance with medical advice to take a prolonged holiday across the seas and shall thank you for letters which upon my return I may land at any Port of the Commonwealth.

Yours Faithfully,

CHC

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Rev: Cheok Hong Cheong

Sir, I have the honour to acknowledge the receipt of your letter of the 10th inst., requesting that instructions may be issued for an exemption for your son who is expected to arrive by the “Oldenburg” on the 28th September.

2. I shall be pleased if you will be so good as to furnish some particulars respecting your son, e.g., as to age, where he was born, etc., when the matter will have consideration.

3. With reference to your request to be furnished with letters exempting you from the operation of the Immigration Restriction Act on your return from the journey that you are contemplating, I should be glad if you will make application for a Certificate of Domicile on the accompanying form which should be forwarded when completed to the Collector of Customs, Melbourne.

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He was born in Ballarat in the State of Victoria in 1871. After graduating with honours at the Melbourne University and taken his Master’s degree he proceeded to China with the view of applying for admission to the diplomatic service of his Fatherland but finding that under the term diplomacy so much is employed which is not in strict accordance with Faith he refrained from sending in his application and accepted an educational appointment under the British government at Hong Kong whence after about four years service he proceeded to Oxford to take his theological course. He was ordained to the Ministry in June of the present year and immediately thereafter was offered Curacies by the Rectors of Southampton, Leeds and Nugent
St. George and likewise a Chaplaincy on the voyage out by the S.P.C.K. All of which he respectfully declined preferring to return hither to assist his Father in Missionary work among his people.

I enclose herewith copy of his testimonials printed prior to his leaving Australia.
I may add in conclusion that by an Order of the Governor-in-Council issued in 1891 and signed by Lord Hopetoun and Sir George Turner I my wife and family have been exempted from the operation of the Chinese emancipation Restriction Act for all time and that the Governments of N.S.W. and New Zealand, notwithstanding their drastic measures have before the Commonwealth was instituted give me and my son freedom of ingress and egress and to respectfully remind you that the Commonwealth government itself has shown its courtesy to Missionaries of admitting them without question.

Yours Truly, CHC

Provenance: Australian Archives, Canberra, 30/1153
Author: Atlee Hunt.

Department of External Affairs, Melbourne,

Rev Cheok Hong Cheong 04/8056 16th September 1904,
Sir, I have the honour to acknowledge the receipt of your letter of the 15th September forwarding particulars respecting you son who is expected to return to Australia per the “Oldenburg” about the 28th inst., and to inform you that the necessary instructions have been issued to the Authorities to permit his landing without restriction.

2. The Department was not aware of any such exemptions as that mentioned by you having been issued in your favour, but, as the privilege was granted, it will be honoured under the Commonwealth, and there will be no necessity for you to obtain a Certificate of Domicile.

Provenance: Australian Archives, Canberra, 30/1153
Author: Atlee Hunt.

Department of External Affairs, Melbourne,

04/8056 16th September 1904
The Collector of Customs, Fremantle, Port Adelaide and Melbourne.
Sir, I have the honour to inform you that the Rev. James Cheong, M.A., is expected to arrive in Australia by the I.G.M.S. “Oldenburg” this month. I shall be glad if you will be so good as to issue instructions that this gentleman is to be permitted to land without restriction.
Dear Mr. Hughes, I am much obliged to you for your favour of the 5th ult. and for your kind consideration in urging James’ speedy return to Melbourne to give his Father the absolute rest he has been ordered by his medical attendant to take and for which he has for many years past felt severely the need.

It is exceedingly kind of the Bishop and yourself to suggest the possibility of James’ promotion in the Diocese but that need not I hope take him away altogether from the direct work of the Mission nor involve his residence with the other clergy at S. Peters’, at all events not at present.

As to the future so far as I’m personally concerned James can please himself as to where he lives and what preferment he accepts which the Bishop may be good enough to offer him after his Father has rested to recruit his strength and if he will while his Father labours thereafter for the liquidation of the debt on the Mission. But while he thus acts for his Father James must in accordance with our Established Custom and usage live with his people, be thoroughly at home with them and accessible at all times to them.

For that reason, we declined a previous offer of the late Mr. T. M. Millar to board and lodge our Catechist at Brighton gratuitously as we felt that its acceptance would make the Catechist inaccessible to his people and thus lose that influence for good which we desire our Missioner to exercise.

James must therefore in the interests of the Mission and as a filial duty wait patiently until his Father’s health has been reestablished before he could think of living elsewhere and accepting preferment outside of the Mission, although I am of opinion there is no preferment in the Church to be compared with that of a Missionary especially when the work is amongst the sojourners from the land of Sinim whose vitality and importance as a people is not only written in history but also indelibly inscribed in Holy Prophecy.

I am persuaded therefore James can have no higher vocation or more ennobling work than that of sharing in the ingathering of these from the land of Sinim into the fold of the Christian Church.

With the kindest regards and best wishes for your new estate of wedded bliss.

I am, Yours Faithfully, CHC

Rev. E. S. Hughes, c/o Union Bank of Australia, Cornhill, London, England

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The Collector of Customs, Fremantle
Sir, I have to report that the I.G.M.S. “Oldenburg” arrived here from Colombo and departed again for Adelaide yesterday.

On making an examination of the passengers, I found the Rev James Cheong, of Melbourne, and P Nathaniel Silva (Cingalese) servant to His Excellency E.F. Im Thurm, Governor of Fiji, in transit to Fiji. With reference to the Singalese the ship’s papers were endorsed. No restrictions were placed on the Rev. James Cheong.

Martin, Tide Surveyor

Provenance: Cheong Letterbooks 1904
Topic: (1) James Cheong
(2) Bishop of Melbourne
(3) Rev Ernest J Hughes

My Lord Bishop, I enclose herewith copy of letter in which at your Lordship’s request I have addressed the Rev E S Hughes by yesterday’s outgoing mail & to say in explanation that if Mr. Hughes would have entered into all the thoughts and feelings of our Chinese Brethren & the circumstances of our reconstructed Society I feel sure he would not have advised James’ residence any where else than the place our Chinese Brethren consider to be most convenient in the interests of the work nor suggest the possibility of his promotion outside of the Mission. For in that sphere he has the means of influencing Godward and Heavenwards not only China’s many millioned people but also the whole of the Orient which is under lasting obligations to her for the blessings of civilization.

And further as your Lordship at our first conference in the Upper Room of the Mission Building desired the Representatives of the Committee to undertake James sole support as we understood you as Bishop to feel a difficulty in appointing a Chinese clergyman to an English Living should the Chinese population here be so largely reduced by legislative enactments s to cause such a contingency.

Your Lordship will remember that I then volunteered the remark that it was not on a/c of the living that James purposed to enter the Service of the Church but that he felt the call from above. And that should the Chinese population so diminish as your Lordship had very just grounds to believe James I felt sure rather than being a burden to your Lordship would gladly return to China. But long ere that happens I should not wonder if James had chosen a wider sphere in his Fatherland. Your Predecessor you may not be aware had the same feelings as your Lordship at first had which a/cs for no ordination of Chinese during his Episcopate although suitable candidates were not wanting.

And it seems to me since the Chinese members of the Church of England form of themselves a congregation we shall have to ask your Lordship to constitute a separate pastorate of the Church instead of continuing much longer an appendage of another congregation through whose Pastor’s favour & kindly interest the Sacraments are duly administered but should the said Pastor be promoted elsewhere & his Successor will have none of the Chinese Congregation it will be in a worse position than before.
I think it is due to the Chinese Brethren who have stood loyally to the Church in the midst of difficult and trying circumstances that your Lordship should grant them this measure of independence at the earliest convenience.

As to James stipend although we have named £150 p.a. to commence with it is our hope & wish to gradually increase it to at least the amount of his Father’s retrenched salary of £300 p.a. if not to that at which his Father was originally engaged £400 & to whom for many years the amount was actually paid when the active members of the Mission Board were Dean Macartney, Canon Chase and Archdn Stretch.

Yours Faithfully,  
CHC

Provenance:  Cheong Letterbooks 1904
Topic:  
(1)  James Cheong  
(2)  Bishop of Melbourne  
(3)  Rev Ernest J Hughes  
(4)  Patent Medicines

Rev James Cheong, 23/9/04
My Dear James, to allay any anxiety about my health which the cable of the 28th July may have caused you Dr. Buttner who has been treating me off and on for the last 18 months informed me a few days ago that my vital organs are still sound though my heart is somewhat weak and the nervous system has suffered severely through strain of work and needed rest. When I first went to see him my legs were heavy and difficult to life and the climbing upstairs here was a terrible effort. I was forced therefore to rest awhile. But on resuming work there was a repetition of the same experience.

During the last few months I have taken to Fellows’ Syrup of Hypophosphates as a nerve tonic and I have consumed several bottles with some good result but the advice on the wrapper is “Change of Air and Rest” before one can hope for a full recovery.

I have been carrying on the work as far as my health permits me but it has been the case of one who is “faint yet pursing.”

I am thankful therefore that you have come home at last.

That God may grant you an abundant blessing in the work is the prayer of

Yours Affectionately,  CHC

Provenance:  Cheong Letterbooks 1904
Topic:  Murton Hall, Ormond
Miss E M Watson, ‘Brompton’, Cochrane St, N. Brighton. 24/9/04
Dear Miss Watson, You are welcome to the use of the Table & forms & to introduce the Piano & any other requisites for your school.

Thank you for your assurance that you will keep the place clean and tidy.

There is one thing Miss Murton wishes me to draw your attention to that as the Building is used as a Chinese Mission Church no drill or Calisthenics should take place inside. That is the only condition she has asked me to lay down which I feel sure you will observe.

Let me know what your initial little expenses amount to. I will gladly help you with it out of my own pocket.

That God may abundantly bless you in your work among the little ones is the prayer of

Yours Faithfully,  
CHC
Provenance: Cheong Letterbooks 1904
Topic: (1) Business Matters—Orchard Business
(2) Shire of Lillydale - Secretary and Collector (of Rates)
The Secretary and Collector, Lillydale Shire. Pine Lodge, Croydon, 24/9/04
Dear Sir, When I spoke to you about the over-valuation of my property here at the beginning of the year, you asked me to direct your attention to the matter in the month of September which I do now.

My land consists of 82 acres of bush paddocks (including 58 acres I bought from Wiseman Bros at £4.15/- per acre), 40 acres of scrubby ground with stumps unremoved, 42 acres grazing and cultivation paddocks and 36 acres Orchard about half of which consists of newly planted trees.

I value the whole as follows

<table>
<thead>
<tr>
<th>Description</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>82 acres bush</td>
<td>£389.10-</td>
</tr>
<tr>
<td>40 acres scrubby</td>
<td>240. --/-</td>
</tr>
<tr>
<td>42 acres grazing</td>
<td>336. --/-</td>
</tr>
<tr>
<td>36 acres Orchard</td>
<td>432. --/-</td>
</tr>
<tr>
<td></td>
<td>1387.120/-</td>
</tr>
</tbody>
</table>

Buildings, say 212.10/-

£1600.--/-

Kindly let me your valuation at your earliest convenience and oblige. Yours Truly, CHC

P.S. The nett annual value I believe you assessed at £118 last year which is excessive.

Provenance: Cheong Letterbooks 1904
Topic: (1) William Howat
(2) James Hensiker
(3) James Cheong
(4) Peter Hong Nam
(5) Lowe Wing
(6) Laundry and Furniture Trades
(7) Shops and Factories Act
26/9/04

Dear Mr Howat, Your orders for books from N.Z. came to £1.12.7 which as you kindly proposed to add exchange makes it £1/13/7 so that you have paid £2.16.5 in excess of your share which latter amount I now enclose in Mr. James Hensikers’ cheque and my own. Sorry it should be so long before the matter is adjusted but owing to Mr. Hensikers’ illness and the slowness of these who ordered the books to come forward accounts for the delay. As a matter of fact I have 1/2 doz copies of “Fifty Pieces” still on my hands.

James is coming by the German Mail Steamer “Oldenburg” which is due in Melbourne on Wednesday morning next unless he has chosen to come overland from Adelaide in which case he may be here today or tomorrow.

Mr. Hong Nam’s son’s passage thanks to your kindly efforts has been reduced by £10.10/- which with the commission of 5% I claimed for him makes it fairly light to him viz., £11.7.0 for a 2nd class passage.

I hesitated to speak on Saturday night when you called upon me to do so as I was not seized of the subject matter before the meeting.
My idea was when Mr. Lowe Wing (Chung War) asked me to attend the meeting that it was in reference to interviewing the Premier on the subject that you and he called on me about one Saturday afternoon.

I was not at all aware of the desire to form such an Association and consequently it came upon me as a surprise.

Yours Faithfully, Cheok Hong Cheong

Provenance: Cheong Letterbooks 1904

Dear Sir,

Your favour of the 16th inst intimating that you have sent the necessary instructions to the Authorities to permit of my son’s (Rev James Cheong M.A.) landing without restriction has reached me in due course but as he has written to say that on his arrival at Fremantle he was interviewed by two Customs officials, one before the other after breakfast neither of whom seemed to know anything of the instructions you have sent and while very courteous in their manners made reference to the new laws in such a way as to make him feel quite hurt.

“I felt hurt”, he said, “that I hadn’t free ingress into the land of my birth and education and training, where I had hoped to spend the best years of my life. I have a feeling now that I am a sort of exile from my native land and that it would take very little to cause one to turn my back upon it for elsewhere... You will I hope make it all right with the Customs people so that I may land at Melbourne without any fuss or annoyance.”

Would you kindly therefore give the necessary directions and oblige.

Yours Truly, CHC

Provenance: Australian Archives, Canberra, 30/1153
Author: Atlee Hunt
Topic: Immigration Restriction Act 1901—James Cheong

The Collector of Customs, Fremantle. 27th September 1904,

Sir, I have the honour to acknowledge, with thanks, the receipt of your letter of the 21st September forwarding a report by Mr Tide Surveyor Martin with reference to his examination of passengers per I.G.M.S. “Oldenburg” which arrived at your port on the 20th instant. It is observed that the Rev. James Cheong was permitted to land without restriction.

Provenance: Australian Archives, Canberra, 30/1153
Author: Atlee Hunt
Topic: Immigration Restriction Act 1901—James Cheong

Rev Cheok Hong Cheong, 123-5 L Bourke St, Melbourne. 28 September 1904.

I have the honour to acknowledge receipt of your letter of the 26th September informing me of your son’s arrival at Fremantle. It is regretted that the instructions sent from this office did not reach the Port before the arrival of the “Oldenburg”. Under any circumstances, however, the officers would have had to put certain questions to your son, in order to satisfy themselves as to his identity.
Sir, I have the honour to acknowledge the receipt of your letter No. 04.8056 of the 16th ult intimating that the Rev. James Cheong M.A., was expected to arrive in Australia by I.G.M.S. “Oldenburg” and that instructions should be given that he should be permitted to land without restriction, and in reply to inform you that the gentleman mentioned arrived at this Port on the 28th Ult. and was permitted to land without hindrance.

I am, Sir, your most obedient servant, A.H.W. Mason, Sub-Collector of Customs.

Provenance: Australian Archives, Canberra, 30/1153
Author: Atlee Hunt
Topic: Immigration Restriction Act 1901—James Cheong
Department of External Affairs, Melbourne,
04/8413 3rd October 1904,
I have the honour to acknowledge, with thanks, the receipt of your letter of the 1st October, No. 04.8181 informing me that the Rev. James Cheong arrived per the I.G.M.S. “Oldenburg” on the 28th September and was permitted to land without hindrance.

Provenance: Cheong Letterbooks 1904
Topic: Mission Affairs—Trustees
21/10/04
Dear Mrs Moriarty, I beg to enclose herewith tickets for the “At Home” given by Miss Murton & the “Tea Meeting” by the Scholars. At one or other if not at both we hope you and Miss Willis will be able to favour with your presence.

Our son James you will observe has arrived safely home & is now engaged in the work. And although the Bishop wishes to recognise our work at present as connected with St. Peter’s, our buildings being situated in the parish, it is carried on under the old regime and no other. The Incumbent of S Peters has a seat on our Management with Canon Carlisle, Rev. Andrew Toomath & others but Mr. Wm. Davies is our chairman on all public occasions & I am still Supt. & Mr. J. P. Bainbridge Secretary of Mission.

I repeat this explanation as Mr. J. C. Langley the Secy. of the E.C.A on meeting me the other day thought we were under a different regime & that our property was in danger of the parish church. As a matter of fact the parish church as a church has contributed nothing to the support of the Mission & its Incumbent has publicly stated on our platform its inability to help us financially. And to the suggestion that our property was in danger of being absorbed by the parish church my view is that even if the 3 trustees were willing, a most unlikely thing, to divert the said property from its original purpose the terms of our trust will not permit it. However, I am glad to say none of our immediate workers and supporters of the Mission share in the fears that have been expressed & pray that God whose we are & whom we serve may keep us steadfast in our works of faith and labours of love.

With warmest regards in which Mrs. Cheong joins
Yours truly, CHC

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Provenance: Cheong Letterbooks 1904

Topic: Murton Hall, Ormond

Mr. Chas. Newnham, Factory Manager, Messrs R. Reid & Co, Flinders Lane. 26/10/04

Dear Sir, I wrote you a little while ago re rent due for the use of the Murton hall & asking you to put it in the letter box at the Lane entrance should you not find me in at the time you called, that I would duly acknowledge receipt.

Would you do so at once as I am balancing the a/cs for the year. The said letter box is always locked & no one else but my eldest son (Rev James Cheong) & myself have access to it.

Yours Truly, CHC

Provenance: Cheong Letterbooks 1904

Topic: (1) Church Missionary Society of Victoria, Re-formed
(2) Rev Dr Bevan - Baptist Minister, East Melbourne
(3) Laundry and Furniture Trades
(4) Factories and Shops Act
(5) William Calder
(6) George Howat (William Howat?)
(7) Other leading clergy and citizens of Melbourne

Rev. Dr. Bevan, Albert St, East Melbourne. 8/11/04

Dear Dr Bevan, You may have noticed an advertisement in the “Argus” and “Age” of this morning by Messrs W. H. Calder and Geo. Howat two well-known city men convening a meeting at the Pianola Hall, Collins St on Friday next at 4 p.m to protest against the penal legislation which the Bent government has introduced against the Chinese Residents of this State.

Whatever view one might entertain in regard to immigration of Chinese and other aliens, no right thinking man I feel can approve of differentiating these already resident by legislative enactments.

I trust you will make it convenient to be present and join your powerful voice with the other citizens in one mighty protest against the government action.

Yours Faithfully, CHC

Similar letters were addressed to Rev. Drs Morley and Strong and A.R. Edgar. And Aldermen Wm. Strong, W. Burton, C. J. Ham, I. J. Brenan, Sir Arthur Snowden & Crs. G. H. Ievers, Jas. Baxter and on 9th to Rev. S. Pearce Cary M.A., Mr. Wm. McLean.

Provenance: Cheong Letterbooks 1904

Topic: (1) Church Missionary Society of Victoria Re-formed
(2) Bishop of Melbourne
(3) Laundry and Furniture Trades
(4) Factories and Shops Act
(5) William Calder
(6) James Cheong

The Right Reverend the Lord Bishop of Melbourne. 9/11/04

My Lord Bishop, My son has shown me your favour of yesterday’s date asking to be supplied with a copy of the proposed legislation.

I beg therefore to enclose my copy herewith and to draw your Lordship’s attention to the 3rd paragraph which says that “no Chinese person (employer or employee) shall work in any factory work-room unless he holds a licence Authorizing him so to work...” bearing in mind that
according to the Factories and Shops Act every Chinese person constitutes a factory, and then follows the pains and penalties to which he is subjected.

Whatever view one might entertain in regard to Alien Immigration (which could easily be controlled by Treaties) no right thinking person I feel can approve of singling out of the subjects of a friendly power for penal legislation.

It may be comparatively a small matter how a few Chinese sojourners make their living but if the sense of injustice be allowed to wrinkle [sic] in their mind and burn into their very souls it cannot bode well for the future relations of two vast empires like Britain and China and with such illimitable resources as they both possess.

Mr. W.H. Calder’s request to James to write to your Lordship was probably to secure an Authoritative Statement of Scripture precept as to the treatment due to strangers within your gates. Vide Ex XXII 21; Lev XIX 33,34; Num XV 16; Deut 16; Jer XXII 3; Deut XXVII 19; Jer VII 6,7.

Yours Faithfully, CHC


Topic: James Cheong - Return from England – Anglican deacon.

The Rev. James Cheong, MA, (son of Mr. Cheok Hong Cheong: missioner to the Melbourne Chinese) who recently took his degree at Oxford, and was immediately afterwards ordained to the ministry of the Church of England, has returned to Melbourne, and will assist his father. The Melbourne Chinese who are not given to fan-tan and other sinful games may now have a chance of acquiring Oxford culture.

Provenance: Cheong Letterbooks 1904

Topic: (1) Bishop of Melbourne
(2) Laundry & Furniture Trades—Factories and Shops Act
(3) Legislative Council of Victoria

The Factories and Shops Act Amendment Bill and the Chinese.

To the President and Members of the Legislative Council.

Now that the above Bill which was so hastily passed by the Legislative Assembly on Thursday last has come before your Honorable House we beg to submit the following facts for your consideration:

1. Though the measure bears the simple and innocent title of “the Factories and Shops Act Amendment Bill” it is aimed against the Chinese Residents and Chinese only.
2. Though professedly directed the Furniture and Laundry Trades its terms are wide enough to embrace every Trade or handicraft.
3. Every Chinese person whether employer or employee is debarred by it from earning his livelihood if not actually in his workshop or office during the month of October last or through insufficient knowledge of the English language has not applied for a licence “So to work or be employed within 14 days from the passing of this Act.”
4. It is indiscriminating in that all who have hitherto admittedly obeyed the law are made to suffer though they are under strong temptations to break it in that they have always and invariably been denied the right to work overtime however the pressure of orders may require it, while Europeans are easily accorded the privilege.
5. It has been averred that the Chinese compete unfairly by underselling their labor. This we deny and challenge the strictest inquiry into. Gross misstatements have been circulated regarding the increase in recent years of the Chinese employed in the Furniture Trade. The
following official figures represent the true state of affairs.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Employers</th>
<th>Total Employees</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>574</td>
<td>1901</td>
</tr>
<tr>
<td>1902</td>
<td>614</td>
<td>1902</td>
</tr>
<tr>
<td>1903</td>
<td>590</td>
<td>1903</td>
</tr>
</tbody>
</table>

So that instead of increase, it will be seen that there has been a small decrease since 1902.

6. Most of the present Factories which are two and three stories high, will require to be closed, and both the employer and employees will be thrown permanently out of work as it will be impossible to induce property owners to construct single storied buildings to comply with the proposed requirements from which all other nationalities are exempt.

7. Especially is it hard upon the Laundries which are mostly worked by two or three men who utilise their back rooms as such their front rooms for ironing and their upper story for residences. They will almost without exception have to be closed, though the said premises have complied with every condition approved of for all other nationalities.

For these reasons if the Bill is persisted with, we would crave the indulgence of your Honorable House to give the Chinese residents an equal chance in earning a livelihood by eliminating the word “Chinese” from the Bill, or appointing a Select Committee of your Honorable House to investigate such as was done some seven years ago, on the initiation of the late Hon Sir Frederick Sargood and under the Presidency of the Hon Sir Henry Cuthbert so that what ever is done may be in that spirit of fairness which has hitherto been the boast of every British Legislature.

For and on behalf of the Chinese community. Cheok Hong Cheong 24th Nov 1904

Provenance: Cheong Letterbooks 1904

Topic: Business Matters—Ah Young (Ah Yong) - lease of market garden

J. Le Page, Caulfield. Pine Lodge 29/11/04

Dear Mr Le Page, To avoid litigation the Manager of the Old Commercial Bank has agreed with me to refer the question of Ah Young’s claims to our respective solicitors (Davies and Campbell and Malleson England and Stewart) for adjudication. I therefore enclose you herewith the Declaration forms and I shall thank you to fill in one somewhat like the enclosed draft, giving your late father’s Christian name and omitting one or two statements (in my presence or informed me that he had) sign it before a J.P. and kindly return it to me. And if your respected mother can also make a similar Declaration it will strengthen Ah Young’s position. I will then forward both to my solicitors Messrs Malleson, England and Steward in whose hands I can entrust the matter with every confidence.

Your Faithfully, CHC

P.S. I enclose also Messrs Danks Statement for your inspection which please return with the Declaration
Mr. W. H. Calder.  Pine Lodge 12/12/04

Dear Mr Calder,

My son James tells me I may have to speak at the Town Hall tomorrow week but since the Anti-Sweating League at their last meeting had expressed a wish to approach me on the subject of a conference do you not think it would be better that somebody else represented the Chinese. I say this not because I am at all afraid of the names that have been announced as speakers on the other side as I happen to know the measure of them all. The Deakins, the Peacocks, the Gillotts, etc, but the question is will the fact of my speaking prejudice the chances of a quiet and friendly settlement or do you think the latter at all possible? Dr Strong has suggested to me to open up communications on the subject with Mr. S. Mauger, M.P. whom I know very well.

If a Chinese Representative is to be put forth I think Ah Ket is available only it would be wise to get him to submit a rough draft of his address to you to amend it in such a way as would make it effective without offending the rules of propriety.

I am however ready to take any part that you and our friends think fit although my health and strength is not now at all equal to a big effort or any effort of a sustained character if my Doctor’s orders are to be obeyed. At the same time I am ready to make any sacrifice for a much persecuted people.

Yours Truly,

CHC

Provenance: Cheong Letterbooks 1904

The Secretary, External Affairs.  13th Dec 1904

Dear Sir,

I have your favour of the 7th inst (No 04/9911) in reply to mine of the 5th.

Cheong Shing tells me re the Certificate of Domicile that he handed it over to Messrs Malleson England and Stewart to hand to you as he understood you wished it lodged in your office until his return from China. Kindly therefore direct a search for same and oblige.

In regard to the Certificate of Domicile he claims that as the said Certificate had been issued to him no regulation should be allowed to take it from him and thus override a plain statute on the subject. He craves therefore the return of the Certificate of Domicile.

Yours Truly,

CHC

Provenance: Cheong Letterbooks 1904

The Right Honorable the Prime Minister,  13th December 1904

Dear Sir,

A Chinese Resident who has been domiciled in the Commonwealth for over 40 years wishes me to enquire whether he may be admitted to the full rights of citizenship by

Note: The content of this letter suggests that CHC was writing about himself. Mr Cheong had by this time been in Australia since 1864, was a substantial property holder and landlord, and all his children had British citizenship by birth in Victoria. As he demonstrated with the references prepared for James Cheong when he left Australia for Oxford, Cheok Hong Cheong would have had as referees such folk as the Archbishop of Melbourne, the Chief Justice, etc.
naturalization.

He is married and has a family and both personal and real estate of the estimated value of close on £10,000.

The majority of his family who have attained to manhood and womanhood have and do exercise the rights of citizenship as likewise all his European tenants.

I need only add that he is a man of high character and repute as he shall be able to show from the testimonies of men of position and influence.

An answer at your earliest convenience will greatly oblige him.

Yours Truly,

CHC

Provenance: Cheong Letterbooks 1904

Topic: Laundry and Furniture Trades—Factories and Shops Act

Pine Lodge 14/12/04

Dear Mr Calder, I enclose herewith a few verses from a poem on the “Capture of Fugitive Slaves near Washington” by James Russell Lowell the poet Statesman of America. He was sometime American Minister in London.

The lines I quoted from it in the course of my examination before the Select Committee of the Legislative Council some 7 years ago proved very effective. At its conclusion several members of the Committee sought an introduction to me.

Even Sir Henry Cuthbert the Representative of the Government who presided and who introduced the obnoxious Anti-Chinese Bill into the Council was visibly affected.

Perhaps some of the speakers might use some or other of these lines. They are all very apposite.

Yours Truly,

CHC

Provenance: Cheong Letterbooks 1904

Topic: Business Matters—Property

14th Dec 1904

Dear Mr Swan, Re Brunswick St land I have your favour of the 7th since receiving which I have heard that young Ted has remarked to Mr. Griffith of Langridge and Son that the land was no good to them (the Apps) and that he was for selling it at any price. Mr. Griffith then enquired whether he may negotiate for me. I replied—‘Thank you, but I have already asked Mr Swan to enquire for me.’ The land I reckon is worth between £400 and £500. But without making him any offer you can get to know if he will come down to about my mark as land as just been sold on the opposite side at £12 per foot. At that figure it would be worth some £400.

Yours Truly,

CHC

Mr. Thos. Swan.


Topic: Factories and Shops Act

CHINESE FACTORIES LEGISLATION.

PUBLIC MEETING IN MELBOURNE, MELBOURNE. December 20.

A public meeting under the presidency of the Lord Mayor of Melbourne was held in the town hall tonight to protest against the shelving by the Legislative Council of the Amending Factories Bill, and to urge the passing of amending legislation. The main provisions of the Bill in question were that all factories in which Chinese labour was employed should be situated on the ground
floor, and should have windows through which factory inspectors could observe the work going on inside.

Mr. Prendergast, M.L.A., moved—“That this meeting affirms the desirableness of passing amending legislation in the direction of preventing the evasion of the Ebopa and Factories Act by Chinese.”

Mr. Evans, M.L.C., seconded the motion, which was supported by Messrs. A. Dobson, (President of the Trades Hall Council), J. W. Billson, M.L.A., F. J. Rogers, and H. Fallshaw. All the speakers referred to the long hours during which Chinese operatives worked in factories, and the prices at which their products were sold, as proof that they were paid sums much below the minimum wage. Special reference was made to furniture factories and laundries as those occupations in which Chinese competition was most severely felt.

The Rev. Cheok Hong Cheong moved an amendment—“That in view of the agitation which exists in certain quarters with regard to Chinese factory legislation, this meeting is of opinion that a royal commission of a non-political character should be appointed by the Government of Victoria—(1) to enquire into the truth or otherwise of the allegations which underlie the agitation; and (2) to suggest such reasonable and humane remedies as will lead to some harmonious settlement.” He received a good hearing, and said that a large proportion of the Chinese operatives were paid at least the minimum wage, and about 28 per cent, of them received above it.

The Rev. S. Pearce Carey seconded the amendment, but for some time he was refused a hearing. It was not until the Lord Mayor had twice threatened to close the meeting that Mr. Carey was able to proceed. He agreed with the previous speaker's statements concerning the disabilities under which Chinese manufacturers laboured. He agreed that it should be imperative that Chinese should not be allowed to live on premises in which they worked. Mr. H. Calder supported the amendment, and Mr. E. Warde, M.L.A., opposed it. The amendment was lost by a large majority, and the original motion was carried.

Provenance: Argus, Melbourne, 21 December 1904.

Topic: Factories and Shops Act.

The meeting held in the Town-hall last night to “affirm the desirability of passing amending legislation in the direction of preventing the evasion of the Factories and Shops Act by the Chinese, was of a most disorderly character. At the outset, it was known that there were two “camps” present, and on the platform the Rev. S. Pearce Carey and the Rev. Cheok Hong Cheong sat in opposition to such leaders of legislation against Chinese as Mr. Prendergast and Mr. Warde, M.L.A.’s. The Lord Mayor (Councillor Pleasance), who presided, said he had given an undertaking that the speakers on each side would receive a fair hearing. The large audience, however, the vast majority of whom were in favour of amending legislation, had given no such promise, and evidently did not consider themselves bound to carry out the Lord Mayor’s undertaking. A resolution in favour of new legislation to prevent Chinese evasions of the law was proposed by Mr. Prendergast, and several speakers supported it. They were heard most patiently. The Rev. Cheok Hong Cheong, who moved an amendment favourable to referring the question to a Royal commission, was frequently interrupted, and the Lord Mayor had great difficulty in securing a hearing for him. But the great disturbance of the evening was created when the Rev. S. Pearce Care rose to second the amendment. Again and again he opened his lips to speak; but the uproar was terrific, and at length the Lord Mayor threatened to close the meeting if quietness was not restored. This partially subdued the more turbulent spirits; but the interruption subsequently, though not so boisterious, was almost continuous until the end of Mr. Carey’s address. Only five

141 Minister of Collins Street Baptist Church, Melbourne.
hads were held up in favour of the amendment; and the resolution expressing the need for legislation to prevent Chinese from evading the Shops and Factories Act, was carried amidst great cheering, with only one dissentient.


**Topic:** Factories and Shops Act.

**CHINESE IN MELBOURNE.**

RESTRICTIVE LEGISLATION DESIRED.

A STORMY MEETING.


A public meeting was held in the Melbourne Town Hall tonight to consider the Chinese invasion of the furniture trade and the recent action of the Legislature Council in refusing to pass legislation designed to restrict it. The Lord Mavor presided, and there was an attendance of between 1200 and 1,500 people.

Mr. Prendergast, M.L.A., moved—"That this meeting affirms the desirability of passing amending legislation in the direction of preventing evasions of the Shops and Factories Act by the Chinese.

The Rev. Cheok Hong Cheong moved, amid some interruption, as an amendment—“That in view of the agitation which exists in certain quarters in regard to Chinese factory legislation, this meeting is of opinion that a Royal Commission of a non-political character should at once be appointed by the Government of Victoria (1) to enquire into the truth or otherwise of the allegations which underlied the agitation; (2) to suggest such reasonable and humane remedies as may lead to some harmonious settlement.

The Rev. S. Pearce Carey rose amidst a great burst of hooting to second the amendment.

A man in the audience shouted, “Sit down; go home.”

Mr. Carey—"I am proud to be of British blood. (Loud laughter.) It has been the glory of Britain that it has known how to treat, as no other people have, the people of the supposed inferior races. ( Interruption.)

Voices—But Australians won’t stand the Chows. (Loud Cheers.)

Mr. Carey—I have never been opposed a single day in my life to the workers. I have lived for them. (Loud laughter.)

A voice—On their sugar. (Laughter.)

Mr. Carey—I am here under the passionate conviction that if Jesus Christ— (Loud dissent.)

Voices—Don't defile His name, and He didn’t get £800 a year.

Mr. Carey—You have tonight the strength of a giant. (Hear, hear.) You may use it as a giant, but I want to say—( Interruption.)

Voices—Oh, chuck it off your chest.

Mr. Carey (pleadingly)—My friends tell me to throw it out and chuck it off my chest, but you won’t give me a chance. (Loud laughter.) I have heard in this meeting people dwelling amongst us blackened in character.

A voice—Oh, the dear, innocent Chows. (Loud laughter.)

Mr. Carey proceeded to point out the Britshers were responsible for the opium-smoking habits of the Chinese and to mention the judgment of God—a phrase which created stern
demands from the audience that in such a matter as this name of the Almighty should not be used.

Ultimately the Lord Mayor announced that if the speaker were not given a better hearing he would close the meeting, whereupon the audience became more orderly.

Mr. Carey won a fleeting “Hear, hear” by protesting against the importation of the Chinese to the Transvaal, and against their being allowed to live in the factories where they worked, but when he pleaded for a Royal Commission the sense of the meeting was strongly against him. He contended that the proposed change must not be made at one stroke, that Chinese were weak and without direction, and that it was necessary to ascertain the facts. When he concluded by saying that he believed he had taken up his position in Christ’s name, there was a renewal of the vigorous hooting.

Five hands were held up in favor of the amendment, and the rest of the meeting voted for the motion, which was carried amidst cheers.

It was decided to send copies of the resolution to the Premier and President of the Legislative Council.

Provenance:  Mercury, Hobart, 28 December 1904.
Topic:  Factories and Shops Act.

Last night we had an illustration of what the glorious light of public meeting has come to mean in Melbourne. At the request of the Trades-hall magnates the Lord Mayor called a public meeting in the Town-hall, to discuss the anti-Chinese legislation business. It was packed by the Lygon-street rank and file, and only those favouring their views were permitted to speak. Insult and opprobrium were heaped upon the others, especially on the Rev. Pierce Carey and the Rev. Cheok Hong Cheong, and the proceedings became so disgraceful that the Major twice threatened to close the proceedings. The fact is, that the rowdy element has now got such full possession of public meetings in this city that the well-behaved classes will no longer attend when anything certain to evoke an outburst of blackguardism is to be discussed, and so the resolutions arrived at are absolutely valueless.
Provenance: Cheong Letterbook 1905.

Pine Lodge, 1/3/05
Dear Sir — Would you be so good as to explain the item of £3 for plastering? Your engagement was to do it at the usual rate of 2/6 per yard. I have waiting some days in Town to see you after the message you sent by my son but you have evidently not called so soon.

Croydon, 9/3/05
Dear Sir — You are not correct in saying you gave no understanding to do the plastering at 2/6 per yard. You will remember that I would not go on with it until you said to me that the matter was a simple one — the usual rate for such work being 2/6 per yard. To which I replied, “Oh then go on with it?” I must say I was surprised when I saw the amount of the a/c for what was done and after the understanding that was come to. Your present statement about the difference between patching and new work was never mentioned when you undertook to do the work. I shall be glad to know therefore the number of yards of plastering that was done if there was anything extra that you did not foresee in such work.

Croydon, 16/3/05
Dear Sir — Your letter of the 11th has not replied to mine of the 9th in respect of the number of yards of plastering that was done. Please let me have your reply upon that point.

Croydon, 20/3/05
Dear Sir — I am sorry you should now be so wide of the mark after agreeing upon a definite rate and mentioning the same as 2/6 per yard. You know very well that even in your own trade I required a definite sum stated before I gave you the work and that it was only when you suggested that there might be more plastering to do after the old paper had been stripped off that I agreed to the rate instead of the definite sum. You are however seeking now to charge me about twice as much as you are entitled to or is ordinarily charged for similar work. In regard to your suggestion about the 3 months I cannot accept as a compliment that which I am not in need of. You yourself delayed sending in the a/c and when it came there was the serious discrepancy. You know very 196 well that when everything was clear you have never been kept waiting for what was your due and you have had many a cheque from me before this

Provenance: Cheong Letterbook 1905.
Topic: Personal Correspondence—Baptism.

Dear Mr. Chapman, Coming home last evening I met Mr. A. E. Mathews who lives near the Brushy Creek on the main Lilydate Road about a mile from the Church. He wishes to have his child baptized.

He was formerly a Guardian of St. Augustine’s, Shepparton, but I have never yet seen him in Church. His explanation is that when he was there last he was pelted with green apples by boys. Another excuse he gave was some time ago he asked Mr. Billacott about the services and that the latter’s reply was that they were only occasionally held. I said I will write to you and asked him
to bring his wife and child to church on Sunday morning next. I think it would be well if you can
manage it to pay him a visit beforehand. He is a nice amiable man of about 30.

Yours truly,  

CHC

Provenance:  Cheong Letterbook 1905.  

Dear Mr. Hughes, About a week ago Mr. Tim Young asked again if the £100 were ready for him.
I replied that Mr. Bainbridge was still in Sydney but that as soon as he returned the money would
be available and as you informed me Mr. Bainbridge is back I presume you have the cheque duly
signed and forwarded to Mr. Tim Young.

In case through pressure of engagements the matter has escaped your memory I am dropping
you a line by way of a reminder as it is a matter of honour on the part of the Mission to return it
to him as soon as he needed it. That was the resolution of the Committee about a year ago. We
had the use of it then for nearly 3 years, and as he said “I can only get 2\(\frac{1}{2}\) % for it from the
Savings Bank the Mission might as well use it.” And the Mission needed it not only to save £5 a
year but without it we could not have ventured to start building. “I gave it to you,” he said, “in
thorough reliance upon your honour. I did not even take a receipt for it.”

Yours faithfully,  

CHC

Provenance:  Cheong Letterbook 1905.  

Dear Mrs. Moriarty, A very intelligent and earnest Christian convert named Thomas Yeong has
expressed to me his desire to study for the ministry. He has clear and decided views of the great
fundamentals and is an earnest and vigorous speaker. I feel it is my duty to acquaint you with the
promise of extended usefulness in his labours for the spiritual welfare of his people. I will try and
raise half the amount of his support among the converts and friends if you feel you can help at
this time.

Yours Truly,  

CHC

Provenance:  Cheong Letterbook 1905.  


My dear Mr. Young Wai, Mr. Thomas Yeong has expressed to me his desire to become a
missionary student and has shown me a letter you gave him in 1899 certifying to his membership
of the congregation under your pastoral care. I write to acquaint you with his desire so that if you
wish to take him on as such you may do so on account of your prior claims but if not I shall be
obliged if you will kindly inform me as to his Christian character and also give me a few lines of
his history as a convert. Please write to me in English that I might show your letter to my
Committee and oblige, your old friend,

CHC

142  Chan, Adrian, “Young Wai, John (1847–1930),” Australian Dictionary of Biography, National Centre

389
Provenance:  Cheong Letterbook 1905.
Topic:  Mission Affairs—Treasurership.
Mr. M. C. Bridger, Savings Bank, Bendigo.  9/6/05.
My Dear Mr. Bridger, As we are printing our Annual Report and organizing our Committee may we reckon on you as a member? And if so would it be possible for you to resume your position of Hon. Treasurer? You know I only took office pending your return from Britain. I did not then anticipate I had to occupy it so long. And as I am about to take a trip to the old country to recruit my health, I shall feel it a person favour if you could do so. Thanking you in anticipation, I am, Yours Truly, CHC

Provenance:  Cheong Letterbook 1905.
Mr. J. P. Bainbridge, Hon Sec.  18/6/05.
Dear Mr. Bainbridge, On rereading the Rev. E. S. Hughes’ letter reconsidering the matter I think it better that you as Hon. Secretary should alone, or in company with Mr. Hughes, interview the Bishop on Monday morning since in the attitude assumed by his Lordship as represented in said letter of which I enclose you a copy there seems to be a profound suspicion as to the efficiency, loyalty and honour of him whom the Chinese Mission Board has for the last 20 years entrusted with the office and duties of Superintendent, if not with a sweeping condemnation of the methods he has pursued.

Under the circumstances therefore I beg to formally tender my resignation of the said office and also that of Hon. Treasurer as I am persuaded that James’ influence and qualification for the work will be materially impaired and the support of the Mission reduced by his residence at St. Peter’s Vicarage. But I think you may rest assured that with the active interest of the Bishop and the Vicar of St. Peter’s as far as support is concerned you will be able to tap new sources of income so that the Mission cannot and ought not to suffer. On the contrary it should have ample means for the extension so much needed which owing to my indifferent health has not been undertaken.

Will you please submit to the Committee some provision—say a few shillings a week—for the old caretaker who was for many years our catechist at St. Arnaud. He is now too old for active service as a Catechist but is still very useful as caretaker and does also what missionary work his strength permits.

And as it is against Chinese etiquette for Mrs. Cheong to stay at the Mission Building—her son being away therefrom—will you please arrange for some one more conveniently located to visit the Chinese women and their work peculiar to a women’s sphere as our train service precludes her from taking her accustomed part.

Then as I shall not be present at the adjourned meeting tomorrow, would you please inform the Committee that I have engaged on probation for three months Mr. Thomas Young as Student Missionary at Brighton on an allowance at the rate of £50 year. He is an intelligent and well educated Christian convert and an earnest and effective speaker. We have very favourable reports from Brighton where he has been labouring for some weeks.

Yours Faithfully, CHC
PS. I have asked Mr. Hughes to meet you at the Bishop’s Vestry at 11.
Dear Mrs. Moriarty,

I beg to acknowledge receipt of your favour of the 2nd inst. and the kind offer you made towards the support of the student missionary who has been set to labor among the Chinese in Brighton while undergoing his course of training.

The reports that we have received show that he is very acceptable there and confirm our conviction that he is a most promising candidate for the ministry. He has been a leading spirit in the [Chinese] reform movement among our people and was for some time Translator and sub-Editor of the “Chinese Times.”

Thanking you for your promise of help and apologizing for the oversight through pressure of engagements in acknowledging receipt of same earlier.

With kindest regards to yourself and Miss Willis.

I remain, Yours Faithfully, CHC

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Dear Mr. Hughes,

Next Sunday being Communion Sunday would you be so good as to remind the communicants of their duty to contribute to the support of the Church. They need to give regularly every Sunday through offering envelopes but that practice has dropped off and only a small proportion now give on quarterly contributions although the latter give well. It is important however that all should give and in convenient weekly offerings. The offertory at Holy Communion is given to the old caretaker not for his keep but to meet his little expenses.

I have written to Mr. Bainbridge asking him to arrange with the banker for a fresh bond in which you and I shall jointly guarantee the overdraft. He may already have communicated with you in the matter.

I shall be glad and thankful if you will take up the Treasurership. Its cares are a little too much for me and I am giving up matters to take a real rest and holiday.

Yours Truly, CHC

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Dear Miss Willis,

As I purpose shortly to take a sea voyage to recruit my health and will avail myself of the opportunity to visit my native land and the Far East generally the Rev. E. S. Hughes has very kindly undertaken to relieve me of the position of Hon. Treasurer meanwhile and has also joined me in guaranteeing the Mission overdraft at the Union Bank. Another form has consequently to be signed by us as Trustees of the Mission property at Brighton in place of the former one deposing the same as collateral security against the said overdraft. Will you very kindly sign the enclosed form of letter and return to me.

With kindest regards, Yours Truly, CHC

PS. You will be pleased to learn that Mr. Hughes is now conducting the Sunday evening services at St. Peter’s as a purely Mission Service—no ritual of any kind but missionary hymns are used and extemporary prayers offered. “I want conversions,” he said.
Mission Affairs—Trustees—Miss Willis.

18/7/05

Dear Miss Willis,

Your favour of the 15th inst. came to hand today. The CMA indeed still holds itself aloof from us, although an attempt for some rapprochement was made a good while ago when the Secretary invited our Mr. Wm. Davies to meet him at the CMA offices and confer as to the possibilities of our joining forces.

Mr. Davies informed me at the time that after a little preliminary conversation the Secretary went straight to his subject and named the conditions on which they would agree to unite. And the first and foremost was “Mr. Cheong must be set aside.” “That will do, that will do,” Mr. Davies replied, “The proposal is unthinkable.” And after treachery of his predecessor he bade him goodbye. I am very sorry that Mr. Davies was not a little more patient with him as the present Secretary had nothing whatever to do with past trouble, all his views and feelings having in the matter been formed on hearsay. Had the proposal been made to me I would have viewed it more serenely and accepted it too on the one condition of an enquiry by an impartial tribunal such as Judge Hodge, the Chancellor the Diocese and Judge Molesworth.

The Bishop we learn has formed his own judgement on the case after careful investigation and the Rev. A. W. Cresswell MA has informed us is entirely on our side. The Bishop does not think the CMA Mission can continue long and when it is handed over to him he will hand it on to us.

It was a deliberate act of his in sending Letters Dimissory to Oxford for James’ ordination and in licensing him to the work when he returned to Melbourne.

It is indeed a long time since we had the pleasure of seeing your Aunt and yourself and we shall thank you very much if you will favour us with your photos.

I am hoping to take a rest to recruit my strength after which I shall devote myself to wiping our the indebtedness of the Mission and the training of missionary students.

With kindest regards to your Aunt and yourself in which Mrs. Cheong joins,

I am, Yours Faithfully,

CHC

Provenance: Cheong Letterbook 1905.

Personal Correspondence—Guest at Pine Lodge.

18/8/05

Dear Mr. Hewton,

Your favour of the 16th inst reached me via Croydon this morning. I am sure Mrs. Cheong would have been pleased to entertain your young friend but for the fact that we have at present a young English lad of 17 whose mother had been exceedingly kind to James during his illness in England and took quite a motherly interest in him while he sojourned there.

We have also a young Chinese lady from Warracknabeal who on the death of both her parents bravely and successfully laboured for the support of her younger brothers (4), sisters (2) and feeling the need of a holiday is spending it with us. She is the betrothed of our friend Mr. Tim Young. We are also I hope only temporarily without a regular servant other than a young girl of 13 (whose father had been employed by me at orchard work) so that all the cooking and much of the other household duties fall on our Chrisissie.

I make this explanation as I feel somewhat distressed at not being able at present to take to ourselves the pleasure of entertaining your young friend. With kindest regards to all your circle,

I am, Yours Truly,

CHC

Provenance: Cheong Letterbook 1905.
Topic: Mission Affairs—Lectures—Lantern Slides.
Rev. H. M. Miller, Yarraville. 1/10/05
Dear Mr. Miller, I am sorry that you should have had several trips in vain. Being under Doctor’s orders to rest I spend much of my time at home in Croydon. We have two boxes of Lantern slides most of them specially made for my lectures at a cost of some £20. I am not using them at present for the reason above stated. If your friends for whom you act would like to make some proposition in regard to them I shall be pleased to place it before my Committee and will do all I can to meet their wishes. Yours in the Lord’s Service,
CHC

Provenance: Cheong Letterbook 1905.

Topic: Mission Affairs—Lectures—Lantern Slides.
Rev. H. M. Miller, Yarraville. 8/10/05
Dear Mr. Miller, Before I had time to communicate the subject matter of your favour of the 6th inst to my Committee our Ladies Auxiliary had requisitioned the use of the slides who wish my son James to take to lecturing with them.

I am very sorry therefore that your application was not made sooner as during the last few years I have rarely used them on account of the severe nervous strain from which I suffered and in consequence of which my medical attendant has at last ordered a complete rest and change. A lengthened loan of the slides is therefore out of the question. However, should the CMA wish to have the use of them on any special occasion we should be glad to know and to place them at their disposal for the purpose. Yours Faithfully,
CHC

Provenance: Cheong Letterbook 1905.

Topic: Mission Affairs—Lectures—Lantern Slides.
Rev. Robert Kelly, Methodist Parsonage, Bendigo. 10/10/05
Dear Mr. Kelly, I am much obliged to you for your favour of the 6th inviting me to visit your golden city and to conduct the Anniversary Service at the Chinese Church on the 19th prox and lecture on the following Wednesday. I need hardly say that it would have given me very great pleasure to be at any service to my friend and his work if my health permitted it but at present I am under Doctor’s orders to rest and I am shortly to take a sea voyage to recuperate. Withing our mutual friend every blessing in his work, I am, Yours Faithfully,
CHC

Provenance: Cheong Letterbook 1905.

Topic: Mission Affairs—Font for Mission Church.
Dear Mr. Hughes, 5/11/05
I received a letter from Maddock and Jamieson Solicitors on Thursday last saying that amongst the accounts left with them for collection was one from Chambers and Clutten for £9 and asked me to send the cheque for same.

You remember the Font that you and I ordered before you went on your holiday. When it was finished I had a look at it and found that it was not according to the design shown to us. I remarked to the Manager and Clerk in their office that the sides of the octagonal pillar were not so wide as that of the design and likewise somewhat longer giving it the appearance of slightly lanky thing instead of the substantial look the design presents. The said Manager or Clerk admitted that there was a slight discrepancy in the measurement from that of their design but ventured the observation that that made very little difference. I need hardly say that I was not at all pleased with it and did not ask them to deliver it and fix it in position as agreed and would like you to go and see it. Would you please do so at once as the matter must be settled one way or the other. Yours Truly,
CHC
Provenance: *Cheong Letterbook 1905.*

**Topic:** Personal Correspondence—Peace Society.

E. Dillon Esq., Secretary, Peace Society.  
21/12/05

Dear Sir, I have your favour of a few days ago and in reply beg to say that I shall be very pleased to fall in with the arrangements of the Peace Society in making Sunday next, “Peace Sunday.”

Yours Truly,

CHC

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Provenance: *Cheong Letterbook 1905.*

**Topic:** Mission Affairs—Murton Hall—Finance.

Miss Murton, 19 Hornsby St, Windsor,  
21/12/05

Dear Miss Murton, You were good enough to offer to contribute £5 to the funds of the Mission on condition that some £50 be raised towards the liquidation of the current expenses debt. Special efforts have been made and the amount you named has been raised although the debt on the current expenses account has not been liquidated. This has been owing to the extra expenses incurred on account of the Brighton in which as you are aware we have secured the regular services of a Student Missionary in place of voluntary helpers at a cost of some £60 a year. The change was a needed one in the interests of the Murton Hall Mission and have had a good effect in the progress it has made. As the most important condition the raising of some £50 by special efforts has been complied with we shall thank you for your remittance of the amount of your kind offer towards the funds of the mission.

Wishing you many a hearty Xmas, I am, Yours Truly,

CHC

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Provenance: *Cheong Letterbook 1905.*

**Topic:** Mission Affairs—Trustees.

Mrs. Moriarty, “Lulloti”,  
21/12/05

Dear Mrs. Moriarty, As the year is fast drawing to its close and it is some time since I have written to you about the Mission I hasten now to send you a few lines that you may know how things are going.

With the additions to the staff of my son James and Mr. Thos. Yeong (the student missionary towards whose support you have so kindly promised to contribute £10) I am thankful to say the work has been making steady and satisfactory progress.

We have besides the helpful and efficient assistance of Mr. Jas. Pang whom you supported as a student for 3 years and who I am pleased to say is developing well as an able and eloquent Minister of the Gospel though he is only helping in a voluntary capacity—I long to see him on the permanent staff of the Mission. We have sent forth the enclosed circular and if the Church responds our hopes will be realized.

Mr. Yeong before he joined us in the Ministry of the Gospel was on the staff of the “Chinese Times” newspaper and an ardent advocate of the Reform Movement in China. It was because of

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the prominence he was giving the Christian religion as the basis of all true reforms that a
disagreement between him and his colleagues led to his resignation. He is an able and scholarly
man and a vigorous speaker.

Wishing you many a Merry Xmas and both you and Miss Willis all the Compliments of the Season.           CHC
6/1/06.

Dear Mrs. Moriarty, The Hon. Treasurer is evidently away for it was only yesterday that the enclosed receipt signed by my son [Rev. James Cheong] for him reached me at Croydon.

Mrs. Cheong and I would very much like to see you and Miss Willis. And if you can find it convenient to be in Town for Thursday the 18th inst we shall be glad. It is the Anniversary of the Mission School which is to be celebrated by a Tea Meeting in the Freemason’s Hall, Collins St, on that evening.

If however you find it inconvenient to attend on the occasion I should like with your permission to do myself the pleasure of coming to see you before I take the sea voyage which I do in about two months or so. With kindest regards to you and Miss Willis in which Mrs. Cheong joins. I remain, Yours faithfully,

CHC

6/1/06.

Dear Mr. Howat,

I have glanced over the little booklet by Miss Pye\(^{144}\) and find she has made good use of her time though unfortunately without proper guidance as the idioms she used are in many instances not Chinese and could not easily be understood by the people for whom she intended her little venture of faith and devotedness.

Haven’t we abundant cause to thank God and take courage at the successful fruition of our labours re the suppression of the opium traffic? Disappointing as was Mr. Deakin’s reply to our Deputation my hope revived when my old friend Mr. Samuel Mauger told me subsequently that on the evening of the Deputation he went home with Mr. Deakin and was closely closeted with him over the question of opium prohibition until he got a definite promise of action from him. Mr. Mauger, you may not be aware, was closely connected with the movement from the commencement.

With regards and all the compliments of the season, Yours Faithfully,

CHC

23/4/06.

Re letters from Cornelius Poon Why. I have had two letters in Chinese from him. The first one was written by some friend for him, the second which I enclose herewith was written by himself

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144 Miss Pye was a trained teacher who conducted a voluntary school for Chinese children organized by the Presbyterian Women’s Missionary Union. “Chinese Mission School,” Argus, Melbourne, 29 December 1896. History can miss the importance of the private values of public figures that are often hidden from first sight. Factor, J, “Pye, Emmeline (1861–1949),” Australian Dictionary of Biography, National Centre of Biography, Australian National University, http://adb.anu.edu.au/biography/pye-emmeline-8137/text14217
& must have cost him at least a day in the composition. This second letter dated 6th of the 1st Moon in the 32nd year of Kwong-Sii corresponding to 30th January 1906 in English date, made request among other things, for a remittance of £50 in sovereigns per gold box of Chinese firm he named but instead of sending the money in the way he desired I thought it wiser to forward it to him direct per Bank Draft enclosed in registered letter bearing date 5th February last & received acknowledgement of same in letter dated 7th ult. by his daughter May Poon Why who is his Amanuensis in his ordinary correspondence on account of his own defective education. I shall thank you to take care of the enclosures & to return them to me together with C. Poon Why’s Statutory Declaration as soon as you have done with them,

Provenance:  Cheong Letterbook 1906.

Dear Mrs. Moriarty,

It is now some time since you have heard about the Mission and its workers … You are aware that for the last 7 years I have been working in the Mission without any charge to it, the Lord whom I serve having blessed all my investments so that I have near a rental income equal to the salary I used to derive from the Mission which besides providing a living for self and family has solved the question of a retiring allowance and provision for the family. The Lord saw the necessity for this provision in the aloofness of the authorities and ministers generally of the Church during the last 8 years through which the Mission has passed. For the same reason the student whom you supported throughout his course took to secular work that he might not be a further charge to the Mission.

Now however to parishes—St Thomas’s Moonee Ponds and All Saints, St. Kilda, have promised to do all that they could to help the Mission—the incumbent of the first named conditionally on our carrying on regular and systematic work among the large numbers of Chinese gardeners in his parish whee he hopes to raise some£30 towards the salary of a missionary. I thought it a fitting time to call Mr. James Pang from his secular employment to devote himself entirely to the Ministry of the Gospel if it would secure a provision of £100 a year for two years. The two parishes named will probably provide one-half of the amount if the other half is forthcoming elsewhere. … We shall be very glad and thankful to know what you are prepared to do in this matter.

CHC

PS. Mr. James Pang has an elder brother in the ministry of the Gospel in Montreal, Canada, who has been writing to him that if there is no opening for him here he will try and find him one there.

Provenance:  Cheong Letterbook 1906.
Topic:  Mission Affairs—Moonee Ponds—English language class.

Dear Mr. West,

One of the scholars came out to see Mr. Jas. Pang today and asked him “not to trouble going out to Moonee Ponds tomorrow evening as the scholars, he said “wouldn’t be there—no proper arrangements having yet been made for the carrying on of the school. I think they were disappointed that there were no regular teachers to take them in hand on the very first night when it was arranged that the school should commence and being very superstitious they think it inauspicious. And likewise the second night when they met what few teachers that came were quarter of an hour late and some of them remarked that there was no intimation and they had not been asked by you so we see teachers as well as scholars require a little coaxing. I told Mr. Pang however to attend and come out to see you a little earlier so that he could visit as many gardens and laundries as possible and call in to see you. I am, Yours Truly,
The Superintendent of Chinese Missions to the Chinese in Victoria, Mr. Cheok Hong Cheong, yesterday visited Brisbane on his way to China in the steamer Kumano Maru. Through the courtesy of Mr. W. H. Law, Chinese interpreter, a representative of the "Courier" was introduced to the visitor, who is one of the foremost Chinese citizens in Australia. In addition to his mastery of the English language, Mr. Cheong is a careful student of ancient and modern history, and has an intimate knowledge of the teaching of the three great sages of China. At the request of the Society of Friends in Great Britain, Mr. Cheong will act as Australian representative at the celebration of the centenary of Protestant Missions in China, which will commence on April 25 in Shanghai. During his absence his work in Victoria will be carried on by his son, the Rev. Cheong, a graduate of Oxford and Melbourne.

The apparent tendency towards the growth of militarism in China has caused grave concern on the part of Mr. Cheong. He firmly believes that an Empire which takes the sword must inevitably perish, as Macedonia, Carthage, and Rome perished. If the military movement in China aims only at self-protection, and not at aggression, a self-defence and not what has been termed "glorious revenge," then he is not so much concerned though he holds that warfare of any kind is entirely out of harmony with the teaching and the spirit of the Sermon, on the Mount. For fifty centuries China had endured because of the teachings of her philosophers. There was, he said, the example of the great teacher, Lavo Tze [Lao Tze; Laozi; Lao Tse]145 to whom Confucius had paid count, and the depth of whose teaching had not even been fathomed by that illustrious teacher. He had taught that the highest aim of superior man was the cultivation of peace, and that the highest mark of character was care for the welfare of his fellow man. Then there had been the influence of Confucius and the teaching of his grandson and disciple Mencius, who had written that there was no such thing as a righteous war, only some wars were not so bad as others. Let this new spirit of militarism, he contended, pervade the Empire, and the downfall of that Empire was inevitable. Thus Mr. Cheong and Mr. J. G., of England, are visiting China as a mission to the missionaries, the native churches, and the native Christians, to emphasise the teachings of Christ in regard to peace. Dr. Hodgkinson, the medical missionary of the Friends' Mission, had reported that during his visits to the interior of China he had seen Christian missionaries teaching military tactics to the Chinese, hence the cause of this mission to the missionaries. Mr. Alexander is a prominent member of the Society of Friends, and hon. secretary of the Anti-Opium Society, for which he gave up his profession as a barrister. The question of militarism will probably be discussed at the centenary meetings.

Another object of Mr. Cheong's visit is the opium question, in which he has taken a foremost part in Australia and England. In 1891-2 he visited England, by invitation, as a special delegate. He addressed 150 (meetings, and was privileged to address a gathering of members of the House of Commons in Westminster Palace. At this meeting he was accorded a vote of thanks, on the

145 A philosopher of ancient China. Linked to Tao Te Ching and Taoism.
motion of Sir Mark Stewart, Bart., seconded by the late Sir Wüfred Lawson, and supported by Sir Joseph Pease. The result of the movement was a change in public opinion, and thousands of petitions were stated to have been sent to Lord Salisbury. Mr. Gladstone, however, instead of putting the question plainly, simply appointed a Royal Commission to visit India and inquire into the effect of the traffic. Immediately on his return to office, he had appointed the Marquis of Ripon, a former Viceroy to the India Office, but knowing that he was a reformer, the bureaucracy of India at once made an outcry. The Marquis was then transferred to the Colonial Office, and Lord Kimberley—described by Mr. Cheong as "the author of the awful social acts which affected the liberty of the women of India"—was placed in the India Office. From the personnel of the Royal Commission the result was foreseen, said the visitor. But the result of the work carried out by the supporters of the crusade against the drug was not lost. Last May a vote of the House of Commons was passed unanimously reaffirming the demoralising effects of the traffic in opium, and a request was passed to the Government of India that the traffic be stopped. There was not a dissentient voice, though over 200 members were present. Mr. John Morley, as Secretary for India, was of course officially reluctant to advocate a change, as millions of money were involved, but personally he expressed a strong condemnation of the traffic. The examples set by New Zealand and Australia were quoted with powerful effect in the House. Now the Emperor of China has issued an Imperial edict abolishing the opium traffic in ten years, but the importation of opium will continue under existing treaty rights. "But," said the visitor, "if China exerted her powers with respect to that treaty I don't believe that Britain would interfere to protect the traffic in view of the present temper of the House of Commons and the regime of a Liberal Government."

New Zealand had shown the way to Australia in regard to the abolition of the traffic, and after sixteen years earnest work, which was graphically sketched at length by Mr. Cheong, the traffic had been prohibited in Australia also, and he felt sure that the moral and physical effects would be excellent. At the centenary gathering the opium question will be discussed, and it is considered certain that an influential deputation will wait on the Emperor in person, or on the Foreign Office, with a view to simultaneous action by Britain and China in regard to the stoppage of the traffic. Incidentally Mr. Cheong expressed his belief that China would eventually become a Christian people if the Church of God here was awakened to a sense of duty, "and if the Church is not awakened," he added, "God will choose some other means."
THE OPIUM TRADE.
AN INTERESTING INTERVIEW WITH A CHINESE MISSIONARY.
[By Telegraph.]

BRISBANE. February 11.

The Rev Cheok Hong Cheong, Superintendent in Melbourne of the Church of England mission to the Chinese who left Australia about four months ago on a special mission to China with regard to the suppression of the opium trade returned by the s.s. Yawata Maru, which arrived here to-day. In the course of an interview, Mr. Cheong stated it was forty-three years since he visited China, and he found very great changes in the land in the way of modern improvements, Railway construction was being rapidly pushed ahead, post and telegraphs were being modernised, and better facilities existed for steamers to navigate the principal rivers. The chief reason of his visit was, of course, with regard to the suppression of the opium trade, and in company with Mr. J G Alexander, he addressed public meetings in eight cities of the principal states. The result of the mission was highly satisfactory. He found the Chinese not only enthusiastic, but willing to make great sacrifices to rid their country of the evil of opium smoking. His Excellency Zang Shaoyi, who is in charge of the railways and is practically the head of the Customs Department and the Post and Telegraph Department, was sympathetic, and, recognising the magnitude of the undertaking he said "We need an army of doctors to help us in this quiet appeal." Mr. Cheong placed the matter before a meeting of the missionaries convened the same day. It was enthusiastically proposed that definite action should be taken, and a sub-committee was appointed to assist in the matter of the suppression of the trade throughout China. The Chinese authorities took prompt and energetic action and enforced regulations which provided for the dismissal of any officials addicted to the opium habit three months after the order was given for its discontinuance. It also decided to close the opium dens within six months. Several weeks ago orders were given to the viceroy of each province and to the opium growers that the production of opium would have to be reduced by fifty per cent for the coming season. The time set for the total suppression of the trade was ten years. Thirteen British firms addressed a note to the British Consul-General at Shanghai (Sir Pelham Waren), protesting against such sudden and drastic steps being taken and pointing out the loss that would accrue to them. An antidote had recently been discovered in the Federated Malay States, and 18,000 applications had been received from opium smokers in one state and 12,000 from another state for the remedy.
CHEOK HONG CHEONG TESTS
COMMONWEALTH IMMIGRATION
RESTRICTION ACT 1901.

Provenance: Sydney Morning Herald, 14 May 1907.

At the conclusion of the evidence for the plaintiff in the action Cheong v Lohmann today, counsel for the defendant applied for a nonsuit on the ground that the Nord-deutscher Lloyd Company was the party who should have been sued.

The action is one brought by Cheok Hong Cheong against Alfred Lohmann, of the shipping firm of Weber, Lohmann, and Co., of Sydney. Plaintiff claims £5260 damages for alleged breach of contract to provide passages for 105 Chinese immigrants from Hongkong to Brisbane and Melbourne.

Mr. Justice a'Beckett said that he was inclined to think the plaintiff had no right to sue defendant, but he would reserve Judgment.

Provenance: Advertiser, Adelaide, 14 May 1907.

ALLEGED BREACH OF CONTRACT.
CARRIAGE OF CHINESE TO AUSTRALIA.

An action for breach of contract in regard to the conveyance of a number of Chinese from Hongkong to Melbourne was heard today. Cheok Hong Cheong sued Alfred Lohmann, a member of the firm of Weber, Lohmann, & Co., Sydney, for £5,250.

The plaintiff set out that it was agreed, between himself and the defendant, that on his own behalf or that of his firm, that passages should be given to certain Chinese from Hongkong via Singapore, to Melbourne, and, further, other passages for Chinese from Hongkong via Sydney to Melbourne. The money was paid, but the defendant or his firm refused to carry out the agreement.

The main defence was that the contracts were entered into on behalf of the Nord Deutcher Lloyd Company. As a matter of fact, however, the law of the State of Queensland was that ships were not allowed to enter Brisbane with passengers booked for that or other ports if they earned more than one Chinese for every 300 tons net register. This prevented the contract from being carried out.

Today Mr. Mitchell, for the defendant, moved for a nonsuit, on the ground that it was the N.D.L. Company which ought to be sued in the matter and not the Sydney agents. Further, he argued that if Lohmann were liable all that he "had undertaken to do was to find passage tickets for the Chinese from Hongkong to Melbourne, and this he had done."

His Honor said that he was inclined to agree with the argument of counsel for the defendant, but he would reserve his judgment and consider the matter. If he came to a conclusion contrary to his present opinion he would hear further argument as to the main facts of the case. Judgment on the application for nonsuit was then reserved.
Provenance:  *Goulburn Evening Penny Post*, New South Wales, 4 June 1907.

**ALLEGED BREACH OF CONTRACT.**

Judgment was delivered for the defendants, with costs, at Melbourne this morning in the case in which *Cheok Hong Cheong* sought to recover £5000 damages from Lohmann and Weber, the Sydney agents for the Norddeutscher Lloyd Co., for alleged breach of contract to convey Chinese to Queensland, New South Wales, and other places.

Provenance:  *Sydney Morning Herald*, 5 June 1907.

**PASSAGES FOR CHINESE IMMIGRANTS.**

**JUDGMENT UPON ALLEGED CONTRACT.**

*Melbourne.* Tuesday.

Mr. Justice A’Beckett to-day delivered judgment in the action in which *Cheok Hong Cheong*, Chinese missionary, claimed £5250 damages for alleged breach of contract from Alfred Lohmann, member of the shipping firm of Weber, Lohmann and Co., of Sydney.

His Honor said upon the facts he felt no doubt that defendant never intended to bind himself or his firm to provide the passages required by plaintiff, and that plaintiff also throughout looked to the N.D.L. Company as alone bound to provide them. All documents given to plaintiff were signed by the N.D.L. Company, by their agents, Weber, Lohmann, or Ostermeyer, Dewes, and Van Rompsey. His Honor thought that plaintiff had approached defendant's firm as a medium by which to obtain contracts with the N.D.L. for carriage of passengers. Considering that defendant avowedly acted as agent, and his liability was not said to arise from anything which he did otherwise than by so acting, he felt no difficulty in holding that he did not incur liability in which plaintiff sought to involve him by force of the supposed rule of law. Judgment was given for defendant with costs.

Provenance:  *Argus*, Melbourne, 5 June 1907.

**CHINESE IMMIGRATION.**

**ACTION AGAINST SHIPPING AGENT.**

**JUDGMENT FOR DEFENDANT.**

Mr. Justice A’Beckett yesterday delivered judgment in an action heard by him last month, in which Cheok Hong Cheong, of Croydon, Chinese missionary, claimed £5250 damages for alleged breach of contract from Alfred Lohmann, a member of the shipping firm of Weber, Lohmann, and Co., of Sydney.

Mr. Justice A’Beckett said that the plaintiff, who was a resident of Melbourne, and was desirous of obtaining passages for immigrants from China to Melbourne, to be disposed of by him, saw in the “*Sydney Morning Herald*” and advertisement, headed “Nord-Deutscher Lloyd,” in the ordinary form of shipping advertisements, stating that the steamers of the company would be despatched from Sydney to different parts of the world, and, amongst other places, mentioning Hong Kong and Singapore. At the bottom of the advertisement were the words, “For further particulars apply to Weber, Lohmann, and Co., general agents, giving an address in Sydney. The plaintiff went to that address, and saw the defendant, and stated what he wanted. The Australian legislation, restricting the importation of Chinamen, occasioned difficulties as ships were only allowed to carry one Chinaman to every 300 tons of the gross register, and those who might be so carried were called “tonnage passengers.” The plaintiff said, in his evidence, that he told the
defendant that he was known to the N.D.L. Co., and had been of use to it, and that he should like to have placed at his disposal all the available “tonnage passages” that the steamers could provide from Hong Kong to Melbourne up to the end of 1900, and there was a discussion as to transshipment from Sydney to Melbourne. The fares were to be £10 for bringing the passengers to Sydney and an extra pound for bringing them to Melbourne.

The plaintiff saw the collector of Customs on the subject, and wrote to the defendant, telling him that transshipment could be effected, and also gave a guarantee that none of the passengers should escape. The plaintiff then wrote to Messrs. Weber, Lohmann, and Co., as agents for the N.D.L. Co., asking to have all the available tonnage passages placed at his disposal, and promising to at once pre-pay for 50 steerage passages from Hong Kong to Melbourne, and on the following day, October 17, 1900, called at the defendant’s office and paid £522/10/-, the amount of passage money promised, less commission, and was given a receipt signed “Nord-deutscher Lloyd, pro Weber, Lohmann, and Co., shipping agents. C. Frost.” On the following day the plaintiff paid £300, and received a similar receipt, for extra tickets by the Singapore route. He then returned to Melbourne, and obtained from Messrs. Ostermeyer, Dewes, and Van Rompsey, the Melbourne agents of the N.D.L., 70 passenger tickets. Similar contracts were subsequently made between the plaintiff and defendant by correspondence and telegram as to shipping Chinese passengers from Hong Kong to Brisbane. Difficulties then arose, by reason of passengers having been booked by the Brisbane agents of the N.D.L., who would have the prefferenced of coming before the plaintiff’s passengers, as to which Lohmann and Co. had been misinformed, when the tickets had been issued to him. and also by reason of regulations imposing legal restrictions on the carriage of Chinese passengers, as to which Lohmann and Co., had been misinformed, when the arrangements were made with the plaintiff under which tickets had been issued to him. Lohmann and Co. therefore declined to issue any further tickets, and offered to return the plaintiff’s cheques, asking him to return the tickets issued. He declined to do this, and the N.D.L. Co. did not provide the passages which were represented by the tickets issued. Use was made of some of them, but some not be used and for those which were used the plaintiff had to make additional payments. Taking the plaintiff to have a binding contract, it had been broken.

Provenance: Cheong’s Letterbooks 1907.
Topic: Personal Correspondence, Mr. J. G. Alexander LLB, London.
Pine Lodge, 6/8/07

My Dear Friend, Your welcome letter of the 24th came duly to hand. Thank you very much for the interesting budget of news it contained. I am sorry however to hear of your sufferings and discomforts endured in the course of your travels. The confinement of shipboard and food that you are not used to, no doubt told upon your health.

With me my only discomfort was sea sickness until on my return journey [from China] a new experience was added. One night when along the Australian coast a sharp shock as if the ship had struck a coral rock was felt and held fast as if by a (/). All the passengers were alarmed and hurried very quickly on deck. Orders however were given the engines to be reversed and by main force the steamer freed herself again. We were very thankful when the Captain informed us it was only a sandbank and that the vessel had sustained no injury.

I was glad to learn that our mutual friend Mr. Tong Kaison is coming to London as English Secretary to the new Chinese Ambassador. Besides being a delightful man personally you will find Mr. Tong very helpful in all works of Christian philanthropy although on the subject of Peace he does not yet see with us eye to eye. Many other Christians of European nationality and among them some of the best friends of our people here are likewise astray on that important
subject. So that I took occasion before a large gathering of the friends of the Mission at our Anniversary last Thursday evening to explain our conviction that China’s wonderful history of fifty centuries will come to a speedy close if instead of trusting to the principles of righteousness and peace on which she has been trained by her Sages she should now launch upon a military career. She could no doubt considering her resources in men and materials be quite able to assert her position among the nations and secure aggrandizement and so called greatness for a while but the Unerring Word has said “They that wield the sword shall perish by the sword”, and history is full of examples of the sad fate of nations which have forsaken the principles of right and justice and peace for the arbitrament of the sword. I then showed what the Sages of China had taught and what is laid down for our guidance by Him who is the Prince of Peace. After the meeting a leading Bank Official who had rejoiced in the Boer War wanted to thank me very cordially for my words on the Peace question. The truth had by God’s blessing carried its conviction to his mind.

Although the subject we have taken in hand to urge upon authors is an unpopular one we cannot shirk our duty when occasion requires.

It will be gratifying to you to know that the Young Barrister [William Ah Ket, Melbourne] in bidding me goodby after the banquet in the “Civilized Club” said to me appealingly, “We need men of experience like yourself to guide us.” Likewise the quiet and earnest tones of TaoTai Wong (son of Pastor Wong) as he grasped me by the hand and said “Thank you for your eloquent address.” The arrow of conviction may have struck home.

I find the mail is closing so I must conclude with kindest regards to you and your circle.

Yours faithfully,

CHC

J. G. Alexander LLB, 181 Queen Victoria St., London, E.C.

Provenance: Cheong’s Letterbooks 1907.
Topic: Business Matters—Property—Dispute over renovations to Pine Lodge.

Dear Mr. Herald, Re Princes Valuation.

I think it right to add his comments that his valuation is “the outside limit” and he gave it with the advice, “You had better not go to law with him as you have left the thing too long—over 12 months.” And having seen Westley’s “To Let” board outside he added “you better get advice from such as Westley the Solicitor, he would advise you on the matter. I’ll give my evidence but it is not good for business.”

As to “outside limit” he had carefully measured the Drawing Room and said, “it will require 12 pieces of paper including ceiling—the other front room the same. The two back rooms (which are narrower and one of them contains a wardrobe fitted into the walls, we’ll allow the same each or 48 pieces for the 4 main rooms. The passage 10 pieces, the kitchen (which is half dadoed) and the small room off it say 10 pieces—Altogether 68 pieces.” That is making a liberal allowance for back grooms, passages, kitchen. If he had been exact and not liberal 65 pieces would have been the number so that Roger’s “extra” for passages is simply an invention to make up a convenient sum. As I had both to ask and to write repeatedly for full particulars and it was a considerable time before I got them. Further, some of the papers in the back rooms could be bought in retail shops at 4d per piece. And there being no stripping of old paper the hanging could be done at 6d per piece or a total of £3/5/0, reckoning the paper at the price he originally asked viz, “the paper at 6d a piece better than can be bought in shops ... as he imported it

himself. So that the he had a good margin go himself at £6; £6 to £6/10/-, inclusive of small repairs which Prince had set down at 10/-

I am sorry therefore I dnot ask him to put his estimate at which he would do the work in black and white.

We could not see by a long way the quantity of paint he set down as having cost 25/-

Provenance: Cheong’s Letterbooks 1907.
Topic: Business Matters—Property—Apple Exports

Dear Mr. Herald, Re. Alfred Pfaff.

I do not think it right to mince matters with him, everything having been laid down so clearly, definitely and specifically in whiting and in speech and I have abundant evidence in material also that I can prove every lie he has told up to the hilt.

Only for the sake of the family name which he bears give him a chance to settling the a/cs on the basis of my letter of the 6th ult. Including the production of all receipts and vouchers connected with the joint business together with the payment of all law costs. If he refuses issue the County Court summons forthwith.

Yours Truly

CHC

PS, 14th. The above represents my view of the situation and I do not think he could or would persevere in view of the NDL affair which awarded settlement, possibly of his brothers … altho from what has transpired in regard to his last year’s doings with his other brother Sigismund. The brother I think cannot have much of an opinion of him. If you think it better to adopt the proposal of a lawyer arbitrator and Pfaff agrees to pay all expenses do so, although it is against my grain to compromise with him.

Provenance: Cheong’s Letterbooks 1907.

His Excellency Lord Li Ching-Fong [Li Jinfang],
Chinese Ambassador, London.

May it please your Excellency, We beg to enclose herewith a Bill entitled “Chinese Employment Act 1907” and to draw your Excellency’s attention to the discriminating character of the proposed legislation in the earnest hope that your Excellency will use the weight of your official influence with the British Government to veto the measure whould it pass both Houses of the local Legislature. We urge the following reasons for our request.

1stly. Because it is an unfriendly Act against a friendly people to single them out for national obliquy and oppression.

2ndly. Though professedly aimed against the Chinese Furniture and Laundry Trades its terms are wide enough to embrace every trade or handicraft.

3rdly. Because “no Chinese person whether an employer or employee shall after 1st November 1907 work or be employed in any factory or workroom unless such Chinese person holds a licence authorizing him so to work or be employed,; and “who at any time during the month of September 1907 worked in a Factory or Workroom in the State of Victoria who applies for such licence within one month from the commencement of this Act.” By these limitations and other Chinese persons are denied the right to earn their living in callings for which they have qualified themselves by years of toil. Surely a cruel and inhuman provision which we do not think it possible for the British Crown to confirm.
4thly. Because the children of those engaged in their respective callings, if born in China or living in some other State of the Commonwealth of Australia will be debarred from being employed in a factory or workroom unless they happened to have worked during the month of September 1907. And further the word ‘employed’ includes clerical or other descriptions of work. So that sons would be debarred from assisting their fathers with accounts or with the management of their business.

5thly. And it is made especially hard upon the Chinese as the proposed measure according to Section I “shall be read or construed as one with the “Factories and Shops Act 1905” which constitutes any one Chinese a factory so that if he works after 5 p.m. on weekdays or after 2 p.m.on Saturdays he is proceeded against … whereas the same Act (except in the cabinet-making trade) allows 4 Europeans or Asiatics, other than Chinese, to constitute a factory. The effect of which is that Europeans and other nationalities in threes or two as well as individuals have the fullest liberty to work after the prescribed hours and do so as any one may see for himself on any Evening in any of the suburbs of Melbourne. Thus what others have the right and liberty to do are made an offence against the Chinese and visited upon them with pains and penalties by a vigilant officialdom.

6thly. Because, as it is the officers administering the principal Act (Factories and Shops Act 1905) have always been discriminating against our people inasmuch as all who have admittedly obeyed the law are also made to suffer in that they have always and invariably been denied the right to work overtime however the presence of orders may require it, while Europeans are readily accorded the privilege.

7thly. Because though we have appealed three successive times in three successive years (1904-6) for the fullest investigation by an impartial Tribunal or a Select Committee of the Legislature none has been appointed for that purpose, And for the fourth time the Government have re-introduced the measure in a modified form expecting thereby and through an increase in the number of klabor members and he demise of some of our friends in the Upper House, that chamber which has thrice set it aside, will now pass it without demur.

For these reasons we would crave your Excellency’s consideration on behalf of the Chinese resident in this State to secure for them that fair and equitable treatment which other nationalities receive but so denied to us, the subjects of the Emperor of China.

For and on behalf of the Chinese Community,
We have the honour to be Yours Excellency’s Obedient Servant,

Cheok Hong Cheong,
Superintendent, Church Missions to the Chinese in Victoria.

Provenance: Cheong’s Letterbooks 1907.

Pine Lodge, 20/8/07.

Dear Mr. Tong, In forwarding our letter to His Excellency Lord Li Ching-Fong on the subject of the differential legislation which the Victoria Government has lately introduced into Parliament together with a copy of the “Bill” proposed we omitted to enclose another ‘Bill’ amending the “Factories and Shops Acts” which we have only just discovered is before Parliament and in which an additional wrong is sought to be inflicted upon our people although this time we are to suffer in company with other Asatics and Polynesians who will not be allowed to keep small shops nor become assistants there in (vide p. 7). Would you therefore kindly hand the copy I am enclosing under separate cover to His Excellency and trust representations will be made to the
British Government to veto both measures as being in contravention of the Treaty of Peace and Unity existing between Britain and China.

Yours in haste, CHC

Mr. Tong Kaison, Chinese Legation, London.

PS. We addressed our letter to His Excellency in English partly because we understand His Excellency is an English scholar and partly because the ‘Bill’ being in English we can quote its exact words and adumbrate upon the same.

CHC

Provenance: Cheong’s Letterbooks 1907.

Dear Mr. Tong, The letter that I was asked to draft to his Excellency to be signed by myself and Mr. Ah Ket, the young Chinese Barrister, has been delayed through a suggestion from one of our friends (a leading Merchant of this city but who has long experience as a Parliamentarian and Head of an Administration) that humanitarian arguments are of no avail in international disputes unless they are supported by Treaty Rights. And as he has expressed the wish that the international aspect should be represented and stress laid on our Treaty Rights; I have asked our young friend, Mr. Ah Ket, to look up the Anglo-Chinese Treaty and redraft the letter on that basis. Meanwhile I am enclosing you copy of the letter as originally drafted by me together with the “bill” that we object to so that you may know our present position.

I need hardly say in conclusion how delighted I am to know that one so accomplished and patriotic has been selected for the important position of English Secretary to the Chinese Legation. We have every confidence therefore that the interests of our people will be conserved.

With kindest regards,
Yours Truly,
CHC

Mr. Tong Kaison, Chinese Legation, Portland Place, London.

Provenance: Cheong’s Letterbooks 1907.
Topic: Mission Affairs—Trustees—Cheong’s visit to China.

Dear Mrs. Moriarty, It is a long while since I have written to you and Miss Willis about the Mission or heard from you.

We celebrated the 5th Anniversary of the laying of the Memorial Stone and opening of our new Mission premises on the 1st inst. His Grace the Archbishop presided and we had for speakers the Revs. A. G. B. West, MA and E. Walker besides myself. The first named a couple of years ago championed the so-called coloured races in opposition to the “White Australia” cry raised by the Rev. Canon Stephen MA at the Christian Students Summer School held at Healesville/ He gave a capital speech at our meeting. After vindicating our people against the prejudices that exist he dilated on the duty of Churchmen to them and the great possibilities of Christian work among them. The Rev. E. Walker was Deputation Secretary of the C.M.A. here but has lately accepted the curacy of St.Columb’s Auburn. He was very supportive.

In my address I gave an account of my recent visit to China. In conjunction with Mr. J. G. Alexander I was invited by the Society of Friends in England to go on a Mission of Peace. The reason was the wholesale adoption of modern armaments by China and the spread of the spirit of militarism throughout that vast empire.

On arrival at the very first port of China and throughout his extended tour, my friend and colleague however was counseled by the Missionaries not to address any public meetings on the subject of Peace since as they urged no other civilized nation has suffered as China has suffered
at the hands of European powers and being a European they felt that if he attempted to do so he would be regarded as an emissary of the said powers to keep China weak and to serve the purposes of their territorial spread.

With the exception therefore of our influential meeting in Shanghai composed of leaders of Reform my friends’ lips were perforce closed on that subject.

With me, however, no such embargo was ever laid or could be laid. I felt therefore all the greater the responsibility that rested upon me to deliver the message by impressing upon my people and especially the leaders of Reform and Young China (the future leaders) in their great Universities and Colleges the teachings of our Sages “That to the superior man peace is his highest aim and life of his fellow creatures his highest care” and that “There is no such thing as righteous war it may only be said that some wars are not so bad as others.” And to such of them as become followers of Him who is the Prince of Peace I urged that their endeavors should be not in the way of storing up the brutal instincts the flesh is heir to but to strive to bring about that happy time when “Peace shall flow as a river of righteousness as the waves of the sea.”

In regard to the suppression of the opium evil our visit had the effect of strengthening the hands of the Reformers. My friend as Hon. Secretary of the Society for the Suppression of the Opium Trade in England told of the work done which … to the unanimous vot in the House of Commons in May of last year which reaffirmed the more indefensibility of the Trade and equested the government to take steps for its speeding ending. Whilst on the other hand related the steps that had to be taken which results in the Evil being suppressed by legislation first in New Zealand, and subsequently in Victoria [1905] and which eventually led to the action of the House of Repesentatives [Australia] and the Proclamation of the Federal Government prohibiting the importation of the noxious drug into Australia from 1 January 1896. My friend also told of the good effect which our movement here had upon that in England and subsequently in encouraging the authorities in China to root out the evil in that vast empire.

And I am thankful to add later news from China covering the gratifying intelligence that all the opium dens have been suppressed in the great cities and how earnest the Chinese Government is in stamping out what has been China’s greatest curse.

I will write again to let you know the marvelous progress China is making and the opportunity God has given me of preaching to large congregations of my people and of the student world and likewise of Missionaries who hold a service for themselves on Sunday after they have had two for the natives of such cities as Peking, Nanking and Hankow where there are also large staffs of Professors in the Christian Universities and Colleges.

Provenance: Cheong’s Letterbooks 1907.

Croydon, 17/9/97.

The Manager,
Bank of Australasia, Collingwood.
Dear Sir, I enclose herewith accounts of orchard for 1905-6 as it has been our invariable experience to have a good year followed by a lean one and vice versa.

I may add that the fruit sales do not take account of the quantity consumed by the family and given to friends (about 100 cases). And under heading of Horsefeed is included seed oats for hay (about 14 or 15 tons a year), feed for dairy cows of which we keep several for family not a large number of poultry for eggs and other purposes.

Yours truly,
CHC

Returns from Orchard 1905-6 £237
Rents from 2 cottages 1905-6 £78
Grazing-regular £24; Occasional £5

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Provenance: Cheong’s Letterbooks 1907.


Croydon, 25/9/97.

Mr. W. Ah Ket,

Dear Sir, I shall thank you to be informed as to who drafted the reply to the Anti-Sweating League report in December last and who was responsible for describing me as an ex-missionary.

Yours Truly

CHC

Provenance: Cheong’s Letterbooks 1907.

Topic: Personal Correspondence—Sir Thomas Bent—Australian Federal Opium Legislation.

Chinese Mission Church,
123-5 LtBourke St, Melbourne, 12/10/07

Sir Thomas Bent, MLA, Premier of Victoria,

Dear Sir, I enclose herewith a cutting from the “Victorian Churchman” …

Your decisive action [banning opium imports to Victoria] had the effect of nerving the Federal authorities to similar action. And I am very thankful to note that it in its turn contributed not a little towards influencing the vote in the House of Commons in May of last year and the consequent issue of the Imperial Edict in China.

Generations to come as well as the present will have cause to be grateful for your part in the suppression of the terrific evil.

Yours Very Faithfully,

CHC

PS. Your Minister of Agriculture will be interested to know of the development of imports into China during the last few years from 30$^3/4$ millions [?] in 1900 to 8 millions in 1905, while the share obtained by the British lion in the latter year was exactly £42,279,246/19/11.

Provenance: Cheong’s Letterbooks 1907.

Topic: Personal Correspondence—May Poon—Immigration Agent—Immigration Restriction.

Melbourne, 14/10/07

Dear May, Just a few lines to catech the “Tsinan” at Sydney. I have enquired for 3rd class passage first at the German Coy [Norddeutscher Lloyd], where two years ago I booked a couple of 3rd class passengers from Hong Kong to Sydney at £15 each but they now ask £20 because all the China Companies have combined to demand the one price of £20 for practically what was only 4th class. For 1st and 2nd class where there is a family of four adult fares (and all above 12 years are accounted adults) there is a discount of 10%. In the case of a family of six adult fares the discount is 25%. Thus, if all of yours (including your stepmother and infant sister) were coming back the 2nd class fare for 4 adults would amount to £100 less 10% and they might possibly allow me further consideration of 5% or £85-10/- net—an expense which I fear your father would not care to incur, even I can get exemption for your stepmother and little sister and I have doubts of being able to do so. But to divide … family at the resent time would be very unwise. Another alternative is to send home the proceeds of the villa at Hawthorn which we recently sold at a nett
profit of nearly £40 so that your father can use the money in business in Hong Kong. … although I have instead several brick properties in Carlton and Brunswick … were all a bit too high … the money is still in hand at the present …

Tell your father [Cornelius Poon Why] to let me know at once what he has decided to do. That is whether he would like to have the whole of the money or part of the money or only the profit on the sale of the Hawthorn property.

The New York Life Insurance Coy has an office in Hong Kong where he can pay his premiums if he decided upon having all his money.

Yours Very Truly,

CHC

Provenance: Cheong’s Letterbooks 1907.
Topic: Chinese Christian Union—Immigration Restriction.
Pine Lodge, 16/10/07.

Dear Mr. Lockyer, Would you be so good as to favour us with the Commonwealth Statistics of Chinese Immigration and Emigration for the last few years and also the value of the Trade to and from China for the same period.

Mr. Mitchell K.C.\textsuperscript{147} whom we have appointed to appear at the Bar of the Legislative Assembly almost immediately asked for these figures and I shall thank you to forward them direct to our Solicitors, Messrs. W. B< & D. M. M’Cutcheon, Collins St, who is acting for us in the matter.

Yours Very Faithfully,

C. H. Cheong

Provenance: Cheong’s Letterbooks 1907.
Pine Lodge, 16/10/07.

Wm. Mackay Esq.,
22 Seymour Ave, Malvern.

Dear Sir, I am in receipt of your favour of the 14\textsuperscript{th} inst via Ringwood and hence a day late. My address in Pine Lodge, Croydon.

Re “Menindie” in Seymour Ave. I am not unwilling to sell if you wish to acquire it for a house. The price is £750 payable say 1/3 cash and the balance for almost as long as you may wish.

Yours Very Truly,

CHC

Provenance: Cheong’s Letterbooks 1907.
Topic: Business Matters—Property.

III Dell Cottage. 6 roomed villa, stabling, cartshed, etc., and supplied with water by underground tank.
Land. 75 acres of which 25 acres are orchard including 6 acres Lemons. Some 70 acres of it are laid down with agricultural drains.
The Hill and Ridge above the Lemonry is about ¼ mile this side of the 17 mile post and consequently is 1 1/4 miles from Croydon station and 2 miles from Ringwood but it rewards you

with the most magnificent panoramic view of the district and sooner or later, I think, a station is bound to be erected in the neighbourhood of the Gatehouse.

Yours Truly

CHC

Provenance: Cheong’s Letterbooks 1907.

Topic: Mission Affairs—Trustees.

Pine Lodge, 28/11/07.

Dear Mrs. Moriarty, I am much obliged to you for your favour of the 12th inst for your sympathy and kindly solicitation for whom we are working that the Gospel of God’s grace may have free course among its sojourners and be glorified.

I have been resting at home on account of the strain of works of a national kind which have been added to my missionaries’ through the political experience of the government — a government which has not sufficient strength of character to refuse to listen to clamour. We have more than enough to do in our own spheres of labour but situated as I am I could not abstain from the duty of vindicating my people when they are maligned for political purposes.

As it is in the direct work of the Mission my son and I feel we are so shorthanded and yet the funds do not justify any addition to the staff while the debt of some £1700 still remains on the Building Fund and an interest charge of £70 has to be found True the rent from the shops more than does it. At the same time I should like to see the debt wiped out as I feel a special responsibility in connexion with it, but to make a popular move here seems extremely difficult owing to what the Archbishop has designated as ‘the irreconcilables’ though E. J. Barnett himself when I was in Hong Kong lately appeared not only friendly but exceedingly warm in his friendliness towards me personally, so much so that it quite amazd a young Australian merchant the who had previously been given the cold shoulder on account of mother’s activity on our Ladies Committee. And yet the result of Barnett’s doings here has been these ‘irreconcilables’ which makes it impossible for any united work. If they are able to carry it on I would gladly bid them Godspeed and leave them the field… but they have no one qualified for that work and yet will not allow us to occupy it for Christ. We have our recourse however and that is it to abide God's own time and meanwhile remember the matter at the Throne of Grace where hard hearts may be softened and the stubborn made to yield in the day of His power.

The Lady workers of the Mission have arranged a “Sale of Gifts work” to take place in the Independent Hall, Collins St on Wednesday and Thursday the 11th and 12th December and would be glad if you and Miss Willis could time your visit to Melbourne so as to be present. They would be delighted to see you as hey have not had the pleasure for some considerable time.

With kindest regards in which Mrs. Cheong joins, I am, Yours Faithfully, CHC

Provenance: Cheong’s Letterbooks 1907.

Author: Rev. William Fraser, Convenor of Presbyterian Foreign Missions.


The Archbishop of Melbourne. Melbourne COPY Melbourne, 5/12/07

Dear Sir, It has been reported to the Committee of of the Presbyterian Women’s Mission Union that the work initiated and carried on by them for several years among the Chinese women of Melbourne all of whom were thus being brought under Christian training and influence has recently been interfered with by the appointment of a young lady worker under the Rev. J. Cheong. There was really no need nor room for another worker and the members of the Missionary Union feel aggrieved at an action that splits the community and deprives them of the due reward of their long self-sacrificing and unassisted labours.
Believing that it is only necessary to draw your attention to the matter to have it rectified,
I am, Yours Obediently, William Fraser, Convenor of Foreign Missions.

Provenance: Cheong’s Letterbooks 1907.
Rev. William Fraser, Convenor of Foreign Missions, Croydon, 16/12/07
Dear Sir, Your letter to the Archbishop of Melbourne and my son’s reply have both been shown
to me. So far as my knowledge goes the letter is perfectly correct in both fact and in principle.
However, if anything has happened without my cognizance and you are good enough to supply
me full details of any specific instance or instances of “interference” with the work of the
PW MU which has been alleged I promise you that if I find the said “interference” to be sustained
by the facts it will not be allowed to happen again so far as my jurisdiction as Superintendent
extends—the sincerest apology offered for an incident which has never happened before in the
course of our labours as far as we are aware.
Thanking you in anticipation, Yours very faithfully, C. H. Cheong, Hon. Supt.
Chinese Mission of the CMS of Victoria.

Provenance: Cheong’s Letterbooks 1907.
Topic: Mission Affairs—Subscriptions to Chinese Journals.
Rev. Dr. [George F. ] Fitch148, 18 Peking Road, Shanghai,
Melbourne, 28/12/07
I beg to enclose here with Bank Draft for £10 which after paying 2 annual subscriptions for me to
the W.C.S. Federation and one year’s subscription to the “North China Herald” at the Missionary
Rate, please place to my credit what remains. I shall thank you for your new Catalogue of
Chinese publications which you promised to send me but evidently have forgotten. Thanking you
in anticipation and with kind regards, Yours Very Truly,
CHC

Provenance: Cheong’s Letterbooks 1907.
Rev. Wm. Fraser, Melbourne, 30/12/07
Dear Mr. Fraser, I wrote you a fortnight ago asking if you would kindly supply me with a specific
instance or instances of “interference” with the work of the PWMU said to have taken place by
some of our Mission workers but of which I have not yet been favoured with your reply. May I
repeat the request that you will be so good as to furnish me with particulars of any such
interference and forward this to me within the next day or so, and oblige,
Yours Very Faithfully,
CHC

1908

Provenance: Cheong’s Letterbooks 1907.

148 Rev. George Field Fitch, B 1845, Ohio, USA. From 1870, a missionary of the Presbyterian Board of
Rev. Wm. Fraser, Convenor, Presbyterian Foreign Missions. Melbourne, 12/1/08

Dear Sir,

In reference to your complaint to the Archbishop of Melbourne alleging interference with the work of the Presbyterian Women's Missionary Union by some of the workers under my superintendence I have written to you twice, viz., on the 16th and 30th December last asking for particulars upon which you based your complaints but as yet have not been favoured with a reply or acknowledgement. May I again ask for the courtesy of a reply as my Committee (consisting of representatives of clergy and laity) must be informed of the whole matter of the said complaint whether there is any justification or not.

Trusting to meet with a prompt reply this time, Yours Truly,

CHC
Superintendent, CMS of Victoria.

Provenance: Cheong's Letterbooks 1907.

Topic: Mission Affairs—Re Mr. Andrew Lowe.


Dear Sir,

I must apologize for seeming neglect. When your first letter arrived I asked my son (Rev. Jas. Cheong MA) to reply as he also knew all about our friend Mr. Andrew Lowe. I understand my son has written. Mr. Andrew Lowe was a missionary student attending my lectures for about three years and was subsequently employed in the work of the Mission at Brighton, a suburb of Melbourne, whence he left for Western Australia entirely of his own volition but to our great regret. He was an earnest and capable Missioner whilst in our employ. We have no hesitation in recommending him for similar work in Western Australia. Yours Truly,

CHC

Provenance: Sydney Morning Herald, 14 January 1908.

Topic: Chinese Ambassador, London.

A WEEK IN LONDON.

AN AUSTRALIAN'S NOTES.

Again the Awakening East.


Li Ching Fong has arrived in London. The fact would be of no special importance, perhaps if Li Ching Fong were an ordinary Ambassador., for the Chinese Legation must necessarily have an occupant. But Li Ching Fong is no ordinary Ambassador. On the contrary, his appearance here is one of the most portentous signs of the times imaginable. He witnesses to the approaching second awakening of the East, an awakening beside which the Japanese renaissance of the past three decades will fade into insignificance—so it is thought. He has been sent to represent the Imperial Government of China, and he is known to be a progressive of the Progressives, imbued with the imperative necessity of his country's assimilation of Western civilisation and Western modes of thought. He is thus the first Chinese Minister to represent ideas that are known to have been simmering towards expression in the ancient and mysterious Asiatic Empire, and in that fact alone his coming is of supreme Importance, for it demonstrates that the hour of definite expression is at hand. Following him, directly, come 150 young Chinese students, representative of the Empire's aristocracy, who will live in England under his supervision. It is expected that they, in turn, will be followed by companies of young men connected with the great merchant corporations of China, who will be distributed among the commercial centres of Great Britain. Upon these young men, and those, the future government of China will largely devolve. These facts are surely significant, for they are really facts and not illusions. That, surely, and least of all by Australians, will not be counted as the dissolving fabric of some merely fantastic vision. If for long centuries the mysterious East has been content with the darkness of an ancient tradition, is it
to be always so? Sir Thomas Sutherland was at least in the realms of hard fact this week, when, at the annual meeting of the P. and O. Company, he stated that their once flourishing cargo trade between Bombay and Japanese ports had now been practically wiped out by the development of the Japanese mercantile marine. That is a sufficiently concrete example of tendency. And there are many other things, far removed from and infinitely more important than freights, that offer suggestions of what the awakening of China may yet mean to our own country. With these in mind, the coming of Li Ching Fong may well be regarded as the supreme event of the week in London for Australians.

Li is a man of aristocratic descent, and of wide culture. He is the son of a great father, the late Li Hung Chang. He learnt English in his boyhood, and has travelled widely in Europe. He is a strong advocate of England as a training ground for the younger generation of Chinese, and of the English language as the best possible medium of their reform in the direction of liberty of thought and political freedom. He is first cousin to an English family by the marriage of its late head, Sir Halliday Macartney, to Li Hung Chang's niece, whose son by that marriage, Mr. George Macartney, is the British Ambassador at Kashgar, India, and the most accomplished linguist in the service of the Indian Government, speaking with fluency Chinese, French, German, English, Russian, Hindustani, and Persian, besides numerous Central Asian dialects. Li Ching Fong is of middle age, and medium height. He wears Chinese costume, including the queue. He is well read in European literature, and even appreciates western music. He has many decorations of the first-class, in the way of Peacocks, Dragons, etc., and he is one of the wealthiest men in the world, having inherited six millions sterling from his late father. He has made his bow to King Edward, and has taken up his quarters at the Legation. His work will be watched with uncommon interest.

Provenance: Cheong’s Letterbooks 1907.
Rev. Wm. Fraser BA, Convenor, Presbyterian Foreign Missions. Melbourne, 27/1/08
Dear Sir, I have your letter of the 16th inst and instad of convening a formal meeting of my Committee I have made known its contents to some of its members, who regret:
1. That you should have ignored a body which has precisely the same powers of control of the work, management and policy of the Mission as your Committee;
2. That without enquiring into the matter and acquainting yourself with the facts, as appears from your letter you should have rushed to the Archbishop of Melbourne with a complaint;
3. That after its official representative has three times asked for a specific instance or instances if interference complained of written at intervals of a fortnight each you have only replied to his last, but which after all was no reply but an evasion.

And as the matter concerns the honour of the agents working under my superintendence I have again and for the fourth time request on behalf of my Committee that particulars of the interference complained of be forthwith furnished to me or our Hon. Secretary, Mr. J. P. Bainbridge, J.P., Elphin Grove, Glenferrie.

I think I need hardly add my Committee have complete control over all matters without any reference to any other authority. Yours Truly

Provenance: Healesville and Yarra Glen Guardian, Victoria, 7 February 1908
LILYDALE SHIRE VALUATIONS. The Lilydale Shire Council was occupied on Tuesday, 25th ult. from 2.30 p.m., till 7.30 p.m. in dealing with appeals from 29 ratepayers who were
disatisfied with the valuations placed upon their respective properties by the shire valuers. This course was adopted by the council with a view to discussing, and, if possible, arriving at a satisfactory settlement with those ratepayers who had signified their intention of appealing to the law courts against what they considered exorbitant valuations. …

Mr. C. H> Cheong considered that the valuation fixed on his property was excessive. His orchard had been a serious loss to him, as he could prove by his Income Tax returns, and portion of his land was uncleared; in fact, the council had served his with a notice to clear away, he thought they called it “Prickely Moses.” He hoped the council would treat him fairly in the matter.—Mr Haughton gave a very glowing account of Mr. Cheong’s property, and advised the council to adhere to the new valuation.149

Provenance:  Cheong’s Letterbooks 1907.
Topic:  Personal Correspondence— Payment of relative’s school fees in Hong Kong.
The Venerable Archdeacon Bannister, Hong Kong. 29/5/08
My dear Archdeacon, I have the pleasure of forwarding Draft for £5 herewith which I think will cover the amount of the enclosed account. Kindly hand it over to the School Treasurer and oblige, Yours Faithfully, CHC

Provenance:  Cheong’s Letterbooks 1907.
Topic:  Personal Correspondence — Invitation to speak at Croydon Methodist Church.
Mr. J. A. Morris, Secretary, Methodist Church, Croydon. 17/6/08
Dear Sir, I am much obliged to you for your kind invitation to the Anniversary Tea Meeting of the Church this evening but regret my inability to take to myself the pleasure this year owing to the pressure of engagements in the city which require of me a good deal of homework. Wishing you every success in your good cause. Yours Truly, CHC

Provenance:  Cheong’s Letterbooks 1907.
Topic:  Personal Correspondence — Letter of Introduction.
The Hon. Dr. Lim Boon Keng150, Singapore. Croydon, 17/6/08
My dear Dr. Lim, Allow me to introduce to you Dr. Wilkinson of this city who is travelling to health and pleasure in your beautiful island of Singapore. I was almost tempted to come and see you at the conclusion of my visit to the Homeland last year but for the pressure of important business in Australia. Any little attention you can show Dr. Wilkinson will be esteemed a favor by Yours Very Faithfully, CHC

149  Cheong gained a reduction in the valuation of his property.
Quite the most interesting personality in the Empire City just now is the newly-appointed Chinese Consul. The Hon. Mr Hwang is no mere puppet who is made to dance up and down as the strings are pulled by some unseen person. But he comes to the Dominion as the officially accredited representative of a mighty nation numbering over four hundred millions of people—a nation which is just awakening to the enormous possibilities she holds within the range of her future destiny. The relationship of his own Empire to the Dominion is considered by the ruling power in China to be of such importance and responsibility that it has been deemed necessary to make the appointment of a resident Consul who will find his sphere of service in promoting the welfare of his fellow countrymen now resident in the Dominion, and watching trade interests between the two countries. For this duty the Hon. Mr Hwang possesses qualities which impress those who are brought into contact with him that they are face to face with no ordinary man. He is neither tall nor short—i.e., about the average height—with a well-knit muscular body, a strong, refined face, and every indication of a man of character, purpose and resourcefulness. He speaks admirable English, and although at times he may hesitate in finding the proper word to express his thought, yet his very pauses are made impressive and effective by the perfect control which the speaker exercises not only over himself but also over the people whom he is addressing.

Mr Hwang naturally has a very high estimate of the possibilities which lie before his people. He recognises that China has many weaknesses, and that there is much in the life of that nation (wind) is degrading and must be dispensed with before his people can come into their own heritage. But the first step has been taken. China has come to herself, and with her awakening consciousness she is girding herself for the great work of lifting the nation into that position amongst the others of the world which her numbers and natural resources entitle her to claim.

The Hon. Mr Hwang is a product of Christian missions in China, and he is not ashamed to own it. He was found by a Christian missionary in a remote way-back district of the Empire. The missionary took the lad in hand, for he was only a boy when his discovery was made. Christian influences were brought to bear upon him, and he was led to abandon the teachings followed by his forbears, and became a young disciple of the Nazarene. In the mission field he obtained his primary education, and subsequently passed on to his secondary and University course. Some time was spent in attendance in American Universities, an experience which has widened his outlook and proved most valuable.

He has been described by a city journalist as "an ardent Methodist." True it is that his church connection is with that great denomination. It was natural, therefore, that he should visit the recent Conference in Wellington and address the members. Subsequently he attended the great missionary meeting, and in a speech of impressive power he described the forces which are being exerted in the upward movement of his nation. The commercial and educational interests were exercising a vast influence in the betterment of China. "But," said the speaker, with great
emphasis, "that force which is to prove the most potent in the uplift of my nation is the spiritual—the force which comes from God, through his spirit working upon the hearts and minds of the people. Australia and this Dominion had nothing to fear from China. My country and her people are for peace—not war. We have plenty to do in raising our own nation to her proper position without troubling our neighbours." His closing words were lost in the plaudits of the audience and with graceful movement and the courtesies of a true English gentleman he resumed his seat and concluded a memorable meeting.

Donbless as the Consul becomes more widely known by the people of the Dominion, so will he prove a means of promoting peace and goodwill between his own nation and the New Zealanders and thus remove many misunderstandings and false impressions.¹⁵¹

**Provenance:**  *Cheong’s Letterbook 1909.*

**Topic:**  Mission Affairs — Request for input to “Chinese Abroad.”

Rev. G. F. Mosher, American [Episcopal] Church Mission, Wusih, Kiangsu, China. 5/5/09

Dear Sir, I am duly in receipt of your favour of March 3rd asking for an article on the Mission among the Chinese in Australia. I have a leaflet (printed some 12 years ago) which will give you a concise view of the work in the State of Victoria where Missions to the Chinese first began and whence in course of time it had spread to the other States of Australia and to New Zealand.

I can send another article for some subsequent number of your journal if you so desire bringing the work up to date and taking in what is being done in the other States of the Commonwealth and N.Z.

During the last 3 months however owing to my son’s (Rev. James Cheong, MA) illness I have been very much pressed for time for any work outside of my immediate sphere.

Wishing you every success in the attempt to awaken interest in the “Chinese Abroad”¹⁵² and abounding blessing in your work in the land of Sinim.

Yours in the Lord’s Service,

CHC

**Provenance:**  *Cheong’s Letterbooks 1907.*

**Topic:**  Personal Correspondence—Payment of relative’s school fees in Hong Kong.

Rev. P. Jenkins, CMS, c/o British Post Office, Canton, China. 7/5/08

My dear Sir, Your letter of the 29th March addressed to my son has reached me and I am enclosing you herewith draft for £5. You may expect that amount in May of each year until further notice or until arrangements are made in regard to the boy about whom I should like to know somewhat as to his progress and his conduct generally. And if there is a photograph of him and of the school I should like to have them and will defray their cost. Yours Truly,

CHC

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Dear Mr. Cresswell,

I have been seeking an opportunity to talk over the subject of your very kind letter but have been hindered hitherto.

Public opinion and sentiment among the Chinese is very different to what it is among Europeans. For example, it is not only possible but a fairly common practice among English people for a parent to show his affection for a son by carrying his baggage for him. The following is an instance given me: The parent of an Oxford student thought it very becoming not only to accompany his son to the Railway station but also carry his luggage for him and thus free him from all impediment but being only of the peasantry class the son to cover his shame as he thought of his lowly origin and to have some honor among his fellow students at the station dismissed his sire with no other ceremony than taking the luggage from him and handing him a shilling as if he was a hireling cabman. The latter part of the son’s conduct I know is not approved but I have known many instances of a prosperous man hiring his father or his mother to work for him for wages. Such action passes not only unrebuked but also unremarked.

Among the Chinese, however, the son has to honor his parents not only with his substance but with his personal service, e.g., if a servant brings in a cup of tea to refresh his father or mother it is the proper filial thing for the son to take the cup from the servant and hand it personally to his parent. Moreover, his means and belongings and indeed his whole fortune is at the disposal of his sire—the only limitations are the limitations of righteousness and humanity.

Thus the family is strictly under patriarchal government—the state is only the larger patriarchate. And further, the father is always the officiating priest at the family altar and the Emperor the High Priest of the nation.

So profound is the respect held to be due to one’s parents in China that the Jesuit missionaries allowed ancestral worship of their converts, indeed advocated it, as a species of Saint worship. Hence the ecclesiastic strife which raged between the Franciscans and Dominicans in China which the Pope settled by deciding in favor of the latter while the Emperor Kienlung, the most illustrious and cultured of the Sovereigns of the present dynasty rejected the Pope’s decision and insisted that ancestral worship was the duty of every son of Ham.

You will see from this the strength of the filial feeling amongst my people. If the father is present on any occasion he always takes precedence of his son.

I have thought it wise therefore not to grate upon the feelings of my people by taking a position which is contrary to their views of propriety. Hence my absence.

I am, Yours very faithfully,

CHC

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153 This refers to members of the Rowe family who owned Glenfine station at Cape Clear, southwest of Ballarat. They were connected by marriage to Archdeacon Theodore Stretch who was a leading figure in the original Anglican Chinese Mission and is mentioned in this collection. Online — http://familytreemaker.genealogy.com/users/r/o/b/Kevin-D-Roberts/FILE/0004page.html
It stands in urgent need of the association of a Christian Lady of your position, means and influence to retain the present staff as well as to extend the operation of the Mission by the enlisting of more labourers to meet its pressing wants.

It is scarcely necessary for me to add that the field of Christian labour which is especially the duty of the Church of God in Victoria to occupy is amongst the hundreds of Aboriginal inhabitants and the thousands of Chinese sojourners of the colony. The former because they are few are well attende to by the great Churches of England and Scotland but the latter have not yet received that attention which they require and which they deserve. All Christians, properly so called, consider the soul of an Aboriginal very precious because it is immortal. For the same reason the soul of a Chinese sojourner is not less so and here are between 20 and 60 times the number of the latter to that of the former and yet no more attention is given to the latter than to the former, nay rather somewhat less. Do not think for a moment that I am jealous of the Christian attention shown to the Aborigines. It is far from exceeding our Christian duty to give these poor remnants of a dying race the consolation of the Gospel. What I deplore is that souls equally precious and very many times the number which moreover if enlightened by the Gospel will not only hand it down to future generations but will also be the means of spreading its Light over the vast regions of the East should be so much neglected by the great Evangelical Church.

I therefore … that as the Board at its last monthly meeting has specially requested me not only to plead with congregations of the Church but also with Christian Individuals I would be wanting in my duty if I omtted to enlist the powerful assistance of yourself, and your good husband, who are so well and favorably known ass leaders in every Christian work.

I take the liberty then of forwarding you four Collecting Cards to be distributed as you think proper and to respectfully request that you would be good enough to give one of them to Miss R… or Miss Maude or both. For we shall then have the happiness of seeing three generations taking an active interest in the evangelisation of my countrymen.

Your neice, Mrs. H… of B… was kind enough to offer to take one and Mrs. C. R… here has taken four and has already commenced collecting.

PS. I have explained to them all these cards are not intended to supplant any of the collecting agencies but simply to supplement them.

Provenance: Cheong’s Letterbook 1909.
Topic: Mission Affairs—Investments.
Dear Mr. Woods, Re Good Investments. Croydon, 29/7/09
You asked me on Monday last if I knew of any good investment.

You may be interested to know therefore that in the course of our discussion on the financial affairs of the Mission at our Committee Meeting on Monday afternoon last, the Rev. E. S. Hughes, the Hon. Treasurer, remarked that the tenant of Nos 119 and 121 Lt. Bourke St., is constantly behind in his rent and enquired if I knew of any good Agent who could attend to the collecting. The thought struck me as I was coming home that it would be far better to sell those two 3 story shops and to be rid of the trouble since tenants as a rule would take advantage of the Mission in delaying the paying and also in reducing the rent. The present tenant has been in occupation for 7 years from the completion of the building and when I was Hon. Treasurer he got me to fix the rent on the lowest basis viz., £1-7s-6d per week each though worth 30/- we paying the rates. Then gradually he got us to reduce it to £120 and £114 p.a. for the two and all rates and he is still behind in his rent although rentals in the street have been rising all round.

We have a Loan on Mortgage upon the property from the Savings Bank of £1500 at 4% and also an overdraft at the Union Bank guaranteed by the present Hon. Treasurer and mself. If we sell the shops we shall liquidate our debts and be also free from the incubus of owning rent
producing property in that neighbourhood. I musef got rid of all my properties there for the reason stated. And if you think well of it as an investment I am prepared to advise its sale at £2000. The shops I reckon are well worth £156 p.a. if some one else but the Mission owned it.

Yours Truly, CHC

Ps. The land has a frontage of 27 ft to L Bourke St by a depth of 52 ft to Right of Way running into Kyte’s Lane. There is our party wall between the shops and the Church.

Provenance: Cheong’s Letterbook 1909.
Topic: Advice to Joshua Cheong.

My Dear Joshua, I am enclosing herewith a cutting from the Argus in which is contained Sir Albert Spicer's views & suggestions as to how to obtain success in life. He is President of the British Chamber of Commerce & has himself build up a great business. And whilst working hard at the same to attain the dimensions to which it has reached he has devoted no little time to the cause of Christian philanthropy & is a pillar of the London Missionary Society & other good objects. Thus though engaged in doing the best for himself he has not been unmindful of his duty to his fellow-men & has done his best also for them.154

Provenance: Cheong’s Letterbook 1909.

Dear Miss Willis,

Your favour of the 21st inst reached me on Saturday morning the 25th. Upon receipt of which I at once called at Mr. Halkett Dawson’s ( who carried through the transfers for us free of cost to the Mission even paying the Stamp Duty and all government fees) as I had instructed him to prepare the Trust Deeds but unfortunately he had already left for his week end holidays. I then called on Mr. Wisewould’s office and he likewise had left for his week end holidays.

Meanwhile I have discovered the Trust Deeds of the Brighton Mission property, (of which we are also Trustees) among the papers handed over to me by Miss Millar. These I will take to Mr. Wisewould’s office this morning.

Will write further when I see Messrs Dawson and Wisewould on Friday next.

Meanwhile, believe me to be, Very Faithfully Yours,

CHC

Provenance: Cheong’s Letterbook 1909.

Dear Miss Willis,

I called again at Mr. Halkett Dawson’s on Friday but he was out. His clerk informed me that he had searched all over his papers and had not come across the Trust Deed of the L. Bourke St., property. He then searched again in my presence and found them!—two copies duly signed by the three of us Trustees and in accordance with our decision at the inception or rather re-formation of the Society. Mr. Wisewould will probably have seen the documents by this time.

Our Trust is, I may say, not to hand the Mission property over to the Diocese or any other authority but simply to continue to use the same for the evangelisation of the Chinese here and if through the operation of the Commonwealth laws the Chinese population shall become so diminished that the properties could better serve their purpose of being disposed of and the proceeds applied to the same work in China the Trustees are empowered to do so.

154 Cheok Hong Cheong to Joshua Cheong, 3 September 1909.
I should like very much to have a chat with your Aunt and yourself on the work and policy of the Mission. Yours in the Lord’s Service, CHC

Provenance: Cheong’s Letterbook 1909.
Topic: Personal Correspondence—Ballarat College Old Collegians.
Mr. S. I. Holgate, Secretary, Old Collegians, 27 Lydiard St, Ballarat 16/8/09
My Dear Sir, Both your circulars have been duly to hand and I have been waiting to see if it be possible for me to get away to the city of my boyhood days and to the annual celebrations of the ‘old boys’ of the College where I spent a copule of years very pleasantly with my associates and very profitably under the esteemed teachers of the Institution.

The retiring Principal too has been one of my instructors though only when he was French Master at the Scotch College Melbourne. I remember well his kindly courtesy to the students and the love and devotion with which he took to his life’s work.

I shall let you know in a few days if I may yet be able to attend the auspicious occasion. Meanwhile I have much pleasure in enclosing a small token of my esteem and affection for the instructor and guide of my youth.

Yours Very Truly, CHC

Provenance: Cheong’s Letterbook 1909.
Topic: Business Matters—Coffey Bros—Purchase of ‘Physician’s Phaeton.’
Croydon, 18/11/09.
Dear Sirs, I am in receipt of your letter of the 16th in reply to mine of the 15th in which the writer says “the buggy mentioned by you has since been sold” & beg to say that the new vehicle which was one of those I negotiated for was not called ‘buggy’ but that Mr Coffey designated it a “Physician’s Phaeton” … It was after we had driven down to my city offices that I noticed the oil cloth cover & lining of the Phaeton needed a few stitches. And the alternative of asking you to make good your guarantee to keep the Phaeton in repair for 12 months was to immediately change it for the new Physician’s Phaeton by paying you the difference of £12.10/-. I thought that would be satisfactory to you & to us. Besides a new vehicle is a better means of advertising than an old one. Please refer the matter to Mr Coffey the elder & oblige.

Coffey’s Showroom, Queen St, Melbourne.

National Library of Australia.

Croydon, 23/11/09.
Dear Sirs — I am sorry you should fall into another mistake. £45 was Mr Coffey’s quotation for the Physician’s Phaeton. My offer was £40 with Harness which after a while he said he would get his brother to accept. I then noted it down on the card (that he had on the Monday previous written down his offer of the vehicle with the extension top) Physician’s Phaeton & Harness £40, Phaeton & Harness £27 & showed him the prices. His only objection was against the Phaeton & Harness being set down at £27 he wanted 10/- more. I then added 10/- to the latter’s price & showed him again what was noted down: 1 Buggy Phaeton with extension top £26 (written by Mr Coffey himself) 2 Physician’s Phaeton & Harness £40. 3 Phaeton & Harness £27.10/- to which he gave his assent as correct. In matters of business I never take anything for granted [author’s emphasis] but had it noted down in black & white for the reason that tho’ I have a retentive memory myself the person I am dealing with may forget. Hence I noted down the particulars, read it out to Mr Coffey & then showed it to him. You are not therefore justified in assuming I was under a ‘wrong impression’ as my memory is as clear as the facts & figures that have been noted down. We are exceedingly sorry that in the first place Mr Coffey should have assured my wife & myself that the Phaeton was in ‘splendid condition’ & secondly when we found that it is not as stated to write & say that the new vehicle ‘had since been sold’ & 3rdly when I urged that that was impossible to question the correctness of the price agreed upon.

Provenance: Cheong’s Letterbook 1909.
Topic: Mission Affairs—Conflict with Rev. E. S. Hughes over attendance at Holy Communion.

Dear Mr. Hughes, Croydon, 27/12/09

I am sorry that just as I was leaving the committee meeting to catch my train yesterday evening you should have addressed me in the language and tone that you did in the presence of the said committee. I think that you should know there is a Christian way by which if you feel that a brother is in error of pointing it out to him when he is by himself or what is tantamount to the same thing of writing to him and reasoning with him rather than giving way to your feelings and in the presence of others and especially that of the addressee’s son.

May I remind you that some 8 months ago when you mentioned the matter at Committee Meeting and had my explanation that you said that under the circumstances you would come and administer Holy Communion each month but I have heard no more since of any such visit and I was surprised to hear you say yesterday that you had been twice? If you arranged to come out of respect for my views and feelings and that of my people should you not have sent me an intimation each time?

For your information I may say that I am not altogether negligent of my duty as you suppose but have attended Holy Communion here and in Brighton as often as opportunity presented.

CHC
I have the honour to present the Missioner's Report on the work of the Mission during the year ending 39th June, 1910.

Before touching upon the details of the work carried on, may I be permitted to record my debt of gratitude to the devoted band of honorary Lay-workers, both Chinese and European, who have cheerfully and unselfishly given their time and talents to the instructional, social, and evangelistic work of the Mission. Their labours have been of very material assistance to me. The keen interest they have evinced in the moral and social welfare of our people, the loving energy they have put forth, and the whole-hearted zeal they have manifested for the winning of souls have been such as to fill me with hope and inspiration and encouragement in the face of the manifold cares and anxieties and disappointments which are peculiarly incidental to work among Chinese sojourners in this land. It falls to the lot of few Missioners to find around them so earnest, persevering and zealous a body of workers.

In this connection I must not omit to make particular mention of the members of the Ladies' Auxiliary Committee, who have laboured so indefatigably to lighten the heavy financial burden of the Mission. Then there are the Clerical and Lay Members of the General Committee, who have, each in his own way, so heartily seconded my efforts to extend Christ's Kingdom among the Chinese in our midst.

Mention must also be made of friends, not so intimately associated with the actual work of the Mission, who, by their prayers and almsgivings, have helped a little to forward the moral and spiritual welfare of our people. To one and all, in the name of the Mission, I tender my grateful acknowledgements.

In regard to the personnel of the officer-bearer and the staff of workers there have occurred, during the past year, certain events and changes which require to be chronicled. My father, the Honorary Superintendent, has obtained leave of absence for six months on account of ill-health. The Hon Treasurer (Rev E S Hughes) and Mr. W Davies are both absent from the State for the recuperation of their health. I ask you earnest prayers for them and that they may all speedily recover their former health and strength, and the Mission regain the benefit of their service and counsels.

Our old friend, the Rev. Andrew Toomath, who, with his late wife, or revered memory, rendered untold service to the Mission in former years, is till languishing on a bed of sickness, and enduring intense suffer with true Christian fortitude. Our hearts go out to him in deepest sympathy, and our constant, earnest prayer is that Almighty God, in His mercy, might grant him
Mr J P Bainbridge, jun., who for many years brought his unique experience of accountancy to the work of auditing the Mission's accounts, has resigned his post, and Mr. Owen Were, of the Melbourne Savings Bank, now fills his place. The Rev H F Mercer has resigned his seat on the Board of Management owing to the pressure of parochial engagements.

The Ladies' Auxiliary Committee have been enriched by the addition of Mesdames Bridger, Hudson, Mann, Powell and the Misses Clapperton, Ormsby and Hastings. In October last, the Board of Management decided in future to invite the Hon. Sec. of the Ladies' Committee to be present at their monthly meetings, with the object of linking more closely together their respective departments of work for the Mission.

A forward step was taken at the Board Meeting in January of this year when it was agreed, after a lengthy discussion, that the time had arrived for the framing of a Constitution for the Mission. Accordingly, a Sub-Committee, consisting of the Revs E. S. Hughes, and A. W. Cresswell, together with the Hon Superintendent and the Hon Secretary [M. C. Bridger], was appointed to draft a Constitution.

In September of last year, a successful entertainment was given in Melbourne in aid of the Mission by the choir of St. Andrew's Church, Clifton Hill. Special mention should here be made of the part taken in it by Reverend A. B. Rowed and Mrs. Rowed, whose energy in organising it, and whose personal superintendence of the rehearsals, contributed largely to the success.

Through the kindness of His Grace, the Archbishop and Mrs Lowther Clarke, a Garden Fete was held on Saturday afternoon, the 27th November, in the grounds of Bishopscourt... The welcome sum of £60/15/10d net was added to the Mission funds. The Mission would tender its most grateful acknowledgements to His Grace and Mrs Lowther Clarke for this one of a long series of kindnesses which the Mission has received at their hands.

As regards the actual work of the Mission, the attendances at the Sunday Services show no sign of diminution as compared with the previous years but rather, if anything, a slight increase, more especially within the past few months.

These Services include a celebration of Holy Communion at 8 o'clock, when it is said in English and Chinese on alternate Sundays. Celebrations are also held at an earlier hour on the greater week-day Festivals of the Church. The other Sunday services consist of Morning Prayer, with a free and easy evangelistic service in the evening, which is preceded by an Adults' Sunday School for Bible Study.

The children are not neglected. They meet every Sunday afternoon at 3, when they are catechised by myself for three-quarters of an hour. Last Sunday, a start was made with a simple adaptation of the "Method of Catechism" which has been found to be a most effective, if not the most effective, means of presenting to children the elements of the Faith of the Gospel. Towards the end of last year the children had the joy, for the first time, of a Sunday School prize-giving and speech-night all to themselves. The Chinese Consul-General delivered a speech, and declared his interest in the work, and thereafter distributed the prizes.

The children gave all their Lenten offerings to the Emergency Appeal of the Australian Board of Missions. The result was the sum of £1/15/10d which with sum of 10s previously voted from their Sunday School collections, amounted to £2/5/10d, which was the whole amount contributed by the children to the A.B.M appeal.

The children are also gathered together on the mornings of the great Festivals of the Church's year, when the sing the Divine Service of the Lord's Appointment and an address is given on the meaning and the lessons of each Festival.

The children's work is regarded as one of the most helpful features of the Mission, inasmuch as thereby we are enabled to bring Christian teaching and training to bear upon minds that are yet
plastic, and through the children to reach the parents. On this latter point evidence is not lacking, as we have lately seen.

During the week, the Mission Night School, so characteristic a feature of all Chinese Missions conducted outside of China itself, meets thrice at the Mission Buildings, in one of the upper rooms. The change from the Church hall below was made from motives of reverence for the sanctuary where the Holy Sacraments are dispensed. To these classes non-Christian Chinese are attracted, primarily for instruction in the rudiments of the English tongue, through many are led thereby to the saving knowledge of Jesus Christ and Him Crucified. The staff of Mission Night School Teachers has suffered a great loss in the death of Mrs Smith, one of the most devoted workers the Mission has ever had. Her connection with the Mission dates back many years. Her "work of faith and labour of love" will be for us an abiding memory. We pray that God may rest her soul in the unending life of Paradise, as we "bless His Holy Name for those His servants departed this life in His faith and fear."

We have fortunately been able during the past year to welcome many new teachers on the staff. May I appeal for more helpers in this work, especially those who possess a natural aptitude for teaching and a genuine love of souls?

Classes have also been conducted by myself at various times during the year, in the afternoons and evenings, for Catechumens, and for Confirmees, and for those preparing to make their First Communion.

One adult Chinese and several children were baptised by myself during the past year. In regard to the adult it will be remembered by some that he was one of three men who four years ago had been instructed and prepared for Holy Baptism, but who, almost at the eleventh hour, owing to pressure of persecution, wavered, and then, repenting of his vacillation, returned and urgently requested to be baptised. However, as he failed to fulfil the (in his case) necessary condition of confessing Christ before men — he asked to be baptised privately — I was under the painful necessity of having to refuse him the Sacrament. He left for China shortly after, and on his return to Melbourne, a year or two ago, I tried him again, with the result that some months ago he consented to undergo a second course of preparation, and on Sunday evening, 2nd May, he was admitted into the Church through the Sacrament of Regeneration. At the close of the service I took him to St Paul's Cathedral, where, in the presence of many members and friends of the Mission, he was confirmed by the Bishop. The following morning he made his First Communion, and the same week he left for China.

Five females — three women and two girls — after a lengthy preparation, were presented by myself for Confirmation at St Peter's Church on Sunday afternoon, July 3rd. They are now attending classes in preparation for their First Communion some time next month.

On May 24th the first Chinese marriage that has taken place in the Mission Church of the Epiphany was celebrated by myself. The occasion was duly marked by the presentation from the Board of Management of a copy of the Holy Scriptures suitably inscribed.

Pastoral visits to men in shops and factories are regularly made. The Missioner's visits are always cordially received, through he could wish that more active interest in the purpose of these visits were evinced.

The sick and the dying in our hospitals are visited, when the Missioner is advised of Chinese cases.

During the year the Melbourne, Children's, St. Vincent's and Austin Hospitals, also the Greenvale Sanatorium, have been visited.

During the past month or so a movement was made to reach the Chinese boys of the Mission District. With this object in view, a Boys' Club was organised by Mr A J Batchelor, Hon Sec of the St Peter's branch of the CEMS with the help of other members of the Branch. It is now being worked by members of that branch, and has been placed in the charge of Mr Charles Horne. The
boys meet on Saturday evenings — the boys' only free week-day evening, from 7.30 to 9 o'clock. Games and music are provided for them, and the boys seem to appreciate heartily the efforts put forth to entertain them. It is intended to give the boys an address once a month, and by degrees to draft them into classes for mental and spiritual instruction. There are about 20 members at present.

Work amongst women is carried on in a quiet way. The Missioner's Mother makes regular visits to Chinese women, and gives them instruction. It is hoped in the immediate future to initiate Mother's Meetings, gathering them together at set times, and providing them with wholesome advice and counsel.

In addition to the General work of the Mission, the Missioner has been able to deliver lectures and addresses in various parochial centres, with the object of stirring up interest among church people in the work of the Mission, although, being singlehanded, his opportunities for doing so are very limited. It is much to be hoped that a Catechist helper may soon be forthcoming, and set the Missioner free to plead the cause of the Mission in the various parishes of the Diocese.

In conclusion, may I plead with you for a heartier and more generous support for the necessary means of carrying on the work? Signs are not wanting to reveal a strange indifference on the part of Australian Churchmen towards the spiritual needs of the Chinese in their midst. It is true our local Mission lacks the charm and the romance which invariably attaches to Missions to the primitive child-races of the world; yet the command to preach the Gospel to every creature is absolute, and Australians are directly responsible for the spiritual welfare of the Chinese at their very doors. I would put the question fairly and squarely before Australian church people, "Will you, can you, dare you, as true followers of our Blessed Lord, allow communities of non-Christians to flourish in your midst and withhold from them, directly or indirectly, the knowledge of the truth as it is in Jesus?"

Looking away to that vast empire from which our Chinese fellow-citizens have come, we see the fields already whitening to the harvest. On all sides, too we see unmistakeable signs of the stirring of a new national life, called forth by contact between West and East, and destined, at no distant date, it may be, to carry bane or blessing to the world. Yet, all down the centuries, a significant work of preparation has been going on, slowly and silently. We have a people of hoary civilization, trained from infancy in one of the purest and loftiest ethical systems the world has ever seen, and so prepared to assess at its proper value the distinctive beauty of the Christian ethical system.

Here and now lies a unique opportunity before us...

Melbourne, July 21st 1910.

James Cheong, Missioner
THE CHINESE MISSION OF THE EPIPHANY,
123-125 LITTLE BOURKE STREET, MELBOURNE.

To The Clergy, Vestries and Sunday School Superintendents of the Church of England in Victoria. We desire, especially at this season of the Christian year, to bring under your notice the urgent needs of the Church of England Mission to the Chinese in and around Melbourne, and to earnestly entreat that, in your yearly allocation of Church and Sunday School Offerings to Mission Work at home and abroad, we may be permitted to participate.

This Mission has special claims on your attention.
I— Because through it, we are endeavouring faithfully to obey the Divine Command—to make known the truths of the Gospel to the heathen.
II— It appeals to you, as members of the Church of England, having been the base of the Church's work since 1886, and having been founded with the active support of the late Dean Macartney, and the late Canon Chase, of revered memory; and it has been worked on Church lines continuously ever since. In 1904, the Archbishop of Melbourne licensed and appointed the Rev. James Cheong, M.A., to the important post of Missioner; thus the work of the Mission was more than ever recognised as an integral part of the Church of England in this province.

III— The Mission strives to reach every Chinese who comes to this State. Its operations embrace the ordinary Sunday Services, Pastoral Visits, Weeknight and Sunday-night Schools and Classes for adult Chinese men and women and a Sunday School for the Chinese children is in full working order; also visits to Chinese women by Mrs. C.H. Cheong and other lady workers. Visits are made to Eurasians and other English-speaking people connected with the Chinese, and for these Sunday Night Mission Services have been held. A Club for boys also has recently been inaugurated.

IV— The Mission further appeals to you by reason of the mighty influence which the Chinese members and adherents of the Mission might wield among their countrymen in China. Many, indeed, have already gone thither; others, too, have found their way to different States of the Commonwealth, and in all these places they are seeking, by deed and word, the Truth as it is in Jesus. Who can estimate the value and importance of such a Missionary Agency?

V— A debt of over £1700 is the financial burden of the Mission, which calls for speedy relief. These are some of the special claims of the Chinese Mission, to which we would earnestly draw your attention. Lastly, it should be borne in mind that the business affairs of the Mission are managed by a body of well-known Clergy and Laity, assisted by an able and energetic Committee of Ladies. Offerings will be thankfully received by the undersigned.

E S HUGHES, Hon Treas. ST PETER'S, MELBOURNE
M C BRIDGER, Hon Sec, SAVINGS BANK, MARKET ST, MELBOURNE

I commend this appeal to all who can help in the work,
H. L. Melbourne, Bishopscourt, January 1st, 1911
My Dear Mr. Liang,

Croydon 21/2/11

Your welcome letter reached me some 3 weeks ago & would have been replied to earlier but for our erratic mail service. When our Steamers sail for China they do so within a few days of each other instead of regulating their date of departure so as to give us a weekly service.

I see you are back to your native district Samshui which adjoins that of mine Taisoon [Taishan—original gives Chinese characters].

I wish I were taking a trip there & paying you a call en route. You are no doubt enjoying a much needed rest after the turmoil of official life. I am doing the same here though not in my native country. And yet amidst the natural beauties of our rural surroundings I have often thought of the Homeland. How she might be lifted from her depression to her rightful place among the nations & have come to the conclusion that if our people only learn all that the West can teach her—their sciences— theoretical and applied—and above all the science of sciences, the knowledge that maketh wise unto salvation, her position is assured.

With that view & feeling when I was in China 4 years ago I discussed at length with the Hon. Dr Ho Kai the subject of the establishment of a University for our Cantonese people & I am delighted the see the large measure of success our mutual friend has secured towards the realization of his hopes. Although the amount magnificent as it is may seem to our Chinese ideas in far from being adequate for a properly equipped University even on lines of our Melbourne Institution to say nothing of Oxford and Cambridge the amount however could be largely augmented if a lecturing tour were taken in its behalf in Europe and America.

You might have an opportunity of discussing this subject with Dr Ho Kai & others interested and inducing them to take to such a tour. I know from my own little experience it will have a two-fold result. 1st secure funds for the University and 2nd leave a good impression of the people & country from which the lecturers came.

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156 Ho Kai was the fourth son of the first ordained Chinese minister of the London Missionary Society, Rev. Ho Fuk-tong, although the minister used at least three names. Online http://en.wikipedia.org/wiki/Kai_Ho

Choa, Gerald Hugh, *The Life and Times of Sir Kai Ho Kai* Prominent Figure in Nineteenth-century *Hong Kong*, (Hong Mong, Chinese University Press, 2000). The Ho family still holds a prominent place in Hong Kong business affairs.

157 Cheok Hong Cheong had reservations about Sir Kai Ho Kai. When James decided to go to Hong Kong he was given a booklet containing a series of letters of introduction. James was advised to listen Ho Kai and then draw his own conclusions. Welch, 2004, *Alien Son*, “Chapter 6, Family and Business 1869-1928.” Online — https://digitalcollections.anu.edu.au/bitstream/1885/49261/38/08chapter6.pdf

A booklet containing all James’ personal references was printed and a copy is held in the National Archives of Australia.
I have amongst other labours managed to secure some £10,000 for various purposes of the Mission under my care by occasional lecture tours. I enclose a sample hand-bill announcing some of my lectures.

Will write per next mail giving local news but must now conclude. With kindest regards to all your circle in which my wife and family join.
Yours Faithfully,

CHC

Provenance: Cheong Letterbooks 1911

DR. KOCH'S LATEST SUCCESS.
Nervous and Wasting Diseases.
MEDICAL SCIENCE IN RELATION TO A NEW DISCOVERY.
ELIXIR OF LIFE.

It has fallen to the lot of Dr. Koch, the well-known physiologist, to establish magnificent results with "Lecithin" in Wasting Diseases. He has found that, when deprived of "Lecithin" the Human Organism will deposit lime in the tissues, which means that premature old age must needs be the consequence. Dr. Koch, on the other hand, has been able to reassure all those suffering from Physical and Nervous Troubles. &c that premature old age and senile decay can be warded off by the administration of the "Elixir of Life"—"Lecithin." The substance has a tendency to dissolve the limey deposits in the system, and thus produce the healthy condition of Mental, Nervous, and Physical Strength, which bids fair to defy na'ure, in spite of the perverted mode of modern living. "Lecithin" plays also a very important part in the treatment of Rheumatism, Gout, &c, as it considerably increases the white corpuscles of the blood, accelerating the elimination of Uric Acid and other poisons from the body.

In spite of the fact that "Lecithin" constitutes some of the most sensitive organic elements, easily neutralised by bacteriological and chemical action, a Medical Scientist—Dr. Hartmann—has nevertheless succeeded in preserving its active, curative form embodied in and easily assimilable Nerve Food called "ANTINEURASTHIN," which contains 10 per cent of this precious element, and is endorsed by the Highest Authorities of Medical Science. In order to enable everybody to put the excellent curative properties of this wonderful remedy to a test the wholesale distributor for Australasia and New Zealand, H. A. Goddard, 88, Eagle-street. Brisbane, Queensland, will send on receipt of ninepence in postal note or stamps a sample, and literature containing analysis of Antineurasthin.

Mr. H. A. Goddard, 94-98 Eagle St. Brisbane. Croydon 22/2/11.

Dear Sir, I am in receipt tof your favour of the 15th inst. In which you say that you will allow 1/- per box rebate on the price charged and though the rebate is small compared with what we can get, say on Fellow's Syrup, a bottle of which lasts about 6 weeks still I’d like to give your new remedy a fair trial and enclose therefore my cheque.

Mr. H. A. Goddard, 94-98 Eagle St. Brisbane.

Cheok Hong Cheong sought to balance modern medical practice with various patent medicines, such as the 'Antineurasthin'mentioned above. Similar pills are widely advertised today as Chinese herbal medicines. Some idea of products available in 1911 can be viewed in the Chemist and Druggist, London, 14 October 1911, Online — https://ia902301.us.archive.org/30/items/b19974760M1734/b19974760M1734.pdf

159 Online — https://www.facebook.com/FellowsSyrup
The Commissioners, Victorian Railways, Pine Lodge, Croydon, 24/2/11

Dear Sir,

Re Station ‘tween Ringwood & Croydon

May I suggest that the establishment of a new station at the Fitzpatrick’s Rd Gatehouse would be more central from the several points of view advanced by the Deputation which I observe in the papers had waited upon you yesterday.

1st: the Fitzpatrick St Gatehouse is 1 1/2 miles from Croydon & 1 3/4 miles from Ringwood & therefore more nearly equidistant.

2ndly: the said Gatehouse is the commencement of the series of beautiful panoramic views which the Croydon district is well known & apart from any increase in population a passenger platform there will serve the settlement at the South end of Fitzpatrick’s Road & Bayswater Rd who are at present some 2 miles & more from either Croydon or Ringwood.

3rdly: the new industries — the making of Insulators for the Govt Telephone system & brickmaking are very much nearer Fitzpatrick’s Rod. And further the kaolin or porcelain clay exist not only in the 10 acre bock (marked on the sketch accompanying herewith) but also & in much larger quantities in the adjoining properties belonging to Messrs
Mayland & Maggs & myself. If therefore the manufacturer of Insulators etc becomes a success a large population & consequently large Railway receipts is assured.

4thly: if the Fitzpatrick’s Rd site is chosen I shall gladly give the requisite land for a station and contribute besides my proportion towards the erection of a passenger platform.

The portion colored red & comprising 201 acres belongs to me. Awaiting the pleasure of your reply.

I am, Yours Faithfully, CHC

Provenance: Cheong Letterbooks 1911
Topic: Personal Correspondence—Federal Land Tax.

The Deputy Federal Commissioner of Land Tax, Melbourne. Croydon 24/2/11

Dear Sir, As there may be some difficulty in arriving at a decision as to the value of Nos 7, 8, 9, I append herewith a sketch of the properties & list of improvements that existed when I bought them & those that I made subsequently to purchase.

Their respective areas & the amounts I paid & dates are as follow:

<table>
<thead>
<tr>
<th>No</th>
<th>Area</th>
<th>Date</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>130.2</td>
<td>9/12/99</td>
<td>£1510.0.0</td>
</tr>
<tr>
<td>8</td>
<td>12.1</td>
<td>73.18.3</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>58.0</td>
<td>276.0.6</td>
<td></td>
</tr>
<tr>
<td></td>
<td>201.0</td>
<td>1859.18.9</td>
<td></td>
</tr>
</tbody>
</table>

No. 7 was bought when the estate was under foreclosure proceedings. No 8 being immediately behind the house I paid the National Bank slightly over its value for the sake of the firewood. No. 9 was bought at auction — the vendor offering the easy terms of 1/4 cash & balance in 5 years at 5%.

I have placed about 50% of increase on the unimproved value. The Shire valuation is £110 p.a.

No. 1 I bought in J. B. Watson’s Estate on 29/6/10 for £1900 & have since spent £115 in improvements. No. 2 I bought at auction in December 1909 & paid £2050 for same. The buildings which are fairly new cost £1650.

Nos 3 & 4 are according to Baillieu Patterson & Sons valuation when valued for the Savings Bank in July 1908 when I negotiated a loan upon them. Nos 5 & 6 I bought at auction in June 1909 & paid £1200 for the two. No. 10 is a vacant allotment I bought at auction on 10/9/07 & paid £1 per foot. I have not observed any appreciable difference in value otherwise I would have sold it.

No. 11 is a quarry for which I paid £160 on 21/2/99. Since then I have paid £342.1.11 for street construction but instead of the said construction being an improvement it has made deep cuttings & embankments around & destroyed the fencing so that the £12 per year I used to get for grazing has ceased altogether.

Yours Faithfully, CHC

Note: The above letter has been addressed to the State Commissioner of Taxes, Land Tax Branch, with the addition “The Shire valuation of Nos 7, 8 & 9 is £110 p.a.”

“To summarise, the total capital value of the several properties is £16214 & the unimproved value of the land is £4889. But against the capital value of £16214 is a mortgage debt of £9255 as listed in the schedule, £5735 at 5% interest & £3250 at 4% or an annual interest charge of £427.11.0

Yours Faithfully, CHC

430
Income and Expenses For 1910

Total Nett Rentals per Duncan & Weller £247.10. 8
Langridge & Son 206.19. 2
“M & G 161.11. 9
616. 1. 7
Int upon Hopkins £77.16/6 Hong Nam £15 92.16. 6
708.18. 1
Fire Insurance 14.13.11
Essendon Rates 2. 8. 0
Law costs 4. 8. 9
Life Insurance 8.11.10 30. 2. 6
Intro charges Colonial Bank 200. 4. 0
Savings Bank 105.14. 4
Australasian Bank 37. 0. 0
J. B. Watson 30. 8. 0
Widows 9.19. 8
Poon’s 15. 0. 0
£398. 6. 0

Croydon Farm
Rents & Interest £280. 9. 7
Fruit Sales £86.12.1
Wool Clip 33. 2. 0
Sale of Pigs 10. 8. 6
Rent of Houses 58. 4. 0 188. 6. 7
£468.16. 2

Horsefeed, Seed Oats,
Manure, Fruit Cases,
Etc 102. 0. 4
Sheep dip, Wool Packs 11. 3. 5
Pig feed, etc. 4. 0. 6
Rates 6.17. 6
Insurance 15.17. 8
Wages (3 hands & boy) 208. 2. 6
£341. 4. 5

BALANCE. £127.11.09

Provenance:  Cheong Letterbooks 1911
Topic:  Personal Correspondence—Hon. Samuel Mauger.

Melbourne, 1/3/11.
My Dear Friend, I am glad to inform you that a warm friend of the cause the Hon. Saml Mauger, late Postmaster General in the Federal Govt, purposes with his wife taking a trip to England leaving Melbourne on the 17th May. I think per SS Osterley of the Orient Line which is timed to arrive in London on the 25th June.
He has offered to speak on behalf of the Anti-Opium Cause & tell the home folk of the work here. I have already told you in the course of one conversation while travelling through China of the great service Mr. Mauger has been to the cause in Australia.
When the Chinese Deputation representing the various States accompanied by Messrs Mauger & Maloney waited upon Mr. Deakin the Prime Minister in 1905 received in reply word of the
greatest sympathy but no definite promise of action I told Mr. Mauger of my sore
disappointment “Mr. Deakin,” I said,” is ever ready with his word sympathy but never any
promise of action. Somehow I have the profoundest distrust in his assurances of sympathy!” That
evidently stung Mr. Mauger to the quick who felt it as a personal friend and staunch supporter of
Mr. D’s for that same evening Mr. Mauger went home with him & had him closeted sufficiently
long to extract his promise of definite action with the result that a proclamation was made on 1st
Dec 1905 prohibiting the importation of opium into Australia except by licensed medical men &
druuggists for medicinal purposes only.
I hope you make much of his visit her is a sterling fellow & will used to addressing large
audiences. I enclose papers showing the estimation in which he is held by the community here &
especially the Christian and Reform sections.
Yours in haste to catch the mail, 

Mr. J G Alexander 3 Mayfield Rd, Tunbridge Wells

Provenance:  Cheong Letterbooks 1911
Topic:  Railway Station Proposal.
The Victorian Railways Commissioners.
Croydon 3/3/11

Dear Sirs, I am in receipt of your favor of the 1st inst in reply to mine of the 24th ult & in reply
beg to say that I & others of the residents are unaware of the arrangements for the Deputation
though in common with them we for a long time have felt the need of a a station or at least a
passenger platform between Ringwood & Croydon. And for the reasons I have stated in mine of
the 24th that Fitzpatrick’s Rd as it would serve a large number of residents at the East & West
end of that road & at Bayswater Rd who are at present some 2 miles or more from either
Ringwood or Croydon.
   The new industries spoken of by the Deputation are much nearer Fitzpatrick’s Rd than the site
they mentioned & further the 2 pictures which the Railway Department sought to illustrate the
beauties of Croydon in Picturesque Victoria viz. “Blossom & Snow” & “Kitchens Hill” are 1/2 to
3/4 mile from Fitzpatrick’s Rd Croydonwards.
   We shall be very thankful therefore if your officer will inspect the site at Fitzpatricks’s Rd &
supply plans & estimates of cost for a passenger platform.
Yours Faithfully, 

Provenance:  Cheong Letterbooks 1911
Topic:  Business—Property Matters
Messrs Lewis & Lewis
Croydon 7/3/11

Dear Sirs, Re P.N. Hong Nam’s purchase of Latrobe St.
As you are aware from the contract the 3 years terms will be up next Monday week the 20th inst
& as I am informed the National Trustees Coy meets every Tuesday Mr. Hong Nam has asked
me to write & request you to prepare the transfer (by direction from me which the Coy is
agreeable to do) before Tuesday so that the Directors may have it at their Board meeting.
   Then will you please look into the matter of the interest due from W. A. Fowler on the Little
Lonsdale St portion which Mr Hong Nam tells me Fowler has never paid him a cent thereof.
Whether the penal rate or compound interest for the past 3 years could be claimed.
Yours Truly, 

432
Pine Lodge, Croydon Melbourne 9/3/11

Mr. Shen Tan-ho, Chairman Chinese Section, Central Famine Relief Committee, Shanghai,
Dear Mr. Shen, The Chinese Christian Mission here I am glad to inform you cabled £50 to your committee through the China Inland Mission on the 5th Jany & £35 more on the 25th Feby but I have seen no acknowledgement in the “North China Herald”. I presume it is because of the meanness of the information conveyed by cable.

I am glad also to say I have got the general community of the Chinese Residents awakened to somewhat of a sense of their duty to their famishing fellow countrymen in the old metropolitan province of Kiangnan for on the day that we cabled our second remittance I took some of the leading men with me with my book in hand obtained some £64/9/- from the business portion of our people & forty odd pounds from the cabinet makers. Our Chinese Christian Union has increased their contribution of £93.13.6 making a total of a little over £200 so far which I am hoping to still further increase.

I have not however appealed to the European community on this occasion as I did during the great famines of 1878 & 1892 when we obtained some £4000 each time because of the political capital which certain laborites make out of it to the annoyance of our people here & I am hoping that it may not be necessary.

Wishing you every success among our own people in whom I am delighted to notice a strong patriotic spirit is developing & with a lively sense of the honour and privilege of being permitted to have a little share in your philanthropic labours.

I am Yours Faithfully,
CHC

PS. I send under separate cover a pamphlet giving experiences of a different kind to that of difficulties & trials of an official who so very kindly supplied me a copy during my visit to your illustrious city & which I have read with the deepest interest.

Croydon, Melbourne, 9/3/11

Dear Mr. Liang,160 You will be pleased to learn that after some exhortation and coaxing the Chinese community has responded to the call of duty of the terrible famine now raging in the old metropolitan provinces of Kiangnan in which 3 million of our fellow countrymen are involved.

On Saturday the 25th Feby after despatching by cable the second remittance from our Chinese Christian Union I induced the office bearers of the See-Yup & others to go with me & collecting book in hand we managed to secure £64.9/- from the business portion of our people & forty odd pounds from the cabinet makers which with the amount contributed by the Chinese Christian Union made up to a little over £200. I am in hopes that we shall be able to add substantially to this amount before the list is closed.

We have not appealed to the Europeans for fear that the Laborites might make political capital of the matter to the annoyance of our people here though we did so on two former occasions & raised some £4000 each time but the distress was on both occasions on a much wider scale. I hope there shall be no necessity to do so especially as with the rising spirit of patriotism our people will do that they can for their suffering compatriots.

Your successor has been with us now the better part of a year & he has shown himself a nice genial sociable gentleman mixing pretty freely with his people that is as far as his health

160 Former Chinese Consul-General in Australia. See earlier note.
permitted. His want of knowledge however is a serious & regrettable hindrance to his official duties.

The heat this summer has not been anything as trying as the last & we have had on several occasions very heavy tropical rains & floods have been reported in different parts of the country & in Melbourne. Fancy the Pekin Cafe flooded out. Customers having to climb up chairs & tables to avoid the floodwaters!

My wife & daughter wish to be remembered to Mrs. Liang & Miss Liang & with kind regards.

I remain, Yours Faithfully, CHC

H. E. Liang Lau Hsun, c/o You On Ins Coy, 203 Vaeux Rd Central, Hong Kong

Provenance: Cheong Letterbooks 1911
Topic: Famine Relief—China.

Dear Mr. Shen, After writing you on the 9th inst I find Consul-General Tong had sent word that he would be glad to remit the money for the general Chinese Community and the Treasurer for the time being has according handed over to him the amount collected so far.

We (the Chinese Christian Union) had intended to have added our small balance (£10) with that of the rest of the community but as there was no indication of an early remittance we judged it on Saturday the 11th to send the amount by cable as before per favour of the China Inland Mission.

We should thank you therefore for a brief word of acknowledgement as the Hon. Treas of our Union would like to be able to show that the several amounts (£50, £35, & £10) have reached their destination.

I was delighted to notice in the *NC Herald* the splendid donation of taels 50, 000 given by H. E. Lord Li Ching-pang—a very fine instance of enlightened generosity on the part of the ex-Ambassador to the Court of St James’. God grant that many others with this world’s goods may follow his magnificent example.

I am likewise delighted to see in the columns of the “NC Herald the “Friend of China” of the great progress made in another department of philanthropy in which you are equally deeply interested—the suppression of the opium evil.

You will be pleased to learn that a very old friend of mine one to whom we owe so much in securing definite action on the part of the Federal Govt of Australia in prohibiting the importation sale & use of opium except for strictly medical purposes. I mean the Hon. Saml Mauger the late Postmaster General of the Commonwealth. He is proceeding to England on a holiday & has intimated to me his readiness to help the Anti-Opium cause & desired letters of introduction from me to the friends at Headquarters. I need hardly say I have done as required with the greatest pleasure.

The paper Anti-Opium Crusade will show you what our initial difficulties were with which we were beset & my letter to Sir John Jordan will show these difficulties happily overcome.

Yours Very Faithfully, CHC

Provenance: Cheong Letterbooks 1911

My Dear Willie, I need scarcely say I am always glad to hear from you & particularly pleased when I learnt that you & your brother have sent the wherewithal out of wages that you two have earned to purchase a house with a little plot of land around it so that your parents & family may have a house of their own. That was a subject often in my thoughts for some time. And I have
again & again said to your father that if he could lay by a little periodically I would try & find
him a little home with a plot of land where the family could live but evidently the North Road
garden did not help the idea or at least it gave him no surplus to lay by for that purpose. I am
delighted therefore now that you boys have grown & earned sufficient to carry out the idea
particularly as your father is getting old & feeble & can no longer labour as hard as he used to. I
hope he is getting on well at Stawell & that the family are well supplied.

I am enclosing herewith a reference which you asked for & hope that by attention to business
& steadiness of application & uprightness of conduct you may attain to the object of your
ambition but without remembering to “acknowledge Him in all they ways & He shall direct thy
paths.” With warmest regards to you & yours.
I remain, Yours Faithfully,

Melbourne, 15/3/11

CHC

“I have known William Burns Lowe since his childhood days & his parents before him
when they resided in Melbourne’s suburbs. I have also had him on my farm at Croydon,
Victoria for some six months & feel sure that what he undertakes he will carry out with
intelligence, steadiness of application & probity.”

THE LOWE FAMILY OF ORMOND, VICTORIA.

Cornish, Dorothy, (1960) A Church is Built, A Short History of the Parish of St Mark’s, East
Brighton, Melbourne 1850-1860, Melbourne, St Mark’s Anglican Church, East Brighton. 161

It would not be out of place in this record of St. Mark’s to describe the wedding of two
Chinese, who four years afterwards became Christians, and with their two children were
baptised at St. Mark’s by Bishop Goe. On the occasion of this visit of the Bishop, three
Chinese were also confirmed. The record in the Register of Baptisms is

“James Low Me Yeung, his wife, Mary Low Me Yeung, their two children, William Burns
and Samuel. 30th September, 1895. Baptised by F.F. Melbourne.”

Here is the account of the wedding of Lowe Me Yeung and the little lady of 14 years of
age, whom he had brought out from China to be his bride. The prospective bridegroom had
brightly furnished and prepared the little home that stood on the corner of North Road and
Hodder Street. Then the great day arrived. It was 30th August 1891. In the morning over
400 Chinese, chattering and laughing, with their pigtails flying, walked in their gala clothes
to the cottage of Low Me Yeung to greet the happy pair. Cheong Wing, Cheong Sing, Sun
Duong were among the leaders of the band. The ceremony of congratulations was held
outside the dwelling. ...”

Provenance: Cheong Letterbooks 1911

The Inspector-General, Savings Banks, Melbourne. Pine Lodge, Croydon, 28/3/11

Dear Sir, The Lessees who bought Latrobe St from me have enquired whether they may complete
the purchase.

I shall thank you to be informed therefore what amount you are prepared to allow to remain
on “Gwalter Terrace” valued by your Mr. Thomas Patterson in July 1908 at £3072. The rental
income then was £247 p.a. Now however with the rise of values in that neighbourhood it is £265
p.a. I notice you are now offering to lend up to 60% of the Bank’s valuations. That would mean
£1843 without taking into consideration the rise in values as represented by the increase in rents.

161 St. Mark’s Church, parish hall, and tennis courts, were demolished in the early 21st century. The
pioneer church, St. John’s the Less Anglican Church, opened on 1 February 1850 has been
preserved on the north end of the site.
In 1908 owing no doubt to the then stringency in the money market you lent me only about 40% of your own valuations.

Yours Truly

CHC

Provenance: Cheong Letterbooks 1911
Topic: Personal Correspondence—Hon. Samuel Mauger.

Croydon, 3rd April 1911

Dear Mr. Howat, The Hon. Saml Mauger who has done so much to secure the suppression of the Opium evil in Australia is going to England next month & has written me to say that he would be willing to help the Anti-Opium movement there by telling the home folk of the work here. I have written Mr. Joseph F Alexander LLB the Hon. Secy. of the Society for the Suppression of the Opium Trade upon the subject & have been thinking whether we could not do something here in recognition of the important part he played in the movement. I say important part because while we were despairing of success by Mr. Deakin’s reply (in 1905) to the Deputation Mr. Mauger went to him privately the same evening & made him promise definite action & Mr. M. was then too important a supporter to lose. Hence the issue of the proclamation prohibiting the importation of opium into the Commonwealth. And that proclamation Mr. Alexander afterwards informed me had its effect upon the House of Commons in the securing of a unanimous vote for the first time condemning the Opium Traffic as “morally indefensible.” But alas tho’ that was the third time the House of Commons had made that declaration the Bureaucracy of India has been able repeatedly to defeat its wishes & there is still a great up-hill fight before that “horrible drug” as Lord Morley has named it could be suppressed. I thought it therefore it would strengthen Mr. Mauger if we could devise some farewell meeting by which we could wish him Godspeed. What think you on the matter?

Yours in the Master’s Name,

CHC

Provenance: Cheong Letterbooks 1911

Croydon, 17/4/11

The General Manager, Colonial Bank

Dear Sir, Your favor of the 13th inst with 4 P/Ns enclosed reached me on Saturday the 15th for which I thank you.

As I had asked for an extension of the limit of accommodation by £250 on a/c of the said P/Ns & another although I have had no occasion to use it and meanwhile had placed another security with Bank of value of about £250. That is the vacant allotment at the corner of Albion & McPherson Sts (140’ X 140’) I shall be quite satisfied to have the limit reduced to £250. That is from £4950 to £4700.

Yours Truly

Cheok Hong Cheong

P.S. 40 ft of the allot. has been sold leaving 100’ X 140’ at the corner I expect that also will be sold in a few days.

Provenance: Cheong Letterbooks 1911
Topic: Mission Affairs—Trustees—Mrs Maria Moriarty, Inverleigh.

Croydon, 18/4/11

Dear Mrs Moriarty, I am reminded by my wife that today or the day after tomorrow is your natal day & to write you many happy returns thereof.

You have no doubt often raised your Ebenezers & can therefore readily & wholeheartedly join the Psalmist in saying “Bless the Lord O my soul & forget not all His Benefits, Who
redeemeth thy life from destruction, Who crowneth thee with loving kindness & tenderness, 
Who satisfieth thy mouth with good things so that they youth is renewed like the eagles.”

My wife and family join with myself in wishing you & yours very much blessing from the 
Giver of every good & every perfect gift.
Yours in His happy service, 

CHC

Provenance:  Cheong Letterbooks 1911 
Topic: Business Matters—Land Tax. 
Commissioner of Taxes, Land Tax Branch, Flinders St, City.  
Croydon 24/5/11
Dear Sir, I am duly in receipt of your assessment notice dated 22nd inst in which while setting 
down the amount of Tax due on the unimproved value of land as £10.3.9 you omitted to deduct 
the 1/40 part of proportion of interest on Mortgage which is £9.19.2 so that the net amount of Tax 
payable is 4/7 not £10.3.9. If that is not so I shall thank you to explain.
Yours Truly  

CHC

Provenance: Cheong Letterbooks 1911 
Croydon, 25/4/11
Mr. A. Blair, “Merriou”, Cassell St, Hawksburn
Dear Sir, In reply to your queries I may say that I have already fixed a low rental when when £1 
per week was asked for the house. Other houses in the neighbourhood let at the same rental have rooms only about 2/3 the size & nothing like the commanding position. You can fence in with sapling posts of which we have abundance in the bush paddock, what land you may require on the other side of the pines as a fowl run & likewise a few acres more for cultivation purposes at the inclusive rental of £1.

But to my mind the 6 roomed cottage on the other side of the line with some 3 acres of a grazing paddock is more suitable for the purposes of a poultry farm being more sheltered & warmer & the soil is richer. The view there is still extensive & it has the advantage of being only 6 or 7 minutes walk of the railway station. And a few chains lower down Oxford Road is a well kept & well patronized boarding house of Mrs Lushers.

The cottage etc with about 3 acres behind I can sell for £360 or together with 3 acres of orchard adjoining for £500 on terms that may be arranged. I cannot very well let this as there is already a tenant in the cottage.

There is a law recently enacted which prevents private people from selling milk so that the alternative is to keep a cow which will supply you with all the milk & butter you require.

As to leasing some 20 acres of land with option of purchase I can do so but you will have to see it for yourself beforehand. If you can come up on Thursday or if you prefer to see me in Town first please drop me a line to my Town Address as to when you can call. The morning is the most convenient to me & the earlier the better. I go to Town Fridays per 8.15 a.m. or. 9.12 a.m.

Yours Truly, 

CHC
Dear Mr. Hwang, Just a few words in acknowledgement of your favor informing us that you are coming per SS Moama & the date of its arrival in Sydney. Our Chinese Christian Union at its meeting tonight has decided upon holding its Anniversary Tea Meeting on Wednesday Evening the 31st inst & to make it take the form also of a welcome to yourself as the first Christian official to fill the position of Consul-General. I may mention that the Union is formed of the Chinese members of the Anglican, Presbyterian, Methodist & Church of Christ Communions joined together for the spread of the Gospel amongst our people here & in China in which latter we have men & women evangelists supported by the Union.

With kindest regards to all your circle in which my wife joins. I am Yours Faithfully, CHC
H.E. Liang Hwang, Chinese Consul-General

Sir Henry Weedon MP
Dear Sir Henry, The Chinese Christian Union at its meeting has decided upon holding its Anniversary Tea Meeting on Wednesday evening the 31st inst & also availing itself of the opportunity of welcoming the new Chinese Consul-General (Yung-liang Hwang) who is the first Christian to fill the appointment.

We shall be glad & thankful therefore if you can favor us with your presence & a few words in commendation of the cause & likewise of welcoming the representative of our government.

With that object our Hon. Secy Mr. Saml Wong will do himself the honor of waiting upon you Monday morning to get your reply.

Yours Very Faithfully, CHC
P.S. I might explain that the Union is formed of the Chinese members of the Anglican, Presbyterian, Methodist & Church of Christ Communions joined together for the spreading of the Gospel amongst our people here or in China where we have men & women evangelists supported by us.

May it please your Excellency — Mr. Tong Ying Tung the retiring Chinese Consul-General has give a letter of introduction (in Chinese) to the Hon. Samuel Mauger lately Postmaster General of Australia (who is leaving for London today per the R.M.S. “Osterley”) & has requested me [to write] in English to your Excellency regarding the part Mr. Mauger has taken in the Anti-Opium Movement here. Not long after my first interview with the late Sir James Patterson the Minister of Trade & Customs of Victoria in 1889 with the object of securing the prohibition of the importation trade and use of opium except for medicinal purposes our friend Mr. Mauger has been identified with the Movement but the supreme moment when he effectually influenced the government on our
behalf did not come till the latter half of 1905 when representatives of our people from all the six States of the Commonwealth waited in Deputation upon the Prime Minister bearing with them a Monster petition signed by tens of thousands of citizens.

The reply of Mr. Deakin (the Prime Minister) though thoroughly sympathetic in word was altogether non-committal as to action. When we came out of the Prime Minister’s room I said to Mr. Mauger, “Mr. Deakin’s reply was exactly the same as he gave us when he was Chief Secretary (of the State of Victoria) 16 years ago. There was plenty of word sympathy but I cannot discover a single grain of comfort. I have the profoundest distrust in his assurances of sympathy.”

My words evidently carried conviction to Mr. Mauger as besides being an intimate personal friend of the Prime Minister he was one of the most influential supporters of his policy. So after office hours the same day Mr. Mauger went home with Mr. Deakin & had an earnest talk with him over his reply to the Delegation & got him to promise definite action. With the result that a proclamation was issued by the Federal Government in Dec 1905 prohibiting the importation of opium into Australia except by licensed medical men & druggists & then only for medicinal purposes.

The Prohibition Proclamation I have been informed by my friend & colleague Mr. Joseph G. Alexander LLB (Hon. Secy of the Society for the Suppression of the Opium Trade London) was one of the influences which ultimately led to the unanimous vote of the House of Commons in May 1906.

I send you under separate cover some printed notices of our friend. Also a narration of the various public steps that have been taken here in the attainment of our object as embodied in my letter to Sir John Jordan the British Ambassador & my pamphlet upon another subject in which I feel sure your Excellency is equally interested.

In conclusion though I have not the honor of your Excellency’s personal acquaintance your names is familiar to me as the colleague of my friend Mr. Tong Kai-sum at the Shanghai Conference where I was delighted to know you both have borne a very worthy & noble part.

I am Yours Excellency’s Obedient Servant,

CHC

Provenance:  Cheong Letterbooks 1911
Topic:  Personal Correspondence—Hon. Samuel Mauger.

Pine Lodge, Croydon, Melbourne, 17/5/11

The Hon. Samuel Mauger, Passenger, R.M.S. “Osterley” Port Adelaide SA

Dear Mr. Mauger, I am enclosing you lists of friends to whom I am writing direct in reference to your visit & your kind offer to speak on the opium suppression movement here. Those on the first list I am sending by the present mail as they are within the Metropolis. The second list by the mail next week.

That is is need of your help is manifest from the fact that though the British Govt consequent on the unanimous vote of the House of Commons in May 1906 condemning the opium traffic as morally indefensible have arranged for a 10% reduction of the Export to China every year until the trade comes to an end. by which they anticipate a loss to India’s revenue in an increasing ratio of a quarter of million each year but instead of the loss of 11/2 millions during the first 3 years of the arrangement they have actually gained 53/4 million within that period partly from the enhanced price obtained on a/c of China’s vigorous campaign against its local production & partly because British opium merchants took
advantage of their treaty rights & diverted the portion of opium intended for other countries to
China & thus secured the bigger profits in which the British Govt shared. So that in the place of
1 1/2 millions of a prospective loss they actually obtained a 5 3/4 millions over their former
average revenue. On the other hand China has sustained by her drastic measures a loss not of a
10% reduction each year but actually 75% in the 3 years or nearly 20 millions stg — & that too
in the face of costly reforms & of flood & famine raging in 2 of her fairest & richest provinces in
the Yang-Tse valley & of plague in Manchuria & yet England has refused & still refuses to re
linquish the article in the treaty binding China to admit her opium.

Wishing Godspeed in your noble errand a restoration of health & safe return to the land of
your adoption. Yours Faithfully,

CHC

I do not know a worse instance of the misuse of power & it is all done not in momentary
anger but from calculated interest & extending over half a century from the time when the
obnoxious treaty was forced upon China at the cannon’s mouth.

But the strange part of it all is that the British govt & the British nation are willing to
relinquish the said offensive article in the treaty judging by the 3 successive declarations of the
House of Commons characterizing the Anglo-Indian Opium Trade as morally indefensible—the
last one by an absolutely unanimous vote & Lord Morley the Secretary for India describing the
opium that they traded in as “that horrible drug.” I say the British Govt & the British nation
willing & are quite ashamed of the Trade but are held back by the Bureaucracy of India.

Provenance: Cheong Letterbooks 1911

Topic: Personal Correspondence—Hon. Samuel Mauger.

Croydon, 18/5/11

Mr Dear Mr Broomhall, I am writing to tell you that a valuable ally of the Anti-Opium cause —
the Hon Saml. Mauger lately Postmaster- General of Australia left Melbourne yesterday per
R.M.S. “Osterley” of the Orient Line which is timed to arrive in London on the 25th June. And
though he is coming with his wife on a holiday visit he is willing to be used in the cause which he
has so much at heart for at the Supreme Moment during the latter half of 1905 when
representative Chinese from the 6 States of the Commonwealth waited in Deputation upon the
Prime Minister bearing with them a monster petition signed by tens of thousands of citizens
against the traffic in opium & received a reply though thoroughly sympathetic in word was
altogether non-committal as to action. Our friend went in to him at his private residence the same
evening & in a an earnest talk over his reply to the Deputation made him promise definite action
with the result that a proclamation was is sued by the Federal Govt in Dec. 1905 prohibiting the
import of Opium into Australia except for medicinal purposes & then only by medical men and
Druggists especially licensed to do so.

I am enclosing printed notices of our friend whom I have known for nearly 40 years.I hope
you & Dr Maxwell will make the most of his visit. He is a clear & forcible speaker & used to
large audiences. I have already written Mr Alexander about him on the 1st March last & per
present mail.

With kindest regards to all your circle. I am Yours Faithfully

CHC

Mr B. Broomhall, 2 Popland Road, London N

P.S. Kindly communicate with Dr Maxwell in the matter.
Croydon, 18/5/11

My Dear Archdeacon, Allow me to introduce to your notice a very worthy friend of mine who though visiting England with his wife for the benefit of his health has expressed his willingness & desire to help the cause of opium suppression by telling the home folk what has been done in Australia. I mean the Hon Samuel Mauger Postmaster-General in the last Federal Ministry.

He has been identified with our movement for many years & at a supreme moment during the latter half of 1905 when our workers had become somewhat downcast by the reply of the Prime Minister to the Deputation that waited upon him our friend went straight to the private residence of the Minister the same evening & in an earnest talk over his reply to the Deputation got him to promise definite action with the result that a Proclamation was issued by the Federal Govt prohibiting the importation of opium into Australia except for medicinal purposes & then only by medical men & druggists specially licensed to do so.

Our friend is a great social reformer & is particularly interested in improving the condition & position of the working classes but because he was unable to subscribe to the whole platform of the Labour Party he was ousted by them at the last general election twelve months ago but the rejection of the referendum proposals of the Labour govt last month indicate I think a disapproval of their actions of late & probably means a return to power of the liberal party to which friend is attached.

I shall thank you for any courtesy you can show him by introducing him to kindred spirits amongst members of the House of Commons. I enclose some printed references to the work that our friend has been es pecially interested in.

With a lively sense of your kindness at Southampton, Salisbury & Exeter Hall,
I remain, Faithfully Yours,
CHC
Ven Archdn Wilberforce, Westminster.

Mr. J G Alexander, London

162 “The Weakness of a Canon. Those who delight to discover inconsistencies in personal conduct are pointing out the Archdeacon Wilberforce, the new Canon of Westminster, is a inveterate cigarette smoker. He has for years wages a fierce crusade against intemperance, the opium trade, and vivisections.” Reprinted from New York Sun in Milwaukee Journal, Wisconsin, USA, 7 March 1894.
Messrs Duncan & Weller, Queen St, City.  

Dear Sirs Croydon, 23/5/11

I think that considering the general & substantial rise in rentals all over the suburbs the tenants of No. 4 Seymour & No. 5 Lambeth Avenues should come up in line with the other tenants & pay £4.6.8 a month. I have allowed them to continue at low rentals in consideration of their being old tenants but the Land Tax is now pressing pretty heavily upon me.

I shall be glad therefore if you will give them notice accordingly.

Yours truly,  
Cheok Hong Cheong

The Rev Alfred Wheeler, All Saints Vicarage, Geelong

Dear Sir, The Hon. Secretary of our Chinese Mission has forwarded your letter of the 12th inst to me to note contents & act accordingly.

I shall be very glad & thankful if you an arrange with the Clergy and Readers of the outlying districts as well as Geelong as we can trust to God’s blessing & the interest of our subject for results.

I remember well my second visit to Port Fairy in the Rev Heffernan’s time & upon a wet a very wet Sunday when after preaching in the Church at the forenoon service Mr. Heffernan thought that it was not worth while going to an outlying place 12 miles away & inhabited by poor cattle men who have been in the habit of putting in coppers into the offertory plates that the average Sunday afternoon offertory was only 2/6 to 3/6 & as the day was so wet there will be only a poor attendance if any at all. But I urged that since he had announced a Missionary Service there that afternoon it would not become the Missioner to be intimidated by the weather.

We then drove out & to Mr. Heffernan’s agreeable surprise there was a full Church & instead of 2/6 to 3/6 some £3.15/- were put into the offertory plate & among the coins was £1 note.

I can numerate many other instances of a similar kind all over the Colony. The interest of the subject — the evangelisation of the thousand of sojourners representing the most ancient & numerous branch of the human family will draw an attendance if sufficient notice of the meeting were given. And the collections & surplus offertories have hitherto been substantial addition to the funds of the Mission.

I shall thank you therefore not to omit the outlying places if the Clergy & Readers will be good enough to arrange with you. When Sundays are arranged we do not expect more than the surplus over the average offertory which with the collections at the week evening meetings or lectures will be very helpful to the Mission.

Kindly arrange a visit to Inverleigh with the other places as the warmest supporters of our Mission reside there. The months of June & July will suit.

Yours Truly,  
CHC, Hon. Supt.

PS My last Missionary tour thro the country towns & outlying districts of Ballarat Diocese extending over 6 weeks resulted in the raising of over £150 for the Mission — in all collections & surplus offertories & nothing above a £1 note or sovereign in the plates.
Dear Sir,

I am duly in receipt of your assessment notice dated 22nd inst in which while setting down the amount of Tax due on the unimproved value of land as £10.3.9 you omitted to deduct the 1/40 part of proportion of interest on Mortgage which is £9.19.2 so that the net amount of Tax payable is 4/7 not £10.3.9. If that is not so I shall thank you to explain.

Yours Truly,

CHC

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The ninth annual tea meeting of the Chinese Christian Union of Australia was held last night at the Temperance Hall, and the Chinese Christians of Melbourne took advantage of the occasion to welcome the Consul General, Mr. Yung Liang Hwang.

The welcome was held after tea, and the hall was well filled, about half the audience being Chinese, who brought their babies with them. These little ones added to the picturesque effect of the evening, but did not contribute to the silence necessary for the earlier speeches. It was really surprising how many Chinese children there were in Melbourne. They were, for the most part, perfectly cheerful. Mr Yung Liang Hwang, the consul, is 36 years of age. He was born in the province of An Whui, and went to America, where he received his English education at the Columbia and Baker Universities, there taking his M.A. degree. He is a mandarin of the blue button.

Before coming to Australia he was for two years consul for New Zealand. Before that he was appointed to the second Chinese Legation in London, where he stayed for a year.

See following entry. Mandarins wore official headgear—a black velvet cap in the winter, or a woven rattan hat in the summer. Both were topped with a coloured button set in brass. Mandarins were ranked in nine classes so the colour of a button indicated rank. First class, transparent red button; an opaque red button—second class; a transparent blue button—third class; opaque blue button—fourth class; transparent white button—fifth class; opaque white button—sixth class; gold button—seventh class; worked gold button—eighth class; silver button—ninth class.
Mr. Cheok Hong Cheong presided, and the evening's entertainment was varied with addresses and songs. In his address to the consul, Mr. Cheong explained, for the benefit of our European friends who have favoured us with the illumination of their presence, that the union was composed of Anglicans, Methodists, and Presbyterians. The gambling section of the Chinese community for two or three evenings had shouted and yelled to stop the meetings. The gamblers sought the intervention of the police, asking them to declare the services a disturbance of traffic. The civic authorities, however, encouraged the union to go on. (Applause.) The societies has sought to levy contributions from the members of the union, but without success. This time they welcomed the guest of the evening, not as a passing stranger going to New Zealand, but this time as a familiar friend, and as Consul General for Australia. He wished Mr. Hwang and his wife and daughter all success and happiness in the land of the Southern Cross.

Sir Henry Weedon, M.L.A., said that he was honoured in sharing with the Chinese citizens the welcome to their consul-general, and congratulated the Chinese residents of Melbourne on the splendid work of the union. (Applause.)

The Rev. A. McCallum joined in the welcome to the new consul-general.

Mr. Hwang, in reply, said that he was deeply grateful to the members of the union for their welcome. It had given him great pleasure that His Imperial Majesty had appointed him as consul-general for Australia. The cultured and experienced members of the Chinese community here, he was sure, would assist him. European gentlemen had taken great interest in the Chinese population, and he hoped he might look to them too for the benefit of their knowledge. He had always held a high opinion of the noble work the Christian Church had done throughout the world. It was, he thought, through the Christian Church that the nations of the world would be brought together on a better mutual footing. He hoped that the Chinese would do away with certain petty clubs and societies, and form a single association throughout the Commonwealth. If during his stay in the Commonwealth he was able to lead and unite the Chinese, to give them advice which would be of help to them, and to remove certain misunderstandings, he would be satisfied. He hoped that his European and Chinese friends would assist him. (Applause.)

Speeches were also made by Mr. David Loong, Mr. Horace Kingsbury the Rev. J. H. Mackay, and the Rev. A. R. Ebbs.

Provenance: Cheong Letterbooks 1911

His Grace the Archbishop of Melbourne. Melbourne, 2/6/11

May it please your Grace, I am deeply grieved to have to report that perhaps an impasse has been reached between my son James & myself on the subject of the introduction of candles at the celebration of the Holy Communion — an innovation which he has lately adopted.

I spoke to him about it for the first time tonight telling him that several communicants have complained to me that candles have been introduced by him on the Communion Table making it resemble an idolatrous shrine. “What do you want with these childish things?” I asked. “You know very well the Archbp would not have them for the Cathedral when he was presented with some magnificent samples at a certain wedding & that when a certain clergyman begged that he might have them for his church his action resulted in the scattering of his congregation.”

James replied that he did it from motives of loyalty to the Church as it is prescribed he asserts in one of the Rubrics in the Prayer Book & that if he is not allowed to do so he would resign.

I told him in reply that whatever might be his resolve in the matter I cannot betray the high trust that has been reposed in me.
Perhaps your Grace will be so good as to speak to him upon the subject. I do not wish him to leave & yet I must carry out my trust. All that I want is that keeps with the four corners of the Bible & Prayer Book in doctrine & practice. If he does that I shall be not only satisfied but very deeply thankful.

I fear his residence at St Peter’s has interfered rather seriously with the work & success of the Mission in more respects than one & that he must leave there in any case.

Yours Faithfully,

CHC

Provenance: Cheong Letterbooks 1911
Topic: Mission Affairs—Trustees.

Melbourne, 3rd June 1911
Dear Miss Willis,

Your favor of the 25th ult was forwarded to me here where I have been busy with many things. Among others is arranging the Anniversary Meetings of the Chinese Christian Union. I enclose copy of my address thereat which may interest your Aunt [Mrs. Maria Moriarty].

We all felt the demise of our beloved friend Mr. Wm Davies very keenly. He has been a pillar of support to the Mission for some twenty years & will be sorely missed but his work for the Master remains a monument to the Grace of God. May He raise up others to follow in his footsteps as he has followed the Lord’s so faithfully. I am not seeking to fill his place as Trustee at present & would certainly not propose but oppose the person you indicated if any one should do so.

I have written the Archbishop who is responsible for my son James’ residence at St Peter’s Vicarage to say that that fact has interfered rather seriously with the work & success of the Mission in more respects that one & that James must leave St Peter’s Vicarage in any case. Mrs Walker is quite well again & constantly in & out at the Mission.

I should like very much to have a talk with you & your Aunt over matters & will arrange to take a run over soon.

Yours Faithfully,

CHC

Provenance: Cheong Letterbooks 1911
Topic: Business Matters—Property.

Messrs S. J. Perry & Co, L. Collins St, City. Melbourne, 9/6/11

Dear Sirs,

I shall be glad if you will make out the a/cs against the Telemon & each successive shipment & draw the cheques in favor of Cheong Bros. marked simply not negotiable so that they can be banked at once as the boys have been waiting for the returns to pay their way.

You know they have not asked for any cash advances against each shipment which your circular letters freely offered to make.

My son Caleb will call for the amended statement & cheque.

Yours Truly,

CHC

Provenance: Cheong Letterbooks 1911
Topic: Famine Relief.

123-5 L Bourke St Melbourne, 9/6/11

H. E. Shen Tun-ho, Chairman. Central China Famine Relief Com, Shanghai

Dear Mr. Shen, I am in receipt of your favor of the 14th Apl together with cable of the same date & am glad that the Christian Union has been able in response thereto send a fourth remittance of £25 on the 29th Apl which with the 3rd of £10 on the 11th Mar made £35 additional both again
per favor of C.I.M. This with remittances of £50 & £35 made up a total of £120 as the Union’s contribution.

I understand that the late Consul-General Tong Young-ting had despatched by cable £110 of the £117 odd raised among the general Chinese community making altogether £230 sent from the Chinese here — a very small contribution considering the number of Chinese residents (2500) but our late Consul-General did not & would not move in the matter partly because he said he had received no orders from his Govt & partly because on a former similar disaster while he was in Canada he had collected for the Famine stricken & sent the amount through the Tsungli Yamen [Chinese Foreign Office] but the latter would not receive it & he had to ask for its return.

I know a similar instance of the Yamen’s doing in the 1892-3 famine when we raised the second £4000 for Famine Relief in North China. Some 1/2 doz of our leading business people instead of contributing largely through the citizens committee that we organized preferred to send to the said Tsungli-Yamen £300 (hoping of course to receive buttons from the govt therefor) but they were disappointed. The amount was neither received nor returned & I had to write for them to secure the good offices of the Rev. W.A. P. Martin DD, LLD then President of the Tang Wen College Peking who immediately got the Yamen to receive the contribution & send receipt for same.

It is exceedingly regrettable that that should have been Tong Yung-ting’s experience but I had pointed out to him that we have always sent to the Shanghai Central Committee & the monies had been applied for the relief of the sufferers. But that did not move him.

Thank you very much for enclosures & books.

Yours Faithfully,  
CHC

Provenance:  Cheong Letterbooks 1911  

Dear Mr. Cheong, I have seen both Mr. Hughes & your son upon the subject of your letter. With regard [to] the candlesticks placed by your son on the Communion Table at the Mission I heard of it for the first time from you. I do not think your son will consent to remove them but the chapel is not one of the churches of my diocese & I can only leave you to urge further your wishes.

Your son is licensed as Curate of St Peter’s & I cannot withdraw this license so long as your son gives no occasion to do so. I deeply regret the difference of opinion between you & him but it ought to be capable of adjustment between you. I learnt from with surprise that you feel as his father some difficulty in accepting ministrations at his hands.

Faithfully Yours,  
(sgd) H. L. Melbourne

Provenance:  Cheong Letterbooks 1911  
Topic:  Business Matters —Property.

The Secretary & Engineer, Shire of Lillydale.

Dear Sir  
Re Road Metal

I have consulted my wife to whom the income of the paddock belongs & she thinks that 1/6 per yard is not a large price considering that the hill is one of the observation points of the locality. In fact she prefers that others have the business if others have the suitable metal for your purpose.
Should there be a difficulty in finding metal to your purpose she is willing that the hill be quarried, leaving it clean as your promised for the consideration mentioned above. Shall be glad to know your pleasure in the matter. Yours Truly, CHC

Provenance: Cheong Letterbooks 1911
Topic: Business Matters.—Property—Pine Lodge.
The Secretary & Engineer, Shire of Lillydale, Croydon, 17/6/11
Dear Sir Re Road Metal
One of my sons has been urging upon his mother that since your request was for a public purpose she should agree to dispose of the 300 yds you require at 1/- a yard. If that will suit you, you can arrange to take the quantity you have proposed at your convenience on the understanding that you will leave the excavation clean as you promised to do. Yours Truly, CHC

Provenance: Cheong Letterbooks 1911
His Grace the Archbishop. Pine Lodge, Croydon, 28/6/11
May it please your Grace, I am deeply indebted to you for the kindly interest you have taken in the subject of my correspondence & for the view you expressed that the matter “ought to be capable of adjustment” saying, “I can only leave you to urge further your wishes.”

I have communicated the contents of your letter to James’ mother who at once undertook to have a quiet talk him upon the subject. Since at the commencement of the innovation, she informs me, on her observing to him “It will grieve your father to see those candles on the Communion Table” he had replied, “All right, I’ll remove them” & did remove them but after a while they were again placed on the Communion Table at each successive celebration so that the converts became scandalized & said to Mrs Cheong “Why the Communion Table is made to appear like an idolatrous shrine! We don’t like coming to Communion with those things on the Lord’s Table.”

One of them with more courage of his convictions came & complained to me & repeated what was said to Mrs Cheong. That was the reason why I spoke to James in the way I did as reported to your Grace on the 2nd inst. James however evidently suspected his mother’s purpose gave her no opportunity of speaking to him upon the subject.

Then came the monthly meeting of our Committee on Monday last at which James referring to the matter said, “The candlesticks have been stolen. It’s a sacrilege.”

The Hon. Secretary observed that no innovation should be introduced without the consent of the Mission Committee at which the Rev. E. S. Hughes contended that he alone was the authority upon such matters & not the Committee. Mr. Bridger (the Secy) then urged that the matter be discussed at the next meeting of committee. James interjected “absurd.” Mr. Bridger continuing held that it was right & proper that the matter should be referred to the Committee & quoted your Grace’s authority in reference to private chapels. Mr. Hughes would not consent, asserting that the Archbishop had left the matter entirely in his hands. As it was getting late & Mr. Bridger had to leave to catch his train Mr. Hughes became more insistent in his demand to know who had stolen the candlesticks.

I replied that “as Trustee & Supt. of the Mission I had removed them from a dark little corner under the Communion Table where I had discovered them.” “Will you replace them?” was his next demand. “Never again shall they be placed upon the Communion Table.” I said. “Then this Mission shall not be Church of England. You must not call it Church of England. Call it...
Congregational Mission. Call it Cheong’s Mission.” “I have never looked upon you as the embodiment of the Church of England but only as a simple member of this Committee.”

Having fallen foul of me he became reckless of facts saying again & again that since he had been Treasurer I have never lifted a finger to help the Mission & thrice asserted, “You have never contributed a penny to the funds of the Mission. Look at my books, look at my books.” I looked to James who though not nominally was for all practical purposes the Treasurer to contradict the barefaced statement but James was dumb!

Thus closed the unhappy scene.

Work with Mr. Hughes Your Grace will see is impossible so long as he holds to those extreme Puseyite views & practices & is intolerant of any other but insists upon the right to impose them upon us.

The converts are thoroughly loyal children of the church & would be profoundly grieved if it should be thought otherwise for their opposition to innovations which form no part of the Church’s authorised ritual.

They tell me moreover of an attempt in my absence to introduce the Confessional into the Mission. Mr. Hughes had sent an enquiry to know whether they would like to have a nice little chapel in the 2nd story of the Mission premises where they could make their private confessions & the reply of the meekest of our converts to the emissary was “What do you want such a thing for?” This was mentioned to me on Sunday evening last. “I did not report it to you before,” said the convert,” because then they had dropped it & I did not want to make trouble by reporting the conversation.”

I note in conclusion your Grace’s remark, “I learnt from him with surprise that you feel as his father some difficulty in accepting ministrations at his hands.”

The kneeling posture which the father must adopt while the son stands erect. The incongruity is not easily noticeable among Europeans but is repugnant to Chinese views & feelings trained as they have been under a patriarchal system in which the father of the family is always the officiating priest as well as its ruler & guide in all things. Further the adoption of that system has secured to China the blessings of increase & long continuance in the land God has given her. Whereas by their failure to observe it — the 1st Commandment with promise — the Chosen people even are now a remnant & strangers & wandering on the face of the earth.

I am convinced that the cry of ‘racial decay’ raised here in Australia by Commissioner O. C. Beale is in consequence of the same failure & the steady & pronounced loosening of the ties between parent & child which a Federal Legislator hearing a certain discussion could voice unchallenged as the sentiments of the community. “The sons of farmers will throw up their hats into the air with joy when they find their dads heavily taxed.”

Yours Faithfully,  

CHC

Provenance:  Cheong Letterbooks 1911  
Topic: CMSVR—Trust Deed for 121-123 Little Bourke St.

The Manager, Union Bank, Melbourne.  3 July 1911

Dear Sir, I beg to enclose herewith the Trust Deed of our principal property—...Little Bourke St., City—Value £4500 which with the Brighton property—value 500—you hold as collateral security representing the whole of our assets of our Mission. Our liabilities are £1500 to the Savings Bank & the amount of our draft due to your Bank about £240. We have a rental income from Nos 119 & 121 Lt Bourke St of £120 p.a.& Board of Works rates.

Yours truly,  

C. H. Cheong.
Rev. Cheok Hong Cheong, Croydon.

Dear Sir, With regard to your enquiry as to the validity of the Deed of Trust relating to the property in the city of Melbourne standing in the names of yourself, Mr. Davies & Miss Willis we beg to inform you that the Title is registered under the Transfer of Land Act in your names & that the Act forbids the recognition of any Trusts consequently... the proper course has been adopted in obtaining your signatures to a sealed Deed of Trust to accompany the Title.

As no provision was inserted in the Deed as to the appointment of new Trustees in the event of death of either of the original Trustees the Section dealing with the appointment of New Trustees in the Trusts Act of 1896 applies & the surviving Trustees may appoint a New Trustee by writing under their hands but is not obligatory upon them to do so.

Yours Truly,

Wisewould, Duncan & Wisewould

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The Chief Engineer of Ways & Works, Victorian Railways. Croydon, 14/7/11

Dear Sir, It has occurred to me since calling at your office this morning that the gradient at the gatehouse Fitzpatrick’s Rd may meet the views of the Commissioners as it is situated between two deep cuttings some 500 ft apart — the townward cutting being I understand the site selected by the experts of your Department. The gatehouse is situated just between that & another cutting Croydon wards so that in all likelihood that site would not exceed 1 in 200.

We shall be so much obliged if you will send some officers of your Department to examine & report to you as to suitability.

Yours Faithfully,

CHC

P.S. As it has been proposed to abolish the level crossing by deviation & bridge over the said town ward cutting the old road & adjoining lands may be used for platform & shelter shed or station purposes. Owners are agreeable to the application.

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The Honorable Captain Miles, Pine Lodge. Croydon. 19/7/11

Dear Sir, Re Passenger Platform between Ringwood & Croydon

You will probably have been informed that the Railway Department has written to say that neither site — Dublin Rd or Fitzpatrick Rd — is suitable. The latter moreover was the one selected by experts of the Department after an inspection of the same as being equi-distant between the two existing stations.

In consequence of the reply a combined meeting of the favorers of the respective sites was held at Mr Burchett’s home on Thursday evening the 11th inst & the decision they came to was to press the subject upon the consideration of the Commissioners leaving to them the selection of the most suitable site. By a misadventure the letter addressed to me convening the meeting did not reach me until some days after the said meeting.

I then called at the Railways on Friday last to learn the reason why even the site which their own experts had selected was unsuitable & the Chief Engineer of Ways & Works informed me that the gradient at both places was too steep being 1 in 40 whereas the standard gradient for a
passenger platform is 1 in 200 & that to cut down either to the required standard would involve between £2000 & £3000.

In pondering over the subject the same evening I thought to myself that since the steepness of the gradient arose from the fact that the experts selected site was on the top of the cutting at the West Side of Fitzpatrick Rd the site of the gatehouse which is East of Fitzpatrick Rd if not perfectly level should be an easy gradient as it is situated between the cutting selected by the Railways experts & another cutting hard by eastwards of the gatehouse. I therefore wrote accordingly & requested him to send his experts to examine the spot & called again on Monday morning to learn what the Chief Engineer had thought of my suggestion.

He informed me that the gatehouse site would be suitable as it has a gradient of 1 in 264.

That is an easier gradient than the standard requires.

The erection of a passenger platform at Fitzpatrick’s Rd may therefore be an accomplished fact if we press further the subject upon the Commissioners & are prepared to pay the whole cost of same.

I am convening a meeting at my house this evening & will report to you the results.

Yours Truly.

CHC

P.S. A passenger platform at Fitzpatrick’s Rd will reduce your distance by 13/4 miles & if a road were made through my paddock at the back of the Insulator works it will reduce it by about 1/2 mile more & make the distance to the train service 2 1/4 miles instead of 4 1/2 miles as at present. It will also greatly accommodate the orchardists & others along the Wonga Park Rd.

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Provenance:  Cheong Letterbooks 1911  
Topic:  Business Matters — Property—Railway Station.

Messrs Meyland & Kleinert, Hon. Secretaries.  
Melbourne, 28/7/11

Dear Sirs, I called in at the Chief Engineer of Ways & Works today & obtained a great deal of valuable information from him which I would like to impart to the residents interested.

I shall be glad therefore if you will be good enough to call them together on Wednesday Evening at my house at 8 o’clock.

Invite also the other two Councillors of the Riding Messrs Daley (Croydon) & J.B. McAlpine (Ringwood) as well as Cr Henderson.

I have found that a station at Dublin Rd is impossible for the reason that for about 1/2 mile on each side of Dublin Rd the gradient is far too steep & the same would have been the case with Fitzpatrick Rd had not the portion from the gatehouse eastwards have been regraded in 1895 & made it almost perfectly level.

Tell Mr Robinson he can have my cheque when he calls on Wednesday evening.

Yours Truly

CHC

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Provenance:  Cheong Letterbooks 1911  
Topic:  Business Matters — Property—Railway Station.

The Hon. Captain Miles164  
Pine Lodge, Croydon, 1/8/11

Dear Sir, I am in receipt of your favor of the 27th ult in which you were good enough to accord our movement your valued support. I have asked the Hon Secy’s to call a meeting for (Wednesday) tomorrow evening at my house at 8 p.m. as since we last met & also since writing to you I have obtained further information from the Chief Engineers Office which I would like to impart to the residents interested. The most important point of which is that the gatehouse site is

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the only possible site as for about 1/2 mile on either side of Dublin Rd the gradient is far too steep for station purposes & the same would have been the case in regard to the gatehouse site had it not been regraded in 1895. The only trouble about the gatehouse site is that though an easier gradient than the standard requires the railway there is on an embankment & the passenger platform will be an elevated one & consequently will increase the amount of the former estimate of £221.7.1 for platform & £64 for Bridge or £285.7.1 But even it be £100 or so more I think the offer of the Comrs to erect should not be allowed to fall to the ground. We should like very much if you can atteOnetime nd tomorrow eveng & guide our counsels in the matter.
Yours Faithfully,  
CHC

Provenance:  Cheong Letterbooks 1911  
Topic:  Personal Correspondence—Chinese Consul-General.

The Chinese Consul-General, Melbourne.  Melbourne, 1/8/11
Dear Mr Hwang,  Re Ah Leong son of Ah Kin
Mr Ah Kin partner in the firm of Sun Nam Hie Importers & General Merchants & proprietor of the Cabinet Manufacturing business of Sun Cheong Yick when about to return home to China desired Mr Harry Hoyling Customs Interpreter to secure a temporary exemption for his son Ah Leong so that he might learn business ways & look after his father’s interests during his absence in China. “I will of course give you £8 or £10 for your trouble,” said Ah Kin. “All right you can come with me to a Solicitor who will do it for you.” Hoyling replied.

This was accordingly done but when the certificate was issued the Solicitor billed him for £50 costs. Mr Ah Kin showed me the bill of costs & I remarked thereon that it was an outrageous charge for a simple application & was amazed that an officer of govt should have taken him to such a Solicitor when he himself could have applied for him or showed him how to apply. Upon being acquainted with my observation Hoyling immediately got the Solicitor to reduce his charges to £10 but when the boy arrived he threatened that he would be deported if £100 cash be not immediately deposited with the Customs. This again was an extraordinary proceeding as hitherto the signing of a bond by some friend was sufficiently a guarantee of good faith.

And now when the 2nd year’s certificate was about to issue the Customs Department writes to say that he must leave the Commonwealth because the constable sent to investigate found him doing a little cooking. The fact is in this working man’s paradise the employer of labor or some of his near relations has sometimes to turn his hand to do a little cooking as the cook in a huff has thrown up his billet & no other cook could be secured at once.

The young man’s father is still in China & not expected back till next year. Your services in this behalf are much esteemed by the young man’s friends.
Yours Truly,  
CHC

Australian Archives file 11/7020 reports Hoyling (a resident of Carrum, Victoria) provides information of immigration evasion. Department very cautious. Attempts to gain firm evidence were made by the Dept. Hoyling was also involved in the Spargo case which brought about the death by suicide of David Soong, the Methodist catechist in Melbourne who had been accused of uttering false papers.

The Collector  
I beg to bring under you notice that a system exists whereby young Chinese have been admitted, principally at Sydney, on exemption certificates fraudulently obtained. The system in operation is confined to Victoria, New South Wales and Tasmania. I am of opinion that my information can be relied upon and respect fully request that I be allowed to investigate the matter.
H.E. Hoyling 12 April 1911

On 12 May 1911, Collector of Customs Vic B Whitton interviewed Hoyling who said it would be necessary for him to check facts in Hobart and Sydney.
External Affairs 11/10534 in AA1911/12582
The Collector
I beg to report that a Tasmanian Naturalisation Certificate in the name of Ah Soo Cabinet Maker, Launceston issued on the 15th November 1886 has been submitted to me. It is the intention to substitute a Chinese other than the original holder to land in the Commonwealth. The Certificate I have endorsed with my initials and date.
HEH 13/6/11

The Collector
Re Chinese illegally in the Commonwealth
I beg to state that as a definite case is required, I am unable to do so, because the information imparted to me does not disclose the names of the persons admitted to the Commonwealth under which exemption certificates have been issued but names which are alleged are identical with the persons to whom exemption certificates have been issued. I submit that provided authority is granted to me to act as I think proper in the Interests of the Department and utilise the information I possess, I may be in a position to reveal whether or not illegal admissions have been made as alleged. HEH 22/7/11

Australian Archives File 1911/12582. Above offer refused.

POON GOOEY AFFAIR.

Provenance: Daily Telegraph, Sydney, 4 August 1911.
Topic: Chinese Immigration—Deportation of Mrs Poon Gooey.
RACIAL PURITY.
HOP GOOEY'S CHINESE WIFE.
WHAT IF CHINA RETALIATED?
The refusal of the Acting-Minister for External Affairs to allow the wife of Hop Poon Gooey, a Chinese resident of Geelong, a further extension of time in the Commonwealth (as reported in yesterday's "Daily Telegraph") has aroused indignation among the Chinese of this State.165

Mr. Ping Nam, president of the Chinese Empire Reform Association, speaking yesterday on behalf of the Chinese community, said:— "The arguments adduced by Senator Findley are evidently based on prejudice so strong that it seems to have wrecked his discretionary powers as a Minister. The Minister admits that Mr. Gooey is a reputable citizen, and having satisfied himself on this point what better guarantee could Gooey give in support of his claim to have his wife with him. The attitude Senator Findley takes of the 'White Australia' policy is mere moonshine. He fears that if the Chinese are allowed to bring their wives to this country it would imperil this policy. The 'White Australia' policy is based, according to the party which the Minister represents, on racial purity. This should strengthen our argument in favor of allowing respectable Chinese to have wives of their own nationality with them in this country. The legislation of Australia, may I say it, leads to immorality. Statesmen of the Commonwealth are incurring a serious responsibility in penalising and harassing respectable Chinese out here, as it will have the effect of jeopardizing British trade in China. Probably some Australians argue, What has British trade to do with Australia? I answer that it has much to do with Australia. The protection they now get, as the people of this country know, is British, and the amount of trade

that China gives to Great Britain annually enables the United Kingdom to maintain to a certain extent her proud position as mistress of the seas. The destiny of this country to-day is committed to men whose chief card is 'humanity,' and it is of great interest to the Chinese now studying the western systems of government to observe the principles of a Government which is supposed to be based on humanitarian ideals. Our people have been promised a National Parliament in 1913. Should we copy, for arguments sake, the ideals of humanity as administered by the Commonwealth Government and deal out the same to Britishers and Australians who may then be residing in China? In such case would the politicians of this country say we were conforming to the principles of humanity? I feel confident that the fair and generous minded people of this country have no desire that those in power should harass and oppress any Chinese who have conformed to Australian ideas, and who have proved by their daily lives that they are capable of taking upon themselves the responsibility of having women of their own nationality as wives."

Provenance:  Cheong Letterbooks 1911  
Topic:  Business Matters—Property—Railway Station.  
The Hon Captain Miles, “Woorara,” Ringwood.  
Croydon 8/8/11  
Dear Sir,  
Re New Station at Fitzpatrick Rd  
I was not correct in stating that the passenger platform might have to be an elevated one as I found in interviewing the Chief Engineer of Ways & Works on Friday last. He had just been over that portion of the line & was going to advise the Commissioners that the site should be a few chains further East so as to avoid having an elevated platform. That is that the platform be erected near the opening of the cutting about 5 or 6 chains on the Croydon side of the gatehouse where the gradient is a continuation of the 1 in 264. Some of the friends interested enquired of the Chief Engineer if it be possible to place the platform some 10 or 12 chains on the Ringwood side of the gatehouse near the site which had previously been rejected on a/c of the steepness of the gradient. “Yes,” he replied,” but the cost of reducing the gradient will have to be added to the cost of the platform.  
He undertook to supply us with an estimate of what the added cost will be as well as that which he was about to advise. I should like very much if you could drive over on Thursday & I will show you over both sites.  
Yours Faithfully  
CHC

Provenance:  Cheong Letterbooks 1911  
Topic:  Personal Correspondence—May Poon.  
Miss May Poon Why,  
C/o Mrs Brown, “Hillcrest”,  
Cemetery Road, Bury St Edmunds, England  
Croydon, 9/8/11  
Dear May, I have been pondering over the proposal to pay you & your brother the interest on the money left by your father. Hence the delay in replying to your last letter.  
I have decided that if it is to start your brother or yourself in life I am willing to do it as a friend & more also though not legally but if it is to maintain your brother in idleness it works to do him positive harm.  
Urge him to take to some employment to earn his living & when he is ready to make a real start in life that is in a business or employment that will more than likely to maintain him let me know & I will devise ways of helping him. Meanwhile the money is earning good interest. Of course if you can solve my difficulty by finding a friend or two to take the responsibility off my shoulders I shall be glad. I mean friends that can bear responsibility.  
Yours Faithfully,  
CHC
Dear Miss Willis, Miss Walker will doubtless have informed you of our trouble and its developments.

As a result the Rev E.S. Hughes has resigned the Treasurership & all connection with us because he has failed in his attempts to introduce ritual practices into the Mission which the converts with ourselves would not tolerate.

With his withdrawal a new guarantee has been signed by me alone & a fresh letter authorizing the lodging of the Deeds of our Brighton property with the Bank as collateral security for the overdraft has been sent. It requires our two signatures.

Will you please append yours & return the document to me. It replaces the letter signed some years ago when Mr. Hughes became Treasurer.

With kindest regards to your Aunt and yourself in which my wife joins,

Yours Faithfully,

CHC

Croydon, 29/8/11

Dear Miss Willis, I am duly in receipt of your favor with enclosures a few days ago & would have acknowledged the same ere this if not for the influenza epidemic which thoroughly prostrated me.

Mr. E.S.H. will not any longer trouble the internal management of the Mission. He has opposed us very strongly before the Archbishop & would have wiped us out of existence if he had the power but the Archbishop is not with him and though the Mission for the most part is situated within the boundary of St Peter’s parish & for that reason E.S.H. has asserted his claims of jurisdiction. The Archbishop in reply to our representatives the Rev. A. Cresswell MA & Mr. Bridger said, “You can dismiss from your minds the idea that your Chinese Mission is an appendage of St Peter’s. I look upon it as a Diocesan Mission.”

I hope in a week or two to take a run over to see your Aunt & your self when I can explain fully our present position.

Yours Faithfully,

CHC

Croydon, 29/8/11

Dear Mr Bunbury, Re Pui-lam’s education.

I shall be glad if you will draw upon me for the amount of the years expenses as when in Town the pressure of many engagements has repeatedly put it out of my mind & when at home in this distant suburb we have no banking facilities.

One of my Bankers — the Bank of Australasia, Collingwood, Melbourne, is agent for the Hong Kong & Shanghai Bank & vice-versa so that you can draw (at sight) the equivalent in English money for the “nearly $80.”

Being an old identity here letters addressed to Melbourne will always find me.

Yours Faithfully,

CHC

P.S. I shall always be glad to hear of the lad’s progress.
Dear Sirs,

Re Cobden Buildings

I am in receipt of your favor of yesterday’s in reference to the various clauses in the Draft copy of the Contract of Sale which you submitted to Mr. Langwill & that the latter has agreed to certain excisions & modifications. In regard to a further excision required by our Solicitor you will refer the same to Mr. Langwill today. When that is done to the satisfaction of Mr. Wright & a clause added that the vendors will provide Sanitary conveniences for the Lady Clerks in the Buildings as required by the Shops & Factories Act we will be ready to sign the contract.

Yours Faithfully,

CHC

Provenance: Cheong Letterbooks 1911

Dear Mr. Maxwell, Your favor of the 25th inst addressed to Ringwood reached me yesterday as I was about leaving for Town by the midday on important business. I called at Selborne Chambers a little before 5 o’clock but were not in.

My object was to explain to you personally that it has been my habit to get to Town at the weekend for Christian work. I have classes on Friday & Saturday nights as well as two & sometimes three services on Sundays which prevent me from accepting your kind invitation. And further I am only recovering from the influenza epidemic which has left me very weak. Had your request reached me during last week and I could have arranged my work so as to be with you if only for the sake of “auld Lang Syne’. Regretting that I shall miss the pleasure of seeing & hearing you & our Consul-General.

Yours Faithfully,

CHC

Provenance: Geelong Advertiser, Victoria, 5 September 1911.

MRS HOP GOOEY MUST GO.166

DEPUTATION TO MR BATCHELOR FAILS

NO EXCEPTIONS TO WHITE AUSTRALIA POLICY. A deputation from Geelong waited upon the Hon. E. L. Batchelor, Minister of External Affairs, yesterday, to ask that the Chinese wife of Mr. Hop Poon Gooey should be allowed to remain in Victoria.

Mr. Ozanne, M.H.R., said that some weeks ago a deputation waited on Mr. Findley, the Acting Minister, and brought the matter before him, but unfortunately lie was unable to afford any satisfaction. Hop Gooey has proved himself worthy of consideration, and he would -ask that the Minister deal with the matter sympathetically. If the Minister did not see his way to concede all that was asked, lie would urge that he should permitthe lady to remain until tlie child was old enough to stand the strain of the long voyage to China.

Mr. J. Balfour, M.L.C., said Mr. Findley was of opinion that the Act compelled him to adopt one course of action, but as a matter of fact the Act allowed discretion to the Minister. This was a very special case, and petitions in favor of the request had been signed in Geelong and Horsham. It was asked that the Minister would be very lenient and at all events allow IHop

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166 This issue is discussed in Welch, 2004, *Alien Son...* Chapter 10: The Foundations of White Australia, Online —
Gooey to retain his wife for a time at least. He would further say that this was Coronation year, when clemency had been extended to criminals.

The Rev. Mr. Forrest said that the Geelong petition was signed, by all sections of the community.

Mr. Batchelor: Why didn't he bring his wife here when he first came?

Mr. Forrest said there were difficulties owing to the Boxer rebellion.

Mr. Batchelor remarked that when the law permitted the wife to be brought she was not brought, and that did not seem any argument why she should be brought when the law did not permit it.
Mr. Hagelthorn, M.L.C., pointed out that the Commonwealth having taken over all the liabilities and promises of the States, it was doubtful whether the case did not deserve special consideration.

Mr. Batchelor observed that whilst permission had been given to bring the wife at one time, that could not be taken to mean at any time.

Mr. Hagelthorn pointed out that Hop Gooey had proved himself a respectable man.

Mr. Gifford Gordon said that whilst at first Hop Gooey did intend to return his wife to China, he had now had a taste of home life, and a little child had been born. Hop Gooey had done more for Australia than many Europeans, who might be seen idling about.

Mr. Carroll, town clerk of Newtown and Chilwell [Geelong], who had known Hop Gooey at Horsham, pointed out that the signatures to the petitions included leading Laborites. He had learned in conversation with Hop Gooey that he was under the impression that the old permission which he had to bring his wife here would hold good.

Mr. Batchelor thought that every Chinese knew the law on the subject thoroughly well. It was an extraordinary position to assume that an able, well educated young Chinaman did not know anything about it.

The Rev. Mr. Hunt said he favored the White Australia policy, but thought that in the interests of the whole Commonwealth that certain exceptions should be made.

Mr. Batchelor: Would you admit all wives?

Mr. Hunt would do so. He did not desire to encourage immorality, and would allow each man to have his wife. It seemed not a creditable thing that a man should not be allowed to have his wife here except for six months. He believed that the more intelligent and Christian Chinese agreed with the Australian law, but it was thought that an exception should be made in the case of the Chinese already here. It would be an inducement to the Chinese to be immoral if they were not allowed to have their wives here. If they were not permitted to have their Chinese wives in Victoria they would be almost forced to marry Europeans.

The Rev. Cheok Hong Cheong, in supporting the request, considered that in giving effect to the immigration policy of the Commonwealth regard should be had to the case those already here, and he reminded the Minister of the Scriptural injunction, "Whom God had joined together let not man put asunder." Three Chinese, he informed Mr. Batchelor, who had been refused permission to bring their wives here had since married English girls. The Chinese were anxious to preserve the purity of the race. They had nothing to be ashamed of, for they had a great and glorious past. A characteristic of the race was the strong ties between parent and child, and the sanctity of home relationship, and this was one of the reasons why China had been preserved through all these ages.

Mr. M'Lcan, superintendent of the Chinese Mission, also spoke.

Mr. Batchelor said he wished to express appreciation of the moderate way in which the case had been presented, and if he could accede to the wishes of the deputation it would give him a great deal of pleasure to do so. Mr. Findley had decided the matter in his absence, and he should be very loth to alter the decision of a previous Minister until he were satisfied that there was a case of injustice. In this particular case he was entirely of the same view as the Acting Minister, and he did not think that any administrator, of the Act, looking at the matter dispassionately, could come to any other conclusion. They must carry out the laws or repeal them. They could not set them aside in this sort of way. He was aware that theoretically he had the power to set aside that part of the Act which refused permission to a person to reside here, but he must be

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167 Nearly 1000 people signed the petition supporting Poon Gooey.
168 Mr. M'Lean was Superintendent of the mission of the Church Missionary Association of Victoria.
to show some special circumstances. He was utterly unable to agree with members of the
deputation that this was a special case, but it appeared to him that there were some features
which made it rather a weaker case than many others. If he had permission to bring his wife
here ten years ago why did he not do so? He had the opportunity of bringing her, and if the then
existing conditions prevented it, it was not the fault of the Australian Government. Ten years had elapsed during which there was no evidence that he attempted to bring his wife here. If Hop Gooey had the right to bring his wife, so might every Chinese resident in this country.

A member of the deputation: She is here, and that makes all the difference.

Mr. Batchelor: She is only here because a concession was made. What about the poor Chinese who have no influential deputation to plead their cause.

Mr. Balfour: The reason he has an influential deputation is because he has lived such a good life.

Mr. Batchelor: Then a man who is not reputable should not be protected?

Mr. Balfour: We don't say that.

Mr. Cheok Hong Cheong said that in two cases permission had been given.

Mr. Balfour referred to a case in which Mr. Deakin had granted permission to a person to
remain here.

Mr. Batchelor said it had been said why separate husband and wife; but the separation was
self-imposed. The fact that the wife could not be brought here must have been known to the
husband.

Mr. Forrest: He thought the original permission would hold good.

Mr. Batchelor was not questioning his sincerity, but he must be a most extraordinary
gentleman if he did not know that he could not bring his wife here, because every Chinese knew
that. It was the sort of hardship and injustice which happened to wives every day. Husbands
when they went to New Guinea had to leave wives and children behind them.

Mr. Oxanne said that there was nothing to prevent the husband from bringing them except the
climate.

A member of the deputation: Their wives of the missionaries are there.

Mr. Batchelor went on to say that Hop Gooey remained here for his personal interest, and
because he liked the place, though he knew his wife could not remain here. He was asked to treat
the case as one of special hardship, and to set aside the law so that Gooey could have his wife
here contrary to law.

Mr. Balfour: The law permits of an exception being made.

Mr. Batchelor: You ask me to make an exception because she is here as the result of a
concession. That would make the law a nullity. There was no ground for an exception.

A member of the deputation urged that consideration should be shown on the grounds of good
citizenship.

Mr. Batchelor said that a case of sickness or genuine distress would constitute such a hardship
as would call for intervention. He was personally strongly in favor of the decision of the Acting
Minister and had he been in his place he did not think he would have been justified in giving any
other answer.

Mr. Cheok Hong Cheong urged that a broad line should be drawn between law and humanity.

Mr. Batchelor said he could not treat one man differently from another. He did not think that
the special circumstances which had been relied upon were strong enough, and he must refuse
the request. He felt the maintenance of the policy of White Australia depended on even-handed
treatment, and he could not make the exception that was asked. He held that the Minister had not
the power to take action in cases which involved simply the ordinary separation of husband and
wife. Hop Gooey had not been debarred from joining his wife. If there had been a separation the
Commonwealth did not cause it. He knew he could not bring his wife, and lie knew it all along. Therefore it did not seem to him (the Minister) to be a case for setting aside the law.

After further discussion Mr. Ozanne asked whether the Minister would consider an application for an extension of the residential period.

Mr. Eatchelor: That is another question entirely.

Mr. Ozanne expressed the regret felt at the decision of the Minister, but thanked him for the patience with which he had listened to the views of the deputation.

Provenance: Cheong Letterbooks 1911

Croydon, 13/9/11

Dear Mr. Shelley, I owe you an apology for not acknowledging sooner your kindly courtesy in sending not one cup but very many cups of that beverage which cheers but does not inebriate.

It was simply pressure of business arising out of the decision of the External Affairs Department re the case of Mrs. Poon Gooey of Geelong.

Our Chinese Christian Union of which I am President has taken the matter very much to heart—that added on to my ordinary duties causes the apparent tardiness of acknowledgement.

I enclose under separate cover a pamphlet published years ago embodying the principles upon which we act in matters political & another setting forth the views principles in matters ecclesiastical.

The opinion of one of your force of character & Xfian principles will be much valued by Yours Faithfully, CHC

Provenance: Cheong Letterbooks 1911
Topic: Business Matters—Property.

Melbourne, 16/9/11

Messrs G. D. Langridge & Son, Queen St, City

Dear Sirs, I am in receipt of yours of the 14th yesterday evening conveying to me copy of Mr Langwill’s letter in which among other things the latter said “As your client was never prepared to purchase on the terms & conditions under which My Principal was prepared to sell, etc” a statement altogether at variance with the facts as you very well know for all the terms and conditions had been prepared & vised by our respective Solicitors & ourselves & arranged for, with the exception of the one solitary exception of the Sanitary provision for the Lady Clerks as ordered by the authorities months before we arranged the said terms & conditions but only revealed to us at the last moment.

Mr Langwill was willing to provide by curtailing the men’s conveniences. We on the other hand refused to consent to any curtailment of what had been provided for men. This is the whole trouble in a nutshell otherwise the contract would have been signed by us.

For your sake we are willing to allow our offer to remain open till noon on Monday the 18th inst after which day & hour it will be finally withdrawn.

Yours Truly

CHC
Dear Miss Willis, I am forwarding per Rail parcel Preserved Ginger which Mrs. Cheong is sending to your Aut with her best compliments.

In the said parcel is Lightfoot on the Philippians in which is a very able and extensive chapter on the Christian Ministry. You will see from it though written by one of the most-honoured Bishops of the English Church and certainly one of the most luminous writers of our age Sacerdotalism has no countenance, indeed the very idea of it is scouted.

You will excuse me sending it with the leaves uncut as my old copy I find has been lent to a friend so I procured a fresh copy from Geo. Robertson.

With kindest regards in which wife and daughter join,
Yours in the Lord’s Service, CHC

Dear Sir,

I have always cheerfully paid whatever is due but your present demand for income tax upon income which was twenty odd pounds below the exempted amount as I have detailed to you in my returns in against all reason & fairness.

I may say further that the amount £58/4/- returned as rent from Villa & cottage placed to my credit was really income received by my wife, daughter & daughter-in-law who in lieu of other domestic aid cheerfully attended to household & the lighter kinds of orchard work to help the boys in producing the income which they did but which unfortunately proved a loss. Their allowance you will have seen has been exceedingly meagre for the work that they have done. No further explanation I trust is needed in this matter.

Yours Truly, CHC

Sir,

In reply to your letter of the 25th ult relative to land at Croydon required in connection with the O’Shannassey Water Supply Scheme I beg to inform you that the Board requires the fee simple of the land, that the pipes will be laid underground at least one foot from the surface, that the right of carriage way as asked for cannot be granted, & that the land will not be fenced & may be used for pedestrian traffic & grazing.

With regard to the land on the Eastern side of the railway, the full width as shown on plan will be required but it will not be fenced & may be used for grazing, but no cultivation or planting of trees or building will be allowed.

Yours obediently, Geo. A. Gibbs, Secretary

Mr. D. Wright, 99 Queen St, Melbourne.169

169 Cheong’s solicitor.
Dear Miss Willis, I am in receipt of your favor of the 2nd ult which followed me to Town. Ask of your good Aunt to do me the honor of accepting Lightfoot with my very best compliments.

E.S.H. is continuing to try his level best to wipe out our Mission but the God whom we serve is looking after the work & has given me the needed strength for it. Our services & classes are both well attended & I am enabled to preach & teach 4 & sometimes 5 times a week & the work does not exhaust me as it did even a few months ago.

My wife and daughter join me kindest regards to your Aunt and yourself.

I am Yours Faithfully,  
CHC

Provenance: Cheong Letterbooks 1911

Dear Sir,

I am in receipt of your favor of the 2nd which followed me to Town & whilst thanking you for your explanation I have to say that the position of the owner is not an enviable one as at the present rental the property returns less than 5% & I can get no accommodation in the shape of an overdraft at less than 5% & very few indeed who can get it at that. I reckon therefore 6% of which 50/- per week amounts to, as a reasonable return & at which I am content to give you a lease for a fair term of years. From what I know of the locality it should return between 7 & 8% of my cost. I think the shops you mention in your neighbourhood have nothing like the appearance & accommodation of that which you occupy. Mr friend Mr. H. Wood who owns the terrace opposite at the corner of Latrobe St gets 35/- per week for shops with about 13ft 6in frontage & with less than half the window show & accommodation of yours. That at the corner of Latrobe St with some 17 or 18 ft frontage is let at 50/- & all of them you know would improve if modernised.

Further from the reports & monthly statements of my agents in the various suburbs & the reports of other agents there has been a marked increase in rentals particularly from the beginning of the present year in dwelling houses & in shops especially accounted for by the marked increase in prosperity. For these reasons I think 5% is not unreasonable for the shop & then there is the dwelling accommodation which is worth something.

Yours Truly  
CHC

Provenance: Cheong Letterbooks 1911

Dear Dr Kitchen, I saw the Chief Engineer of Ways & Works & his Assistant together yesterday morning & found that plans etc have been prepared for the passenger platform at the beginning of the cutting that I have shown you as that is the only site between Ringwood & Croydon which meets the requirements of the Department as regards gradient. I asked what about the estimate he was to give as to the cost of regrading some 10 or 15 chains Westwards of the gatehouse (Opposite Robinsons’s). He replied that “that was impracticable. It will cost too much to do.” “Then how long will it be before you can erect the platform?” I further asked. “That will depend upon the Commissioners,” was his reply. “You may have opposition from the transportation branch of the service as being unnecessary,” he added. “But,” I said, ”the Commissioners promised to erect it if the residents defrayed the whole cost.” To which he made no reply.
So you see the residents will require to make up their minds at once. And if there is any hesitation on the part of the Department we will require to arrange a Deputation to the Commissioners. The plans have been sent on to them by the Chief Engineer & a reply may be expected in a week’s time. Would you please see the residents? Perhaps Mr C. R. Williams will help you. I shall not be back to Croydon till Tuesday evening. I have also seen Mr. Gibbs of the Board. of Works & will see the chairman of the same on Monday.

Yours Truly

CHC

Provenance: Cheong Letterbooks 1911
Topic: Business Matters — Property.

The General Manager, Colonial Bank.

Croydon, 6/11/11
Dear Sir, I beg to leave with you Horp Hing’s 5 P/Ns for 4, 6, 8, 10 & 12 months respectively representing an aggregate amount of £450.4.3 being part of balance of purchase money due to me from Messrs Timothy Lam Tim Heung & Lam Chew for property (317-323 Exhibition St, City) they bought from me. They have been signed by one of the partners & endorsed by the other as in the case of the P/Ns on a/c of the Latrobe St property which had been previously left with you — part of which were paid considerably before maturity.

I have to report also that I sold on 21/10/11 the 4 shops in Bridport St Albert Park (one of the securities you hold) through the Agents Machin & Govett for the sum of £2900 less £47.10/- com or £2852.10/- with payable cash in a month. This property you will remember was purchased by me on the 20/11/19 for £2050.

Yours Truly

CHC

Provenance: Cheong Letterbooks 1911
Topic: Business Matters — Property.

The General Manager, Colonial Bank, Melbourne.

Melbourne, 13/11/11
Dear Sir, Re limit on overdraft
With the sale of the 4 shops at Bridport St. Albert Park valued in your books at £2050, the limit to my overdraft will be reduced. I presume from £5000 to £4000.

Yours Truly

CHC

Provenance: Cheong Letterbooks 1911
Topic: Personal Correspondence—Rev. Dr. George F. Fitch.170

27/11/11
Dear Dr. Fitch, I enclose herewith the second of exchange and trust you will have received the first ere this reaches you.

I am sorry to notice in the columns of the North China Herald the two serious accidents which have befallen you in the interval of my letter of December last and the present and hope and trust you will have recovered completely by this time.

I am much obliged to you to forward the books asked for and your kindly offices to discharge the liabilities indicated. Yours in haste to catch the mail,

CHC

170 Rev. George Field Fitch, DD. Born 28 June 1845 Avon, Lorain Co., Ohio. In 1882 he was a missionary in Shanghai, China. Died 17 February 1923, Shanghai, China. Graduate Western Reserve College and Lane Theological Seminary. Presbyterian Missionary in China for over 20 years.
Dear Mr Bunbury, I beg to enclose herewith the second of exchange & trust you will have receive the first ere this reaches you. It was drawn on the London Office of the Colonial Bank Melbourne as my other Banker the Bank of Australasia Collingwood is some distance away & the Mail was about to close. I understand you can easily negotiate it & to advantage with any of the merchants having business connections with London.

I hope the boy will prove worthy of your kindly interest & attention & make good & steady progress.

Yours in haste to catch the mail,

C.H. Cheong

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Dear Mrs Mickelburgh, We are in receipt of your welcome letter of the 22nd inst & are pleased to learn of your building proposals both material & spiritual.

We know the Young Wai’s very well & for a very long time. He is doing a good work in Sydney. God grant that he may be long spared & increasingly used of Him to the winning of souls to the Redeemer.

David Soong’s was a very sad end. I little thought he would have come to that though I knew he was too intent upon things material & temporal & too little time given to those which are spiritual and eternal.

On a/c of his connections with the Customs the Presbyterian Foreign Missions Committee wanted to shift him to Beechworth some years ago but he refused and came to me to ask for employment in our Mission but I advised him to obey the Committee’s orders which I said was really for his own good as well as that of the Mission. Failing that I would not take him over he moved his friends to petition the Committee for his extension at Brunswick & succeeded. Then when Moy Ling died he so won himself into the good graces of the Methodist Mission Secretary that he got himself appointed to succeed Moy Ling to the intense grief and chagrin of practically the whole body of the Chinese converts who petitioned the Mission authorities in Sydney against the appointment but it had been made & could not be cancelled.

Rather than worship in the Church so much consecrated by their prayers & prayerful efforts the Methodist converts have hired the Reform Association Rooms in Russell St ever since the inconsiderate action of the authorities which in some measure helped in David Soong’s undoing.

China is passing through her baptism of fire just now, caused in great measure by the rampant corruption and misgovernment of officialdom. Great changes are impending. Already the Regent has sworn to abide by the Constitution & will immediately establish a Parliament & a cabinet responsible to Parliament. God grant that the wrath of man may yet praise Him.

Yours Faithfully,

CHC

Mrs Mickelburgh

c/o Mrs Oxenbould, Anglo St, Chatswood, Sydney
First Chinese Church in Melbourne, 192 Little Bourke Street, Melbourne. Methodist Chinese Church, 1872. 171

RAILWAY BRIDGE AT EASTFIELD ROAD.

The present railway crossing at Eastfield road, Ringwood, being dangerous on account of the steep grades and sharp turns, the local residents have for some months past been agitating for an overhead crossing and consequent deviation of the road and easier grades. Several properties having changed hands, the newer residents liberally supported the scheme, and the railway department were again approached by the Lilydale shire council. The railway department requiring £64.1 (the difference between the estimated cost of bridge and the amount saved by the abolition of level crossing, with its upkeep), £35 was promptly promised and paid to the shire council by the local residents and other users of the road in addition to the land (valued at £50) promised by the owners of the deviation of road, conditional on the council paying the balance, £29, and the cost of transfer, fencing, &c. On the principle of helping those who help themselves, as well as taking advantage of a favorable opportunity to improve the ratepayers' property at a low cost, the council promptly accepted the offer. The railway department having prepared the plans and intimated that the work will shortly be proceeded with when their conditions are complied with, the residents are hopeful of a speedy abolition of the present dangerous route giving better access to some of the most picturesque country in Melbourne's outer suburbs, which owing to its lack of easy access to the township and the metropolis has hitherto slumbered amidst its lovely surroundings.

List of monies received towards the cost of erecting bridge over the railway deviation at Eastfield road, west of present crossing:—
- **Mr. Cheok Hong Cheong**, £5; 
- **Mr. Hembrow**, £5; 
- Mr. Andrew Chung, £3; 
- Mr. Kleinert, £1; 
- Mr. Parker, £1; 
- Mr. D. Mitchell, £1; 
- Messrs. Blood Bros., £1; 
- Messrs. Pratt and Laurie, 5/- each; 
- Mr. Meyland, 5/- and land; 
- Mr. J. I. Robinson, £15 and land; 
- total, £32 15/.

Forwarded in August, 1911, to the Lilydale shire council, cheques value £35. Mr. Wedge gives the purchase money (when completed) of land. £15. Total, £50.

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**Provenance:**  
**Reporter, Box Hill, Melbourne, Victoria, 1 December 1911.**

**Topic:**  
Business Matters—Property—Railway.

**Diocesan Registry, Cathedral Buildings, Swanston Street, Melbourne**

5th Dec 1911

M.C. Bridger Esq., Hon. Sec: Mission of the Epiphany to the Chinese Savings Bank, Melbourne

Dear Sir—At a meeting of the Archbishop in Council held on the 1st inst. the request contained in a letter of the 1st inst written by the Rev. A.W.Cresswell on your behalf—that the Mission should be declared a Diocesan one and extra parochial—was considered, and I was instructed to inform you that before giving a decision on the matter, the Council desire that the Title Deeds relating to the property should be produced for perusal.

Yours faithfully,

J Eustace, Registrar

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**Provenance:**  
**Cheong Letterbooks 1911**

**Author:**  
J. Eustace, Registrar.

**Topic:**  
Mission Affairs—Extra-Parochial Status.

**Provenance:**  
**Cheong Letterbooks 1911**

**Author:**  
Messrs Machin and Gooeth, Estate Agents.

**Topic:**  
Business Matters—Property—Repairs.

Croydon, 5/12/11.

Dear Sirs, I have your statement and 3 receipted accounts for repairs etc., to one of which only so far as I remember have I authorised, viz., a new copper in the place of the old one which was said to have been beyond repair. One account (for £2-14-6) is for repairs done after the sale of the property and another (13/9) a few days before in the midst of the negotiations.

I shall thank you for your explanation of both these accounts of which I have no knowledge.
Yours Truly,

Provenance: Cheong Letterbooks 1911
Topic: Mission Affairs.
“Montier", Croydon Road, Croydon, Victoria.
31 Market St., Melbourne.

Dec 7 1911
The Registrar of the Diocese of Melbourne.
Dear Sir, I have the honour, by the direction of the Committee of Management of the Church Mission to the Chinese (Mission of the Epiphany), to forward to you herewith a copy of the original Trust Deed of this mission bearing the signatures of the various Trustees one of whom, viz. Mr. Wm. Davies, is dead.

The Certificates of Title of the Little Bourke St. property is held by the Commissioners of Savings Bank under mortgage for 1,500—pounds, and that belonging to the Mission Hall at Ormond is held by the Union Bank as pact security for overdraft. I shall be pleased to give any further information which may be sought for by the Archbishop in Council, as we court the fullest investigation.

Yours faithfully  (M.C. Bridger), Hon.Secretary

Provenance: Cheong Letterbooks 1911
Topic: Mission Affairs—Baptisms.
9/12/11
May it please your Grace, Among the Chinese whom my wife has been regularly visiting for years to give Christian Instruction are two who have applied for baptism, one with her daughter aged 8 prefers to be baptised in the Mission Church, but the other, the wife of one of our converts on account of her father’s opposition prefers to be baptised with her infant child outside of the Chinese quarter. She is conversant with the English language and for several years attended the girls school carried on by the Presbyterian Women’s Missionary Union. And on being asked if she would not like to be baptised in the Presbyterian Church she replied that she preferred being baptised in the same church as her husband. She can dome to Bishopscourt Chapel or the Cathedral at any time suitable to your Grace’s convenience.

Kindly let my daughter [Christine] know your Grace.s pleasure in the matter,

Yours faithfully  

Provenance: Cheong Letterbooks 1911
Topic: Personal Correspondence—May Poon.
Miss May Poon Why, c/o Mrs Brown, Govt Civil Hosp, Hong Kong.  15/12/11
Dear May, I am sending you letter from the New York Life’s Melb. office certifying that the yearly prem. due 1st Jan ‘09 has been paid. The receipt itself I have not so far discovered among the huge pile of papers though I have been searching for it from 7 to 11 a.m. but the Melb. office assures me the letter enclosed is sufficient evidence of payment. And the resident Secy. Mr. H. B. Connell will moreover write to their Shanghai office to the same effect by the present mail. The receipt for 1908 premium is also herewith as likewise the Secy’s. reply to my enquiry as to settlement of claim dated 4/4/10 & your father’s last will & testament. These 4 documents I am sending registered. The others including old receipts & replies to enquiries etc from the New York Life, Power of Attorney, & Probate of your mother’s will I am sending under separate cover per parcel post. Yours in haste to catch the mail,

Yours Truly,  

Provenance: Cheong Letterbooks 1911

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Mission Affairs.

Melbourne 19/12/11

May it please your Grace, The Chinese Consul-General has been consulting me in regard to the subject of the enclosed letter and I have asked him to leave it to me so that I might consider the same.

It has occurred to me that it would be an opportunity to take James away from St Peter’s & St Peter’s influence to do work for which I believe he is devoted. It would be following up the work of his late cousin (Mr. Daniel Wong) who has won the love & esteem of English Churchmen as well as the Chinese residents of Wellington. I write to submit this to your Grace’s consideration as the longer James stays at St Peter’s the more are the converts who grieve & the less acceptable he becomes to his people.

I have not mentioned these matters to anyone except James’ mother & shall be glad to know your Grace’s view.

Yours Faithfully,

CHC

PS I shall thank you to return Mr. Blackburn’s letter after perusing it so that I might hand it back to the Consul-General.

Provenance: Cheong Letterbooks 1911

Personal Correspondence.

Chinese Mission Church L Bourke St Melbourne, 21/12/11

Dear Mr. Fraser, It is now nearly half a century since I had the honor & pleasure of your acquaintance & friendship & I have been wanting to pay you another visit to see you but have not been able [to] get out to Heidelberg. Am still hoping to do so shortly & meanwhile send you herewith a little of the product & manufacture of my native China in the shape of a box of Preserved Ginger & with it all the Compliments of the season to Mrs Fraser & yourself & family.

Yours Faithfully,

CHC

Rev Duncan Fraser.

Provenance: Cheong Letterbooks 1911

Mission Affairs—Holy Communion.

Rvd Henry Kelly, Precentor, St Paul’s Cathedral.  Melbourne 21/12/11

Dear Mr. Kelly, Thursday morning the 28th inst as I said would not be suitable for our converts. Xmas Day has always been the great occasion upon which they assemble to commemorate our Lord’s dying love. We will continue to do as far as we can without the sacred emblems until the authorities have decided in regard to our Mission.

Yours Faithfully,

CHC

Provenance: Cheong Letterbooks 1911

Business Matters—Tax.

The Commissioner of Taxes, Melbourne.  Melbourne 30/12/11

Dear Sir, The Equity Trustees Coy sent me a request to sign an acknowledgement that I had on the 4th Oct. last bought a certain property noted below from the said Coy. The request though dated 21st inst. did not reach me till late on Wednesday the 27th. I came to Melb. on Friday the 29th & found my Solicitor away on his holidays.

So I called on the Equity Trustees Coy & informed the sub-manager accordingly. He said that an intimation has to be sent in to you before the 31st & that he will do so. The property is described as hereunder. “All that piece of land being part of allot. 20 sec. 25 City of Melbourne
parish of N. Melb. County of Burke more particularly described in indenture of settlement No. 37 Book 286.” The said property however was bought by a friend who will pay land tax.

I also bought another property in the same street in Allan’s Estate on the 19th Sept for another friend the particulars of which are in my Solicitor’s hands.

I may also mention that I sold a property in Brunswick owned by me for several years to Mr Robt. Purvis of Burke Rd. Camberwell & settled for on the 1st Sept. and another — a piece of land at corner of Macpherson & Albion Sts Essendon was sold to John McPherson on the 27th May. The particulars of them all can be obtained if required.

Yours Truly

CHC
Provenance: *Cheong Letterbooks 1912*

**Topic:** Mission Affairs—New Zealand.

C of E Chinese Mission of the Epiphany, Melb 4/1/12

My Dear Mr. Hwang, Although I know of suitable men for the work of the Mission I know of none so far who is offering for official positions on the Mission staff anywhere. The reason is largely because Missions as a rule do not offer a living wage. There is one who is before my mind & whom you also know — Mr. Peter Fanggeth. He I feel sure will answer the requirements of the work. He is well educated in Chinese & well instructed in the great virtues of the Christian faith is earnest & eloquent in speech & has been working in an honorary capacity (while engaged in business for many years.)

A year or so ago I put the question to him whether he wouldn’t give up his secular calling to devote himself entirely to the Gospel Ministry. And de said in reply that he would like to do so but for the meagreness of the remuneration usually offered. He would therefore prefer to give what time he could outside & inside business hours to commend the Gospel to his people.

He has a fair knowledge of English & can address English meetings with tolerable ease. Yours Faithfully,

CHC

The Honorable Yang-liang Hwang

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Provenance: *Cheong Letterbooks 1912*

**Topic:** Mission Affairs.

Melbourne 5/1/12

Dear Mr. Cresswell, I am afraid that after all your thoughtful planning for the good of the converts we shall have to wait a little longer for the decision of the Bishop in Council.

I asked the Archbishop today when the question of declaring the Mission extra-parochial came before the Bishop in Council & he replied in February.

Four o’clock on Sunday afternoon is the hour of the principal meal of most of our converts. Hence our little Sunday School beings a little before 3 o’clock & classes a little before 4. They take two meals only on Sundays & 3 on working days. Sorry that it is so.

If the authorities had been a little more thoughtful & considerate we would not have been neglected for so long. Yours Faithfully,

CHC

Rev A W Cresswell, MA, St John’s Vicarage, Camberwell

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Provenance: *Cheong Letterbooks 1912*

**Topic:** Chinese Christian Union—Famine Relief.

Croydon 11/1/12

Dear Mr. Hwang, By the China Mail I received yesterday was a circular letter dated 15th Dec last from the Central China Famine Relief Committee addressed to the Chinese Christian Union in which appeal is made “for contributions to relieve the present suffering”

And whilst expressing appreciation of the assistance which our contribution had rendered in the early part of 1911 sent through your good self.
Kindly let me have the date at my Town address on which forwarded our contribution for Famine Relief so that in despatching our final contribution by the outgoing mail from our little Sunday School children I may note the fact that we had anticipated the Committee’s request and sent one last contribution through our Consul-General.

Yours Faithfully,

The Honorable Yang-liang Hwang.

Provenance: Cheong Letterbooks 1912
Topic: Business Matters—Property.

Mrs Pearson, No.1. Lambeth Avenue. Croydon 11/1/12

Dear Madam, I am in receipt of your favor of the 4th inst on my return home on Monday last & shall be glad to talk over the matter with you. The price however cannot well be less than £770 on a/c of certain expenses incurred since I first made you the offer. Those experienced in building will tell you that the Villa cannot be put up at anything like that figure while the land is worth a few hundred more.

I can vary the terms to suit you. Yours Truly

CHC

Provenance: Cheong Letterbooks 1912
Topic: Chinese Christian Union—Famine Relief.

Melbourne 14/1/12

Dear Mr. Hwang, I am in receipt of your favor of the 11th inst & in formed the Executive of the Union of its contents this evening.

After considering the matter our Executive requested me to ask that you will be so good enough as to write by the outgoing mail on Tuesday & inform the Central China Famine Relief Committee of Shanghai that of the £250.12.9 you sent £67.12.6 was from the Chinese Christian Union of Melbourne for famine relief. So that the fact might be published in the “North China Herald” as a relief from any further suspicions that we have not done our duty as directed by the Union.

I will write simultaneously to Shanghai on the matter with an enclosure from our SS.

I shall be glad if you will do me the favor & pleasure of lunching with me at the Pekin tomorrow (Monday) at 1 o’clock to talk over the matters that you mention. Yours Faithfully,

Provenance: Cheong Letterbooks 1912
Topic: Chinese Christian Union—Famine Relief.

C of E Chinese Mission, Melbourne 15/1/12

Rev E S Lobenstein, Hon. Secy, Central China Famine Relief Committee.

Dear Sir, I am duly in receipt of your circular letter of the 15th ult requesting the Chinese Christian Union to commend the cause of the unhappy sufferers from Famine to the consideration of its members.

I am glad to be able to say that we have anticipated your request by handing over to the Chinese Consul-General here £67.12.6 on the 26th Oct of last year to be forwarded for the relief of the Famine in Central China.

I invited the Consul-General to lunch today & ascertained from him that he had sent the amount with other Chinese contributions aggregating in all to £250.12.9 on the 15th Dec — the date of your letter & he explained that the reason of his delay was the disturbed State of the country. I asked him therefore to be as good as to write by the outgoing mail & say that of the amount he forwarded for Famine Relief £67.12.6 was from the Chinese Christian Union of Melbourne. And being already forwarded £120 in 4 instalments by cable per favor of the C.I.M.
during the first few months of last year. We wish we could but were unable to so soon to do more than we have done.

The little children of the SS of the Mission under my care however are sending their offering for the sufferers in the Draft which I enclose herewith.

Yours Faithfully, CHC President: Chinese Christian Union.

Provenance: Cheong Letterbooks 1912
Topic: Business Matters—Property.

Croydon, 19/1/12.

The Shire Secretary, I am in receipt of Rate Notices 1440 & 1441 the former of which I presume is the property bought from the Estate of the late Joseph Maggs by Mr Andrew Chung & myself and containing 60 1/2 acres — not 62 — for £1000 and divided between us as follows: 17 1/2 acres (in which is orchard & 5 roomed house & outhouses & the whole of the road frontage) were taken over by Mr. A. Chung for £475 & 43 acres mostly bush with no road frontage by myself for £525. The rating is consequently excessive.

We shall thank you therefore to readjust the respective share of rates due from Mr. Andrew Chung & myself.

Yours Truly, CHC

Provenance: Cheong Letterbooks 1912

23/1/12

Mr. F. T. Hodgkiss, Hon Secretary, The Single Tax League of Vic.

Dear Sir, I am in receipt of your favor of the 21st inst conveying the congratulations of your League to our Association on the important developments that have taken place in China in the establishment of a Republic.

A few months ago the very boldest could hardly have predicted such a rapid march of events as have produced a Republic based on the American model but of vaster dimensions & more democratic in spirit than that of the United States. For even under the old regime with a foreign despot on the throne the great maxim of our law was that the Emperor if he transgressed the law is liable to the same punishment with the subject. And though we hitherto acknowledged the divine right of kings but only when they walked in the divinely appointed way or way of enlightenment & humanity. When they departed therefrom their path was not only full of danger but they themselves may be dethroned with impunity.

Hence the penitential edicts which have lately appeared & acknowledgment made that the welfare of the multitude must not be made subservient to the glory or interests of one family.

We hope & trust that under the guidance of able statesmanship your good wishes may be speedily realised.

Thanking you very heartily for your kindly & generous interest in the advancement of our people.

I am, yours fraternally, (sgd) Wm Fong

Provenance: Cheong Letterbooks 1912

Croydon 26/1/12

Sir, In enclosing cheque for the amount of your claim I must herewith enter my emphatic protest against the Tax as being unjust & oppressive where the income £127.11.9 already considerably below the taxable amount was further reduced by the State Land Tax of £10.3.9.
The plea of a £5000 exemption is nothing but a mockery of one whose income has failed during the year to reach the standard of a ‘living wage’ & must perforce pay a second penalty.

Yours Truly

CHC

Provenance: Cheong Letterbooks 1912

123-5 L Bourke St, Melbourne 29/1/12

The Commissioner of Income Tax, Melbourne

Dear Sir, I beg to send you herewith statement of my income for the year as received per the agents who collect for me & detail of expenditure incurred in connection with the properties from which I derived my income. You will notice I have omitted to mention the rent of the cottage (£22.2/-) which my daughter collects as the property has been given to her though for obvious reasons the gift has not yet been registered. The orchard & farm has been given to my sons to make what they can out of it.

My wife & I occupy rooms in the Mission Church premises in the city of the most of our time only spending a couple days or so a week with our boys.

Yours Truly

CHC

P.S. The Mission Premises being wholly devoted to religious purposes are not rated.

Receipts and Expenditure 1911

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<td>Machin &amp; Govett</td>
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Provenance: Cheong Letterbooks 1912
Topic: Mission Affairs.

Rev H. G. Blackburn, All Saints Vicarage, Kilburne, Wellington NZ. Melbourne 10/2/12

Dear Mr. Blackburn, I am in receipt of your favor of the 31st ult enquiring if Mr. Peter Chong Fanggeth speaks the Cantonese dialect & in reply I have the pleasure to say yes. In fact the whole Chinese population of Australasia except for 1 or 2% are from the same province of Kwan-tung & speak what is called the Cantonese dialect.

I will send on your enquiry whether Mr. P.C.F. is available for the position & at the suggested stipend & will let you known later on, although what I said to Mr. Hwang about the minimum that could well be offered a man of the capacity can easily make considerably more in business.

Yours Faithfully,

CHC
Diocesan Registry, Cathedral Buildings, Swanston Street, Melbourne,
M.C.Bridger Esq, Hon Sec: Mission of the Epiphany to the Chinese. 12th Feb 1912.

Dear Sir, At a meeting of the Council of the Diocese held on the 9th inst your application of the
9th Nov: last asking that the Mission may be made extra-parochial was again under
Consideration, when it was determined that as a preliminary to the Consideration of the
application, the Mission Committee be asked if assent would be given to one of the Official
Trustees of the Diocese being appointed as a Trustee of the Mission property in place of the
decased Trustee.

Accordingly I now ask if the Mission Committee will be prepared to act on the above
determination. Yours Faithfully,

J. Eustace, Registrar.

Croydon 13/2/12

Dear Miss Willis, You are aware that our Mission Church has been under a sort of interdict by
which no administration of the Sacraments could take place by any clergyman of the Church of
England since the Rev E.S. Hughes has chosen to forsake us.

We took steps therefore to apply to the Bishop in Council to declare the Mission extra
parochial. The enclosed copy of a letter from the Diocesan Registrar will show that after several
monthly meetings during which they carefully scrutinized the provisions of our Trust Deed, the
Bishop in Council have come to the determination that as a preliminary to the consideration of
our application they wish to know if our Committee will consent to the appointment of one of the
official Trustees of the Diocese as a Trustee of the Mission properties in the place of the
decased Trustee.

The Committee therefore met yesterday & after full consideration decided to recommend to
the surviving Trustees (i.e. to you & me) that assent be given to the determination of the Bishop
in Council. The Rev A.W.Cresswell MA suggesting that Mr. R.I Alcock (the well known
merchant) whom he knows to have broad minded views & sympathetic & an interest in Missions
be invited to fill Mr.Wm Davies place as a Trustee with us.

His appointment I understand will not affect the provisions of our Trust Deed & in recognising
the appointee of the Church Assembly our Mission will have an official status.

Will you please talk the matter over with your Aunt & let me know the result. Yours
Faithfully,

CHC

Croydon, 13/2/12

Dear Miss Fraser, I am much obliged to you for your favour of the 11th inst. which I received on my
return home last evening. I regret it exceedingly that I was not aware of your father’s demise soon
enough to pay my last respects to his remains. Your dea mother and all the family however have the
satisfaction that as a good and faithful servant ‘he has now entered into the joy of his Lord.’

My deepest sympathy with you all in the bereavement. Yours faithfully,

CHC
Provenance:  *Cheong Letterbooks 1912*

**Topic:**  Business Matters.

Mr Charles Wedge, Mountain View, Croydon.  

Dear Sir, I am in receipt of your favor of the 10th on my return home last evening & shall thank you to be informed as to how & when the fire had been set alight on each side of the line & by whom or what and also how & when the connection if any was effected.

Yours Faithfully,  

CHC

Provenance:  *Cheong Letterbooks 1912*

**Topic:**  Business Matters.

Croydon 13/2/12  

Dear Mr Hinckley, I am in receipt of your favor of yesterday re property in Elizabeth St but you did not quote price. I shall be in Town again on Thursday by the Evening train & shall be glad to see you on Friday morning.

Yours Truly  

CHC

Provenance:  *Cheong Letterbooks 1912*

**Topic:**  Business Matters.

Croydon 15/2/12  

Mr Fisher,  

Dear Sir, I am sending your son home today per midday train as I feel sure he must be suffering from some serious internal complaint which requires immediate medical treatment.

Yours Faithfully,  

CHC

Provenance:  *Cheong Letterbooks 1912*

**Topic:**  Mission Affairs—New Zealand.

123-5 L Bourke St, Melbourne 16/2/12  

My Dear Mr. Fanggeth,  

Re Missionary in Wellington

I send you herewith copy of correspondence on the subject & send on enquiry whether you are prepared to devote yourself to work if offered the position. Kindest regards to yourself & wife in which my wife joins. Yours Faithfully,  

CHC

Provenance:  *Cheong Letterbooks 1912*

**Topic:**  Mission Affairs—Trustees.

“Lalloti”, Feby 19, 1912  

Dear Mr. Cheong, Yours of the 10th reached me safely. I am sorry to say that I cannot agree to the election of any nominee of the Bishop in Council as our co-Trustee.

I think our experiences have shown that it is time we declared ourselves as simple effort to win the Chinese for Christ & to have nothing to do with denominationalism at all.

Our Committee may be adherents of the Church of England as we ourselves are & naturally would like to work with the Diocesan authorities provided they are sympathetic. But you have wooed them too long & what have you gained by your effort to be recognised as a Church of England Mission? Nothing.

What have the Chinese gained? Nothing & worse confusion. What has our Saviour gained? Nothing but sorrow.
As to H.C. do not let that trouble you, invite a Godly minister to lead the feast of love, someone who will preserve the deepest spiritual aspect of the Lord’s Table & you will bring joy to the Master by recognising Him as the Head.

Your long connection with the Church of England will doubtless make such a course hard for you but you must be content to suffer if need be, in thus declaring Christ Jesus to be your Master & Lord.

The Diocesan folk know well your longing to keep in touch with them. And their only hold on you is refusal to administer H.C. but take no notice. And let the remaining years of your life be spent for Christ alone to bring your brethren to Him.

Our united kind regards, Believe me dear Mr. Cheong, Yours Very Sincerely, I M Willis

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Provenance: Cheong Letterbooks 1912
Topic: Business Matters.

Mr Charles Wedge, Mountain View. Croydon 20/2/12
Dear Sir, I have yours of the 15th yesterday. I put the questions in mine of 13th to elicit information you may be possessed of but it appears from your reply you can only guess but have nothing on an accurate basis.

I have investigated the matter, gone over the ground on both sides of the line & am unable to find any trace of what you aver.

The facts as I know them are substantially these: my second son Joshua was burning off up the hill behind the late Mr Meyland’s very carefully, bit by bit & here & there forming a break in order to do so. His object was to remove the scrub & accumulated rubbish left there by the woodman employed by the late owner & which endangered the late Mr Meyland’s property as well as our own should the unnoticed sparks of a passing engine set the neighbourhood or the line ablaze. He was up there till one o’clock & saw that every thing was all right.

By the twelve o’clock train however a well known resident was proceeding to Town & saw my old Lemonry paddock ablaze. Evidently the sparks from the engine of the ‘goods’ which preceded the midday passenger had set it alight as it has done so many times in my own experience & in the experience of Mr. C. R. Williams of Oxford Rd. when he was my tenant here. That post & wire fence along Eastfield Rd & in front of your property was erected by me in place of substantial post & rail fence burnt by sparks from a passing engine. The division fence between Joseph Maggs & my own was also burnt in the same way a few years ago as the late Mr. Meyland & Hubert Maggs had testified to me & as Mr Charles Meyland also knows. That shortly after the ‘goods’ had passed the part near the gatehouse was seen ablaze.

Another thing on the day in question my two youngest boys Nathanel & Benjamin & two employees were proceeding after dinner to their work when they saw the paddock on the gatehouse side of the line ablaze and notwithstanding a North wind was blowing the fire was proceeding northward indicating that the start must have been from the neighbourhood of the gatehouse where many other fires have originated from sparks which had fallen from passing engines.

Just the week before a fire started in the same way as a ‘goods’ had passed & it was simultaneously observed by my youngest sons & a Mrs Gas of Bayswater Rd, the latter hurrying to inform my boys who were already on their way to extinguish it.

Of course you are too recent a resident to know the vagaries of the ‘goods’ engines so that I do not blame you for guessing as you have done.

Yours Truly

CHC
Mr Charles G. Hembrow, I have your favor of the 16th on my return home yesterday & in reply beg to say that I have investigated the matter inspected the ground on both sides of the line & offer you herewith the results of my investigations. If you can supplement the same with facts that you know of I shall thank you.

My second son Joshua was burning off up the hill behind the late Mr. Meyland’s very carefully, bit by bit & here & there forming a break in order to do so. His object was to remove the scrub & accumulate rubbish left there by the woodman employed by the late owner & which was endangering the late Mr Meyland’s property as well as our own should the unnoticed sparks of a passing engine set the neighbourhood of the line ablaze.

He was there up till one o’clock & saw that everything was all right. By the twelve o’clock train however a well known resident was proceeding to Town & saw my old Lemonry paddock ablaze. Evidently the sparks from the engine of the ‘goods’ which preceded the midday passenger had set it alight as it has done so many times in my own experience & in the experience of Mr. C. R. Williams of Oxford Rd when he was my tenant here. That post & wire fence along Eastfield Rd was erected by me in place of a substantial post & rail fence burnt by sparks from a passing engine. The division fence between Joseph Maggs & my own was also burnt in the same way a few years ago as the late Mr Meyland & Hubert Maggs had testified to me & as Mr Charles Meyland also knows — that shortly after the ‘goods’ had passed, the part near the gatehouse was seen ablaze.

Another thing on the day in question my two youngest boys Nathanel & Benjamin & two employees were proceeding after dinner to their work when they saw the paddock on the gatehouse side of the line ablaze & notwithstanding that a north wind was blowing the fire was spreading northwards indicating that the start must have been from the neighbourhood of the gatehouse where many other fires have originated from sparks which had fallen from passing engines.

Just the week before a fire started in the same way as a ‘goods’ had passed & it was simultaneously observed by my youngest sons & a Mrs Gas of Bayswater Rd — the latter hurrying to inform my boys who were already on the way to extinguish the same.

You probably are not so familiar with the vagaries of the ‘goods’ engines as they round the curves & climb the steep gradients with their haulage of heavy timber so that I do not blame you for making the guess that you have done.

Yours Truly

C.H. Cheong
the resolution was unanimously to recommend to the surviving Trustees (i.e. you & me) that
assent be given to the Bishop in Council’s determination.
With kindest regards to your Aunt & yourself. Yours Truly, CHC
PS In case of any delay in receiving your communication I may say Mrs Cheong & I stay at the
Mission from Thursday to Monday every week. In the list of members of Committee Rev E.
Snodgrass’ name should be omitted as he is of Hughes’ school.

Provenance: Cheong Letterbooks 1912
CofE Chinese Mission of the Epiphany, 123-5 L Bourke St Melbourne, 23/2/12
Messrs Cohen and Hermann, Solicitors, Collins St, City
Dear Sirs,

I am desired to inform you that after you concluded your efforts in that behalf the matter was
made the subject of diplomatic action on the part of the Chinese Consul-General with the result
that the Honorable the Minister of External Affairs has reconsidered the case and seen the equity
and fairness of allowing the young man to remain the full period for which he was originally
exempted.

I am also desired to say that as the fee you have already charged (£10.10/-) being abnormally
large for a simple application it should be made an inclusive one for your latest effort.

Yours truly,

CHC

Provenance: Cheong Letterbooks 1912
Topic: Business Matters—Property—Railway
Croydon 28/2/12
Mr R. Kellway, c/o Genl. Passgr & Freight Agent, Victorian Railways, Spencer St.
Dear Sir — I send you herewith list of names of householders within a radius of 1 mile of the
proposed station at Fitzpatrick Rd. They number exactly one hundred families or about 500
individuals. This does not take into account the orchardists on each side of Wonga Park Rd up to
“Woonara” (The Hon. Captain Miles) along which we drove you on Monday afternoon No nor
the 30 settlers along Bayswater Rd (who own Hosie’s subdivisional blocks) who approached my
son Joshua & requested him to urge the construction of a station at Fitzpatrick Rd & other roads
so that altogether I should say a couple of hundred families would be ac
 commodated by the proposed station.

The list herewith is thoroughly authentic as it is supplied by the Shire Secretary & Rate
Collector.

Yours Faithfully,

CHC

Provenance: Cheong Letterbooks 1912
Topic: Mission Affairs—Trustees.
31 Market St. Melbourne 29th Feb 1912

The Registrar of the Diocese St Paul's, Melbourne
Dear Sir re The Chinese Mission of the Epiphany

Your letter of the 12th inst on the question of one of the official Trustees of the Diocese in the
place of the late Mr. William Davies, deceased as a Trustee of the Mission, duly came to hand
and has been considered by the Board of Management. I have now to inform you that it was
unanimously decided in favour of the proposal, Mr C.H. Cheong one of the surviving Trustees
being present expressed full accord. It was further decided in recommending the Trustees to fall
in with the proposal, that Mr. R. J. Alcock be asked to accept as a representative of the Trust Corporation of the Diocese.

I may say that the Mission has from first to last been thorough in its adherence to the Church of England. I also venture to express the opinion that the property of the mission is Church property; that it can belong to no other Church or denomination; and that as a place of worship in connection with the Mission's work the property may be regarded as coming within the scope of the Acts of Synod with respect to Trusts.

Yours faithfully,  

(M.C. Bridger), Hon. Secretary

**Provenance:**  Cheong Letterbooks 1912  
**Topic:**  Business Matters—Property—Railway

Mr Charles Wedge  
1st March 1912

Dear Sir, I have no other reply to yours of the 23rd than to ask you to re-read my letter of the 20th. All the main facts are there & can be substantiated. Yours are the merest guesses.

Yours Truly  

CHC

**Provenance:**  Cheong Letterbooks 1912  
**Topic:**  Mission Affairs—Trustees.

Melbourne 4/3/12

Dear Miss Willis, Mrs Cheong & I came down on Wednesday in order to meet you on Thursday at 11.30 am as you advised. I however found a letter on arrival from Mr. A. I. Mollison Solicitor asking me to see him. He desired to show him our Trust Deed so I obtained Mr. M.C. Bridger’s copy. And on his enquiry as to our financial position I told him we have two properties, the one here which has cost us nearly £4000 was now worth some £5000 as land values in this part of the city had risen considerably from £15 (our cost) to some £50 per foot & that the Brighton property was worth £500. That against these assets we have a loan on mortgage of £1500 on the city property & an overdraft of about £200, guaranteed by me personally with the Brighton property as collateral security.

I learnt however from the Hon. Treas that the overdraft according to the monthly statement for January is £172.14.3 will be reduced to about £150 for February. £243.13.4 was the amount owing when Mr. Hughes retired. Besides we have a rental income of £150 from the shops adjoining (increased from £120) & £20.10/- p.a. from Murton Hall. As to the question of working the Mission on undenominational lines if it were practicable & had been originally intended I fear will lead to the loss of our properties as in the case of the United Free Church of Scotland as the Society has been called & the Deeds have been made out in the name of the Church Missionary Society of Victoria Re-formed & worked hitherto as a Church of England Mission. Not it is true upon narrow lines of Churchism but in fullest sympathy & cooperation with Christians of all denominations in the practical work of winning souls to the Redeemer. The fact that the Chinese converts belonging to the Presbyterian, Methodist, C.M.A. & Church of Christ Mission having unanimously elected me President of the Chinese Christian Union is some evidence that we have not worked the Mission on any narrow sectarian lines.

Indeed as it has been handed over to my care & superintendence by men of the broad sympathies & evangelical zeal of Dean Macartney, Canon Chase & Archdeacon T. C. B. Stretch it is impossible to do so without betraying my sacred trust.

Of course it may be said that neither the Mission nor myself personally has been under any special obligations to the authorities of the Church for the last 13 or 14 years during the first part of which we have been subjected to many indignities & aspersions but by the Grace of God we
have striven to be loyal to the cause & to the trust that such fathers of the Church as I have named have reposed in us.

And now as to the Trusteeship I shall hope that as we have worked together so long with no other object than the service our loving Master you will not leave that trust but will continue to take counsel with us & watch over its sacred interests so that China’s spiritual rejuvenation may be materially helped by the Mission for which we have unitedly labored.

Yours in His Service,

Miss Willis “Lalloti”

Provenance: Cheong Letterbooks 1912
Topic: Mission Affairs.
Mrs Fraser, ‘Rossarden’, Heidelberg. Chinese Mission of the Epiphany, L Bourke St 7/3/12
Dear Mrs Fraser, I am much obliged to you for your favor of the 2nd inst & its enclosed newspaper cutting which my dear old friend had so carefully preserved for the last 47 years.

I shall treasure it as a piece of family history & will have it pasted in our illustrated Family Bible. Thanking you for your thoughtful kindness & with our united kind regards. Yours Faithfully, CHC

Provenance: Cheong Letterbooks 1912
Topic: Business Matters—Property—Railway
Mr. R. Kellway c/o Passgr & Freight Agent, Victorian Railways. Croydon 12/3/12
Dear Sir, I have been looking among my papers to discover the newspaper cuttings re Deputation to Railway Comrs on Dublin Rd site but so far have not come across them. So I despatched my son Caleb of the “Chinese Times” to look up & purchase copies at the newspaper offices but he was informed that they do not now keep newspapers that are more than 6 months old for sale.

They have however shown him the files of old papers from which he copied the enclosed report in which the Comrs reply, you will remember, was of the purport as that contained in their reply to my enquiry re Fitzpatrick Rd site.

Hoping to hear from you soon,

Yours Faithfully

Provenance: Cheong Letterbooks 1912
Topic: Business Matters—Property.
Messrs Gillott & Moira, Solicitors. Croydon 18/3/12
Dears Sirs

Re Allan’s Estate

I was informed by Messrs Arnold & Co the Auctioneers that you are the proper party to pay the instalments. I accordingly called at your office on the 8th & desired to know what the amount with interest would be which fall due I believe on the 19th & was informed by one of your clerks that he would forward the notice of same but up to the present it has not come to hand.

I therefore forward you herewith cheque for £259.16.7 which I believe is the correct amount with interest but should it prove to be incorrect we can adjust it when I come to Town on Friday or my Solicitor Mr David Wright will adjust it for me.

Please acknowledge receipt. Yours Truly

CHC

Provenance: Cheong Letterbooks 1912

£1.9.10 was pd by Mr D. Wright in adjustment from a fortnight of the signing of contract to acceptance of title said amount refunded by Horp Hing. 21/3/12
The Federal Land Tax Commissioner. Croydon 21/3/12
Dear Sir, I am in receipt of your circular letter of the 11th inst reminding me of the requirement of the law that all owners of land of the improved value of £3000 must send in their returns for the year ending June 1911. I was not aware of such requirements from exempts and that the Federal financial year ended midway instead of the natural end of the year & must apologise for the omission unwittingly made.

I have sold 3 properties during 1911.
The 1st described in my letter of the 24/2/11 as No. 10 of the properties — being vacant land 140’ X 140’ Cr Macpherson & Albion Sts, Essendon — 40 ft of it to Mr Pattison in March ‘11 for £66.10/- nett & 100 ft to Mr Macpherson his old school fellow in May ‘11 for £180 — resulting in a profit of £82.12/- clear of Rates & interest.
The 2nd described in said letter under Nos 3 & 4 — being 112 ft 6 in X 132 ft in Park St Brunswick with Terrace of 6 houses upon same to Mr. Robert Purvis on 1st Aug 1911 for £3000 nett.
The 3rd described in letter under No. 2 being 58 ft 8 1/2 in X 118/103 to Bridport St, Albert Park in October 1911 for £2850 nett. The name of the purchaser I have forgotten but is in the contract kept by the Agents Machin & Govett. I have also made one purchase during the year 1911 viz. 43 acres adjoining my Croydon properties — 9 acres of which are under orchard (mostly cherries); 8 ac cultivation 1 ac grazing & 245 ac bush — particulars of price & title are detailed in notice of purchase accompanying herewith.
Two other properties were indeed also purchased in Exhibition St, one on 19/9/11 & the other 4/10/11 but they were for friends who were unable at the time to finance it for themselves. These properties were immediately taken over by them on easier terms on the days of purchase.
Yours Truly,  CHC

Provenance: Cheong Letterbooks 1912

Rev H.G. Blackburn, All Saints Vicarage, Kilburne, Wellington, NZ. Melb 22/3/12
Dear Mr. Blackburn, Mr. P.C. Fanggeth after fully considering the subject matter of your last letter wishes me to write & say that he will be prepared to try it for 3 months to see in he is suited to the position & the position to him.
If you are agreeable with such an arrangement he will so order his affairs that he could be temporarily absent from his business. In such case he will of course come alone.
Yours Faithfully,  CHC

Provenance: Cheong Letterbooks 1912

The Right Honorable Ta’ng Shao-yi, Melb. 22/3/12
Dear Sir, Allow me to add to the many congratulations which you have received on your elevation to the distinguished position previously occupied by your friend President Yuan Shi-kai.172
You will now have a magnificent opportunity after the pacification of the empire to secure to her people the riddance of the opium curse

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172 Member of the original Chinese Educational Mission to USA. Served briefly as first premier of the Republic of China in 1912. Online — http://www.thechinastory.org/rtip/tong-shao-zi-tang-shaoyi

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which when I had the honour of an interview with you at the end of 1906 you spoke of your
preparedness to sacrifice all your offices, if by so doing you could secure your object.

We are doing all we could here in stamping out the evil alas there is still a good deal of opium
smuggling going on & among others I am credibly informed the President & many members of
the Young Chinese League are thus engaged.

They have sent on I learnt from the Consul-General (Chinese name in characters) here a
petition for the appointment of a young man as Mr Wong’s successor. The said young man who
when drastic legislation against all forms of gambling was enacted was cute enough to devise
means by which Chinese gambling could go on & still goes on.

I write to argue that a man of high character & qualifications might be sent to fill that
important position for the good of our people resident here & the harmony of their relations with
the Commonwealth of Australia.

Yours Faithfully, CHC

Provenance: Cheong Letterbooks 1912

Dear Miss Willis, I am really glad & thankful that you have decided to continue the Trusteeship.

And whilst pondering over the contents of your letter I have been waiting to know exactly
what it is that the authorities really require of us so that I may communicate the same for your
consideration or better still take an early opportunity of again conferring with you.

Now that I know your views & feelings on the matter I will take no definite steps without first
consulting you.I need scarcely add that I am heartily with you as to our duty in keeping the
Mission on Evangelical lines.

Yours Faithfully, CHC

Provenance: Cheong Letterbooks 1912

Dear Mr. Cresswell, I am wondering whether the Bishop in Council has decided to declare our
Mission extra-parochial. Five months have now elapsed since our application was made but
nothing definite has yet been said.

Another great festival is now fast drawing nigh. Will the authorities allow the converts to be
again deprived of the Sacred privilege of remembering the Lord’s dying love?

Yours Faithfully, CHC

PS Will call in to see you on Friday morning next.

Provenance: Cheong Letterbooks 1912

Dear Sir — I send you herewith notices of Alienation & purchase.

In regard to the sale of block 140’ X 140’ cnr of Albion & MacPherson Sts, Essendon in two lots
of 40’ X 140’ & 100’ X 130’ the price obtained was £255 gross.

In my letter 24/2/11 I set down the unimproved value as £140 the price I paid on 10/9/07 but I
omitted to mention the fence around it of 560 ft & the laying down of it in grass which together
was probably worth £25.

Then Bridport St. Albert Park 58’ 6 1/2 “ X 118/103 upon which are 4 two storey brick shops
& dwellings though they cost on £1650 to build in 1894 (when bricks were £1 per 1000 delivered
& labour correspondingly cheap) they could not now be built for less than £2500.
And in same in regard to Parkside St Brunswick 112’ 6” X 132’ — the terrace of 6 two storey balcony houses could not be built at less than £600 each or £3600 the terrace so that the increase in price was due to increased cost of building at present. Yours Truly

CHC

Provenance: Cheong Letterbooks 1912

Topic: Mission Affairs—Trustees.

Melbourne 13/4/12

Dear Miss Willis, I delayed replying to your favor of the 6th ult to see what the authorities purpose doing so that I may inform you but so far I have heard nothing. Doubly nothing has yet been done in the way of declaring our Mission extra-parochial although I had the Archbishop’s assurance that the matter would be decided at the Feby meeting of the Council (2nd Feby).

On the 25th March I wrote the Rev A.W.Cresswell copy of which & reply is enclosed. I need scarcely say that the arrogance & presumption of the reply was such that it was impossible for us to accept.

Mr. Hughes being a member of the Bishop in Council is probably blocking us in every way he could & it seems the authorities so far are not interfering in our behalf.

Re appointment of an official Trustee of the Diocese as our Co-Trustee I can see the force of your objection the more I have considered the matter. Our Society — Church Missionary Society of Victoria — in its former days though officially recognised by the fact that the Bishop of Melbourne was always President & the Bishops & Deans & Archdeacons of all the Victorian Dioceses were Vice-Presidents — never had any Diocesan Trustee as a Trustee of our properties. We existed in the same way precisely as the C.M.A. exists to this day.

Mr. Bridger took it for granted that your reply to him implied that you are prepared to acquiesce in the appointment of an official Trustee. He said so at our last meeting of committee.

I said I do not so understand it particularly in the light of your reply to me. “Oh then she has said she will resign,” but that of course will weaken the cause for which we contend & throw the whole responsibility upon me.

I acquiesced in the demand of the Bishop in Council because both our friend Rev. A.W. Cresswell & Mr. M. C. Bridger consider that that was the only way out of the difficulty & upon their assurance that it did not affect the management of the Mission. But the more I have considered your objection the more I feel with you as to the danger interference from the authorities particularly in the light of the long tedious and exasperating delay in replying to our application of well nigh 6 months ago.

For these reasons I withdraw my consent & join with you in refusing to appoint an official Trustee to act with us.

With kindest regards & very many happy returns for the 18th & very much blessing to your Aunt. Yours Faithfully,

CHC
Provenance: Cheong Letterbooks 1912

The Federal Land Tax Commissioner. Croydon 18/4/12
Dear Sir, I beg to enclose herewith notices of Purchase & Alienation described in my letter to you of the 21/3/12 as the “Two other properties were indeed also purchased in Exhibition St. One on 19/9/11 & the other 4/10/11 but they were for friends who were unable at the time to finance it for themselves. These properties were immediately taken over by them on easier terms on the days of purchase.” Re the other properties which I continue to hold & which you have particulars of title etc in my return to you of the 24/2/11 I am not aware of any appreciation or depreciation of the unimproved value of the land. Apologizing for taking so much time in completing my full returns which a busy life & the time it takes to gather in particulars of the properties have occasioned. Yours Truly

Provenance: Cheong Letterbooks 1912
Author: Cheok Hong Cheong.

Melbourne 19/4/12
Dear Sir — Re No. 14576
I am in receipt of your letter of the 17th & send herewith schedule filled in with particulars required except as regards title which you have in my previous returns. I have not the latter at hand otherwise I would not have given you the trouble to have to refer to my correspondence etc. Yours in haste

Provenance: Cheong Letterbooks 1912
Topic: Mission Affairs—Extra-Parochial status.

The Registrar of the Diocese of Melbourne. 31 Market St, Melbourne. Apr 20 1912
Dear Sir, re the Chinese Mission
I beg to again bring this matter under your notice for the consideration of the Council of the Diocese. Many months have elapsed since the Board of Management for the Mission petitioned the Council to declare the Mission extra parochial and Diocesan. This was not done because the Board considered itself parochial (sic) and desired to disturb those conditions. The Mission has from it's beginning been, according to it's constitution (adopted when it was re-formed after its detachment from the Church Missionary Association, not only extra-parochial but inter-diocesan, but in consequence of the serious misunderstanding which caused expression... in June last year, when the vicar of St Peter's asserted his right to control the missions affairs notwithstanding the fact that the vicars of several other churches were on the Board and the fact that the Mission's operations were not confined to the Parish of St Peter's, it was felt of urgent necessity that legal steps should be taken to put the matter beyond doubt, hence our appeal to the Archbishop in Council. But although over 9 months have passed the converts have been debarred from enjoying the blessings of the Sacraments in their own mission Church with the result, that though the Mission's work goes on as usual with the help of voluntary workers, no clergyman has been able by reason of the attitude of the vicar of St Peter's to administer any of the sacraments. It was hoped that the matter might have been settled by Easter so that all the converts resident about Melbourne might have been brought together in Holy Communion, but although our Chairman, the Revd A.W. Cresswell as a last resort undertook to humiliate himself and personally appeal to the vicar of St Peter's to allow him to give to the converts the supreme right to draw near and take the Blessed Sacrament in the Mission Church, he was
refused, but ultimately Can Hughes agreed to allow the Revd James Cheong to celebrate on
Easter Day under the same conditions that existed prior to last June.

It was ascertained that this involved the use of lighted candles on the Holy Table, a
condition which had previously so shocked the sensibilities of converts (as it reminded them
of ancestral worship and offerings to the dead) that it was precipitously stopped and friction
brought about with the vicar of St Peter's as a result.

We could not therefore, under these circumstances, do other than let the unsatisfactory
condition of things continue. The Council have enquired as to the willingness of the Board of
Management to the appointment of an official Trustee in the place of one of the Trustees who
died about a year ago; our reply was that the Board unanimously agreed to the suggestion and
decided to nominate to the Trustees for appointment at the proper time Mr R.J. Alcock. Both
Trustees (surviving) have associated. It now only remains for the Archbishop-in-Council to mete
out to the Mission what we sincerely believe to be justice, long deferred. Awaiting an early
decision, I am Dear Sir, Very truly yours, (M.C. Bridger) Hon.Secretary

Provenance:  
Cheong Letterbooks 1912
Topic:  
Mission Affairs—Trustees.

Dear Miss Willis, After coming to the understanding with you to leave the question of filling the
vacancy caused by the home call of our beloved friend and co-worker, in abeyance for a while
until things become more settled you may rest assured it was no wish of mine to disturb that
understanding, but the determination of the Bishop in Council that as a preliminary to the
consideration of our application to be declared extra-parochial the consent of our Committee was
asked to the appointment of an official Trustee in the place of Mr. Davies — a determination too
though coming in the form of an enquiry was really mandatory in tone & authority.

I confess I did not like it but as the Rev. A.W.Cresswell & Mr. M.C. Bridger friends who have
shown their practical sympathy & given me the assurance that the consent would not affect our
trust I simply acquiesced leaving you practically to decide the question.

If you had seen me as you wrote to say you would [like] my explanation of the circumstances
under which I yielded would I feel sure have satisfied you particularly as to the taunt that I am
not loyal to the Church of England—that is not faithful to the trust reposed in me by the
authorities of the Church Missionary Society of Victoria levelled at me first by E. J. Barnett &
subsequently occasionally in the form of innuendoes by E.S. Hughes you will understand the
difficulties under which I laboured.

As to arrangements for Holy Communion no clergyman will come because of Hughes’
interdict & I have made attempts with the Rev Henry Kelly, the Precentor of the Cathedral (the
mother church of the Diocese & the nearest church building) but he insists upon one in priest
orders to read the service in Chinese & unless the service were read in Chinese — in a language
understood of the people I would rather wait a little longer the pleasure of the authorities who I
believe are well aware of our circumstances.

Otherwise I fear the spirit of independence might lead our converts to separation. That
unhappily is our present position.

Will write you again after the monthly meeting of Committee on Monday the 6th.

Yours Faithfully,  
CHC
Dear Mr Webster—The powers of attorney which Cornelius Poon Why’s widows’ Solicitor sent you is to hand. I am quite prepared to hand over to your care everything that has been left with me.

Have you any letter from May supporting her step-mother’s action? If you have I presume May & Ming have come to some arrangement with her. If not I fear an injustice will be done to May & Ming as the monies here I believe the bulk of it was left by their mother to them & as the widow is already in possession of a large house & other property in Poon’s native village Leong Lee thinks she ought not to have any portion of the monies here. That is the moral side of the question.

I should like to have a talk with you over the matter. If you can come in on Monday say at 10 o’clock. Yours Truly,

CHC

Melbourne 3/5/12

—

M.C. Bridger Esq, 31 Market St, City

Dear Sir,

Mission of the Epiphany to the Chinese

Referring to your application that the Mission be made extra parochial, I beg to inform you that the Council cannot see its way to accede to your request. The Archbishop being very desirous to meet the wishes of your Committee as far as possible, and assuming that Mr. R. J. Alcock will be duly appointed a Trustee of the Mission Property, His Grace will appoint the Rev. A. W. Cresswell as Hon. Chaplain.

Yours faithfully,  
(sgd) J Eustace Registrar

6th May 1912

M.C. Bridger, Registrar of the Diocese of Melbourne. 31 Market St, City. 9/5/12

Dear Sir, re Mission of the Epiphany

I am in receipt of your letter intimating that the Council of the Diocese cannot see it's way to acceding to the petitioning of the Board of Management to declare the Mission extra-parochial and Diocesan.

While greatly considering the desire of His Grace the Archbishop to meet to meet the wishes of the Board, I should like to informed definitely in what relation to the parish of St Peter's is the Mission to be required as standing. Does the suggested appointment of the Revd A.W. Cresswell mean that the mission will be free from the control or supervision of St Peter's Parish priest or is it to be in any sense subject to his sufferance?

Yours faithfully

M.C. Bridger Hon. Secretary

11/5/12

Dear Miss Willis, I had expected that the monthly meeting of our Committee would have been held as usual on the first Monday of the month but not having received the card convening it by Saturday morning last I telephone to Mr. Bridger to enquire whether he had convened it 

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received the reply that he had allowed it to lapse because there was nothing of importance for consideration. I then enquired if he had received any word from the authorities to which he replied, “Nothing beyond asking for statistics of the Mission,” and said he was disappointed & had written them a strong letter.

If I had been in Orders we could have viewed Hughes’ action with perfect equanimity if not indifference but I am not in Orders although my training for the Ministry had extended over four years (1874-1877) in Theology & Sacred Languages with moral philosophy added to the course because the chair for same had not then been established at the University. This you will see from the accompanying program of instruction was undergone in the Theological Hall of the Presbyterian Church, but Dean Macartney Canon Chase & Archdeacon Stretch the three pillars of the Church & the Mission were well aware of the fact & had previously to inviting me to fill my position frequently requested my help as a medium of communication between them & their Missionary Catechists as examiner of their candidates for office & as speaker at their Missionary meetings.

And further before my formal appointment as Supt. took place Dean Macartney had made personal enquiries of the Rev John Clark the then Moderator of the Presbyterian General Assembly & the Rev Andrew Hardie the then Convenor of their Foreign Missions Committee as to whether they as representing the Presbyterian Church had any objection to their appointing me as Supt. of the Chinese Mission under the C.M.S. Of Victoria & they had replied that they not only had no objection but were pleased with the Catholicity of spirit which animated the proposed appointment which I may say was then looked upon in the light of a loan from one sister church to another until such times as the C.M.S. of Victoria could make better arrangements for the carrying on of their work. While I on my part was striving to fulfill with fidelity the trust thus reposed in me.

But it transpired however that the Mission authorities of the Presby Church of N.S.W. had arranged with the Mission authority of the Presby Church of Victoria to secure for their Chinese Mission “a young man of ministerial status” of European or American nationality as Supt. & had advertised accordingly in the organ of the Presby Church of N.S.W. with the condition about nationality omitted in the said advertisement but nevertheless insisted upon as an old fellow student a Presbyterian Minister of N.S.W. was good enough to send the said authorities a strong protest as he afterwards informed me. So you see the late C. H. Spurgeon was right in saying that “Side by side with Divine Grace there is so much of human nature.”

One hardly expects such a thing in a church where the equality of Ministers is one of her bulwarks & yet at an Ecumenical Council of Presby Churches held in Edinburgh more than a quarter of a century ago the presiding Presbyter or Moderator seeing some American Ministers entering the meeting called the attention of the Assembly to the presence of strangers’ and received the rebuke, “We are no more strangers or foreigners,” said the American brethren in reply, “but fellow citizens with the saints & of the household of God.” But “national partiality” said Oliver Goldsmith “is a characteristic of the Scotch.”

However that may be I am really thankful to my Scotch brethren for the grounding I received in evangelical truth. I am thankful also that I am not beholden of them nor any other body of Christians for my “living” Since the Lord whom I serve has in His Wisdom so well as in His Goodness ‘provided’ for my wants with a modest competence.

My one desire therefore is the Lord helping me, to serve Him faithfully in my day & generation & next to that to be loyal to the trust which the fathers of the church I have named had committed to my hands.

Upon that basis therefore I am willing to join my fellow workers & especially my fellow trustee in whatever course is deemed to be for the best interests of the Mission.

With kindest regards to your Aunt & yourself. I am Yours Faithfully, CHC

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PS I think it will be helpful if you could consult the Bishop of Gippsland whom you know so well & who is so wise in Counsel. He may find a solution to our present difficulty.

Provenance: Cheong Letterbooks 1912
Author: J. Eustace, Registrar.
Topic: Mission Affairs—Extra-Parochial status.

Diocesan Registry 13th May 1912
M.C. Bridger Esq, 31 Market Street City
Dear Sir

Re Mission of the Epiphany

In reply to your letter of the 9th inst I beg to inform you that the Rev. Canon Hughes in a letter to the Archbishop has agreed to the Rev A.W. Cresswell acting as Honorary Chaplain. I think your other question is practically answered in my letter of the 6th.

Yours faithfully (sgd) J Eustace Registrar

Provenance: Cheong Letterbooks 1912
Author: M. C. Bridger.
Topic: Mission Affairs—Trustees.

“Montier” Croydon Rd Croydon, 24/5/12

Dear Miss Willis,

After considerable delay I am glad to say that the matter of recommencing the work of the Mission so far as the administration of the Sacraments is concerned has taken definite shape although the Archbishop in Council (the Council of the Diocese) cannot see its way to declaring the Mission extra-parochial the Archbishop has decided to appoint the Revd A.W. Cresswell Hon. Chaplain of the Mission. Mr. Cresswell will have a free hand in arranging for the Services & Holy Communion, etc. The Archbishop assures me that there is to be no interference with the Mission’s work by the Vicar of St Peters’. The Committee of Management today decided to accept the proposal & they trust that you & Mr. Cheong will duly appoint Mr. R.I. Alcock as a Trustee vice the late Mr. Wm Davies. The Archbp is being informed as the acquiescence of the Committee & Mr. Cresswell’s appointment is expected to follow immediately. Mr. Cresswell is at Lorne (as Locum Tenens for the present of the incumbent there but meanwhile another of the Bishop’s Chaplains will do duty until Mr. Cresswell is free. We are truly thankful that hope has been once more revived & the prospect of definite progress is altogether brighter. With the regard & best wishes to you of my Committee, I am dear Miss Willis, Very Truly Yours

M C Bridger, Hon. Secy

Provenance: Cheong Letterbooks 1912
Topic: Mission Affairs—Extra-Parochial status.

Melbourne 26/5/12

My Dear Mr. Poynder, I informed you a few days ago that the Bishop in Council could not see their way to declare our Mission extra-parochial but that the Archbishop with the consent of E.S. Hughes will appoint the Rev A.W. Cresswell as Hon. Chaplain to our Mission on the understanding that we appointed a Diocesan Trustee to fill the vacancy on one Trusteeship.

A special meeting of our Committee was held on Friday to consider the decision when it was elicited that the Secretary’s Correspondence with the Bishop in Council had been forwarded to Mr. Cresswell (who is at present at Lorne) for his opinion. Mr. Cresswell looked upon it not in the dismal light that the Secretary was inclined to view it but that it was a sort of compromise “to save the face” of E.S. Hughes & telegraphed to him to confirm his view by reference to the
Registrar which Mr. Bridger did & after seeing Mr. Eustace he met the Archbishop also who said that Mr. Cresswell will be given a free hand & that E.S.H. is not likely to trouble us further.

I write to ask whether you are prepared to undertake a little work in connection with our Mission on a modest supplementary salary? If so I should like to have a chat with you so that I may submit my proposal to my Committee. I will be going home to Croydon tomorrow (Monday) noon & will return to Town on Thursday Evening.

If you can come & lunch with me on Friday the 3rd I shall be glad. Yours Truly, CHC

Provenance: Cheong Letterbooks 1912

Memo for The Honorable The Chinese Consul-General. Melb. 27th May 1912
The applicant referred to in the accompanying letter has been refused his request to allow his brother to come & take charge of his business temporarily that he might accompany his wife (who is in delicate health) on her homeward voyage, has decided to seek out in order to do so but the process including the calling in & settling all his a/cs will take some months—probably 4 or 5 but safely to the end of the year—he has begged of me to ask your intervention to secure the breathing space of time as with the outbreak of bubonic plague in a virulent form in Hong Kong & his wife’s state of health the shock to her system may be such as he does not wish to contemplate if she were required to go alone at present.

I may add that in the course of her Missionary duties Mrs Cheong has found the applicant’s wife spending much of her time weeping. She therefore adds her sympathetic request for your kindly offices. CHC

Provenance: Cheong Letterbooks 1912
Topic: Mission Affairs—Trustees.

Croydon 28/5/12
Dear Miss Willis, At our special Meeting of Committee on Friday last Mr. Bridger formally reported the result of our efforts to induce the Bishop in Council to declare our Mission extra parochial. He himself upon receipt of the decision of the authorities that they cannot see their way to grant our request was disappointed beyond measure, tho’ the said decision was accompanied with the intimation that the Archbishop with the consent of E. S. Hughes will appoint the Rev A.W. Cresswell Hon. Chaplain of our Mission on the understanding that we appointed a Diocesan Trustee to fill the vacancy in our Trusteeship. And fearing that our Mission will become undenominational he said to me that he will resign as all his efforts in the past have been directed to keep the Mission Church of England. I told him that his forebodings were groundless & that having consistently supported it from the start he should see it through its troubles to the finish.

He however had meanwhile forwarded the correspondence to the Rev. A. W. Cresswell (who is at present taking his nephew’s place at Lorne) for his views of the matter. Mr. Cresswell replied that he took a brighter view of the decision of the authorities that it was indeed a sort of compromise “to save the face” of E.S. Hughes & that his proposed appointment as Hon. Chaplain with Hughes consent was not to be taken as if he were to be Hughes’ Curate which would be infra dig but simply to give him no cause of offence.

Before our special meeting took place he (Mr. Cresswell) telegraphed to Mr. Bridger to confirm his view of a reference to the Registrar which Mr. Bridger did & whilst at the Cathedral Buildings he met the Archbishop also who told him that Mr. Cresswell will be given a free hand that Mr. Hughes was not likely to trouble us further & that the arrangements was on the understanding that we appointed a Diocesan Trustee to fill our vacancy.
In regard to your suggestion to appeal to the Primate I have heard a great deal about him & probably have met him in the course of my Anti-Opium campaign in Britain 20 years ago but there are enemies of our Mission there also & because of the fact that I am comparatively unknown in Sydney as a missionary worker are all the more effective in attacks upon me personally & the Mission which I represent.

For 12 years ago at the time of the Boxer Rising when I went over to Sydney at the earnest solicitation of the Chinese brethren Christian & non-Christian alike to give a series of lectures on China with the view of correcting popular prejudice & calmly [calming] popular feeling the C.M.A. of N.S.W. strongly protested to the Civic authorities of that City for granting me the free use of the Town Hall & otherwise did all they could to damage the cause. And were it not for the efforts of my Chinese brethren the lectures in Sydney would certainly have been failures.

I should like to talk over matters with you before any decision is come to And if it is possible for you to come & attend also our Christian Union Anniversary I shall be glad. Yours in the Lord’s Service,

CHC

Provenance: Cheong Letterbooks 1912
Topic: Business Matters—Property.

Dear Mr. Carter, I have had a couple of men to clear a track for the direct roadway connecting the proposed station & Oxford Road & found it not only practicable but giving also an easy gradient. I should be glad therefore to know whether you prefer the 39 1/2 acres or the 50 or so that we may fix up matters as may be most agreeable to you. I do not mind which. I shall be glad if you will call tomorrow at 10.30 or 11 a.m.

I will ring you up at your Town Office to ascertain. Yours Truly,

CHC

Mr Charles Carter, “Malford”, Royal Crescent, Camberwell

Provenance: Cheong Letterbooks 1912
Topic: Business Matters—Property.

Mr Charles Carter, “Malford”, Royal Crescent, Camberwell. Friday Evening 31/5/12

Dear Mr. Carter, In writing to you this afternoon I said the contract may be ready for signature on Monday morning. I now find Monday is a public holiday & the Solicitor Mr David Wright, 99 Queen St will be away until Tuesday.

On Tuesday however he will ring you up about 11.30 a.m. & ascertain whether he is to prepare the contract for 39 1/2 acres or 50. Perhaps you had better see him.

Yours Truly,

CHC

Provenance: Cheong Letterbooks 1912
Topic: Personal Correspondence—P. Hong Nam—Journal Subscription.

Dear Sir, My friend Mr. P. N. Hong Nam has handed to me your letter of the 1st March with a/c for your valued Journal Sept ’10 to Dec ’11 enclosed which series he has never received and wonders whether it is an omission of some one in your office or that the Journal has been misdirected. He wishes to have the Journal for his boys & has been sorely disappointed that he has not received it for the period stated. If you will recommence to forward it to his address (109 L Bourke St Melb) you may add the 6 months due of this year to my a/c & subsequently also as he & I can adjust between ourselves. Yours Truly,

CHC
Provenance: Cheong Letterbooks 1912
Topic: Mission Affairs.
Rev F.H.L. Paton, 119 Cotham Rd, Kew. Melb. 31/5/12
Dear Mr. Paton — I am in receipt of our favor of the 22nd inst asking for information about the Mission under my care etc. but the subject is so wide that I do not know exactly the points you particularly wish to be informed upon. A little conversation together will perhaps enable me to gather what it is that you require & shall be pleased to meet you on any day when I’m in Town — Thursday Evening to Monday noon every week usually. Yours Truly, CHC

Provenance: Cheong Letterbooks 1912
Topic: Business Matters—Property.
Mr Charles Carter, “Malford”, Royal Crescent, Camberwell. Melb 1/6/12
Dear Sir, I am in receipt of your favor of the 30th ult agreeing to the location of proposed Roads No 1 & 2 marked on plan I handed you & recently inspected & approved by you but that you have doubts as to the practicability of proposed Road No 3. That of course can be altered to some adjacent position by the surveyor or eliminated altogether whichever you prefer.

And now to put another matter on a business footing I shall be glad to have your cheque for £50 as a preliminary deposit as you promised to be made up to one-fifth on the signing of the contract & the remainder as you proposed would suit viz. a second fifth in two years & the balance in six at 5%. Am going home by 8.7 a.m. train on Monday. Yours Truly, CHC

Provenance: Cheong Letterbooks 1912
Topic: Mission Affairs—Trustees.
Melb 1/6/12
Dear Miss Willis, The position I felt it my duty to take is as you say stated in my letter to you of 13th April & considering that the proposed appointment of an Hon. Chaplain by the Archbishop is with the consent of E. S. Hughes & contingent on our agreeing to appoint a Diocesan Trustee to join us in the Trust with the provision that when either or both of us retire none other than Diocesan Trustees can succeed. I do not see that we can take up any other position.

I maybe wrong in surmise I hope I am wrong but the one wish of the authorities has appeared to me to get hold of our Mission properties, the regular conduct & efficiency of our Mission seems to be very secondary in their thoughts. For after seven long weary months of deliberation upon the matter of our application the Bishop in Council have come to the conclusion that they cannot see their way to declare our Mission extra parochial. That looks like the fabled mountain in labour & producing a mouse.

The tone of Mr. Bridger’s letter to you of the 24th ult is a surprise & disappointment to me & quite in keeping with a remark he made in reply to my statement that the spiritual work of the Mission was under God’s blessing making steady progress, that he did not see how spiritual work can take place without the Sacraments. Were he not so busy with the clerks in his office I might have put the case concretely before him by giving him an instance each of a Sacramental Church & the Society of Friends (or Quakers) in the same city of Oxford that I have personal knowledge of to disprove his contention. However I will reserve that for a subsequent occasion.

As to the question of my ordination I have subsequently been informed has been a troublous one with the late Board which under the guidance of the late Canon Chase (senior examining chaplain of three successive Bishops) approached Bishop Goe upon the subject (without my knowledge) & for 3 successive times that he (Bp Goe) finally decided he would not take the
responsibility of providing me with a “living” should the Chinese population so decrease by legislation or otherwise that I would have no Chinese congregation to minister to though as a matter of fact I made a pecuniary sacrifice in accepting my position under the Board.

Moreover 3 years thereafter (1888) the Chinese Imperial Commissioners during their visit to Melb. urged upon me to return home as there were so many vacancies in the Foreign Office at Peking requiring the services of men of my qualifications.

Again in 1906 when I interviewed the Comptroller-General of Customs in China (now Prime Minister of the Republic) in reference to opium suppression he said to me “Oh come home & help us in the Reform Movement”. And Sir John Jordan the British Ambassador with whom I had a long interview likewise said in the course of conversation, “You should go see Yuan Shikai” who was then the most powerful Minister of China and now President of the Republic. And further only a few weeks ago our Chinese Consul-General informed that he had tendered his resignation to the Foreign Office & wished to know if he may have the pleasure of nominating me his successor telling me confidentially that the salary was 9000 taels p.a. with furnished house & allowances of a few hundred more. I thanked him cordially for his kindness in thinking go me but that “having put my hand to the plough I could not turn back”.

So you see it was not because of the “living” that I became a Missionary but the call thereto of my Lord & Master & He has provided me with a “living” in His own gracious way. With kindest regards to your Aunt & yourself.

I am Yours in the Lord’s Service,

CHC

Provenance: Cheong Letterbooks 1912
Topic: Mission Affairs—Trustees.

Croydon 5/6/12

Dear Mr. Bridger, I do not think that you sufficiently appreciate the difficulties of my position. With the inability of our Inverleigh friends to repose that confidence in the authorities which even you yourself upon receipt of their decision was likewise inclined. At least you expressed your disappointment in no measured terms until you were reassured by the Rev A.W. Cresswell & particularly by the Archbishop.

With my Chinese brethren who represent two-thirds of the gifts for the property clamoring for their say in the matter & Mr. P.N. Hong Nam telling if he knew what my vote implied on a previous occasion he certainly would not have followed my example. And they are not school children that might be influenced or even coerced but men of business ability & capacity who want to know all the reasons of so material a change. And having the example of the treatment of the Methodist converts before them & the Church of England converts in Sydney to say nothing of our own experiences in the past you can understand somewhat that my position is not an enviable one. Yours Faithfully,

CHC
Dear Miss Willis,

Whilst Mrs Cheong & I would be delighted to have a visit from you we do not wish to take you from home simply to see me. I can come to you, unless it be to confer jointly with the two representatives of our Committee that you mentioned in one of your letters but Mr. Cresswell is away at Lorne and Mr. Bridger is perhaps in no mood for a quiet & candid talk over matters since his interview with the Archbishop for I have seen him twice [since] that event & the burden of his conversation on each occasion was to get the Diocesan Trustee appointed. He left me no room to reason with him. He was altogether possessed with the one idea. So I wrote him yesterday morning the enclosed letter. The incidents mentioned are:

1st when the Rev James Moy Ling died the Methodist Mission Committee appointed a man in his place whom the converts knew was connected with many Customs frauds. They therefore urged the said Committee with many broad hints about the “unsuitability” of the man before the appointment took place & after the appointment sent them a strong petition against it. The reply the converts received was that the man had been appointed for 12 months & that he had the highest testimonials from the Convenor of the Presbyterian Foreign Missions Committee with whom he had been previously engaged. The whole body of converts then left & engaged an Upper Room in Russell St in which to carry on the work of the Mission. The man shortly after his appointment was prosecuted by the govt for fraud & came to a tragic end by his own hand.

2nd The case of the Sydney converts is that when the C.M.A. received compensation for their Chinese Mission Church on a/c of Sydney’s Street widening policy they simply kept the money while the Presbyterians with the money paid them have secured another site & erected their new Mission Church. The Church of England converts have no place of worship & no say in the matter although a larger proportion of the money contributed came from them.

Yours in the Lord’s Service,

CHC

PS I can come on Monday 17th inst if that will suit you.

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I need not say how pleased we are to welcome so many old tried & genuine friends of Missions to the Chinese & especially on this occasion our old friend Mr. David Beath who has for many years been working among our people & the longer he has worked he is all the more delighted to be used of God for His Glory in the Salvation of the Chinese.

To those who are unacquainted with the composition & objects of the Chinese Christian Union I need simply point out that it consists of the Chinese members of the various Christian denominations at work among our people. Our number is limited & particularly its effective members. And as we are joined together not only for social intercourse & mutual edification but also for aggressive work, here & in the land of our origin to which our hearts ever revert with natural longing & in which we have been making an investment, an investment not for time but for eternity — in the support of a staff of missionaries in our native province of Kwang-tung — a male & a female — both of them college trained & good report — the woman evangelist has the additional advantage of being assisted in her work by a Bible woman also supported by us.

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173 Obituary, Argus, Melbourne, Victoria, 22 August 1923.
And we are pleased to be able to report that good work has been done — a great deal of
ground has been covered by their itinerations from village to village — the male evangelist taking
every opportunity of preaching the Gospel of God’s Grace in every market town in the course of
his journey & to large & small gatherings of people everywhere. But owing to the revolutionary
troubles of a few months ago he has fallen a victim to the sanguinary times & for the faith of
which he was an earnest witness. Another evangelist is being selected in the place of the fallen.
The woman evangelist accompanied by the Bible woman does her work in a quieter & less
obtrusive way by visiting & preaching to the women in their homes.

Limited in number & resources though we be we have striven to minister not only to the
spiritual needs of our people but also as far as we are able to their temporal necessities. Such as
were caused by the terrific floods of 1911 by which 1 1/2 millions of people in the provinces of
Anhui & Kiangsu were involved in want & famine.

Our Union then stirred up its members to the feelings of humanity & £193.8.9 were
subscribed & despatched to the Central Relief Committee of Shanghai.

As to Christian Outlook. At our last Anniversary Tea Meeting held in this place while
welcoming the Hon. Yung-liang Hwang as the 1st Christian to officially represent China in
Australia, the clouds were gathering thick & fast against the Christian cause culminating in an
enactment by which not only were Christians prohibited from taking office under Govt & from
electing members of the Provincial Assemblies but also disfranchising all others who attended
Colleges & Universities of Christian foundations. Intolerance could go no further.

Against these disabilities the members of our Union jointly with our brethren in China had
to earnestly protest & petition the Imperial authorities but ere our petition & protest reached its
destination China was in the throes of a revolution of vaster dimensions & more far-reaching than
that which half-a-century ago the Taipings had rent the empire to its centre & brought destruction
to millions of homes & scores of cities of the first magnitude.

Happily for the country & her multitudes the present revolution was marked by no selfish aims
& ambitions, was clearly defined & pacific in its inception & just & equitable in its demands so
much so that it commended itself to the whole Empire & was quickly successful.

The Throne in its edict of abdication acknowledged the justice of the revolutionaries cause &
declared it s unwillingness to involve the millions in bloodshed for the glory of one family &
consequently received fair & generous treatment at the hands of its foes.

Now with the Chinese in the ascendant & a Republican form of
government instituted, liberty — political & religious with equality for all
& fraternity to the other 4 races which with themselves comprise the
Republic has been planted deeply in the foundations of the constitution. For
with Dr Sun Yat-sen the directing mind of the whole movement & General
Li Yuan-ling the executive instruments disciples of the once despised
Nazarene it was impossible for the religious bigotry & intolerance of the old
regime to continue. And so when Dr Sun who was acclaimed the first
President of the Republic for love of country & the cause he so earnestly&
strenuously espoused laid down his honours at the feet of Yuan Shi-kai an able broader-minded
and experienced statesman complete religious toleration was proclaimed as the accepted creed of
the country. You will not wonder then that with the establishment of the Republic the Christian
Churches of Peking united in a Thanksgiving Service & in sending a Deputation of 4
representative Pastors to congratulate President Yuan Shi-kai for the part he played in bringing
order & peace out of chaos & in securing liberty equality & fraternity among the races which
now constitute the Republic.

Provenance: Cheong Letterbooks 1912
**Topic:** Business Matters—Property.  
L Bourke St Melbourne 14/6/12

Mr Charles Carter, Melba Studio, 101 Swanston St, Melbourne

Dear Sir, I am in receipt of your letter of the 12th inst in which you state that you have expected to receive a draft copy of contract for perusal. I should have thought that my letters of 1st & 5th inst were sufficiently explicit to prevent you having such an expectation.

Yours Truly,  

CHC

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**Provenance:** Cheong Letterbooks 1912

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**Topic:** Mission Affairs—Baptisms.

Rev. F. h. L. Paton, 119 Cotham Road, Kew.  
Croydon 17/6/12.

Dear Mr. Paton, Ny wife informs me that Miss Pye called this morning to say that Mrs. Tong has desired her children to be baptised with her but as the latter had been attending the Sunday School under my care you hesitated to comply with her request and wish to refer the matter to me. But since the request was from the mother and moreover as she says the Church or Mission in her native village is Presbyterian it is all the more desirable that he children would also be baptised into the Presbyterian Church.

Both mother and family have our wishes and prayers for their welfare, spiritual and temporal, And if the baptismal is arranged for Thursday afternoon or Evening Mrs. Cheong and myself will be glad to be present.

Yours Faithfully,  

CHC

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**Provenance:** Cheong Letterbooks 1912

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**Topic:** Chinese Christian Union—Chinese Immigration.

The Manager, London Bank, Bourke St, Melbourne.  
Croydon 18/6/12.

Dear Mr Cole, Before coming home per Midday train yesterday I rang you up 3 succes sive times & on each occasion was informed by ‘Central’ engaged! So I came away without being able to get a word with you. If the mandate of the External Affairs is that the woman must be examined by a medico which I think is a shame & an insult Mrs Cheong is willing to accompany her to a Lady Dr. as she shudders at the thought of being examined by a man Dr. and will not submit to same.

We will be in Town again on Thursday per midday from Croydon & Mrs C. will make that afternoon or Friday forenoon available. Kindly ascertain the hour at which the Lady Dr. can see her & oblige. Yours Truly,  

CHC

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**Provenance:** Cheong Letterbooks 1911

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**Topic:** Personal Correspondence—Pui Lam.

Revd George Bunbury, C/o British P.O. Canton.  
Pine Lodge, Croydon, Melbourne, 19/6/12

Dear Mr Bunbury, I am in receipt of your favor of the 14th ult & shall gladly do as you desire in regard to the boy & the girl relative of mine although it will mean a little further retrenchment in my own personal expenses but it is right that the young people be given the opportunity to earn a proper living particularly as they are related to me & have certain claims upon me.

I shall thank you to enquire for me how their Uncle Timothy Ng You Tsoon is getting on in ‘walk & conversation’ & whether he is maintaining his Christian profession & is being willingly used of his Lord & Master in the extension of His cause & kingdom.

Yours in haste to catch the mail,
Provenance: Cheong Letterbooks 1912

27/6/12

Rev. Henry Worrall—Allow me to thank you cordially for your generous defence of the stranger within the gates of the Commonwealth (?) which at the time of the Boxer rising the several States comprising it had sent contingents to aid the mother country in securing the open door in China & the Prime Minister (Sir Edmund Barton) had congratulated them upon their return on the accomplishment of their Mission. Now on the plea of their White Australia policy they are slamming their door in the face of every native of China whereby another line of policy they had adopted viz. the open door policy, has secured to themselves perfect freedom of ingress & egress. Inconsistency I think could go no further. Yours Truly, CHC

Rev. Henry Worrall, Methodist Parsonage, Brunswick

Provenance: Cheong Letterbooks 1912
Topic: Mission Affairs—Trustees.

1st July 1912

Dear Miss Willis, In consequence of the receipt of Mr. Bridger's circular notice on Saturday morning I drafted my report on the subject specified & presented the same day. I now send you copy herewith. You will see that I have been careful not to offend but simply to supply them with a well-reasoned statement of the Whys & Wherefores that have influenced us in our decision.

There was present Rev George Lamble whom I asked to take the chair & Messrs P.N. Hong Nam, F Walker & his mother & myself. Mr. Bridger was absent on account of Savings Bank business but I can see that he & Mr. Lamble have consulted together on the subject & probably Mr. F. Walker with them. However I invited the whole Committee to meet our converts for a quiet talk over the matter on Thursday Evening the 11th inst. Our converts are altogether averse to handing over our properties to the Diocesan authorities for the reasons stated. With kindest regards to your Aunt & yourself. I am Yours in the Lord’s Service, CHC

Provenance: Cheong Letterbooks 1912

1st July 1912

As a report from me is listed in the Secretary’s circular convening this monthly meeting of Committee I have to say that Miss Willis my co-trustee took a special trip to Melbourne on Monday the 10th June to confer with me in regard to the subject brought before her by Mr. Bridger. And among other things she said she was unable to see any reason for so material a change as virtually to hand over the properties of the Mission completely to the control of the Diocesan authorities particularly as the said authorities do not seem sufficiently interested in the Mission to make it Diocesan or extra-parochial although the Committee’s application has been before them for seven successive monthly meetings.

Moreover the original Church Missionary Society of Victoria throughout its existence of well-nigh half a century, fully sanctioned & supported though it be by the authorities of the Dioceses of the Colony was never required to appoint a Diocesan Trustee & like the more recently formed C.M.A. was always able to appoint whom they would.

And further the offer to appoint our devoted & esteemed colleague the Rev A.W. Cresswell as Hon. Chaplain being conditioned upon our acceptance of a Diocesan Trustee with the proviso that in all future appointments no other than Diocesan Trustees can be chosen makes the offer of questionable value.
And this is accentuated by the fact that the proposed appointment of Mr. Cresswell is with the consent of the incumbent of St Peter’s who for a considerable length of time has sought to introduce into our Mission articles & ornaments which our converts declare to be associated with idolatry & when failing of success with his innovations he has with strongest assertions declared at Committee meetings "This Mission shall not be Church of England. You must not call it Church of England."

The views she has expressed Miss Willis informed me are not her views only but also the views of her nonagenarian Aunt whose liberality & devotion to the cause & Kingdom of the Redeemer is a household word and whose benefactions of Church objects are too well known to need further reference.

In these views I fully concur and I must here explain the reason of my previous vote & likewise that of our colleague Mr. P.N. Hong Nam — We were not fully seized of the nature & effect of the proposal as above stated & recognising only that personally Mr. R.I. Alcock would be a welcome addition to the Missions Trusteeship.

Though the authorities would not make the Mission Diocesan or extra-parochial, had they constituted it a parish or parochial district with its boundary line drawn around the Chinese speaking population then would our Chinese brethren have a voice in the management of their own affairs & likewise one through their representatives in the Church Assembly & that of the Diocese.

And I feel it my duty to say that thought our membership is comparatively small yet it includes some of the ablest & most substantial of the business men of our Chinese community & are therefore well able to manage the business affairs of the Mission & could if put into positions of trust & responsibility not only make the Mission independent of outside support but should also be helpful to others & the Church’s forward movement. We gave some £60 to outside objects last year.

As it is our converts have unfortunately rather unpleasant experiences of their past of their Mission to repose that confidence in the authorities of the Church which in a normal condition should exist. And they have besides the present severe trials of the Methodist converts before them who though they gave & worked for their own Church are unable to worship therein. And likewise the Church of England converts in Sydney who had also given & worked for their own Church but the authorities sold it to the City Council for £4000 for street widening purposes 18 months ago & have not even a temporary place where they might worship & no missioner to look after them although the Presbyterians who sold theirs at the same time have secured their site erected their building & opened it for worship & the Gospel Ministry 12 months ago.

For these reasons my Chinese brethren who represent two-thirds of the gifts for the property have unitedly urged me to hold my hand until more light is thrown on the subject & they are given a voice in the management of their own affairs.

CHC
Provenance:  Cheong Letterbooks 1912

Mr Charles G. Hembrow.  Croydon 3/7/12

Dear Sir, Yours of the 1st inst recd this evening & in reply I beg to say:

(1) The distance of the site selected by the Chief Engineer of Ways & Works is 6 chains from the Railway Crossing at Eastfield Rd.

(2) The width of he proposed & sketched on plan sent me is one chain.

(3) You have already received intimation that the Commissioners on the report of the officers sent to investigate declined to proceed with the proposal.

Dublin Rd is an impossible site on a/c of the steepness of the gradient (1 in 40) & that too for a considerable distance on either side. Eastfield Rd (in front of Wedge’s) originally selected by Engineers sent by Department was also found impossible— gradient there also 1 in 40. The Chief Engineer at my request then visited & selected the site at a distance of 6 chains from the Railway crossing where the gradient he found to be 1 in 264 or easier than the standard requires for Railway stations. He accordingly fixed it there as the only possible site — it having been regraded at considerable expense in 1895.

But your neighbour Cr Henderson used lengthy arguments before the officers against the proposed station & Meyland also says he does not much care for it whilst the Dublin Rd people say if they couldn’t get it there they were not in favor of one any where else.

It is the fault of want of promptitude. If my advice had been taken the thing would have been an accomplished fact. When Commissioner Norman informed Chief Engineer Fraser that some 12 months ago (after the Commissioners declined both Dublin & Eastfield Rds on a/c of the steepness of the gradient) that if Mr Fraser should find a suitable gradient near by he may proceed but a year has been allowed to slip by & no unanimity among those interested so that Mr Norman has probably forgotten his promise. I shall be glad to see you on Monday Evening next & can lend you sketch maps supplied me by Railways. Yours Truly  CHC

Provenance:  Cheong Letterbooks 1912
Topic:  Mission Affairs—Extra-Parochial status.

His Grace The Archbishop of Melb.  Melbourne 8/7/12

May it please your Grace, Our Secretary sent me word last week to say that the Rev. A. W. Cresswell was in Town & would like to call on me relative to the affairs of the Mission. And as he was not present at our Committee Meeting last Monday I read to him the report submitted to same. And he has asked for a precis that he might consider it & write to your Grace thereafter.

In pondering over matters I have thought that the shortest way of solving the difficulty is to supply your Grace with the fullest information especially as a clerical member who joined us some 18 months ago raised the question of a clerical Supt. which I feel somewhat reflects upon my qualification for the position I occupy although the Committee which invited my acceptance of the same knew it full well & in calling me from my secular business offered me a salary of £400 p.a. as some compensation for the pecuniary loss that I thereby sustained.

I thought it well therefore as your Grace has given the matter no little kindly solicitude to send you copy of the report and also a letter addressed to my co-trustee bearing upon many personal matters upon which your Grace has not been informed but which I think it right you should know.

There are nine persons now awaiting the pleasure of your Grace for admission into the Church through the Sacrament of Baptism, being five adults a youth of 18 & three children.

Yours Faithfully,  CHC
Dear Mr. Cheong, Your report duly came to hand a few days ago & on receiving it I wrote to the Archbishop according to promise embodying the substance of what [is] said in it. I also mentioned in my letter to him that in your dread of the property of the Mission ultimately passing into the hands of the Official Trustees of the Diocese, I thought you were rather confusing between the functions of the Trustees of the property & those of the Board of Management of the Mission which I presumed there was no thought of displacing & on which the Chinese themselves were largely represented. I said however there appeared to me to be force in your contention as to why the customary law of the church should not apply altogether to the property of the Mission viz; because not being a parish the Epiphany Mission could neither have a vestry nor any lay representation on the Synod. I also remarked that you had quoted the analogy of the C.M.A. which elects its own trustees & that you claimed that the Epiphany Mission was only the CMS Reformed in which the same rule holds good. However in order to bring things to a point I asked the Archbishop if he would be kind enough to answer the following questions either to you or to Mr. Bridger.

1. Could the concession be made to the Mission of electing its own Trustees? or in the event of one of the official trustees Mr. Alcock having to be elected to fill the present vacancy could the matter stop there & as other vacancies occurred could they be filled up by the Mission itself?

2. In the event of all the vacancies on the Board of Trustees as they occur having to be picked up by the official trustees would not their duty be simply confined to holding the property of the Mission in trust for the purposes provided in the Trust Deed.

3. Did it enter into the Archbishop’s plan to abolish the present Board of Management which includes both clergy & laity (& amongst the latter full representation of the Chinese themselves?) And would not the Board of Management as so constituted still continue to act in all practical affairs of the Mission in very much the same way as a vestry does in a parish & moreover provide for all the representation of the Chinese themselves in that respect that Mr. Cheong ought to expect?

4. When Canon Hughes assented to the Archbishop’s proposed appointment of myself as Hon. Chaplain to the Mission was it not rather to the general principle of the Archbishop’s taking over the Mission as a Diocesan one, & appointing whom he chose as Chaplain rather than appointing me personally.

N.B. I may here mention that the first question I asked for my own information as well as for yours but all the others of the above questions I asked in order to elicit answers on your behalf as I was quite certain myself what the answer could only be, & as I had expected so has it turned out, for only yesterday I received a letter from the Archbishop in which he says: “As you have written very much of what Mr. Cheong has said in a long letter to me will you convey to him my reply. The proposal that Mr. Alcock should fill the position of vacant Trustee was we understood acceptable to the Mission & to the existing Trustees. This will in no way interfere with the Management of the Mission. With regard to future vacancies in the Trustees nothing is even suggested. Canon Hughes has left the appointment of an Hon. Chaplain in my hands & I shall appoint the Chaplains in future as I have appointed you now.”

I think you & your co-trustee ought to be satisfied with the Archbp’s explns & demur no longer to appointing Mr. Alcock to the vacant Trusteeship in order that the Chinese converts may
be [no] longer deprived of the Sacraments which Christ himself has ordained in his Church. I am with kind regards

Yours faithfully, A W Cresswell

PS Will you kindly let Mr. Bridger see this letter.

Provenance: Cheong Letterbooks 1912
Author: H.W. Lennan, Diocesan Registrar.
Topic: Mission Affairs—Extra-Parochial status.
Diocesan Registry

M. C. Bridger Esq.
(Hon. Sec: Chinese Mission of the Epiphany), 31 Market Street City
Dear Sir — In reply to your letter of the 20th Sept. last, addressed to the Archbishop and which was read and carefully considered at the last meeting of the Council. I am directed to inform you that the Council desires me to thank you for the full and straightforward explanation of the position which it is realised is a difficult one. At the same time the Archbishop in Council is of opinion that your Committee should not resign but be advised to continue in office.

Yours faithfully,

H W Lennan, Registrar

Provenance: Cheong Letterbooks 1912
Topic: Mission Affairs—Extra-Parochial status.

Dear Mr Bridger—I shall be unable to attend the special meeting of Committee you called for tomorrow owing to important prior engagements.

Re Savings Bank Mortgage—the authorities have written inviting us to renew for a term of 3 or 5 years at 51/2%. I have however asked them for an extension of twelve months only in hopes that by that time easier conditions will prevail. At least I am inclined to risk a further rise rather than fix it for a term of years at the extraordinarily high rate of interest of 51/2%. And the authorities of the Bank have agreed to my request.

I regret that 3 successive monthly meetings have been allowed to lapse so that no opportunity was given members to express their views upon the subject.

Re Murton Hall. I have written the following letter to the Secretary of the Education Department. "Pursuant to conversations with officers of your Department I have now the honour to propose an alteration of the present tenure of the Murton Hall Ormond to a lease extending over 3 or 5 years. We will then sell or remove the seats and other furniture so that the Head Teacher of your Ormond State School may have the increased accommodation so much desiderated by him. And with it an increased rental in keeping with the increased rate of interest we are now asked to pay the Savings Bank (51/2% instead of 4%), That is to say £28 p.a. instead of £20/10/-.

Yours Truly.

Cheok Hong Cheong
Chinese Mission Church, L Bourke St  Melbourne 6/1/13

Dear Mr. Bridger — Re the Vacancy on the Trusteeship.

I have had a long conference with Miss Willis on the subject & she tells me that her Aunt (Mrs Moriarty) during her remained days charged her to accord the Chinese brethren their proper representation.

Originally you may be aware the proposal was that I should be the sole Trustee as all the contributions for the Building Fund came through my hands, but I declined the honor of being sole Trustee & so the largest subscriber thereto with the next largest who was also a most devoted worker in the Mission were associated with me. And though I had expressed the wish for a wider representation & actually proposed that there should be five the resolution was carried limiting the number to three about whose qualifications there had been no question.

I will refer your question of the 18th ult to the subscribers and will point out to them the fact that you have been closely identified with the Management of the Mission. I will let you know the result as soon as possible.

Yours Truly,

Cheok Hong Cheong

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Donations of European Friends to Building Fund

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<td>Miss B Eager</td>
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Victorian Varnish Co 10.6 do 5.0
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Swan P.M. 1. 0.0
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Misses Locke 1. 0.0
T. Anthony & son 5.0
Collected by Miss Locke 11. 7.6
R. Aubrey 2.6
Mrs Reed for Miss Locke 1. 1.0
G Nathan 5.0
Mrs Aitken 10.6
W Hartley 10.0
Lady Madden 1. 0.0
James Moore 10.0
Mrs F James 5.0
E.L. Yencken & Co 1. 1.0
Mrs Bridger 5.0
S.A.B. 2.0
Mrs Turnley 3.0
G. Oxley 5.0
Mrs Bainbridge 1. 01.0
Meadows & Co 10.0
Mrs May 10.6
Rucker & Mackenzie 2. 0.0
Miss Rose 5.0
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Sir Samuel Gillott 1. 1.0
James Swan 5.0
carried forward £25.13.0

Carries no date. In CHC's writing and attached to letter of 14/1/13.

Provenance: Cheong Letterbooks 1913
Topic: Mission Affairs—Trustees.

Mr M.C. Bridger, 520 Flinders St, City
Dear Sir—Your letter enclosing copy letter to the Secretary to the Education Department duly reached me. And in reply thereto will you allow me to point out that the Board of Management has apparently overlooked the fact that while it may have certain authorities regarding the conduct of the Mission the control of the Building "The Murton Hall" is absolutely in the hands of the Trustees and I have therefore to request that you will be good enough to withdraw your letter of the 11th inst sent to the Education Department.

Yours Truly,

Cheok Hong Cheong.

(a pencil footnote, apparently by Mr Bridger: "Secty to view Trust Deed at Union Bank"

123-5 Little Bourke St, Melbourne, 14/2/13
Provenance: Cheong Letterbooks 1913
Topic: Mission Affairs—Trustees.
Mr M.C. Bridger, "Montier" Croydon. Pine Lodge, Croydon, 19th Mar 1913
Dear Mr Bridger—I have your letter of the 17th making enquiries of Colonel Elliston. I shall be glad to have date of the Minute of Committee referred to and the members present so that I could search my old diaries as well as the tablets of my memory and if the information is available you shall be welcomed to it. Yours Truly, Cheok Hong Cheong
PS. I will be in Town (where my old diaries are) from tomorrow morning till Monday.

Provenance: Cheong Letterbooks 1913
Topic: Mission Affairs—Trustees.
Pine Lodge, Croydon, 25/3/13
Dear Mr Bridger—I am in receipt of your letter of the 21st inst giving me extracts of Minutes of Committee Meetings but not the members present on the different occasions. When supplied I shall try & find out if possible the information sought.
Yours Truly, Cheok Hong Cheong

Provenance: Cheong Letterbooks 1913
Topic: Mission Affairs—Trustees.
Melbourne 4/4/13
Dear Mr Bridger—Since the receipt of your letters of the 21st and 31st ult. I have been looking up my old diaries but regret that so far I have not discovered the ones for 1901&2. So far as my memory goes I know no reason for Colonel Elliston's omission other than about that time he left Australia for Japan & offered his services to the Japanese Govt in the Russo-Japanese War & that the Colonel being an intimate friend of Mr Halkett Dawson his name was doubtless omitted at his own request through I'm not aware of the fact having been reported to Committee.

In reference to the statement that "on two occasions at least it was expressly stated that there should be "One Christian Chinese 'on the Board of Trustees'.”

The stress was laid by Wm. Davies, T. M. Millar, Halkett Dawson and other members of the Committee & Mission for the reason that the bulk of the contributions to the Building Fund was from the Chinese, both Christian and non-Christian. My own place having been provided for on the said Board and having it engrossed in the Trust Deed "That the management and conduct of the Mission shall proceed on the same lines that have obtained since the inauguration of the said Society under the Superintendence of Cheok Hong Cheong aforesaid."

Yours Truly, Cheok Hong Cheong

Provenance: Cheong Letterbooks 1913
Topic: Mission Affairs—Trustees.
Chinese Mission Church, 123-5 L Bourke St, Melbourne 5/4/13
Mr. M. B. Bridger, State Savings Bank, Flinders St City
Dear Sir — Before replying to yours of the 3rd inst just to hand, relative to the powers of the Trustees of the Murton Hall may I ask if my request of the 14th Feby has been complied with & an apology offered for an intrusion to which you no right & which you did it so rudely in your letter to the Education Department—a letter as uncalled for as it was calculated to insult & altogether unworthy a fellow worker in the Lord’s cause. Yours Truly, Cheok Hong Cheong
Provenance: Cheong Letterbooks 1913
Topic: Mission Affairs—Trustees.
Mr. M.C. Bridger, State Savings Bank, Flinders St, City. Melbourne 18/4/13
Dear Sir
Re the Murton Hall
Surely your good sense if not the luminous exposition of the law by Mr. Rigby (re the Little Bourke St property) should have informed you that Trustees have been invested with certain powers for the due exercise of which they alone are responsible & that no others share or can share the responsibilities unless & until by the exercise of the powers vested in them by the Trustees Act they appoint them their fellow-trustees. And the same principle applies to the Murton Hall Trust.

I had thought you were sufficiently informed to know the separate powers & functions of the Trustees & the Committee—that while the former are permanent office-bearers entrusted with all the properties of the Mission the latter have their limitations & are subject to annual election to make their position legal.

Notwithstanding these facts of law however the Trustees have always been & always are ready to talk over matters & consult with the Committee & other friends & supporters of the Mission on all important questions affecting its interests. But on the present occasion when the question of the extension of the lease of the Murton Hall was raised no opportunity was afforded the Trustees to discuss matters with the Committee by the action of the Secretary who without any consultation with the Committee had dropped out three consecutive monthly meetings thereof in precisely the same way as he had previously dropped out two Annual Meetings of the Society (1911 & 1912) at which the Committee according to both the rules & customs was wont to be elected. Again entirely on his own initiative the Secretary had shifted the meetings of Committee from the Headquarters of the Mission where they have always been held since their erection to his own private office. And yet want of consultation is the grievance against the Trustees who are by no means under the Committee as the Secretary certainly is.

And lastly as further assumption of power so many times displayed the Secretary had gone outside his province to write to the Education Department “a letter as uncalled for as it was calculated to insult,”

As this last was of too personal a nature to be overlooked I must therefore repeats my request for a personal apology.

Yours Truly, Cheok Hong Cheong

Author: Marston C. Bridger, Hon. Secretary, Board of Management.

Report of Hon. Sec of the Chinese Mission of the Epiphany presented at Annual meeting held 28th August 1913 at the Mission Hall

Ladies and Gentlemen. Although this is called the Annual Meeting of the Mission it is the first general meeting of subscribers and workers since the 21st of July 1910. In other words 2 years have passed since you were called together for the purpose of receiving the Hon.Treasurer’s and other reports and to appoint committees. It is therefore due to you that the causes for this extraordinary lapse of annual meetings should be stated. I therefore propose to set before you in brief the principal matters which have been occupying the attention of the Board of Management for over 2 years past. The Mission today is I regret to say in some respects little better than a
shadow of its former self; both as regards scholars, teachers and converts the mission is not so flourishing as it should be. Yet financially considered, thanks to rents received from the tenants of the shops, and the fact of no stipend being paid to a Missioner, the mission is in a better position than 2 years ago. This fact is however a very doubtful credit when taken with the decline in spiritual prosperity. I wish here that it shall be clearly understood that I don’t reflect upon those faithful teachers who have continued with us from the beginning, working with the one aim ever in view—the conversion and edification of those who come to be taught. It may I think be our retrogression is [the] fact that there have been divisions among us; divisions which may have come about through misunderstanding; over zeal; & personal consieration and prejudice; but whatever the reasons may have been the whole matter may be summed up in these few words: This is the most critical time in the Mission’s history; and this meeting more important than any that has been held since that at which we decided to reform ourselves again in to the Church Missionary Society of Victoria.

On you depends largely the future prosperity of the Mission. This meeting tonight must state in unmistakable terms whether the Mission is to be carried on under the protection of the Church of England or is to become a waif or a pariah among religious organisations. Looking at matters from the strictly legal standpoint I say that this Mission is a Church of England Mission and as such should recognize the Church’s constitution and discipline: It is not the mission of any one or number of persons. We claim and when I say ‘we’ I refer to the Board of Management—we claim to be the directing body of a Society whose Constitution recognizes as its head or President the Archbishop of Melbourne to say nothing of its Vice-Presidents ex-officio. In making this claim I may say by the way it is only following the principle enunciated by Mr Cheong in 1898 when in his appeal to the Chinese converts he said “it behoves us more than ever to seek light and guidance from above — so that nothing may be done for strife or vainglory; nor leave room for the conjecture that you are separating yourself from the Church of England — that Branch of the Catholic Apostolic Church which has been used by God for your ingathering into the fold of the Great Shepherd.” And also demonstrated at that great meeting held in the Temperance Hall just after the breach with the C.M.A. in 1898 when (to quote the circular letter issued in March 1899) “it was decided in order to preserve the Mission and to keep it in the Church of England that it be reorganised under its former title (Ch Missionary Society of Victoria).

Now bearing these points in mind I must now carry you back over the salient events of the last few years. The older members of this Society will remember how after carrying on the work for some years as far as circumstances permitted on the principles of the constitution the present Archbishop came to Melbourne with a disposition favorable to the mission; and at an early date visited us and expressed his sympathy. The important outcome of this improved state of things was the appointment of the Revd James Cheong M.A. as Missioner at the same time that gentleman was appointed Curate of St Peter’s in order that the Vicar of that parish should give an oversight to the Mission's affairs. Under the able ministrations of the Revd James Cheong the Mission was able to hold up its head as a properly recognised Society of the Church of England. The time however came when the Vicar of St Peters began to consider himself as the Mission’s head, a claim which your Board declined to allow. Our regard for the Revd E.S. Hughes as a member of the Society and its Board of Management was always of the warmest kind but principles were not allowed to be set aside by that regard. Matters assumed an unhappy state in the year 1911. It appears that a lady whose sympathies had been won by the mission presented a pair of candlesticks as a part of the furniture of the Holy Table in the Church of the Mission. These it would seem were used for some months by our late Missioner during the celebration of the Holy Communion at which (by the way) I understand the Honorary Superintendent Mr Cheok Hong Cheong rarely attended. It appears however that 2 or 3 of the converts expressed objection to the use of the candlesticks and the outcome of their objection was that—including the
knowledge of the Board of Management who were ignorant altogether of the existence of the offending candlesticks Mr Cheong—the Hon. Supt. of his own volition removed them under the mistaken impression that as a Trustee he had the right to so act. I use the word ‘mistaken’ because whatever powers the Trustees may have as a body one Trustee has no power whatever in regard to the removal of any property of the Mission; nor have the Trustees as a body any right or power over the conduct of the Mission’s work so long as such conduct is not transgressing the principles and rubrics of the Church of England. However your Board were faced with a dilemma and its action may be liable to misinterpretation. They were faced with an assertion of the Revd E.S. Hughes that he was absolute dictator in the affairs of the mission; and the irregular step of the Hon. Supt. The question was ought the Board to combat that claim or support it? To have supported it would have meant the utter repudiation of Mr Cheong’s action and the consequent breach with that gentleman; for it must never be lost sight of that the Hon. Supt. is an officer of the Board to remove and replace should it feel compelled to take such an unhappy step, which I trust will never happen.

Well, to abreviate (sic) somewhat Mr. Hughes, learning that the Board would not back up his claim and from Mr Cheong that the Candlesticks would not be returned to the Holy Table withdrew from the Mission. His withdrawal took place on the 7th August 1911. About this time Counsel’s opinion was obtained on the powers of Trustees and their relations as regarded the management of the Mission. The opinion was confirmed re the Mission being a Church of England one. The whole matter was then laid before the Archbishop and an attempt made by him and the Board to bring about the unification of the Church’s Missions to the Chinese in Victoria. This however proved a failure the C.M.A. being unwilling to surrender their part of the work owing I think to a residue of the old opposition to Mr Cheong still existing. The Annual Meeting for 1911 was allowed to lapse by resolution of the Board in consequence of the unsettled state into which the Mission had got. Meanwhile the Vicar of St Peters refused to allow any clergyman to come to the Mission to administer the Sacraments. In November 1911 the Board made an appeal to the Bishop in Council to declare the Mission Diocesan & extra parochial which was really its normal right. Owing to the time of the year in which were intervening holidays and other matters the petition of the Board was not fully considered by the Bishop in Council till February 1912. It then asked if we would be willing to have appointed to the vacancy on the board of Trustees (caused by the lamentable death of our old friend Mr Wm Davies) of one of the official Trustees of the Diocese. The Board unanimously (Mr Cheong included) agreed to the proposal and nominated Mr R. J. Alcock who was a friend of this Mission. I may here state that the Board had in the previous December (1911) urged the appointment of another Trustee but nothing in that direction was done. Well Mr Alcock intimated to the Revd A.W. Cresswell his willingness to become a Trustee. Miss Willis however strongly opposed the proposed appointment and through her solicitor (in March 1912) expressed her desire to resign as a Trustee; but at the urgent request of the Board she agreed to remain.

Letters were eventually (in April or May 1912) received from the Registrar of the Diocese stating that while the Council could not see its way to declare the Mission extra parochial, the Archbishop was willing to appoint the Revd A.W. Cresswell Chaplain of the Mission with a free hand—ie independent of the Vicar of St Peters but that the appointment of Mr Alcock should proceed.

In July 1912 at Mr Cheong's suggestion it was resolved that a conference with the converts should be held to discuss the question. This Conference took place on the 18th July 1912, but with no happy result.Again the Annual Meeting was allowed to lapse in face of the new circumstances. On 9/9/12 it was intimated by Mr Cheong that the Trustees finally refused
to make the desired appointment. It will be seen that from this that Mr Cheong had completely reversed his former attitude. The members of the Board then agreed that a deadlock had been reached and that it was useless to call monthly meetings of the Board till something special cropped up.

It was not therefore till December 1912 that the Board met again when a proposal was made to submit the name of your Hon. Secy in the place of that of Mr Alcock. This decision was conveyed to the Trustees. Another meeting took place in February of this year at which Mr Cheong stated that he had consulted with as many of the original subscribers to the Building Fund as possible and they had expressed the view that another Chinese should be appointed. During this same month (February) the Board decided against such an appointment. In May (I think) of this year Mr Cheong urged that nothing should be said for a while about the appointment of another Trustee. But it eventually transpired at a meeting of your Board on the 7th of last month that so far back as December last the name of Mr David Ching Hui had been decided upon by the workers and Chinese congregation although the actual drawing up of the Deed had only been accomplished recently. Thus it will be seen that the Board was not only kept in the dark but actually mislead in the matter of the appointment and we find ourselves as far off as ever in the matter of meeting the Archbishop’s wishes. In other words matters have no further advanced than they were many months ago. The Trustees were of course within their legal rights in appointing whom they would without consulting anyone but your Board maintains that they (the Trustees) might at least have considered the appointment from the Church’s standpoint, and they still consider that the way is still open for them to take such a step; For I may here remark that the original number of Trustees appointed was 4, but by some inexplicable cause only 3 names appear in the Trust Deed; so you will see that there is still one more appointment which may be made and it is earnestly to be desired that the Trustees will see their way towards appointing if not an official Trustee, one whom the Diocesan authorities would be willing to accept as a guarantee of the Bona fides of the Church of England character of the Mission. Such a step would be a very happy ended of a most unfortunate squabble in which the Mission finds itself and a fitting accompaniment to the stated intention of Mr Cheong that in future he will endeavour to work in accord with the wishes of the Board. It with the earnest wish and prayer that the way may open for the carrying on of the noble aims of this Mission in peace love and harmony.

M.C. Bridger, Hon. Secy 28th August 1913
Dear Mr Crocker,
I append the following rough notes thinking they might be of use to you in formulating the affidavit required by Mr. Justice aBeckett.

**Re THE MURTON HALL**

A Mission School to teach the Chinese the rudiments of the English language and at the same time to direct them to the sacred truths of the Christian religion was commenced some twenty odd years ago by the C.M.S. of Victoria in the State School, Ormond, kindly lent by the Education Department on the week evenings. Miss Clara Murton on visiting the said school and observing the devotion of the teachers and especially that of Mr. T. M. Millar and his daughter, Miss Agnes Millar, two office-bearers of the said C.M.S. of Victoria., Mr Millar being a prominent member of the Board of Management and Miss Millar a member of its Ladies Committee and in order to secure the greater permanency and further development of its Mission work among the Chinese acquired two adjoining pieces of land for the accommodation of that work appointing Mr. and Miss Millar as the Trustees of the property. And as at the time there was no Church or Sunday School for the English residents of the locality it was provided that the building may be used for Church Services especially those of an Evangelistic kind, and Sunday School of an undenominational character on days and at hours when the building was not engaged in Chinese work.

In process of time a Presbyterian and an Anglican Church having been erected in the neighbourhood with the respective Sunday School, the Murton Hall was subsequently used for Chinese Mission purposes only, with a resident Catechist under the C.M.S. of Victoria, temporarily occupying the back portion of the Hall, Miss Murton making provision for the erection of a cottage for his accommodation by setting aside 50 preference shares in the Commercial Bank.

The rents from the Presbyterian and Anglican Churches were paid into the funds of the C.M.S. of Victoria, but no charge was made when the building was temporarily used for English Evangelistic Services, not for the interdenominational Sunday School that was held there for a time.

Miss Murton herself was an active member of the Ladies Committee of the C.M.S. of Victoria and of the Society when Reformed to whose Trustees the Murton Hall was transferred when Mr. T.M. Millar died.

The Building is now and has been for the last 3 years let to Education Department for State School purposes at Miss Murton's request, she saying that due rent would be of use to the Mission and attesting my signature to the lease to the Education Department.
The Honourable the Attorney General Crown Law Offices, Melbourne, Dear Sir
Re Cheong and Another

Referring to the originating Summons herein served upon your Secretary on the 16th inst., we beg to enclose copy of the affidavit which will be sworn by Mr. Cheong, and used on the hearing of the Summons on the 26th inst. We are sending it in blank, as original has not yet been sworn.

With reference to the exhibit referred to there, its purport is fully set out in the affidavit, but we will produce it to you if required.

We beg to request, on the sole ground of saving the charity concerned as much expense as possible, that, instead of an appearance being entered and Counsel briefed, you write us a letter agreeing to the trust fund concerned being applied, as set out in paragraph 10 of the affidavit, or to be made subject to such other order as may be just.

We have the honour to be, Sir, Your obedient servants,
Connelly and Crocker

E. J. D. Guiness, Crown Solicitor.

CROWN SOLICITOR'S OFFICE,
461 Lonsdale St, West Melbourne

Your letter of the 10th inst. addressed to the Hon. the Attorney-General, requesting that instead of an appearance being entered and Counsel briefed, a letter be written agreeing to the trust fund concerned being applied, as set out in paragraph 10 of the Affidavit, or to be made subject to such other order as may be just, has been referred to us, and in reply I beg to state that while the request appears to be a reasonable one, it has been the desire of the Court in the past that the Hon. the Attorney-General be represented in these cases, and the Court has in 2 or 3 instances adjourned the case for him to appear or until his Consent to the Order which the Court proposes to make has been obtained.

Under these circumstances it has been thought advisable, and has been the practice to enter an appearance and brief Junior Counsel in these cases, and I propose to follow that course in this case.

Yours truly, (E.J.D. Guiness,) Crown Solicitor, per J.B.B.
THE SUPREME COURT.
1914, NO 329.
In the Matter of the Trusts Acts, Victoria.
Cheok Hong Cheong of Croydon
in the State of Victoria, Missionary,
and Isabel Maud Willis, of
Beaconsfield, in the said State, Spinster,
Plaintiffs
and
The Honorable the Attorney-General of the
State of Victoria,
Defendant

Before His Honour able Justice a’Beckett in Chambers.

Upon application by way of originating Summons made by the abovenamed Plaintiffs the twenty-sixth
day Of June 1914 and upon hearing Mr. Owen Dixon of Counsel for the Plaintiffs and Mr. Mackay of
Counsel for the Honorable the Attorney General, the Defendant, and upon Reading the originating
Summons herein dated the sixteenth day of June 1914 and the affidavit of the Plaintiff Cheok Hong
Cheong sworn the Nineteenth day of June 1914, and filed herein and the severl exhibits therein
referred to It was Ordered that this application should stand adjourned and that the Plaintiffs should be
at liberty to file a further affidavit herein And this application coming on for hearing upon the
twentieth day of December 1915 in the presence of Counsel for the Plaintiff and of the Solicitor for the
Defendant the Honorable the Attorney-General And upon Reading the further affidavit of the said
Cheok Hong Cheong sworn the18th day of December 1915 and filed herein and the exhibit therein
referred to It was Ordered that this application should stand for judgment accordingly in the presence
of the Solicitors for all parties. It is hereby adjudged and declared that the Charitable Trusts contained
in the Dees poll dated respectively the twenty-fifth day of August 1892 and the thirty-first day of
August 1893 in the said Summons mentioned have failed, and it is hereby ordered that the Plaintiffs as
Trustees of such Trusts shall be at liberty to sell and convert the property held by them in the said
Trusts. And it appears by the Trusts declared by the deed poll dated the twelth day of December 1901
(being Exhibit A to such last mentioned affidavit) in respect of the land whereon is now erected the
Chinese Mission Church, Little Bourke St., Melbourne is similar to and have substantially the same
objects and purposes of the trusts hereby declared to have failed and are fit and proper to be adopted
for the application of the proceeds arising from such sale and conversion and It is Ordered that the
Plaintiffs or their Successors in the Office of Trustees hold such proceeds after payment of the costs
hereinafter ordered.

Upon the Trusts following that is to say:
1. They shall be at liberty to apply so much thereof as they shall think fit in or towards the
   repayment of any principal sum or sums now owing upon any security over such land.
2. They shall from time to time invest so much thereof as shall not have been applied in
   investments allowed by law for the investment of trust funds.
3. They shall apply the net income arising therefrom for or towards the purposes specified in such
   last mentioned deed poll dated the twelth day December 1901.

And it is further ordered that the costs of all parties of and occasioned by this application shall be
taxed (the costs of the Plaintiffs as between Solicitor and Client) and when taxed shall be paid or
retained out of the said proceeds, And it is certified that this is a matter proper for the attendance of
Counsel and liberty to apply is reserved to all parties as and when they may be advised.

Dated .... 1916.

Provenance: Cheong Letterbooks 1914
Dear Sir,

Noticing the granting of your application in Practice Court for permission to sell Mission Hall Brighton (Ormond), I would esteem it a favour if you would supply me with particulars and price asked; when the matter will be taken in hand and pushed to effect sale. Thanking you in anticipation,

Your faithfully

By this stage the building was in need of extensive repairs. The roof had been misled in one corner by high winds. The fence was down.

Provenance: Cheong Letterbooks 1914

Author: Connelly and Crocker, Solicitors.

Topic: Mission Affairs.

Independent Hall, Collins St,  
Wednesday 15th July, 1914

As young workers in the field at the commencement of their career form their plans, and are hopeful of the future, so we of an older generation, who have gone through many a storm and vicissitude in life, are inclined to be reminiscent of the past, and join with Joseph Addison in his song of praise: When all thy mercies, O, my God, My rising soul surveys, Transported with the view I'm lost In wonder, love and praise.

Having been permitted by the grace of God to share in the work of the C.M.S. of Victoria for the last 35 years of its history, your humble servant is very thankful to join with you in erecting his Ebenezer and say: "Hitherto hath the Lord helped us," though my share in the work for the first few years was simply in being used as a medium of communication between the Society and its missionary agents, as examiner of its candidates for office, and as a speaker at its annual and other meetings, in the interests of the Mission, until early in 1885, after finding that Archdeacon Wolfe, of Foochow, whom the Board of Management had agreed to appoint as Superintendent, had not acquired, and consequently could not speak, the Cantonese dialect—the dialect of the Chinese in Victoria and Australasia generally—overtures were made to me through the late Dean Macartney, who did me the honour of calling upon me three successive times concerning the Society's need, and asking if I would accept appointment if offered the position of Superintendent.

I need scarcely say I was very much impressed by the appeals of my late venerated friend, and the generous confidence the appeal bespoke; and after giving the subject careful and prayerful consideration, accepted the responsibility of the Society's trust in June, 1885.

The brief space allotted to each speaker does not permit me to recount even some of the many interesting incidents connected with that trust. Suffice it to say that God's hand has been with us to guide, and His blessings upon us to cheer and encourage.

Although, as other workers have experienced, and our Lord Himself has set forth in His Parable of the Sower, many kinds of ground have been met with, in which the Seed of Divine Truth has been scattered, some, having fallen by the wayside, have been crushed by the multitudinous traffic of the world, or devoured by the winged enemy of the air; some upon stony ground, where there is no depth of soil, and so have been withered by the scorching ridicule from their heathen brethren; some among thorns, where the rank weeds have absorbed all the moisture and the fatness, leaving the exotic to fail and fade away; but, thank God, some have also fallen upon good soil, and have borne fruit to the honour and glory of God.
Our Anniversary celebrations remind us that another milestone has been reached in our journey of life, and another chapter added to the history of our service of God in our day and generation, with full consciousness, it is true, of many shortcomings, of faint-heartedness at times and oft, yet withal by the grace of God pursuing the way He has bidden us to go, and yearning for a larger measure of cooperation, and a warmer and more substantial support, with an earnest desire to see the Church of God alive and come to the help of the Lord, to the help of the Lord against the mighty—in this stronghold of Satan, which from its strategic importance, if captured for the Captain of our Salvation, will have far-reaching influence upon the "regions beyond," and among a people known to have "a staying-power, a depth of vitality, and strength of fibre, which gives them every prospect of long survival, and yet reshape the very landscape of the human race." "Unquestionably," said Li Hung Chang, "if you can give to the blind leaders of the people the light and learning as enjoyed in the West, they in their turn will lead our people out of their darkness."

Does not this show that "a great door and effectual is opened unto you," my friends, if you will only enter it and occupy it for Christ?

Cheok Hong Cheong

Provenance: Cheong Letterbooks 1914
Author: Marston C. Bridger, Hon. Sec., Board of Management.
Topic: Mission Affairs.

Annual Report of the Board of Management

Ten months have elapsed since the last Annual Meeting, and for that period the Board now presents its Report and Balance Sheet.

The Chaplain's Reports sets out fully the spiritual work attempted and accomplished, and the Board most heartily testifies to the splendid work accomplished by the Chaplain (Rev. A. W. Cresswell) and by the Hon. Superintendent (Mr C.H. Cheong). Both these gentlemen have been untiring in their devotion to the work they have undertaken.

The Balance-sheet presented at the last Annual Meeting covered a period of more than the preceding two years, so that comparison can hardly be made with that now presented. Certain improvements can, however, be seen in the Society's position since last year. The financial year opened with a total obligation of £1595/17/11; it closes showing a debit balance of £1500/9/6—an improvement of £95/8/5. Although the Society is fortunate in possessing good rent-producing properties, yet the Board has to thank many generous donors for this improved state of affairs. The mortgage of £1500 to the Savings Bank became due during the year, and instead of having to renew for a fixed term, the Board was fortunate in being able to secure it at the same rate of interest and overdraft account at the Bank of Australasia. This will enable the Board to pay off any part from time to time, and is in every way a great convenience.

The Board, last month, obtained permission from the Supreme Court to devote the proceeds of the sale of Murton Hall, when sold, to the purposes of the Society, and it is anticipated this will also considerably lighten our liabilities. On the lamented decease of Miss Murton last year the Mission became entitled to the dividends of fifty Commercial Bank preference shares settled by her in her lifetime and becoming vested on her death. These payments are to cease on the sale of the Murton Hall, the reversionary interest being settled on the China Inland Mission, London. Negotiations, however, are at present in progress for the transfer to our Society of that interest.

During last year, the Mission lost by death two of its oldest and most munificent supporters in Mrs. Moriarty and Miss Murton. The memory of these ladies will long be reverenced for their zeal in religious and charitable works.
Your Board desires to place on record the very faithful services performed by the members of the Ladies Auxiliary throughout the year, particularly with regard to the anniversary and other tea meetings. The success of these functions has been almost wholly due to the efforts of these ladies.

Your Board at its last meeting gave extended leave of absence to Mr. C.H. Cheong, who has been in indifferent health for some time past, to commence when and so soon as arrangements can be made for the Mission's work to be carried on in his absence. We trust to see him soon renewed to his former vigorous state of health.

For and on behalf of the Board of Management,

M.C. Bridger, Vice-Chairman R.Clive Crocker, Hon. Sec. 1915
Dear Sir,

I notice in a report in last evening's "Herald" your decision in reference to the Editors of the "Chinese Republic News" in the behalf of one of whom—Ng Hung-pin—we applied for exemption for missionary work here.

Of course, if the articles in the "Chinese Republic News" complained of were written by him we should not have troubled you but he had informed a member of our Board & was a fellow passenger with him to Australia that when he found the tone & attitude of the paper to be too revolutionary to suit his views and sense of right he was casting about to be relieved of his engagement with Proprietors. And feeling also his calling to the Christian ministry he applied to us with that view.

Judging by the discourses he gave here on Sunday the 17th ult.— the gentle winning way in which he commended the Gospel of God's Grace to his people we should say that the Articles could not have been written by him. Besides if permitted to stay he is here only on approval for 12 months and is offered nothing beyond his bare necessities during his studentship.

Moreover from the conversations we have had together we are convinced that he does not share the views of the Proprietors & the first editor.

And now I must conclude with my own personal appeal. In my time of life & my Board feels with me, that a Christian young man with the gifts and graces of the ministry should be secured & we think we have found him in Ng Hung-pin who shall become my colleague and successor in the work here otherwise we shall have to ask permission to look for him in China.

We beg therefore a reconsideration of your decision and to be informed thereof at your earliest convenience.

Yours truly,

Cheok Hong Cheong

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Dear Sir,

I am in receipt of your letters of the 17th and 24th inst., and return my son's letter to you, with many thanks for giving me an opportunity of perusing same.

With reference to the Titles and other documents, I have found same, Mr Dixon had them. The application to the Court does not appear to have been made an Office matter, my son apparently doing the business personally, but so far as I am able, I will do my best to obtain the Order from Mr. Justice a'Beckett, as desired. I spoke to Mr Dixon yesterday about the matter, and he promised that directly he gets an opportunity of seeing Mr. Justice a'Beckett, he will bring the matter before him.

Faithfully yours, (Henry S Crocker)
Dear Mr Newland,

I am grateful for your letter of the 11th instant asking that my Committee should meet the members of your Committee in an open conference concerning the proposed co-operation in our Chinese work. My Committee asks me to say that they do not think there is much to be gained by such a conference at the present juncture. They much prefer that the sub-committee which was formed by them for this particular purpose should continue its work until finality is reached, and until they can, with your sub-committee, formulate some satisfactory proposal in the matter.

The members of the sub-committee referred to will be very glad to again meet your representatives as soon as you may desire. With kind regards, I am, Yours very sincerely, CHC

The Acting Hon. Secretary,
Church Missionary Society of Victoria, Re-formed, Melbourne
25th May 1915

Dear Sir,

Since the accusation of the Editors of the "Chinese Republic News" for sedition against the Government of their own Homeland has been published I have asked Consul-General Tseng to request the favor of a sufficient time for an investigation, particularly as the Management of the Paper has publicly stated that the article complained of was not original but a reprint from a Hong Kong paper (correct statement original on file) and which had likewise been copied by other papers throughout Kwangtung Province. This avowal might of itself be taken as sufficient evidence that the original was not seditious for had it been so it would most certainly have been suppressed seeing that the Canton authorities had adopted the most drastic measures against political offences to wit the case of a Chinese resident with ample fortune but said to belong to a party agitating for a third revolution and on his return to China recently was seized, courtmartialled and shot, had it not been that Mr Tseng has said that he thought the articles in the Paper which was regularly sent to him by the Proprietors were "much stronger than fair comment."

I asked them therefore to be good enough to direct an investigation which he did and received a courteous but indignant denial from the Chief Proprietors, the Rev John Young Wai and Mr George Bew. And subsequently when he had occasion to visit Sydney on official business I asked him to make personal enquiries on the spot with the result, "I found," he said, "their political idea is not as drastic as I had thought."

My son (Rev. James Cheong MA) taking his Annual holiday in the mother capital was also requisitioned to make enquiries, the result of which may be summed up with the testimony of Mr M. Lee, a leading merchant, that "the editorials of the Chinese Republic News are as far as he had noticed fair comments on political events in China."

The facts as stated to me and others by the Rev John Young Wai, the pastor of the Chinese Presbyterian congregation in Sydney, are that a certain established Chinese Paper has taken up an anti-Christian attitude and had attributed foreign aggression and all the other woes of China to the missionary propaganda, both Roman Catholic and Protestant, and the 'Chinese Republic News" was established to counteract the baneful influence of said Paper and it was the Paper itself which complained to your honorable self with the object of thus suppressing the rival contemporary.
Both the Editors I may add are young men of fine culture, wide erudition and Christian convictions, having been on the teaching staff of the Chief Governmental College of the Provincial Capital & recommended as such by the Honorable Chung Wing Kwong, Dean of the Canton Christian College and sometime Minister of Education in Kwangtung Province, a man not only of national but international reputation as one devoted to the spiritual uplift and advancement of China.

And further in regard to the Editor Ng Hungpin who had applied to our Society for employment in Missionary Work it was not new-found zeal to avoid the difficulty but inward pressure for the "call" to higher service, one who had since his conversion four years ago devoted himself as far as his other duties permitted to the advancement of the Christian cause & which on his way to the Commonwealth had sought in season and out of season to commend the Gospel of God's grace to his fellow Chinese passengers as a member of our Mission Board and Mr. Powell of the China Inland Mission can testify. And though he has not undergone a regular course of theological training, his mental equipment & Christian earnestness are such as would supply the want long felt by myself & my Board that with my increasing years and infirmities an assistant is needed to join me in the work & while carrying out the practical duties of the Mission in which he has shown so much ability & devotion he could also undergo the prescribed course of theological training to qualify him for the position of a colleague to the Superintending Missionary. I beg therefore a reconsideration of the case and to submit that missionaries & their families have always been admitted here & the administration both Federal & State & they are admitted to New Zealand by Statute though the laws there are even more drastic than those of the Commonwealth. Yours Truly,

Cheok Hong Cheong

Provenance: Cheong Letterbooks 1915
Author: Rev. A. R. Ebbs, Secretary, Church Missionary Society of Victoria.

Report of a Committee of investigation appointed by the Committee of the C.M.A. & of the Epiphany Mission to the Chinese.

We the undersigned having been requested to investigate & report upon the Missionary work in general among the Chinese in Victoria & particularly upon the work of the Church of England therein beg to state the following facts:

1. That the number of Chinese in Victoria is approximately 5601 made up as follows: 2765 in Melbourne, 2836 in the country.
2. That the number is steadily decreasing & that thought there will be a small natural increase of births within the State we are confident that the tendencies are in the direction of steady & permanent decrease of the class of Chinese of South China now resident among us.
3. That there are at least 10 Chinese Catechists wholly employed in their evangelisation, 2 by the Church of England 5 by the Presbyterian Church 2 by the Methodists & one by the Church of Christ.
4. That the whole cost of this work is approximately £1500 made up as follows:— [No breakdown given]

We are therefore unanimously of opinion in view of the steady reduction in number that there ought to be a corresponding reduction in the number of Catechists employed & in the Annual Expenditure so that if possible the workers not required here may be more advantageously used to meet the greater needs of South China. We therefore recommend:—

1. That the two Missions be united under the title of “The Church of England Mission to the Chinese in Victoria”
2. That the whole work of the said Mission be controlled by a Committee of 10 clergymen & laymen Communicant Members of the Church of England half of whom shall be annually
appointed by the C.M.A.

3. That it be supported by voluntary offerings and by an income derived from the buildings of the said Mission Situated at L Bourke St according to the Committee’s discretion & in such manner as the committee may determine.

4. That the Headquarters of the new Mission shall be in the buildings at L Bourke St now known as the Church of England Epiphany Mission to the Chinese.

5. That the buildings at L Bourke St now known as the Church of England Epiphany Mission to the Chinese be in future known as the Church of England Mission to the Chinese.

6. That the Trust Deed of the property at L Bourke St remain as at present excepting that the number of Trustees be increased to four, one of whom shall be the Nominee of the C.M.A.

7. That the income of the buildings belonging to the C.M.A. at L Bourke St be utilized by the C.M.A. for the support of Missionary work in South China at the sole discretion of the C.M.A. Committee.

8. That the C.M.A. shall endeavour to arrange for Mr & Mrs Ng & their family (at the expense of the C.M.A.) to return to China to engage in Missionary work there & that Mr Ng be ordained to Deacon’s orders before leaving Australia.

9. That the Rev J.A. Ball be appointed Chaplain to the new Mission at an allowance of £52 p.a. & that Mr Hong Cheong be appointed to act as Hon. Supt. it being understood that all appointments & the cessation of same are to be made by the said Committee.

C. H. Cheong’s Reply
22/4/15

In the Paper submitted by the Rev. A.R. Ebbs to this Conference of Representatives of our two Societies mention is made of the present number of Chinese resident in this State as being 5601 of which 2765 are in Melbourne & 2836 in the country. And further there are at least 10 Chinese Catechists wholly employed in their evangelisation, 2 of the Church of England, 5 by the Presbyterian Church, 2 by the Methodists, & 1 by the Church of Christ. That apparently is a good provision. Let us now list these matters of fact & see if the provision is as good as it appears.

Take Melbourne e.g. where there is roughly half of the Chinese population of the State & half of the workers & where provision is made for the accommodation of one-fifth the population at each place of worship. That is to say 5 Mission buildings are provided which together accommodate 550 at each Service but where alas only 1/27 attend or about 100 in the aggregate at each Service or 200 each Sunday — one half of them attending at one of the five places of worship & the other half at 4 places & among the latter is included the largest building with small est attendance, i.e., the C.M.A.

Looking at it therefore from the numerical point of view I feel that there is no cause for satisfaction much less for relaxation of effort.

Now let us ponder the subject from another & more important view point - the equipment of the men. They are drawn from the market gardens, the factory, the laundry, & the pawn shops.

I mention this not to the disparagement of the men for the grace of God is not restricted by a man’s previous occupation. Since the first apostles were fishermen & operatives of Galilee & among them even a publican. But the question — the all important question is what has the Church or Missionary Society done for them in the way of equipment for their work? The cabinet manufacturers e.g. would not engage a hand who has not served his term of apprenticeship & so with the other industries but the Church or Missionary Society here has been notorious for its neglect in this respect. Even in the age of miracles men were not sent forth without the equipment of special training for their work. A Paul & an Apollos, men eloquent & mighty in the Scriptures & who immediately upon their conversion began to preach powerfully the Gospel of God’s grace, yet they both required & received special training.

The one for 3 years in Arabia by direct revelation from the Lord himself & the other was taken in hand by Aquila & Priscilla & instructed more perfectly the way of God. And yet these Chinese
Catechists who from their infancy have been steeped in idolatry & superstition were sent forth to evangelize their fellow countrymen with no special training to counteract the systems of error & no proper contact or intercourse with their English brethren. At least nothing that is understandable to them or whence they can trace the source or power of their faith & lean thereby. But apart altogether from the question of equipment men have been & are sent forth mainly on the recommendation of some clergyman or others who know not the language of the persons they recommend nor do the latter know much more of theirs. And they are sent forth simply in faith — credulity I think is the proper word.

Men of the world do not carry on their business in that way. Before they give credit & part with their goods they enquire carefully whether the men entrusted are equal to their task. At present 2 at least of the 10 are victims of the opium pipe. Such opium sots, Sir Rutherford Alcock a former British Ambassador, very rightly designates “moral criminals” with what feelings of respect then could the Heathen look upon these teachers & guides whose morality is lower than their own!

Nor is that all. “The cares of the world & the deceitfulness of riches” have in so many instances “Choked the Word & made it unfruitful”. Of those who have been or are employed there are 4 before my mind’s eye with whom business had an all-absorbing attention including two who have been favoured with the “laying on of hands” & the others prospective candidates for ordination. Three of them have been in the habit of frequenting the Customs & making most of their income thereby. Two of them moreover acted incapably as official interpreters to that Department. But that occupation while it secured to them the riches they sought brought in its train the discredit of the Ministry they little thought of. One of the two through gross carelessness involved a young gardener in imprisonment for perjury & the other committed suicide when threatened with prosecution for corrupt practices.

I have noticed long years ago the weakness of the system of appointing men — not only emphasizing their need of training but also their virtual isolation. Since the ruling bodies do not mix with them in private & social life so as to know their thoughts their aspirations & their ways & they haven’t the stimulus of men who could teach them in spiritual things nor even such as your parochial Missions to encourage them in their work.

And I have made proposals for improvement, some of which were embodied in Dr Campbell’s “Fifty Years of Presbyterianism in Victoria,” & the most of them were about to be realised as the result of a successful appeal in all the 6 Dioceses of New Zealand when the £5000 were given & promised towards the scheme but the timidity of Bishop Goe blocked it from fear lest he might be personally pecuniarily involved as the Geelong Grammar School had involved Bishop Perry. Nothing daunted however the members of my Board who had carefully studied the whole subject instructed me 12 months after to proceed to New Zealand & secure the renewal of the promises that had been made which I accordingly did with satisfactory results. The rest is a matter of history between our two Societies.

Thus it is not the number of men you employ which counts in Christian work but whether they have the essentials of character gifts & graces & the equipment of special training & above all the endowment of the Holy Spirit. And you are unable to administer the tests because of their language difficulty. And when that difficulty did not exist you do not mix with them in private & social life to secure an insight into all these things. Hence the deplorable results.

Yet in spite of the negligences of the Church & Missionary Societies in regard to the above mentioned essentials or qualifications for Missionaries of the Word there have been bright & glorious instances in which the grace of God has triumphed over human shortcomings. I have before my mind two have been appointment to office & many others in private life who sought earnestly & self-sacrificingly to commend the Gospel to their own people but that was in spite of the Church’s & Missionary Societies negligences.

The fisherman operatives of Galilee were not thus neglected but have had the best of teaching for 3½ years at the hands of the Living Word, yet these Chinese Catechists who but yesterday were under
the dominion of the Old Serpent have been left alone to themselves in the hope & prayer it may be for
the best, but with no proper understandable effort to prepare them for or help them in their work.

Such in brief is the position & condition of the Mission today. With some 80% of the Chinese
residents unreached or at least only the smallest sprinkling of them occasionally attending the means
the Grace — with such a proportion of the staff unfitted for the Ministry of the Gospel by habits of life
or by an all-absorbing worldliness — with no provision made for the training of suitable candidates &
no stimulus from some earnest evangelist brother for such as are endeavouring sincerely to discharge
the duties of their stewardship amidst an all surrounding heathenism. I am constrained to say this is no
time for a reduction in our efforts here until provision has been made for the equipment of them with
the necessary gifts & graces & in sufficient numbers not only to fill the places of the unsuitable but
also to reach the overwhelming majority of the residents who are as yet un reached by the Gospel of
God’s Grace.

Then it is our duty & privilege to utilize all the resources at our command in sending such of the
equipped & experienced as feel the ‘call’ to carry the Gospel message to the homeland. In this way the
converts themselves when they see the value of the work done & will contribute liberally & in a
measure as God has prospered them.

Now I come to the business proposals for which are met together to confer. This joint or equal
control suggested with those who have the longest acquaintance with & consequently the widest
knowledge of & largest experience in the work of the local Chinese Mission will I fear prove in the end
a divided control. We are not like two Societies which had developed their work separately and
independently in the same field & when comparing notes find that their views & sympathies are in
thorough accord. They can thus easily amalgamate as one.

But the circumstances in connection with this Mission are such as to make a variation both desirable
and necessary.

1st The Chinese Mission with all its properties (some £5000 worth) the C.M.A received 17 1/2 years
ago from the C.M.S. of Victoria

2nd All the Metropolitan and one of the country properties I know personally were subscribed for for
a specific purpose as the contributions came through my hands — no diversion therefore could
well be made while the needs of the Mission here are as stated above so dominant.

3rd The C.M.A. has been unable apparently by reason of the absorbing vastness of the ‘Regions
Beyond’ to give the local Chinese Mission adequate attention. As a matter of fact although it had
the run of the Churches & Sunday Schools in all the Dioceses of the State its income therefrom
has fallen to less than one-tenth & its staff to a like proportion! No doubt the distance which
lends enchantment to the view & the glam our of the vastness of the ‘Regions Beyond’ the
Association has overlooked the needs of the Mission at its doors — a Mission the importance of
which is not to be gauged by the thousands of Chinese sojourners here but by the mighty
influence which these thousands might wield upon the great oceans of humanity in the ‘Regions
Beyond’, if only the minds of the thousands be lighted with wisdom from on high & their hearts
filled with that love which passeth all understanding.

While welcoming always a representation of the C.M.A. on our Board of Management & any
suggestions from its Committee will carry due weight with our Management I am prepared subject to
the approval of His Grace the Archbp if the C.M.A. in the heartiest good will offer to hand back its
trust in its entirety to the old Society, to recommend its acceptance of the same.

Cheok Hong Cheong
Dear Archbishop

Re Official Trustee

As I told your Grace when the Rev. A. W. Cresswell introduced the proposal I voted for it, being assured of Mr Alcock's breadth of view and liberality of sentiment, and wrote to that effect to my co-trustee (Miss Willis) telling her that the proposal was carried by vote of the Board, including one of the Trustees, but that her consent was necessary to make the vote effective. She did not, however, and would not give her consent.

Meanwhile, the Chinese members of the Board, who had voted as I did, realizing the full meaning of the proposal, reproached me with having misled them by my vote, "you have lost one church already. Would you lose another? That in face of the facts and experiences of the Mission how was it possible for you to vote as you did?" I told them, in reply, that we were under a new regime. That the present Archbishop ws not likely to hand us over to a private Society. "But," they asked,"What about his successor?" And these Chinese members are level-headed business men Several of them with large business undertakings of their own and cling to the view as laid down by Lord Bacon that "his tory is prophecy."

The facts of the Mission with which they are familiar are :-

First, the refusal of your Grace's predecessor to the request of the Board made through Canon Chase, Snr, Examining Chaplain, that the Chief of the Mission's staff should be given full orders so that he may administer the Sacraments and take his place among the clergy.

And he not only refused but immediately wrote the Board "to consider the desirability of their asking the newly formed C.M.A. to take over the Mission's responsibilities," and eventually carried out his purpose (after Canon Chase's death) by the appointment of a Bishop's Commission consisting of Dean Vance, Archdeacon Langley, Revd. W G Hindly, and Messrs. Godfrey a& Morris, which recommended, among other things, that an amalgamation should take place and as the C.M.A. was a branch of a powerful society in England the united Society should take its name.

Secondly under the new regime, the Chinese Mission was reduced from a staff of five and five missionary students to a staff of one and no student, and its income of about £1000 a year to one of £62 last year.

Thirdly a proposal for re-amalgamation came from the C.M.A. more than a year ago in which they suggested that the two Church of England Missions be united under one joint control as regards its work, but that whilst utilising our properties to the full, including the rent-producing ones, for the purposes of the joint work, they were to reserve to themselves the sole discretion of the properties (some £5000 worth) they received from us 18 years previously and applied to their purposes only. This latter provision so manifestly unfair on the face of it they subsequently modified to an allowance of the income, if any, to be applied to the joint work of the mission for a term of 5 years.

Fourthly the C of E Chinese Mission Church inSydney having purchased by the City Council for street widening purposes 7 or 8 years ago the C.M.A. received the money (£2200) but made no provision for the carrying on of the services and thus scattered the converts and other worshippers, though the said converts and friends contributed most of the money towards the erection of the Church
that was sold yet they were completely ignored in the matter of a new place of worship. To Rev A W Cresswell's enquiry the C.M.A.'s reply was that the money was not lying idle, but earning interest!

Fifthly The Methodist Chinese Mission in Melbourne also a few years ago appointed a man as Missionary Catechist against the protests of its converts who knew the appointee was quite unfitted by character, or rather want of character, for the position, but its Foreign Mission's Committee did not heed the protests with the result that when the Customs threatened prosecution of the man for serious frauds he committed suicide within the precincts of the Church buildings.

Such has been the way in which these 3 Missions have been handled by a Foreign Committee.

First our own has been treated as a shuttlecock by your Grace's predecessor and brought to its present deplorable condition spiritually and temporarily by the Association to which his Lordship had handed it. And, though after the failure of their negotiations for a re-amalgamation by reason of their unfair and one-sided proposals, nevertheless I offered to help them to revive the work at Bendigo by guaranteeing one-third of the expenses of the Mission for a term of 3 years if they would guarantee a like proportion and local churchmen the remainder. The Bishop of Bendigo I learnt was willing to bear his share of the responsibility but the Association, which accepted the trust when they took over the Mission's income and the Mission's properties, was unable to see their way to do so, thus practically repudiating the trust reposed in them by Bishop Goe and yet retaining the Mission's properties.

Secondly The Sydney C of E Chinese Mission is in even worse plight. The Chinese converts and friends who gave the money for the erection of the Church had no voice whatever in the question of a new building when the City Council purchased the property for street widening purposes, the sale price being still in the hands of the C.m.A. though 7 or 8 years have elapsed earning bank interest it is claimed, but careless, it seems, as to where the congregation have scattered and unconcerned as to the spiritual interest of the surrounding Chinese population.

If our friends had only the experience of your Grace's administration the proposal of an Official Trustee would, I feel sure, have been adopted as a matter of course, but the memory of the Mission's past history, with the past history of the Sister Mission in Sydney, to say nothing of the Melbourne Methodists, make our friends therefore hesitate, not because of any doubt as to your Grace's favor, for of that they have been amply assured, but from the fear that their insufficiency of knowledge of the English language they will be unable to make full and effective representation of their views and feelings to your Grace's successor, so that history will repeat itself.

For these reasons, the Chinese converts, and with them the English workers and friends who have been closely identified with the Mission from the very commencement claim your Grace's indulgence in the matter in question.

Yours Faithfully  C.H. Cheong
Dear Mr Cheong, I have considered your letter of the 29th May on the subject of an Official Diocesan Trustee for the Chinese Mission of the Epiphany, and I have come to the conclusion that I will leave you perfectly free on the legal side to hold the property upon the existing Trust, presuming, as you have so frequently told me, that your one desire is to continue your work among the Chinese population in Melbourne and to do this as a department of Church work. You can consider therefore that the proposal to add a Trustee in the name of the Diocese is at an end.

With regard to your further wish that I should ordain someone to minister in the Mission, will you once more see Archdeacon Hayman who will tell you of the guarantees and fitness for which I ask.

Faithfully yours,
H L Melbourne.

C H Cheong, Esq, Pine Lodge, Croydon.
The Board feel that the Report should not close without reference to the long sustained and self-denying labours of the Hon. Superintendent, Mr. Cheong, of Mrs. Cheong, & also of Miss Cheong who acts as Hon. Organist at the Services of the Mission.

The Board also wish to express their obligation to the Sunday School Staff, and to those Teachers who render faithful service on week evenings by teaching English to the Chinese scholars.

For and on behalf of the Board of Management,

R.J. E. Hayman Chairman
Lily L. Haworth Hon. Sec

Provenance: Cheong Letterbooks 1916
Topic: Business Matters—Property.

Melb.  18/9/16

Dear Mr McQuie, A couple of years or so ago you were good enough to inform me that in all your 21 years residence in Smith St. as Manager of the bank of Australasia there you are not aware of any vacant land in that Street that had been sold for more than £100 a foot.

It was upon that statement that I based my return to the Federal & State Land Tax Office. for the State the late Councillor Gahan had assessed the unimproved land of The Hall property at £139 per foot which the State Deputy Commissioner was good enough to compromise with me at £110 per foot which I accepted. The Federal Deputy Commissioner however relying upon the assessment of their own valuer, a Mr Wilks, who is said to have a knowledge of all city & suburban property values has assessed it at £170 per foot unimproved value against which I have appealed to the Commissioner.

I shall thank you very much if you will kindly write me full particulars of your knowledge of Smith St generally & The Hall property in particular in support of my case before the Commissioner.

An early reply will greatly oblige. Yours Faithfully

CHC

Provenance: Cheong Letterbooks 1916
Topic: Business Matters—Property.

Pine Lodge  19/9/16

Messrs D. Cornfoot & Co,
Peel St, Collingwood

Dear Sirs,

Re Seculls Estimate

I should like you to ask them to meet me on Thursday morning at your office at 9.30. I shall come by train from the Flinders Station.

Meanwhile I would like you to get an estimate to complete the whole job. That is to sell for removal the W.B. cottage & the brick cottage (with Slate roof) adjoining & put up a 6 ft fence with 6 in plinth fronting L. Oxford St. & a 9 ft gateway with fence up to brick walling. The W. B. cottage tho partly on Pattersons & partly on mine is entirely & absolutely mine in accordance with contract which Mrs Treadway made with Paterson.

If they are reasonable I will not require to ask for other estimates. If not have two other builders in mind. Yours Faithfully,

CHC

Provenance: Cheong Letterbooks 19
Topic: Business Matters—Property.

Pine Lodge  19/9/16

Mr G. F. Read, Batman House, City

Dear Sir You will see from the enclosed copy of letter I am likely to conclude matters with Cornfoot etc if they will come down to a reasonable extent. Their present price is £50.13/- with £29 odd for a brick wall to enclose your yard. I have verbally & by letter asked them to revise their price & extend to complete the job.

522
I shall have to leave Candy & deal with him at leisure as there seems such a mass of inertia about him that it is impossible to hurry him.

Yours Faithfully

CHC

P.S. Meanwhile of course use the old conveniences & roadway for ingress & egress.

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**Provenance:** Cheong Letterbooks 1916

**Topic:** Mission Affairs—Staff.

Pine Lodge. Croydon, Melbourne, 20/9/16.

Rev. T. W. Pearse,\(^{174}\) London Missionary Society, Hong Kong,

Dear Mr. Pearse, I am much obliged to you for your favour of the 17\(^{th}\) ult., and as there is an outgoing Mail tomorrow, I write in acknowledgement of the kind interest you have shown in our Mission’s need that has been accentuated by the fact that not only am I getting old but also that during the last thirty odd years of my connection with the Mission I have never had a holiday except on occasions as at present when prostrated by illness. For nearly 6 weeks I have been suffering from a severe influenza cold during which I have had to ask my nephew to preach in my stead.

We shall thank you therefore to continue your kind interest in looking for a young man with the requisite gifts and graces that you mentioned and when he is found I shall make it my business to come and see him so that one united judgment may decide upon one whom we shall hope and pray that God will use for His Glory in the salvation of souls and the edification of those who have already been gathered into the Christian Church.

I am delighted to hear that your health has been restored but you must not forget that like myself you have reached a turn of life and you will have to leave a good deal of the [?] of work to younger men and content yourself largely with the guidance and direction of their energies.

Should you in the Providence of God again favor the Southern Cross with a visit we wish to bid you welcome to our house as your home during your sojourn here.

Re Memorial to the first converts of Protestantism I shall lay the matter before my friends in due course who I expect will do something.

There came by the same mail an urgent appeal from the Canton Hospital (Pok Ysai Ye Yuen) which owing to the Revolutionary Movement have had an extraordinary number of casualty cases and as the Management say with the exodus of the well-to-do they are unable to meet the drain upon their resources. Hence the appeal to the Chinese beyond the seas. Our own medical charities too have just sent out their appeal for Hospital Sunday next month.

I hope to be able by then to personally commend the various works of Christian benevolence to my people.

With kind remembrances, I am, Yours Faithfully,

CHC

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\(^{174}\) Rev. t. W. Pearce, first appointed to China in 1879. Closely associated with Ying Wa School, Hong Kong, (formerly the Anglo-Chinese School).
Provenance: Cheong Letterbooks 1916
Author: Connelly and Crocker, Solicitors.
Topic: Mission Affairs—Property.
121 Queen Street, Melbourne   20/9/16
The Rev Cheok Hong Cheong,
Pine Lodge, Croydon
Dear Sir,  Re Mission Trust
We enclose form of Order of the Court which has been prepared by Mr. Dixon of Counsel.
Would you please peruse same & return to us as soon as you conveniently can with an intimation
whether it meets with your approval,
Yours Truly,  Connelly & Crocker

Provenance: Cheong Letterbooks 1916
Topic: Mission Affairs—Property.
123-5 L Bourke St, Melb  21/9/16
Messrs Connelly & Crocker, Solicitors
Dear Sirs  Re Mission Trust
I am in receipt of your favor of the 20th inst with form of Order of the Court as prepared by Mr. Dixon.
I have perused it & so far as a layman understands legal formulas I think it answers all our purposes.
Yours Faithfully,  CHC

Provenance: Cheong Letterbooks 1916
Topic: Business Matters—Property.
123-5 L Bourke St, Melbourne  23/9/16
Dear Mrs Austin, Mr. J. B. McAlpine has brought under my notice your desire to dispose of your
property at Croydon adjoining mine & asked if I would be inclined to purchase. I said that during the
present war conditions and probably for many years afterwards the money market is & will be very
stringent & Banks do not & will not encourage customers to buy property however good it may appear
but if it suits Mrs Austin to exchange hers for some rent-producing one that I have I am ready to
negotiate if she will inform me what is the lowest price she will take for hers.
I have brick villas in Malvern with 7 or 8 rooms & vestibule & business premises in the city &
suburbs. If she decides upon one exceeding the value of hers I can give her terms to suit her
convenience. And if I may suggest there is nothing like business premises let on lease to substantial
tenants.
However should you care to discuss matters with me come & have a cup of afternoon tea with us on
Tuesday next at our home say at 4 p.m.
Yours Faithfully,  CHC

Provenance: Cheong Letterbooks 1916
Topic: Business Matters—Property.
Melb  25/9/16
Mr James Heritage,
63 Primrose St, Moonee Ponds.
Dear Sir,  Re Paddock
I have been thinking over your proposal of purchase of the remaining portion of paddock of nearly 6
acres & though I have named a higher price to my Agents & have likewise asked the same of you I
have decided to let you have it at the price you offered me sometime ago viz £600 on terms as follows £100 deposit £100 a year in monthly instalments for two years & balance in 3 years. Interest 6%. Should you & your son accept this final offer, will you both come in next Friday evening 29th at 5.30 to sign contract for same. If not you will please also call on the said evening & I will adjust the balance with you on production of the last receipts for Rates (both Board of Works & Essendon) as the lease has terminated in accordance with my notice of the 7th Inst. 

Yours Truly

CHC

Provenance:  Cheong Letterbooks 1916
Topic:    Business Matters—Property.
Pine Lodge 25/9/16
Mr. E. L. Kiernan,
226-8 Smith St, CW
Dear Sir, As I am arranging for the removal of the W.B. cottage standing partly on your land & partly on mine in accordance with clause 12 of your contract with Mrs Treadway would you be good enough to remove what goods you may have stored therein.

Yours Faithfully

CHC

Provenance:  Cheong Letterbooks 1916
Topic:    Business Matters—Property.
Pine Lodge 25/9/16
Mr Joseph Sharp,
232 Smith St, Collingwood.
Dear Sir Would you be good enough to remove the packing cases from the roadway so that Edments may be able to bring in his goods at any time.

Yours Faithfully

CHC

Provenance:  Cheong Letterbooks 1916
Topic:    Business Matters—Property.
Pine Lodge, 25/9/16
Messrs Stahl Bros,
Hopetoun Avenue, W. Brunswick
Dear Sirs, Would you please give me an estimate of the cost of transferring two W.Cs at the back of Sharps to the little attached brick building 12 X 6 10 behind Edments. Build 9 brick wall 7 high & 25 long as shown on rough sketch herewith continue with 6ft paling fence on 6 plinth 87 ft long or thereabouts Jarrah posts strutted tied with 2 hoopiron bands.

Also dispose of 2 W.B. cottages which stands partly on Patersons land & partly on mine together with adjoining brick cottages (Slate roofed one) & erect a similar paling fence & pair of five foot gates forming entrance to Broadway 10 ft wide.

Please call there on Wednesday as Thursday is public holiday & inspect & give me estimate if possible Thursday morning at the Mission Building. I will wait there for you till 10 oclock as the work is urgent.

Yours Faithfully

CHC
Provenance: Cheong Letterbooks 1916
Topic: Business Matters—Property.
123-5 L Bourke St, Melbourne 25/9/16
Mrs Frances Treadway, Studley Ave, Kew
Dear Madam
I purpose taking down one of the old brick cottages at the rear of the Smith St property purchased from you in order to provide the right of carriage way given in the Lease to Edments Trustees.

After the purchase I had the blue stone cottage & the 2 brick cottages insured in our names. I have seen the Insurance Coy. & asked it to put the amount on the blue stone cottage the amount heretofore on the cottage which is to be taken down & the Coy informs me there will be no objection.

Yours Faithfully
CHC

Provenance: Cheong Letterbooks 1916
Topic: Business Matters—Property.
Pine Lodge 26/9/16
Messrs C. I & T. Ham,
Estate Agents, City
Dear Sirs,
I learn this evening that the written authority which you asked for from us to show the Carters if requested to do so has instead been handed over to them & that they have pasted the same on their window by the side of their war news! How do you a/c for this? And what is Carters object?
Yours Faithfully

CHC
To Mr. D. Wright the above concerned a notice to quit which Hong Nam & myself were asked to sign months ago & which my on passing today saw displayed in Carters window. It’s a mystery to me.

Provenance: Cheong Letterbooks 1916
Topic: Business Matters—Property.
Pine Lodge 2nd Oct 1916
Messrs D Cornfoot & Co,
Peel St, Collingwood
Dear Sirs,
Your favor of the 29th ult reached me this morning as I was leaving for home came just a little too late as contract was signed on the 30th.

Had Mr Seccul & yourselves revised your estimates I would have fixed the matter up with you but as you were firm & Mr Seccul had asked me to get other estimates I did so with the result that they were very much more in accord with the my views & experience. However you have been a little out of pocket in the matter which I shall be pleased to defray on being informed of amount.
Yours Faithfully,

CHC

Provenance: Cheong Letterbooks 1916
Pine Lodge 3/10/16
Mr F. G. Read, Batman House,
Dear Sir,
The Contractor when signing the contract said that the gent's W.C. will have to be a little outside of the attached brick building as he could not put it entirely inside as the drainage pit which carries off the storm-water of the yard is there and in the event of a blockage it will have to be cleaned out with a long iron rod. "Why not," he asked,"make use of the upper storey for one of them?" I replied the Trustees have decided not to utiliae either of them. Yours Faithfully,

CHC
Messrs D Cornfoot & Co.,
Dear Sirs, I enclose herewith postage stamps & beg to say that I was disappointed that the consummation I desired had not been reached by reason of the very high price you asked for the job & the wish expressed that I should get the estimates. Of course I never sought nor required any advice in a trifling matter of the kind. Had it been otherwise, I would have asked my Architect. Yours Faithfully,
CHC

Mr. W. Stahl
Dear Sir With the modifications which have been proposed I thought it well to make a mem o: of same & forward for your certification & signature & return one copy to me. Please let me have your estimate for brick wall of the same character & height as the one agreed upon & at right angles with it & at least 10 ft away from the back of Sharp's premises with gate-way entrance.
Will be going home to Croydon per midday & return to Town again Thursday morning. Should you wish to see me either here or at Smith St please drop me a line as to hour.
Yours Faithfully,  CHC

Messrs Connelly & Crocker, Solicitors etc
Dear Sir Re Mission Trust I am in receipt of your favor of the 7th inst & in reply to your enquiry beg to say that the property over which a mortgage has been given to the Bank Asia is that in L Bourke St, as Mr. Dixon suspected & the amount owing at present is close of£1500. The value of the Murton Hall is about £500. It was let to the Education Department some years ago for State School purposes at Miss Murton’s own request That it might bring in a little income to help the L Bourke St Mission as she said. The present rent is £28 p.a. the Department paying all Rates & Repairs. Yours Faithfully,  CHC

Mr. J.B. McAlpine, I am in receipt of your favor of yesterdays date & in reply beg to state that the price suggested by you does not accord with my ideas of value nor that of the several experts whom I engaged to value for me here in connection with the OShannassy Scheme. Yours Faithfully,  CHC

The Melb & Metrop B. of W. 110 Spencer St, Melbourne  
No 11509 11/7/90
Sir, Notice to Treat No 329
In reply to your letter of the 25th ult relative to land at Croydon required in connection with the OShanassy Water Supply Scheme I beg to inform you that the Board requires the fee simple of the
land, that the pipes will be laid underground at least one foot from the surface, that the right of carriage way as asked for cannot be granted, & that the land will not be fenced & may be used for pedestrian traffic & grazing.

With regard to the land on the Eastern side of the railway, the full width as shown on plan will be required but it will not be fenced & may be used for grazing, but no cultivation or planting of trees or building will be allowed.

Yours obediently,

Mr. D. Wright, 99 Queen St, Melbourne

Geo A Gibbs, Secretary

Provenance: Cheong Letterbooks 1916
Topic: Business Matters—Property.
123-5 L Bourke St, Melbourne 13/10/16
Mr. E. I. Horton, 1 Lambeth Ave, Malvern

Dear Sir,

Re 317-323 Exhibition St

The site upon which I had intended to put up new buildings but for the war conditions which have enhanced the cost of building so materially.

I interviewed Dr Sinclair (the City Health officer) today & said I would ask you to closely inspect & then confer with him as to the minimum of requirements to satisfy the health authorities until war conditions are over & that may mean 2 or 3 years before things return to their normal condition. If that should happen sooner I will build them sooner.

Kindly arrange with my agent Mr J.J. Brennan to inspect. His telephone No. is 1755 & his address Cr Drummond & Grattan Sts. Carlton.

I am prepared to spend up to £50 to put it in the aforesaid condition.

Yours Faithfully

CHC

Provenance: Cheong Letterbooks 1916
Topic: Business Matters—Property.
Pine Lodge 17/10/16
Mr Joseph Sharp,
232 Smith St, Collingwood

Dear Sir, If the 2 W.Cs behind your shop are superfluous since as you say you have 3 others connected with the cottages fronting Oxford St in good working order which your employees can utilise you may abolish them at the same time as Edments to give yourself a little more yard space. Yours Faithfully,

CHC

Provenance: Cheong Letterbooks 1916
123-5 L Bourke St, Melbourne 20/10/16
Mr. R. Ewing, Acting Comr of Taxation, The Rialto, City

Dear Sir I am in receipt of your letter of the 17th Inst & in reply beg to say that it was to yourself as Deputy Commissioner that I appealed in the first instance & it was at your request on the occasion that I forwarded the date of purchase of each property but after waiting 2 or 3 months without a reply from you I called again at Elizabeth House & found that through the illness of the late Mr McKay & his subsequent lamented death you had gone to the Rialto & were carrying on his duties as Acting Chief.

In his communication to me of the 12th Ult (which I showed you at the Rialto) the Acting Deputy Commissioner intimated that if not satisfied with his decision I could appeal to the High Court or the Supreme Court. Such intimation though easy to make does not appear at all reasonable involving as it does the heavy expenses one has to find for a trial by such Tribunals.
For that reason I submitted the matter to you & I was encouraged thereto not only be the traditions created by the late Mr McKay but also by your good self to make arrangements therefor. And further you very kindly suggested that I should forward cheque for £59.17.10 the amount claimed in year 1915-1916 leaving the question of the penalty of 10% (£5.19.9) & the additional amount (£35.6.1) claimed for 1914-1915 pending adjudication by yourself.

Meanwhile, though contending with a heavy influenza cold & the pressure of official duties I have yet spend a considerable amount of time in investigation which showed that the conclusions of your City valuer in regard to the principal property in Smith St. must have been based upon a recent purchase (in Feby last) by Paterson Kiernan & Candy which not knowing the circumstances of the purchase which made a very wide difference in value as business men in that street know it among whom are 4 Bank Managers of long residence therein & holding many of the securities thereof in their respective Bank Safes.

In conclusion I beg leave to say that my investigations have fully confirmed the valuations set down in my returns as I shall set forth as soon as you can conveniently favor me with the opportunity.

Yours Faithfully,  

Provenance:  Cheong Letterbooks 1916  
Topic:  Business Matters—Property.  
123-5 L Bourke St, Melbourne  23/10/16  
Mr. R. Ewing, Acting Comr of Taxation,  
The Rialto, Collins St City  
Dear Sir  

In my letter of the 20th Inst I mentioned the circumstances of a recent purchase by Paterson, Kiernan & Candy adjoining their Furniture Warehouse made a wide difference in the value to them of their purchase since the said warehouse is built for the most part upon a leasehold & when that expired they ran the risk of losing their business connection or goodwill unless they secured a better tenure than that of a lessee. Hence their purchase in Feby. last on long extended & easy terms. No doubt the vendor knew the record price they had paid Mrs Treadway for the only freehold they held of 151 which through pressure of space caused by their expanding time-payment business they had to secure in July 1912 but they took their revenge upon her as they thought by contravening the express terms of their contract with her in omitting to build their own wall & utilising hers (mine since 2/3/14) to the saving of 18 of space & the cost of a new wall or nearly £1000 of economy to them. And further they built on top of her wall & continued the wall on her land (without her knowledge or consent of course). And I was equally ignorant of these facts at the time of my purchase 2/3/14. In Nov. 14 or 8 months afterwards when I got information of their encroachments & wrote them thereupon they came to my Solicitors office & made full confession & offered to purchase half of my wall. My reply was No: that I had no present intention of selling any of it. That it was so well constructed on a basement of solid masonry with 2 stories on top that it bade fair to outlast not only my own lifetime but also that of my children & children’s children. That I will only agree to a lease @ £25 p.a. terminable on 6 months notice should I build (up higher) or sell. They agreed to my terms & signed a compact as drawn up by my Solicitors.

The above are somewhat of the reasons which actuated the Patersons in making their purchase in Feby last at £160 per foot including buildings but which is by no means a criterion of value in that neighbourhood.

And I have it now on the testimony of 4 Bank Managers long resident in that street that the normal value of unimproved land has not gone above £100 per foot in any part of that Street some of it very much less.

Yours Faithfully,  

CHC
Mr R. Ewing, Actg Comr of Taxation,  
The Rialto Collins St, City  

Dear Sir  

Re Smith St Values  

Besides what Mr Thomas Davis (Davis Bros) had some 5 years ago bought at £100 per foot (including those new & substantial 2 & 3 storied shops & warehouses) the vacant block belonging to & adjoining the National & directly opposite the great Emporium of Foy & Gibson which I have mentioned in my letter to you of the 18th Apl as having been offered to me at £90 per foot I find was sold for £80 per foot. And that some 300 ft of frontage on the same side was acquired by Foy & Gibson from many owners at considerably less than £100 per foot upon which now stands the vast pile of their Emporium.  

Directly opposite Davis Bros 33 X 120 upon which business premises stood (on Collingwood side) was sold in June 1908 for £4200 or £127 per foot (including buildings)  

Moran & Cato paid £42 per foot at cr of Greaves St about 100 yards north of my property upon which they built their new Smith St Grocery store & being a live firm an enterprising butcher paid £60 per foot to get next door to them.  

Land between the Banks of N. S. W. & Australasia was sold originally at £40 was resold in recent years for double the price.  

All of which goes to prove the correctness of the statements made by the Manager of the Bank of Australasia that after a residence of 21 years in Smith St he is not aware of of any land in any part of Smith St which has been sold in normal circumstances whose unimproved value was more than £100 per foot & he is supported by the managers of 3 other Banks whose residence in the same street has been as long.  

The record price in that street they all affirm was paid by Paterson & Kiernan & subsequently by J.F. Treadway & Co but both firms did so to retain their business connections or goodwill which cannot reasonably be held to be the proper values. Besides under war conditions business has suffered in Smith St & rents have come down 12 1/2 % according to Langridge & Son who collect a good deal in that street.  

Even Foy & Gibson the most powerful factor in drawing business to Smith St have suffered from war conditions as the various departmental managers of their shops tell me that the shop business has not paid & that it is only the factories behind whose output has been commandeered by the Defence Department that have compensated for their losses.  

Under these circumstances to greatly raise the assessment for the 2 years of war conditions when business has suffered & with it land values is neither reasonable or just.  

And lastly the penalty of 10%. Although the State Land Tax Office also notifies a penalty it is never asked for when the question of values is still under consideration. As a matter of fact this question of mine might have been settled long before the date required if my letter of the 18th April had been dealt with in due course.  

I therefore crave your consideration to whom my letter of the 18th April was addressed.  

Yours Faithfully  

CHC  

P.S. Attached is a copy of letter of 18th April. Any other information will be gladly supplied.
Provenance:  
*Cheong Letterbooks 1916*

**Topic:** Business Matters—Property.

*Melbourne  27/10/16*

Telegram

Mr Stahl, Contractor, Hopetoun Avenue, Brunswick.

Do nothing re crossing. Solicitor says that’s Edment’s work.

Cheong

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Provenance:  
*Cheong Letterbooks 1916*

**Topic:** Business Matters—Property.

*123-5 L Bourke St, Melbourne,  28/10/16*

Mr. W. Stahl, Hopetoun Avenue, Brunswick

Dear Sir, I sent you telegram last evening after seeing the Solicitor who informed me that what is comprised in your Contract is all that I am required to do according to the terms of the lease granted to Edments Trustees & that the crossing at L Oxford St is not my work but Edments. So I at once countermanded by telegram the Order I gave you to arrange with the Collingwood Council re crossing. You will please therefore do nothing in that regard.

I called at Smith St this morning about 11 but you were not there & I learnt that your son Otto had just left a few minutes before my arrival.

Yours Faithfully.  Cheok Hong Cheong

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Provenance:  
*Cheong Letterbooks 1916*

**Topic:** Business Matters—Property.

*123-5 L Bourke St, Melbourne,  28/10/16*

Messrs D. Cornfoot & Co,

Plumbers etc, Peel St, Collingwood

Dear Sir, I think you are a little confused in your statements forgetting the fact that all the work you put in & all your correspondence was connected with your tendering for the job I wanted done. I asked you to be moderate & reasonable in the estimates you submitted so as to save our time in asking other contractors for their estimates which is usual in a job of the kind but you & Mr. Seccul who was to join you in contracting for the work were rather firm in upholding your estimated price & I told you both that unless you revised the same I would have to ask other contractors to submit their estimates. Mr Seccul, your partner in the proposed work, then said in your presence, you get other estimates, we’ll lend you our plans. I got other estimates which were more closely in accord with my own.

I am sorry however time has been lost in my attempt to put the job in the way of a local man but you have lost no more time than I have done and each of us must put up with it as an everyday occurrence in business life.

Yours Faithfully  
CHC

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Provenance:  
*Cheong Letterbooks 1916*

**Topic:** Business Matters—Property-Taxation.

*Pine Lodge, Croydon,  31/10/16*

Mr. R. Ewing, Acting Comr of Taxation,

The Rialto Collins St, City

Dear Sir, As suggested I write to ask you for 2 or 3 months delay in paying the amount demanded for 1914-1915 if after your consideration of the question of values payment must be made for the reason that I have had heavy half yearly interest to meet & half year debits for interest against my Banking a/cs as the following list will show:-
Sept 2nd Mrs Treadway £202.10.0
Oct 6th Colonial Bank 225.18.1
Oct 16th Bank of Asia 79.13.7
Oct 16th M.L.C. (yrly) 11.5.0 657.5.0
which with £59.17.10 I paid on Federal Land Tax on 14th Sept make up £717.17.6. This has swelled abnormally the amount of my overdraft & in the face of the present monetary stringency with higher interest rate & lower rentals makes one hesitate to imperil his credit especially as after deductions that are due only a small percentage of the rental income I can claim as my own. Yours Faithfully CHC

Provenance: *Cheong Letterbooks 1916*

**Topic:** Mission Affairs—Legal Costs.

Chinese Mission Church, 123-5 L. Bourke St, Melbourne, 1/11/16.
The Crown Solicitor, 461 Lonsdale St, W, City,
Dear Sir,

Re Cheong & Anor v. Attorney-General.
Messrs Connelly and Crocker have given me copy of your letter to them conveying your very generous decision re costs. Allow me therefore on behalf of the Mission I represent to thank you very cordially for the said kindness and to say that at the monthly meeting of our Committee on Thursday evening next I have have the pleasure of moving that your out of pocket expenses shall be refunded you.

Yours Faithfully CHC

Provenance: *Cheong Letterbooks 1916*

**Topic:** Personal Correspondence.

Croydon 1/11/16

The Victorian Government Statist, Queen St, Melbourne
Dear Sir

Re Jas Ng Tye Din's Application
I am in receipt of our favour of the 28th Ult & beg to say that the amendments Ng Tye Din & Daisy Tye Din correctly describe them. Yours Faithfully,

CHC

Provenance: *Cheong Letterbooks 1916*

**Topic:** Mission Issues—Trustees—Property.

Chinese Mission, 123-5 L Bourke St, Melbourne 10/11/16

Mr. Owen Dixon175,
Barrister at law,
Selborne Chambers, Chancery Lane City
Dear Sir,

Messrs Connelly & Crocker have informed me that you returned the fees to which you were entitled as our Counsel in the matter of Cheong v. the Attorney General. Allow me therefore to thank you very cordially on behalf of the Mission which I represented for your kindness & generosity towards the same as well as for the able manner in which the conducted the reference. Yours Faithfully,

CHC

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Mr. R. Ewing, Acting Commissioner of Taxn, The Rialto Collins St City

Dear Sir, I am much obliged to you for your favor of the 9th Inst in reply to mine of the 31st ult granting an extension of 3 months within which to effect a settlement. I presume simultaneously with the question of land values now under your consideration.

Allow me to refer again to Smith St (52 X 187) to which your city valuer laid so much stress. He divided the frontage into two parts 40 ft X 12 ft (an unnatural division 26 ft each being occupied by the respective tenants. The 40 ft at the corner he has assessed at £170 per foot & the 12 ft which he told me he valued at £140 per foot I find he has assessed it at £130 per foot or a total of £8360 unimproved value. And that he maintained accords with the price paid viz. £12,500 he setting down the improvements at £4240 whereas I had contended they were worth £7284 made up as follows:-

<table>
<thead>
<tr>
<th>Description</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>I 2 storied brick building on basement of massive masonry 52 X 187</td>
<td>£5350</td>
</tr>
<tr>
<td>II 3 storied attached same materials</td>
<td>284</td>
</tr>
<tr>
<td>III Yard paved with stone pitchers</td>
<td>100</td>
</tr>
<tr>
<td>IV Bluestone shop 57 X 17 6 cr Stanley &amp; L Oxford Sts</td>
<td>850</td>
</tr>
<tr>
<td>V 2 brick cottages L Oxford St</td>
<td>550</td>
</tr>
<tr>
<td>VI WB cottage &amp; Iron sheds</td>
<td>150</td>
</tr>
</tbody>
</table>

This estimate I submit is reasonable compared with that of Mr John Paynes Bon Marche (Bourke St. E.) which with only 50 ft frontage but greater depth of building & one storey more has cost him well over £12000 and yet his building is throughout of brick whereas mine is on a basement of massive blocks of bluestone well tooled along Stanley St frontage. Another fact about Smith St values the property adjoining Treadways Emporium (66 X 187) with 3 three storied brick premises thereon was offered to me at £11500 a year or two before I purchased the one I hold but could not entertain it for the reason that one of the three was a hotel. That however accorded with the view of £100 per foot unimproved value & that too in the very hub of the business quarter.

In nearly all the accounts you will find the same depreciation of the value of improvements & appreciation of land values as if during the last 2 or 3 years an era of steadily increasing prosperity had set in instead of the fact that owners everywhere are experiencing the greatest difficulty in making both ends meet in face of reduced rentals & monetary stringency.

There is also a mistake which I have already previously pointed out. I am assessed for 5 acres & 20 perches here which the M&M Board of Works had taken from me 4 or 5 years ago for their OShanassy Pipe Track.

Yours Faithfully

CHC

--

Mr. David Wright, Queen St, Melb

Dear Sir, Re OShanassy Pipe Scheme

Would you please place before Sir Robert Best Solicitor to the Board of Works my requirements in connection with the said scheme.

Ist I want 1\frac{1}{2} inch tapping on each side of the Railway line.

To every owner through whose property the Pipe Track passes the Board has given a tapping some an inch & others 1\frac{1}{2} inches. To me however no provision has yet been made for tapping the main but Mr
Ritchie the Engineer of Water Supply offers me an inch tapping on one side of the Railway line which ever I may choose.

My friend Mr Gwillam with little more than half my area has been given 1 1/2 in tapping & his property is not cut in two by the Railway line as mine is. And Dr Kitchin with 2 acres 1 rood & 29 perches is given an inch tapping whereas with 75 acres on one side & 164 acres on the other side of the line & the main passes thro both blocks & line I am asked to be satisfied with an inch tapping & on one side only! That does not strike one as fair play.

2nd Although the Board of Works have taken 5 acres 20 perches of my land some 4 or 5 years ago & more than 21/2 years ago agreed to pay me £300 for same & with it a registered easement over half the Track on the West side of the Railway (my old roadway) they have given me neither so far & the Chairman refuses to entertain the idea of paying interest on a/c of the delay which was not caused by me but entirely through obstacles the Board have encountered in carrying out their part of the contract in arranging for the easement certain pocket handkerchief allotments the Board have been unable to secure the fee simple, having barred the way.

If these representations were made to Sir Robert the legal advisor of the Board I feel sure he will see the justice of the claims & advise a speedy adjustment accordingly.

Yours Faithfully, CHC

Provenance: Cheong Letterbooks 1916
Topic: Personal Correspondence—Sister and Family in China.
Croydon, 22/11/16

The Rev. P, Jenkins, CMS Canton
Dear Sir, I am in receipt of your favour of the 12th Ult & am surprised to hear what you say in regard to my sister.

When she & her husband left Australia they were possessed of a small fortune. After a few years he came back alone & as he had made a name by his medical skill he enjoyed a very good practice & soon returned again with a good few thousands. I cannot therefore understand how the family could be so reduced.

Her son is here & I understand that he remits home £5 every month for his mother as well as his wife & family. And having undertaken to defray the expenses of her elder orphan granddaughter at Fairleigh through Rev. A. D. Stewart I felt that she should be fairly comfort able.

We are here in the midst of war conditions Australia having sent forth some 300,000 of the flower of its youth she has incurred heavy loans for their equipment & support so that the thrifty are in for heavy taxation. Federal & State Income taxes, Federal & State Land taxes, wealth tax, war tax etc. With living expenses doubled & that in face of reduced income & higher interest rates for the accommodation that one requires from his Banker it has become rather anxious times with most of us.

We are thankful however that we are not wanting our daily supply & though troubled we are not cast down but can always look to Him who provides for our daily necessities.

If my sister is wanting the necessities of life I will see to it that she is supplied. I will make full enquiries of her son.

I learnt from the Chinese Intelligencer many months ago that there is a Union Theological Seminary established at Canton supported by 8 denominations & the Rev. T. W. Pearse of Hong Kong during his visit here informed that you represent the Church of England on the teaching staff.

And as I am now in my 63rd year I am looking forward to some measure of relief from the burden of the work. Any assistance therefore that you can render in finding a suitable young man as colleague & successor I shall be very thankful. The Rev. T. W. Pearse with his long experience in the work & familiarity with the language has very kindly promised to lend what help he can. With that view he
carried a letter from the Archbishop to your Bishop, not necessarily one in orders if he has the requisite gifts & graces for the work our Archbishop will ordain him. Yours Faithfully, CHC

Provenance: Cheong Letterbooks 1916

Topic: Business Matters—Property.
123-5 L Bourke St, Melbourne  2/12/16
Miss M. A. Brenan, Estate Agent
Dear Miss Brenan, Re 317/23 Exhib St
Since for health reasons I have to spend a certain amount of time at my country home each week, I shall be so much obliged if you will point out to the Health Committee of the the City Council through its Chairman, that the buildings though they do not meet modern requirements yet at the time of their erection, & for at least half a century since, the authorities have never taken exception to them. If the present demand were made in normal times, it would have been readily complied with. Indeed, as a matter of fact, I had in my mind after the completion of the contract for the erection of my Latrobe St property, to prepare plans & call for tenders for Exhibition St, but for the intervention of war conditions which the authorities must know are exceedingly severe against the builder representing as experts tell us an extra cost of 50 to 60%. Besides, as I found in regard to Latrobe St exceedingly hard to get tenants. And yet Rates & Land Taxes & interest on outlay have to be met. For these reasons kindly ask for an extension of time till war conditions are over.
Yours Faithfully, CHC

Provenance: Cheong Letterbooks 1916

Topic: Mission Issues—Memorial to First Chinese Protestant Converts.
Pine Lodge, 13/12/16.
Dear Mr. Pearse, Re Memorial to 1st Converts.
In my letter to you of the 20th September, I had hoped that my congregation would do something for that worthy object, and have been waiting for an opportunity to bring the matter before them, but after the claims of our local charities have been met, we have had a succession of floods which have been specially disastrous to the market gardening industry of our people situated as their gardens are along the river and creek banks. Then the other important industry, cabinetry manufacture, in which much of my congregation are engaged, has been particularly hard hit by the long continuance of war conditions so that many factories had to be closed (including my sons'). And as if to prove the truth of the saying that "misfortunes do not come singly" the coal miners' strike in N.S.W. has affected the whole of Australia, throwing out of employment 350,000 hands with large numbers of steamers held up from want of coal including all the government transports for the front. And now the Gas Companies Employees threaten to strike and throw the whole community into darkness. Besides, all these troubles, the Federal and State Governments are desperately competing with one another in piling up the taxes so that the thrifty and prosperous ones are finding it hard to make both Ends meet.
We are therefore wondering what is to be the end of all this. However, we shall wait not so much on the progress of events but upon Him who ordereth all things well and maketh everything to work together for good to them that love Him.
I am forwarding you yesterday's "Argus" to give you a glimpse of affairs here.
How is the work prospering with you? I have been giving my people a series of lectures on God's superintending Providence in the affairs of men especially as regards his dealings with the children of Israel.
Yours Faithfully C. H. Cheong
The General Manager, Colonial Bank Melb

Dear Sir, I shall be so much obliged if you will be good enough to lodge at the Titles Office Melb my Certificates of Title Vol 2756/551039 & 2756/551038 in order to allow transfer as to the part to the M&M Board of Works for their OShanassy Pipe Track to be registered. The transfer will be lodged by the Boards Solicitor Messrs Fink Best & Hall. Prior to your lodging the Titles the Compensation paid by the Board £300 will be paid to my credit with you by my Solicitor, Mr David Wright.

Yours Faithfully

CHC

Provenance: Cheong Letterbooks 1916
Topic: Business Matters—Property.

Croydon

Dear Mr Wright Mr Lowry called on behalf of Mr D. T. Sutherland & agreed upon the boundary as sketched herewith 3 chains 18 yards from the Insulator Works & 4 chains by 2 chains in Maggs Paddock.

I should like Mr Sutherland to take his option of purchase within 12 months.

If it is worked as hitherto by 2 men or even 3 the rent is as agreed £78 for 1st year & at £104 for the next 3 years but if he employs a good many men an increase of rent of £26 p.a. for every 2 additional men. Yours Faithfully,

P.S. On that basis the lease can be drawn up.

CHC
Provenance: Cheong Letterbooks 1917
Topic: Business Matters—Taxation—Review of Land Tax requested
Private and Personal
123-5 L Bourke St, Melbourne, 26/1/17

Mr R. Ewing, The “Rialto”
Dear Sir — I enclose herewith a full statement of my financial position (assets & liabilities) as desired together with copy of my income tax returns (July ‘15 to June ‘16) which together will show how severely the Fedl Land Tax as proposed presses.

All the items of my assets are set down at price of purchase the added costs such as buildings etc are placed under their respective heads.

The first item Croydon with improvements cost me some £5000 but it returns me less than nothing though it accommodates my two married sons with a house each & my youngest sons with employment as orchardists etc but the employment though healthy has not afforded more than bare wages at the best of times while last year with all its glut & consequent heavier work & longer hours it yielded less than wages because of the heavier charges for freight together with war risks, submarine risks, & air risks to pay and when the fruit arrived in England poorer prices than former years. The prospects of the coming season are worse as there does not appear to be more than 100 c/s or so of fruit in the whole 26 acres of orchard compared with thousands of cases last year. The boys therefore are unable to contribute anything towards their keep whilst in my efforts to start my married sons in business (furniture manufacture) Nov ‘14 to June ‘16 I have involved myself in heavy loss on a/c of war conditions being wholly adverse to same.

The same war conditions have depreciated the rents of all the items except two & in the case of two others to the extent of 35 to 40% (Burwood Rd & Exhibition St).

I have besides the internal charges etc to defray 2 annual instalments of £500 each being on a/c of balance of purchase money on 2nd Mar. & 6th April but these I shall just arrange to meet at the due dates within the limits arranged with my respective Bankers. The next instalment however (in 1918) I shall have to sacrifice some of my assets should the war not have ceased by that time. The moratorium brought in by a considerate govt is not meant I understand for such as myself.

My wife & daughter with myself in carrying on the work of the Chinese Mission do so in an honorary capacity.

Yours Faithfully

Cheok Hong Cheong

Provenance: Cheong Letterbooks 1917
Topic: Business Matters—Taxation—Review of Land Tax requested
Private & Personal
Pine Lodge, 30/1/17

Mr. R. Ewing, Acting Comr of Taxn
Dear Sir The calls of duty in connection with my office of Superintending Missionary made the statement of the 26th Inst necessarily brief — being close to the weekend I should have tabulated the coming liabilities as follows:

Mar 2nd Yearly instalment on Smith St £500. 0. 0
1/2 Yearly interest on £9000 @ 4 1/2%  202.10. 0
Mar 31st 1/2 Yearly interest on overdraft (av £7500@6%)  225. 0. 0
Apl 6     Yearly Instalment Swanston St  500. 0. 0
1/2 Yearly interest on £6000 @ 5%  150. 0. 0
Apl 12th  interest on overdraft (av £2500 @ 6 1/4%  78. 5. 0 1655.15. 0
Apl 2 months living & office expenses  50. 0. 0
Existing overdrafts  9693. 8. 2 11399. 3. 2
3 months rent say  500. 0.  £10899. 3. 2

Thus you will see the item of living expenses has to be managed very economically. As a matter of fact apart from calls of duty which have been more numerous & claimant of late because of the two chief industries in which our people are engaged (furniture manufacture & market gardening) having suffered severely the consequences of war & weather conditions that we have had to devise more economically than when a salaried official in receipt of £400 a year but which I gave up 18 years ago because of occasional taunts from my heathen brethren that I preached because I was paid to do so.

The rents too as I have said except those of two properties have been & are a diminishing quantity under war conditions and if put into the market for sale will suffer a heavy sacrifice as I have found when I tested it through Messrs C.I, & T. Ham in June last year the offers being considerably below cost.

For these reasons I beg to request the adjustment of the Land Tax to be deferred till after your adjudication as to values & shall thank you to be informed as to procedure.

Yours Faithfully CHC

Provenance:  Cheong Letterbooks 1917
Topic:  Business Matters—Property.
Alderman Burton, Chairman, Health Committee, City Council
Dear Alderman Burton,
In my letter to my agent (Miss Brenan) of the 2nd Dec last I pointed out “that the buildings though they do not meet modern requirements yet at the time of their erection & for at least half a century since, the authorities have never taken exception to. If the present demand were made in normal times it would have been readily complied with. Indeed, as a matter of fact I had it in my mind after the completion of ... my Latrobe St property to prepare plans & call for tenders for Exhibition St but for the intervention of war conditions which the authorities must know are exceedingly severe against the builder representing as experts tell us an extra cost of 50 to 60%. Besides as I found in regard to Latrobe St exceedingly hard to get tenants and yet Rates and Land Taxes and interest on outlay have to be met”.

Dr Sinclair I found in his official zeal takes no cognizance of the circumstances of the times & would apply the rules hard & fast but your Committee as a body of gentlemen experienced in business would I feel sure give consideration to the circumstances of the extraordinary times & allow things to remain in status quo until war conditions are over as even the Federal Govt have done in proclaiming a moratorium for the relief of the people.

I may add I do not think it can be alleged against me that I am not sensible of my duties of citizenship. You are aware how I have improved your immediate neighbourhood by the erection of modern & substantial buildings to the right & left of your establishment & two others on the opposite side which once belonged to me I had induced my friends to put up similar buildings — the one on the Latrobe St front & the other two large factories in Davidson’s Lane behind. Several others also in L Bourke St which I have myself built & others there & again in Exhibition St & L Lonsdale St & George Lane I have induced my friends to build so that your humble servants efforts have added not a little to the Rates of the City as well as its improvement.
Nor has he been slow to recognize any public efforts in behalf of any important charity. You will remember how you yourself in company with the then Lord Mayor (Sir Henry Weedon) came & personally appealed to the Executive Committee of our Chinese Community in behalf of the Lord Mayoresses efforts for the Women’s Hospital. How that after testimony to your eloquent appeal I had as Chairman of said Committee to inform Sir Henry & yourself that the Chinese had already sent twenty odd pounds to that Charity & regretted that the times were not propitious for bigger efforts. How that subsequently I got together a further meeting of Committee & altered its previous decision with the result that several hundred pounds were raised to aid the Carnival in that behalf.

Yours Faithfully

C. H. Cheong

Provenance: Cheong Letterbooks 1917

Topic: Business Matters—Property.

Dear Alderman Burton, I saw Dr Sinclair yesterday morning as suggested but it was not so easy to convince an official who seemed bound by hard & fast rules but your Committee being a body of business men experienced in the affairs of the world will see the reasonableness of the request to relax the rules in these extraordinary times. Even the Commonwealth Govt oftentimes pretty hidebound saw their duty to introduce the moratorium for the relief of the people.

There was a suggestion that the Doctor made that there have been complaints against some of the tenants.

If they are not desirable there is an easy remedy & I know Miss Brenan & her collector can be thoroughly trusted to change them. She & her collector I know are honorable people.

I leave now the whole matter to your friendly offices & shall not forget your kindesses. Yours Faithfully

CHC

P.S. Enclosed is letter addressed to yourself as Chairman of the Health Committee which please bring before same.

Provenance: Cheong Letterbooks 1917

Topic: Business Matters—Property.

Dear Sir

Re Cottage & 3 acres

Your Mrs Henty’s brother informed me there is an enquirer prepared to pay £400 cash for above. I have thought over the matter & will modify my price to £450 by taking off a strip 33ft along the railway line for a roadway as shown below.

Yours Faithfully

C. H. Cheong

P.S. The offer is open for a week. That is till Wednesday the 14th.CHC

Have also notified E. V. Jones that the cottage has been let on a weekly tenancy & likewise that I have been offered £400 cash for the cottage & 3 acres as a whole but have replied that prospective buyer may have it on the modified form & price of £450 up to Wednesday the 14th.
Mr G.F. Yde

Dear Sir — I am in receipt of your favor of the 9th Inst saying that you do not wish to take any responsibility in regard to Mr. John Neven but I had no idea of asking you to do so. Only as he is an employee of yours it would suit me to come to some such arrangement with you especially in view of the report of his tenancy in another place. If you have not refunded him the amount of 10/- & he has entered into occupation of the cottage I regret I shall have to give him a week’s notice to quit unless some satisfactory arrangement is made for his continuance.

Yours Faithfully  
CHC

Mr. E. I. Tipp,
3 Murphy St, Kew,

Dear Sir — I send you herewith a print of the buildings I am prepared to dispose of at the price I mentioned to you viz., £4500 at which the property will bring close on 7% as an investment & in 4 months time about 71/2%.

There is a lease of 3 years given to each tenant with option of renewal for 2 years more or practically a 5 years lease as each party has installed expensive machines laid down the heavy concrete foundations (at their own cost) in separate buildings 12 ft away from the the front or main buildings. As I said should you introduce the buyer to me I shall be glad to allow you the same commission as to a regular estate agent.

Yours Faithfully  
CHC

P.S. I would not have thought of selling so fine a property were it not that unless I did I would not have the wherewith to take my contemplated holiday trip to the Homeland.

On back of picture — Land 39’ 6” X 153’ Latrobe St. The contract for the building was let in July 1914 and completed 4 months thereafter (Nov ‘14).

Miss Elizabeth Stinson176, Sung Ki, via Foochow,

My dear Miss Stinson, The erratic times of sailing of the China Mail and suppression of Postal Notices and dates for same in accordance with the War Precautions Acts accounts for the delay in acknowledging receipt of your favour of th 25th November last, together with packages of (?) seeds which you also very kindly sent. The Posta authorities have now become a little more communicative and announces a sailing to Sydney tomorrow so I hurry to thank you for your kind thoughtfulness.

The apple crop last season was an abundant one but the financial results from it was poor, the consignments to England had to pay heavier freight charges together with war rishs, submarine risks, and air

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risks to pay for, and when the apples reached their destination poorer prices than ordinary years were received. It was such a disappointment to the boys.

We have had several visits from Mrs. Barker who looked well on each occasion.

I am glad to hear that China is in harness again. If he keeps steady and spends within his income he should do well as he has a fair amount of ability to help him on.

I am delighted with your account of one of my friends, the Gowdys. China needs many more such men and women for her spiritual regeneration and advancement.

I noted in the last number of the [Chinese] Recorder that that noble and venerable figure W. A. P. Martin has entered upon his rest and reward—a man of singular devotion to China’s weal.

With kindest regards and love from my wife and daughter, I remain, Yours Faithfully, CHC

Provenance: Cheong Letterbooks 1917
Topic: Personal Correspondence—Family in China.

Rev. A. D. Stewart, St. Stephen’s College, Hong Kong.177
Dear Mr Stewart, The erratic timing of sailing of the China Mail & the suppression of Postal notices of dates for same in accordance with the War Precautions Act a/cs for the delay in acknowledging receipt of your favour of the 10th Nov. last. The Postal authorities have now become a little more communicative & announces a sailing time via Sydney tomorrow so I have arranged with the Secretary of the CMA here to instruct the Secretary of the CMS Hong Kong to pay you £10 as the exchange varies I hear from $13 to the £ to $8.30. I do not know what £10 may represent in dollar currency. After deducting the $76 which you very kindly paid on my a/c for my sister’s needs & her grand-daughter’s education I will thank you to hand the balance to the Rev. T. W. Pearse as a small donation towards a memorial to the first converts of Protestantism in China.

In regard to my sister I understand from her son Timothy Ng Yatyen that he sends home regularly £5 a month & though he may occasionally have delayed the remittances on a/c of the dullness of business caused by the war he tells me he has made that amount his aim. I have arranged matters for him lately so that apart from his own business he should have £15 per quarter to remit home.

Yours Faithfully,

CHC

Provenance: Cheong Letterbooks 1917
Topic: Mission Affairs—Dismissal of volunteer worker.

Dear Miss Tyssen, I have had a chat with Archdeacon Hayman today and we came to the conclusion that to preserve the harmony of the Mission and in the interests of all parties it would be best for you to seek work in some parish where it would be more congenial to you. I regret therefore to have to part with a fellow-worker who has devoted no little time to the work and interests of the Mission and although we have not always seen eye to eye I have to thank you very cordially for your past services with us and heartily wish you God’s speed and His abundant blessing in the sphere in which He may lead you.

Yours faithfully,

CHC

Provenance: Cheong Letterbooks 1917
Topic: Business Matters—Property.

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177 The Rev. A. D. Stewart was a son of the Rev. and Mrs. Robert Stewart, martyred with two of his sibings in the Huashan Massacre in Fujian Province, 1 August 1895. The Rev. Robert Stewart visited Australia and New Zealand in 1892 on behalf of the English Church Missionary Society and was instrumental in the establishment of the Church Missionary Association of Victoria.
Messrs M. & H. Taft, 154 Swanston St  
Dear Sirs, I have had a talk with my partner & we came to the conclusion that taking everything into consideration we cannot well do otherwise than ask the the same rent as the Messrs Carter are paying viz. £604 p.a. with Rates & Repairs to the end of their term viz. 8th Oct 1919 when if normal conditions return we purpose putting up a 6 or 7 storey building with basement covering the whole of the site when we shall adjust with you & your neighbour on the basis of the existing rental according to the space you shall require. Or if you & Messrs Carter prefer to extend the floor space right to the back yourselves for the accommodation of your business & submit your plans & specifications to our approval we shall give you both an extension of your lease to 10 years at the same rent & on the same terms & conditions as now proposed viz. #624 p.a. with Rates & Repairs.

If the latter course is preferred by you & Messrs Carter (you will of course consult them) please let me know. The walls on each side of one property are party walls half of which therefore belongs to us. Whichever course you decide upon we shall be glad to be informed of same within the present month.
Yours Faithfully  
C.H. Cheong

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Provenance:  Cheong Letterbooks 1917  
Topic: Business Matters—Property.

Dr Sinclair, City Health Officer  
Dear Sir,  
Re 317-323 Exhibition St  
Whilst I have to thank you for offering to compromise by allowing No 317 or 319 to remain occupied until after war conditions are over And also as regards Nos 321 & 323 f or some 18 months extension from your first notice yet as the latter according to Mr Curtis (Miss Brenan's Collector) are neither damp nor unsanitary but that the walls & floor are quite sound & dry he does not see why they should be left vacant & unoccupied. And he is a thoroughly honorable man & has informed every tenant of the action of the Health Department in relation to the same buildings with the result that the rental for the past 18 months has involved a serious loss on the outlay (some £1400) only about sufficient to meet the demands for Rates, Land Taxes etc. Thus the strain on the property is particularly severe. In view therefore of the general reduction in Rates & the hard times caused by war conditions I would again urge that things be allowed to remain in status quo until after war conditions are over. And I have said sufficient in my letter to the Chairman of the Health Committee to warrant the assurance that when normal times returned I will not be behind hand in reforming zeal.

Yours Faithfully  
CHC  
P.S. The property as an investment never paid even when the rents were 12/- 12/- 14/6 & 16/- weekly & overdraft rate 5%. You can understand therefore that I do not willingly allow the old cottages to occupy a site which if modern buildings took their place would give satisfaction to the owner & bring in an adequate return on the outlay. But for the terrific times we are in which paralyzes effort either way of improvement.  
CHC
Provenance: Cheong Letterbooks 1917
Topic: Business Matters—Property.

The General Manager, Colonial Bank
Croydon, 13/3/17

Dear Sir, Your favor of the 9th Inst was to hand on my return from Town yesterday.
And now enclosed herewith statement as requested together with sketch of the property here & have
noted on same the sales in the immediate neighbourhood showing that values seem to steadily rise
notwithstanding the times we are in.
Yours Faithfully

CHC

Provenance: Cheong Letterbooks 1917
Topic: Letter written for the Methodist Chinese brethren
185-7 Russell St, Melbourne, 18/3/17

The Rev. Alex. McCallum, Wesley Parsonage
Revd and Dear Sir, We the undersigned members of the Methodist Chinese Church would respectfully
request your good offices to submit to the Home Mission Committee who have charge of the Chinese
Mission also the consideration that since the demise of our Minister the Rev James Moy Ling the
administration of the Sacraments has been in a language not fully understood by us. And though we
quite appreciate and are very thankful for the kindly and loving services of the English Ministers who
come to us more or less regularly we would urge that if these services be rendered in our mother tongue
by an ordained Chinese Minister we would profit all the more by the said services as a means of grace
to the upbuilding of our faith.

Provenance: Cheong Letterbooks 1917
Topic: Business Matters—Property.
Pine Lodge, Croydon, 20/3/17

The Manager, Bank of Victoria, Melbourne
Dear Sir, Re Guarantee in favor of Lim Kee
Some 16 moths ago you will remember I was asked by my friend Lim Kee to guarantee his a/c to the
extent of £200 & that he required that accommodation for some 6 months. I presume he does not
require it now. If so kindly let me know as I contemplate paying a visit to the old country as soon as I
can arrange my affairs to do so.
Yours Faithfully

CHC

Provenance: Cheong Letterbooks 1917
Croydon, 27/3/17

The Deputy Comr of Taxation,
Elizabeth St, City
Dear Sir, In forwarding my return for the year ending 30th June last together with details thereof may I
be permitted to draw your attention to the following anomalies.

1st In your assessment for the previous year you set out that my property here comprised 244
acres which was originally so with 23 perches added but as I have repeatedly said verbally & in writing
that that area has been reduced by the O’Shanassy Pipe Track of 5 acres & 2 perches which the M&M
Board of Works took from me 5 years ago leaving me only 239 a. 3 perches to which I added by
purchase from Dr Kitchin on 19/1/14, 2 a 1 r 29 p. So that the exact area belonging to me here since the
latter date has been 241 a 1r 32 p. Kindly correct the mistake.
2ndly. You have assessed my property in Burwood Rd at £15 per foot U.V. or £1195 though the highest bid in 1912 was only £1300 & there are 6 brick shops in improvements valued at & insured for £1000 & rents have come down considerably since on a/c of war conditions although I have myself added some £500 in further improvements & insured the same for £1500.

Moreover just around the corner & in Glenferrie Rd Mr. E. V. Jones of the Equitable Buildgs city bought recently a triangular block 110’ X 165’ at £4.10/- per foot the said block is only separated from the Commercial Bank corner & my property by a R.O.W..

3rdly. The record price paid by A.T. Paterson & Kiernan for 15’ 1” adjoining my Smith St property 3 Bank Managers had at their conferences repudiated as representing normal value & one of them declined to afford accommodation to the purchasers even to the extent of one-third the purchase price. Your valuers however have decided against though they are responsible men and representatives of the greatest financial institutions in Australia & all their life time are engaged in assessing values.

Yours Faithfully  CHC

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Provenance:  Cheong Letterbooks 1917  
Topic:  Business Matters—Property.  

Mr B. I. Parkinson, Solicitor,  
Broken Hill Chambers 31 Queen St, Melbourne  
Dear Sir, Your favor of the 23rd Inst was forwarded on to me by my Agents Messrs Duncan & Weller for reply.

You are correct in saying that the understanding between us was that this month’s rent is to be allowed to stand until the business you have in hand for Mr. W. V. Quiggan is completed which you expected would be the 17th April.

I have been thinking whether in view of a large amount coming to Mr Quiggan he would care to buy the Villa. It stands on land 40’ X 135’ 7” & the price is £725.

I will give him easy terms, say £125 Deposit and the balance in 3 years or longer at 6% interest.

Yours Faithfully  CHC

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Provenance:  Cheong Letterbooks 1917  
Topic:  Business Matters—Property.  

Mr Alfred F. Fullard,  
Barker’s Rd, Auburn  
Dear Mr Fullard, Some time ago you very kindly offered to show me round the Woollen Factory of Messrs Foy & Gibson. And as the official Representative of China (our Consul-General) is warmly interested in promoting the interchange of the Products and manufactures between China & Australia you will not mind my bringing him with me to view your extensive works? Would Friday afternoon next the 20th Inst say 3 o’clock be suitable to your convenience?

Yours Faithfully  CHC
Alderman Burton, Chairman Health Committee of the City Council, Melbourne
Dear Sir, I shall be so much obliged if you will be good enough to inform me as to the decision of your committee on my letter of the 6th Feb.
Thanking you in anticipation. Yours Faithfully,

Provenance: Cheong Letterbooks 1917
Topic: Business Matters—Property.

Dear Alderman Burton, Though your Health Officer had asked Miss Brenan to send in an application that Nos 321-3 Exhibition St be allowed to be used as Factories & Miss Brenan has complied with the request he now wants Architects’ plans etc to be submitted to Mr. Morton for approval as to structural alterations.

It is very irritating to be sent from pillar to post. His humbugging has already cost me some £150 which I really cannot afford in these times when Rates & particularly taxes are being piled on thick & fast on a reduced rental income and financial accommodation can only be obtained at an enhanced rate & withal not easy to get — vide Commonwealth’s loan of 3½ millions.

How then is one to get relief from the exactions of impractical men except through the kindly & considerate interest of business men like yourself & the other members of Committee.

May I rely on your good offices in this regard? Yours Faithfully

Provenance: Cheong Letterbooks 1917
Topic: Business Matters—Property.

Dear Sir, I called in the other day to see you in reference to my married son’s Insurance (2) but you were not in.

One of them (Caleb Cheong) left for Sydney to catch the “Tango Maru” for China for 3 or 4 months on behalf of Cheong & Co Proprietary Ltd & having 2 or 3 days in that city (on business) I asked him to call in at your Head Office there for Medical examination with the view of insuring his life.

I think his references as to health etc are Mr Criswick of the Lane (and old school fellow of his at the C. of E. Grammar School) & Mr Frank Kelly of the Lands Department, a resident of Croydon.

I will fix up with you in regard to the prem. I presume the same Comn will be allowed as with the Widow’s Fund.

Kindly telegraph to your Sydney Office at once re the matter & oblige.

Provenance: Cheong Letterbooks 1917
Topic: Business Matters—Trade with China.
Personal Correspondence—Family—Caleb Cheong.

Dear Mr Tseng, I am in receipt of your favor of the 23rd Inst & in reply beg to say that Caleb’s name in Chinese is (characters) & his age is 41 having been born on 26/1/76. I am sending this by my son
Joshua who will pay the usual fee for the passport. I feel quite confident that with your valued assistance the commercial venture of Cheong & Co Proprietary Ltd will prove a great success. The members of the company are not only men of substance but also men of probity & honor & will not fail to recognise your assistance in this connection but will hope that when your way is clear to have you associated with them in a prominent position. The spelling of the names supplied varies with the way in which they were spelt as known to me, which were:

1. Lian Lau Hsun (the first Consul-General)
2. Wong Yung Liang (3rd Consul-General)
3. Lo Chong, tho’ familiar with me I have seen his name in English
4. Tang Shao-yi
5. Liang Chi-Chow who said that that is the phonetic in Mandarin.

However you know best.

The “Tango Maru” I understand sails from Sydney on Friday possibly in the forenoon. Should you have anything of importance to communicate with Caleb kindly write direct to the ‘Tango Maru” Sydney Harbour.

Yours Faithfully,  
C.H. Cheong

Provenance: Cheong Letterbooks 1917  
Topic: Personal Correspondence—Family—Caleb Cheong.

My Dear Caleb, I am forwarding you under separate cover a copy of the N.T. that was given me by a Deaconess in Ireland some 25 years ago. It can be kept in the breast pocket of your vest as a constant companion — “A Lamp unto your feet” to avoid the pitfalls and ditches that beset one’s way “And a Light unto your path” to guide you in the direction of duty to God & to all the relationships of life. Let me commend it to your daily attention (morning & evening). It has been our sure guide & trusty companion for many long years & our pleasure in it has steadily grown — in times of difficulty it has helped us, in times of trouble it has consoled us & in times of need it has directed to Him — the Creator of the ends of the earth — for the supply of our necessities.

I would have secured for you the whole Bible & preferably the Teacher’s Bible with its valuable aids but for its bulk & weight to one who is constantly on the move. Read the Gospel of St Luke & the Acts of the Apostles as a connected history of our Lord and His disciples. Also the Sermon on the Mount (Matt V-VII) our Lord’s Valedictory Address (John XIV-XVI) & His Intercessory Prayer (John XVII).

And now may the Lord bless thee & keep thee. The Lord make his face to shine upon thee & be gracious unto thee. The Lord lift up His countenance upon thee & give thee peace. Num VI 24-26

Yours Affectionately,  
CHC

Provenance: Cheong Letterbooks 1917  
Topic: Business Matters—Trade with China.  
Personal Correspondence—Family—Caleb Cheong.

To Tang Shao-yi,  
President Venus Ins Co, Shanghai.  
Liang Lau Hsun, Director, Customs, Canton.  
Wong Yung-Liang, Director, Foreign Bureau, Tientsin.  
Lo Chong, Director, Foreign Bureau, Amoy.  
Liang Chi-Chow, Address unknown.

My Dear Mr Liang,
As you see from the above heading my family are interested in the Commercial venture which the said heading bespeaks. My son Caleb has taken his passage in the “Tango Maru” which sails from Sydney at noon today & if he should be able to visit Canton I have asked him to call & pay his respects to you.

He & his brother Joshua at the suggestion & with the support of several well-known firms in this city who are shareholders & directors in this Coy are interested in opening up Commercial relations between Australia & China and anything you can do in your official capacity to facilitate their object will be esteemed a great favor by

Yours Faithfully, 

CHC

Provenance: Cheong Letterbooks 1917
Topic: Personal Correspondence—Family.

Business Matters—Trade with China

Dear Mr Callaway, I have had a talk with my daughter-in-law in regard to Caleb’s Life Insurance with the result that we will not trouble the Coy. as to his premiums. We will find it ourselves & insure for £500.

I think it would be well to call a meeting re the question of a Bank Reference raised by the Consul-General in case of future consignments.

I have written him to say that altho we have only signed for £1000 in preliminary expenses the members of the Coy can easily & if need be sign for £100,000.

I come to Town every Thursday morning and remain in Town till Monday Midday so any of my Town days will suit me.

Yours Faithfully, 

C.H. Cheong

Provenance: Cheong Letterbooks 1917
Topic: Personal Correspondence—Family—Caleb Cheong.

Business Matters—Trade with China

Croydon, 1/5/17

The Secretary, M.L.C. Collins St, Melbourne

Dear Sir, I am in receipt of your favor of yesterday’s date advising acceptance of my son's proposal for Insurance under your Coy at first class rates & suggesting a more substantial amount for policy.

I quite agree with you & have had a talk with his wife on the subject with the result that we will increase the amount to one of £500. Not however as an endowment policy to the age of 60 but a whole of life one.

His age is only 41. That is 41 on the 26th Jan last but I see from your Table it is the age next birthday. Does that mean the next or nearest? or the next succeeding? I think the former is the fairest. However in case it should be the latter I enclose cheque for the amount of £17.7.7. less 20% commission making the nett amount of £13.16.4

Of course if it is the age nearest to birthday I can hurry up my other married son & I may myself add £1000 policy.

Please post receipt to Mrs Caleb Cheong “View Point” Croydon. Will call when next in Town on Thursday or Friday.

178 i.e., Cheong & Co Proprietary Ltd

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Dear Mr. Jenkins,

I am much obliged to you for your favor of the 17th Jany which would have been replied to ere now were it not for the irregular & erratic way in which sailings of the China Boats are announced in consequence of the War Precautions Act.

I am very glad to find that the Missionary body of South China has adopted a scheme for the training of a native ministry such as I have advocated here a quarter of a century ago when the Rev Dr. Campbell whilst engaged in writing his Jubilee Sketch of “Fifty Years of Presbynism in Victoria” asked me to supply him with a Chapter on the Chinese Mission. I furnished him with one bearing on all the three Missions of the Anglican, Presbyterian & Methodist Churches in which I put forward the proposal now happily adopted by all the 8 denominations of Protestantism in Kwang-tung Province.

Though our Archbishop wishes to have a trained young man with a good knowledge of English the said knowledge is not essential while I’m still here but one who has been gripped & saturated with the Scriptures & with the graces of humility and devotion in the winning of souls. Of course it would be advantageous to have one with a good knowledge of English for by such knowledge he could secure support for the cause in the churches but I fear such a one has too many & great temptations to follow other walks of life to look a the Ministry of the Gospel. The Grace of God to be sure can do it as in the case of the late Rev Yung King-yen but he was “one in a multitude”. However I hope & pray that one may soon be found & shall be delighted to learn that such are available & shall thank you to be informed of particulars when I shall make it my business to come for a brief visit so that our united judgement my decide upon one to submit to the Archbishop.

I enclose under separate cover some reports of the work here.

Yours faithfully,

CHC

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Messrs M. & H. Taft, 154 Swanston St, City

Dear Sirs,

We have given the subject of your letters of the 24th April careful consideration & were it not for the heavy loss in interest we have sustained on a/c of No. 154 for 16 months we would readily have consented to your proposal.

At the time of purchase we did not reckon on so large an increase in the Federal Land Tax as to make it double of what the previous owners had to pay. Under the circumstances therefore & the great demand for premises in central positions we feel that our proposal of 6/3/17 is fair & reasonable to the existing tenant, viz. £12 per week (with Rates & Repairs).

You can take it for the 2 years that you ask for & 2 years farther w/ith option of renewal at the same rental on condition that should we decide to build at any time during the period of option we shall have the right to do so. In such event we shall make an equitable arrangement with you on the basis on the then existing rental by giving you the whole of the Ground floor in the new Building in lieu of the present upper floors.

We shall be glad to know if you are agreeable to this & if so the Lease can be prepared on the terms and conditions set forth above.

Yours Faithfully

CHC
Messrs M& H Taft,
154 Swanston St, City

Dear Sirs,

Whilst always inclined to save you any unnecessary expense it is important that the Lease if a Lease were needed to have it drawn out in proper from & order by one who has made a study of it for many long years. Mr David Wright, B.A., LL.B. Solicitor 99 Queen St is a thoroughly sound local govt lawyer to whom you trust to do the business in a manner that will save you & ourselves from future trouble & expense.

To accommodate you through law & practice does not require it of us, we will share in the expense with you. That is, we will defray half the cost of preparing the said lease. You can therefore go ahead with it by calling on Mr Wright with my letter & your copy of the existing lease granted you by the Trustees E. & A. Coy.

Yours Faithfully  

CHC

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The Acting Deputy Comr of Tax.

Elizabeth House, Melb

Dear Sir,

Re Register No 10099 1916-17

I beg to give formal notice of objection to your assessment for reasons which have been stated in the details I forwarded to you with my letter of the 27th March.

I am prepared however to compromise on the assessment as agreed upon by the State Land Tax Office after conferences with Mr Murphy & Mr Ogilvie on 5/11/15 — with Swanston St 32’ 3’ X 68’ 9” which I bought conjointly with Mr. P.N. Hong Nam on 6/4/16 added.

Yours Faithfully

CHC

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Mr. R. Ewing, Acting Comr of Tax, Melb.

Dear Sir,

Re Reg No. A10099 & A15349

Having sent in a formal notice of objection to the assessment of £118.6.1 set by your valuer on the properties I hold I beg to again submit to your consideration that it is altogether excessive as to unimproved value & equally as to the proportion on the rental income the said properties yield — leaving me practically without a “living wage” for my management of the same.

On a former occasion I was told I could appeal to the High Court or the Supreme Court of the State but I am not one with the requisite cash support to afford it & my state of health — the effect of 32 years of laborious toil without the break of even a month’s holiday — will not permit it.

And since I understand from you that you are empowered by law to constitute yourself the judge & you have twice promised to personally investigate I appeal to you in all fairness to one with a slender income to so constitute yourself.

The State Land Tax Administrator does so & has after conferences with the various expert valuers & with myself confirmed my estimates of values of the greater part & compromised on those we did not quite agree which compromise I accepted.
On the basis of that decision the aggregate assessment was £130 which according to your Table the taxable amount of £631 @ 1/5d would be £31.10.1 & with 1/5 added would make £37.16.1 which should have been the tax for last year.

With Swanston St added, the taxable amount would be £12,301 which at 1 2/5 is £71.15.1 & with 1/5 added would make the tax £86.2.1 & having overpaid £22.1.9 last year would leave £64.0.4 to be paid this year which though a large proportion of the income considering that Swanston St for the first 16 months barely meets expenses (vide handbill of sale) yet it is not crushing like £118.6.1 with £35.6.1 added of last year’s making a total demand of £153.12.2 which would deprive me & my family of the bare necessities of life.

I will give you all the minor facts of values that I am possessed of when I am favored with the interview which I hope will be soon.

Yours Faithfully

CHC

Provenance: Cheong Letterbooks 1917

Pine Lodge, 21/5/17

Mr R. Ewing, Acting Comr of Tax, Melbourne

Dear Sir,

Re Ren Nos A 10099 & A 15349

When I said in my letter of the 16th Inst, that Swanston St, for the first 16 months will barely meet expenses I meant that that was so, without the Land Taxes. I have just made up the a/cs from Messrs C.I. & T. Ham’s returns.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Interest, Rates Ins, etc.</td>
<td>£341.10.3</td>
</tr>
<tr>
<td>Fed Land Tax on basis of State Val</td>
<td>£48.6.0</td>
</tr>
<tr>
<td>State Land Tax (£6000 @ 1/2d 12.10.0)</td>
<td>£60.16.0</td>
</tr>
</tbody>
</table>

Thus that property by itself has left me minus £31.19.4 on the year’s operations on the basis of the State assessment. But on the basis of the Fedl assessment (£118.6.1 + £35.6.1 of last year’s = £153.12.2) it would as I have said deprive me & my family of the bare necessities of life. I cannot think that that was the Legislature’s intention.

If the assessment had been fairly arrived at I would not have troubled you or myself since I have abundance of work in the Sacred Office to which I have been called. But the assessment is against the evidence & weight of evidence of the various expert valuers employed by the State & against the experience of Bank Managers who have lived from 21 to 26 years in the locality of which they speak & who handle most of the properties therein.

Take e.g. Burwood Rd. (79’ 8” X 150’). The highest bid at auction in 1912 was £1300 — being ignorant of the fact & not well-informed as to the locality I was subsequently induced to buy it for £1400. Your valuer assessed the U.V. at £1424 regardless of the fact that fully £1000 worth of improvements (6 brick shops) were on the land & they have been taken for Fire Insurance at that amount. And on a further outlay of some £475 by myself the Ins Coy accepted the risk at £1500. Around the Commercial Bank corner and in Glenferrie Rd & separated from my property & the Bank by a R.O.W. Mr E.K. Jones of the Equitable Buildings recently paid £4.10/- per foot for a triangular block (110’ X 165’).

Then the singular fact re Smith St. values. Whereas Paterson & Kiernan had to pay £4650 to secure 15’ X 187’ from Mrs Treadway in July 1912 the same lady offered me in Mar. 1914 the adjoining block (52’ 2” X 187”) at £12,500 with much more valuable buildings in proportion and at the corner of Stanley St. The abnormal price paid as the Bank Managers will tell you was in consequence of pressure of space by Paterson & Co for their time payment furniture business. Mrs Treadway knew of the fact & charged accordingly. And as Paterson & Co had besides the 15’ 1” freehold, a leasehold
they were obliged to secure the adjoining property (40’ X 187’) at £160 per foot including brick buildings on long & easy terms.

These are facts which your valuer has not taken into consideration nor is he aware that the Paterson’s Bank, as I am informed by the firm, refused them accommodation at anything like the usual margin.

Yours faithfully

CHC

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Provenance: Cheong Letterbooks 1917
Topic: Personal Correspondence—Dentist.

Pine Lodge, 22/5/17

Dear Dr Tummock, When I was last with your Assistant he suggested the taking out of the filling of tooth he had filled and drilling it again because I was feeling a pain when cleaning my teeth in the mornings or when taking a drink of Tea or Coffee & also at times as if I suffered from neuralgia. The pain is still there though not as severe — possibly the result of the exposure of some nerve. I wonder what is best to be done. Drilling is a thing I wish it can be done without.

I will come in when you are in also at the next week end.

Yours Faithfully, CHC

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Provenance: Cheong Letterbooks 1917

Pine Lodge, 22/5/17

Dear Miss Willis, At the last meeting of our Mission Committee on the 26th ult Archdn Hayman our Chaplain desired me to bring up for discussion “Our plans for the future” at the next meeting on Thursday week the 31st inst. It will be an important meeting & trust that you can make it convenient to be present.

The question arose from the fact that with my advancing years the need of a younger man to share in the work has been felt & our inability so far of securing one though I have been continually in harness for 32 years without the break of even a month’s holiday except when ill-health has enforced it & I am feeling the effects of the drain.

Probably the Archbishop would like to know & hence the suggestion.

Yours Faithfully, CHC

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Provenance: Cheong Letterbooks 1917
Topic: Business Matters—Property.

123-5 L Bourke St, Melbourne, 23/5/17

Mr J. P. Morgan, Vulcan Engineering Works, Port Melbourne

Dear Sir

Re Machinery at Yuen Bon & Co 44 Latrobe St

Messrs Burton & Son Coach Builders next door complain that the machinery you installed for Yuen Bon & Co causes too much vibration & shakes the dust of their building on to the paint work they carry on & got Mr. Morton the City Building Surveyor to inspect the same. Mr M. suggests that the vibration was caused by the jig saw standing on schist rock & that if something could be introduced between the rocky foundation & the said jig saw the vibration would be materially reduced.

Could you do anything in the matter?

As I happen to be the owner of the premises, I should like for good neighbourliness to do what is possible to meet the views of the Messrs Burton. Could you meet us on the premises tomorrow, Friday or Saturday & what hour?

Kindly a drop a line to above & oblige.

Yours Faithfully

CHC
Mr. R. Ewing, Acting Comr of Tax.

Dear Sir, Pardon me for troubling you with a third letter but in case I should again transgress your rules without asking for permission I beg to call to your mind the concession of time you gave to the 31st Inst re the charge of £35/6/1 for ‘14 to ‘15 because from the specific engagements which I submitted to you it was impossible for me to meet that extra amount having regard to the sensitiveness of the Banks in these trying times of war conditions. That extension of time will end on Thursday next & I have been served by your Department with notices to pay £18.6.1 for the year ‘16 to ‘17 on or before the 13th June & at the same time notices have come from the State Land Tax Office demanding payment of some £40 odd on on before the 30th June. And all this (nearly £200) out of a net income of a little over £300 perplexes me not a little how a man is to live & support his family when living expenses have been as nearly as possible doubled in these trying times of war conditions.

But I am not & should not plead for favour or leniency since bad as the times are I have in the providence of God a sufficiency to live & support my family on economical lines on the nett income if a fair & equitable assessment were made by your Department & the consensus of expert opinions adopted such as the State Land Tax Office has done.

Now apart from the evidence I have adduced in my previous correspondence the general knowledge should have weight with your valuers in the fact that under war conditions Rents have been materially reduced & with it values correspondingly.

That Sale of Gillott’s Estate marks an epoch in the decline of realty values. The Town Hall Hotel & Taylor Shop in Swanston St was recently sold at £750 per foot whereas adjoining it Messrs C.I. & T. Ham’s former offices had secured £700 per foot before war conditions had set in. And further, Gillott’s Trustees had had to offer the extraordinary inducements of a bare 15% Deposit & the long term of seven years for the balance of 85% at the pre-war rate of interest of 5%.

Kindly drop me a line to my Town address 123-5 L Bourke St by the 31st Inst & oblige.

Yours Faithfully,  

CHC
Dear Miss Brenan, Thanks to your joint efforts the troublesome matter has been settled, at least for some time.

My son Caleb has just been sent to China per SS Tango Maru by the Anglo-China Traders Coy to develop Trade between China and Australia & among its imports silks will figure prominently as they already have substantial orders from leading firms here & in Sydney. When they arrive I will ask you & the other friend to do me the pleasure of accepting some little memento.

Yours Faithfully,

CHC

Dear Mr. R. Ewing, Acting Commissioner of Taxation.,
The “Rialto”, Melbourne
Mr. R. Ewing, Acting Commissioner of Taxation.,
The “Rialto”, Melbourne

Whilst fully appreciating the consideration of your favor of the 30th Ult in extending the time of payment of the amount claimed (£153.12.2) & in dividing it into easy monthly instalments I am very much perplexed as to how they are to be met if the other regularly recurring fixed engagements are likewise to be met. I shall thank you therefore for an early reply to my letters of the 16th 21st & 29th May.

Yours Faithfully,

CHC

My Dear Mr. Beath, I am glad to report that the 3—Ye Ling Chin Gooy and the boy we met in the street whom and I invited specially to the service, came. Ah Cheong, who lives in Richmond and who occasionally attended because of distance was also present but hat Ah Dew, one of the regular ones, was absent. The men amidst the cares of the world and the deceitfulness of riches are often tempted to negligence and need the pastoral care of some under-shepherd to bring them to the rich pastures so abundantly provided by the Great Shepherd of the Souls.

You doubtless as well as others workers havemet with sad relapses. I remember an expression used by the late Rev. R. W. Barbour of Bonskeid and Fincastle ( a man known for his brilliant intellect large heart and long purse with God’s abundant grace) in looking over his book of memberships pointed out one after another, “These,” he said, “I have had to blot out with my tears.”

However, God in his goodness has not left us without sufficient encouragement to be weary in his work and that in due season we shall reap if we faint not.

The Manager, Bank of Australasia, Collingwood.
Dear Sir

Re Colonial Fire Shares

Messrs Donaldson & Co have sold the remaining 350 shares at 31/- & have forwarded transfer forms which my daughter duly signed & I am sending my son Joshua with them to Donaldson’s. I presume they can get the scrip on payment of the amount at your Head Office? My son Joshua will come tomorrow morning to open an a/c in the joint name of him self & sister Christina to be operated by them both.

I shall be glad if you will let the limit of my a/c to remain £3000 until after settlement day as what they pay will be paid back into my a/c. That is I shall be drawing £921.2/- the amount of the 600 shares plus £30 the last dividend making in all £951.2/- & they will pay me £800 Deposit which will be paid into my a/c. And my daughter will also lend her brothers (Cheong Bros in a/c at the Colonial) £150 to make up £700 the amount of their Deposit to me.

Mr Wright says I cannot lend my family any money for the purpose of the contracts of Sale but that the brothers & sister can do what they like. Mine must be a genuine sale & I am making it so.

Christina & Joshua will be purchasing the corner shop & Nathanel & Benjamin (Cheong Bros) that occupied by Edments.

I will see you on Thursday morning. Yours Faithfully

CHC
The Secretary, M.M.B.W., Spencer St, City

Dear Sir,

Re tapping O’Shanassy Main

I have been reminded by your Mr. Matthews that winter is the time for making provision for tapping & as your esteemed Chairman has granted permission for tapping the main on each side of the Railway line upon my property I shall thank you to be informed when it will be convenient to your Board to make the said provision.

On the West side of the Railway we wish it have it as near our house as possible & on the East side somewhere about the centre of the property. When your representative comes out to we will indicate to him the point we would like to have the other provision for tapping.

Thanking you in anticipation. Yours Faithfully,

CHC

Provenance: Cheong Letterbooks 1917

Dear Dr Tummock, I have been wondering where you had removed to not having received any circular notice from you.

Possibly my letter of the 22nd May did not reach you. In it I said that your assistant has suggested the taking out again of the filling he had put into the last tooth he did for me & drilling it a little more because I was feeling pain when cleaning my teeth in the mornings & when taking a drink of tea or coffee. The pain is still there & at times fairly severe — possibly the result of the exposure of some nerve. But drilling is the last thing I would resort to if it can be avoided.

I would like to see you when you are in again yourself as with your wider experience you may be able to propose some other remedy that that which your assistant has very kindly offered to do.

This week I will be rather busy with work connected with our Annual Meeting but next week I will call.

I enclose cheque herewith. Yours Faithfully,

CHC

Provenance: Cheong Letterbooks 1917

Dear Sir,

Representation in favor of Lim Kee

After writing to you some 4 months ago recalling to your mind that I was only asked to guarantee his a/c for £200 for 6 months Mr Lim Kee saw me a few days afterwards & assured me that I could withdraw the guarantee at any time by giving a fortnight’s notice. I shall be glad if you will cancel within the fortnight from today and oblige,

Yours Faithfully,

CHC

Provenance: Cheong Letterbooks 1917

Dear Miss Willis, I hope your dear sister is now out of danger & rapidly on the mend. Our co-Trustee left for China on Friday last the 20th inst after leaving his signature on blank transfer forms in case we should need it. And if he should remain away for more than a year he will send in his resignation. In that case we shall have to appoint another in his place. That was the understanding we came to at Mr.
Crocker’s office. The Annual meeting on the 16th passed off very well. There was a larger attendance this year than the last although we missed many an old friend from their accustomed places Yours Faithfully,

CHC

Provenance: Cheong Letterbooks 1917

Topic: Mission Affairs—David Beath.

Croydon, 24/7/17.

Dear Mr. Beath, I am much obliged to you for your favour and enclosure for which I asked my daughter to send you acknowledgment. It was very kind of you to think of our Mission in the generous way you did.

Re the suggestin of inviting all your old scholars and others to ea and then give them such messages as the Lord my guide us to deliver for their spiritual benefit. I shall be delighted to join you in the invitation and expenses of the same either in our Mission buildings or any where you may decide so that those who have had the benefit of Christian teaching may be reminded of their duty and privileges.

With kindest regards to you and your circle, Yours Faithfully,

CHC

Provenance: Cheong Letterbooks 1917

Topic: Business Matters—Property.

Croydon, 31/7/17

Mr Joseph Sharp, 282 Smith St, Collingwood

Dear Sir, I beg to inform you that I have on the 27th June sold the premises you occupy to Miss Christina Cheong & Mr Joshua Cheong both of Croydon & to request that the rent for the month of July & all future rents be paid to them. Either of them will call. They have a joint a/c at the Bank of Australasia, Collingwood. (opp to you)

Yours Faithfully,

CHC

Provenance: Cheong Letterbooks 1917

Topic: Business Matters—Property.

31st July 1917

Mrs Patterson & Messrs Kiernan & Candy, Collingwood Furniture Arcade

Dear Madam & Sirs, I beg to inform you that I have sold the premises occupied by Edments Trustees, including the southern wall used by you to Messrs Cheong Bros (Samuel Cheong & Benjamin Cheong) farmers & orchardists of Croydon on the 27th ult & to notify you in accordance with the memo of agreement between us.

Yours Faithfully,

CHC
Mr. Ed. W. Terry, 15 Stevenson St, Kew,
Dear Mr Terry, You remarked re the govt prohibition of the importation of tea from all countries except the Dominions of the British Empire “Why doesn’t the Chinese Consul take action in the matter?” Of course it is easier said than done.
1st The step was taken only as a war precautions act.
2ndly Australia claims to be a self governing Dominion & will not brook interference even if Britain had entered into treaty engagements with China vide the case of Ah Tong v Musgrove.
3rdly The Commonwealth (?) has legislated against the entrance of the native inhabitants of Asia, Africa & the islands of the Pacific whatever be the treaty arrangements of the mother country.

I enclose my pamphlet on the Chinese Question & my printed address on the opium question (under separate cover) for your perusal.

Yours Faithfully,
CHC

Dear Mr. Beath, I am in arrears with my correspondence largely because of the mania for returns on the part of the Taxing Offices of the Federal and State Governments, particularly the former. Where they have an ex-politician installed as valuer who has been pressing up land values greatly beyond those of the experts employed by the State Land Tax Office which has caused infinite trouble and exacted the half of my income leaving me but a bare living or the alternative of an appeal to the High Court or the Supreme Court.

If I had been a salaried officer of the Mission I would not have had all this trouble and yet I am thankful that the Lord whom I serve has enabled me for the last 18 years to continue in His work without being susceptible to the taunt which some of my countrymen used to cast at me that I preach because I;m paid for it. These of course are some of the trials and temptations which are permitted that we may trust Him more and more fully.

It was exceedingly kind and generous of you to undertake the whole expense of the proposed meeint.

I shall be glad now that the weather is getting gradually warmer if you will fix the time for the said meeting or meetings as you may be pleased to hold here.

Awaiting the favor of your commands, I am Yours in His Service,
CHC

PS, I am enclosing under separate cover the Manifesto of the Anti-Opium Society which I helped to draft when in London and likewise my Speech in Sydney upon the same subject. Also pamphlet on the Chinese Question. Thank you for the Students Journals.

The Assistant General Manager, Colonial Bank, City
Dear Sir, I am in receipt of yours of yesterday’s & in reply beg to say that in Mar. 1916 I interviewed Mr. Wilson re an extension of limit with the view of securing the Swanston Street property but as he did not favour same I had not included it as what concerns the Bank is the value of the securities it holds against the limit agreed upon though I had included everything else or had it in my mind to inform Mr. Wilson when both the loans had matured & my own estimate of its rental value was fully sustained & I have done so. There is no other difference in the properties I hold than that of the disposal of my Smith St. property to 4 members of my family at my prime cost, viz. £12,500 & the
transferring of the Colonial Fire Shares to my daughter. My present indebtedness to the Bank of A’sia, Collingwood is £1955.18.9 & to your Bank £7021.6.0

Yours Faithfully, CHC

P.S. Almost immediately after we bought Messrs Carter & Carter’s tenants of No 156 offered us £7750 for their half of the premises or £1000 above our cost of the same which we have declined — having been assured by several of the most experienced firms of agents that its value is considerably more when its net rentals are only some £730. It is now £1248 to existing tenants & we have had better offers from others which we did not entertain.

Provenance: Cheong Letterbooks 1917

The Deputy Fed Comr Comr of Taxn, Elizabeth House, Melb
Dear Sir,
Re A10099 & A15349
In accordance with the Actg Comr’s arrangement I beg to forward here with cheque for £22. Kindly acknowledge receipt & oblige

Yours faithfully, CHC

Provenance: Cheong Letterbooks 1917
Topic: Business Matters—Property.

Messrs Langridge & Son, Queen St, City

Dear Sirs — Just a word to say that we have decided upon the Sale and the only question is the manner in which it is to be carried out. If the “War Times Profits” measure before the Federal Parliament does not mop up 75% of the profits we are for concluding the bargain now but if it does we shall arrange a lease giving full option of purchase to the Lessee which would effectively find us & to bind the Lessee exercising the option when normal times returned. Ask for a deposit of £2500 that he would do so such deposit to bear interest at the rate of 5% & may be deducted from the rent. If however the “War Times Profits” measure will not affect us & the Sale can be at once concluded then the deposit is to be increased to £7500 & the balance of £11,000 to be payable £1000 yearly from 6th April 1918 -19-20 & the remainder on 6th April 1921 at 5% interest. Please don’t announce the Sale if it should take place as we want to have a ‘go’ at the coming auction.

Yours Faithfully, CHC

Provenance: Cheong Letterbooks 1917
Topic: Business Matters—Property.

Dear Sir Robert — What was so irritating was they made provision for tapping for every household through whose property the Pipe Track passed as indeed they had promised to do at the first. I was surprised to find that I was the only one neglected in the making of the said provisions. When I made the discovery I sent Mr Donald Fraser my surveyor (who is also a hydraulic engineer) to interview the engineer for water supply & was informed that I could have one provision made for me on either side of the Railway line that I may choose & it was not suggested that if the provision for tapping were made at the Railway crossing the Railway Department could be approached to allow my private pipe line to pass thro’ the culvert to supply property on the other side of the line.

I then said to myself if Dr Kitchen with his 1½ acres has a provision for tapping for him at the nearest point to his residence why should not I also have one made at the nearest point to my house & another on the other side of the Railway hence the negotiations with your good self. And I was amazed
Dear Sirs,

The modification to the terms of my letter of the 3rd Inst are as follows:

1st Lease at £1248 p.a. covering period of war conditions with option of purchase at £17,250 which effectively binds us & to bind them a Deposit of £6250 is to be placed in our hands within next week & title accepted at the same time binding them to exercise the option of purchase when normal times returned.

2ndly If “War Time Profits” Bill now before Legislature is passed not to affect transactions in real estate purchase to be at once concluded.

3rdly The said Deposit to bear interest at 5% & may be deducted from rent as likewise balance of £11,000 subject to 5% interest payable £1000 on 6/4/18, £1000 on 6/4/19, £1000 on 6/4/20 & remainder 6/4/21.

4thly Written acceptance of terms to be handed to Mr David Wright our Solicitor today.

Yours Faithfully,

C.H. Cheong
Dear Sirs  
Re 154 & 156 Swanston St

I hope you will impress upon the Forresters the point that “Time is the essence of the contract” so much of it having been lost. If purchasers accept the alternative of £5000 cash & £1250 on P/N the interest 6% is to be added making the amount £1329 — the interest on the balance as stated is 5% payable 1/2 yearly & the instalments on the dates named.

Yours Faithfully,  

Provenance:  Cheong Letterbooks 1917  
Topic:  Business Matters—Property.

Mr C.H. Middleton,  62 Rathdown St, Carlton

Dear Sir,  
Re Rathdown St

I am in receipt of yours of the 24th & in reply beg to say that £1050 is not acceptable. The lowest price is as I said £1200 but if the transaction is cash the vendors will accept £1150 or £100 more than offer. If on terms £200 deposit will be required the balance at 6% interest.

Yours Faithfully,  

Provenance:  Cheong Letterbooks 1917  

Dear Mr. Pearse, I am much obliged to you for your favor of the 19th August, upon receipt of whch I immediately called the Rev. G. Williams of the L.M.S, where who was then about proceeding to Sydney for a week. On his return therefrom he kindly sid he would communicate with the Mission authorities in Samoa to ascertain the position of affairs there although he wasn't’ aware of any governmental regulationshaving th effect which you stated, but would let me know directly he received word.

I called on him again day before yesterday, but he had not then had word from Samoa. However, I brought up the matter before the Board for the second time at its monthly meeting last evening, Archdeacon Hayman being also present but having no definite information from Samoa no action could be taken.

We are deeply indebted to you for the trouble you have taken in the matter of … your description of the man he should be eminently suited for the Gospel ministry here should he be available.

When I hear definitely on the latter I will write again to inform you.

Meanwhile, with kinest regards from all at Pine Lodge, I am, Yours faithfully,  

Provenance:  Cheong Letterbooks 1917  
Topic:  Mission Affairs—David Beath.

My Dear Mr. Beath, I am much obliged to you for your favor of the 25th inst together with the Enclosure for the objects named in your very kind letter and shall be delighted to apply the same as you desired.

We had already arranged before the arrival of your letter to have our Christmas Tea & Prize distribution to the Sunday School children on Thursday evening the 20th Dec & to ask your good self to distribute the Prizes, say a few words to the mothers of the children. We shall be delighted therefore if you so favor us.

Trials that you speak of we have had & seemingly severe particularly as the Diocesan authorities were turned against (including Bishop Dean & Archdeacons) & we were consequently bereft of
denominational support in our reconstructed Mission. But the friends & supporters of the Mission rallied around us & the Lord was specially gracious unto us so that when separated from the C.M.A. though its Secretary had fairly publicly proclaimed some 19 years ago that we would be starved out in a few months we found the Lord whom we served was still Jehovah Jireh. So that for the last 18 years we have been enabled to continue in His work without fee or Salary.

The present Archbishop on his arrival thoroughly investigated into the two sides of the question & approved of our action. I enclose our printed statement at the time.

Yours Faithfully, 

CHC

Provenance:  Cheong Letterbooks 1917

Croydon, 2/11/17

The Deputy Fed Comr of Taxn, Elizabeth House, Melb.

Dear Sir, Re A10099 & A15349

It seems strange that the return I sent you sometime ago should not have reached. I made it up at the same time that I made up my friend Mr P.N. Hong Nam’s & despatched them both together to Elizabeth House handing him a rough copy of his to keep for reference. His also appears to have gone astray.

The Sale of 154-156 Swanston St to T.K. Bennett & Woolcock was made on the 1st Ult. but as interest, Taxes & Insurance have not yet been adjusted but are waiting their Directors Meeting on Wednesday next the 7th Inst a/cs for our delay in notifying you of same.

Yours Faithfully Cheok Hong Cheong

Provenance:  Cheong Letterbooks 1917
Topic:  Personal Correspondence—Family—Caleb Cheong.

Pine Lodge, 7th Nov 1917

Dear Mr Langford, I have looked over the statement of a/c submitted by Caleb but as it did not supply dates & fullest particulars of various items of expenditure I have had to request him to rewrite & supply the same.

Having received it this morning I am forwarding it per midday per favor of guard. The expenses struck me as on a scale that I’m not used to. As I said I have never stayed at an Hotel in China & in England only once — at the Eastern Railway Hotel to await the Irish Mail which started considerably before break of day & where there was a porter to awaken passengers for same.

Mr Criswick who is used to that kind of expense should know whether the items are justified.

Yours Faithfully, CHC

Provenance:  Cheong Letterbooks 1917
Topic:  Mission Affairs—David Beath.

Croydon, 9/11/17.

My Dear Mr Beath, TheXmas Tea and Prize distribution to the Sunday School children has been arranged to take place on Thursday Eveing the 20th December (not the 27th).

We are looking forward to it with the greatest pleasure in having a veteran worker and lover of the Chinese to address some message to the children and their mothers.

Re Trials: The Trimetrical Classic (A Chinese primer for school children0 days “a gem unwrought can form nothing useful.” That is the friction is needed to bring out its beauty and lustre. Applying it to the Christian trials are intended by our Heavenly Father as a test of faith do so that we should cast ourselves wholly and unreservedly upon Him who is our all in all. Although h who caused the trouble meant it our hurt as Joseph’s brothers did to him but God always makes all things work together for good to them tht love.
And with that assurance of the Living Word we are taught and encouraged to pray for those who from any cause are opposed to us.

Yours Faithfully

CHC

Provenance: Cheong Letterbooks 1917
Topic: Personal Correspondence—Condolence for death of old friend in World War I.

Croydon, 12/11/17.


Dear Madam, Allow me to offer you the sincerest condolences of an old fellow-student of your sons’ father. Yours is indeed a heavy bereavement, first of your dear husband, my late lamented friend John Gordon Mackie and now his and your two sons but have learned to look for consolation to Him is the Husband of the Widow and know He never leaves nor forsakes those who put their trust in Him.

With deepest sympathy with you and the great sacrifice you have made for King and Empire.

I am, Yours Faithfully, CHC

Provenance: Cheong Letterbooks 1917
Topic: Mission Affairs—Chinese Evangelist from Samoa as potential assistant in Mission of the Epiphany?

Croydon, 14/11/17.


Dear Mr. Williams, I am much obliged to you for your favour of the 12th Inst, and shall esteem it a further favour if you will arrange with the External Affairs authorities for the Evangelists “brief sojourn” if he could be induced to come a little further south. And when we are mutually suited we shall ourselves arrange with the said authorities for himself and for his wife and family.

As I said we shall be pleased to defray the expenses of his brief sojourn should it unfortunately be so.

Yours Faithfully,

CHC

Provenance: Cheong Letterbooks 1917
Topic: Personal Correspondence—Family—Caleb Cheong.

Croydon, 21/11/17

Dear Mr. Langford, I find my son Caleb does not now come to see me. His Mother went to meet him on his return from Town last evening & while she was talking to him on the folly of his attitude his wife was looking to him presumably to leave off.

Among the things he says he has consulted two lawyers — Church for one & probably Paling who is married to a cousin of his wife the other.

I have also had a talk with my Solicitor Mr. David Wright B.A., LL.B. who says that if a legal document has been drawn up specifically engaging him for 12 months at the rate of £6 per week he has no legal right to claim performance of the contract but that under the circumstances when business has been practically blocked by events beyond our control the man’s a fool to reject a reasonable offer such as has been made to him.

In his claim for expenses of trip Mr. Wright thinks we can cut it down very materially. Let me handle him on that point at Thursday’s meeting whether he continues to decline the Coy’s offer or not.

I should like to have a preliminary talk with you say at 10.30 a.m. at your office & if Mr Terry is present all the better.

Yours Faithfully,

CHC
Dear Caleb, It saddens me to note that the attitude you have assumed is an amazing one & is comparable only to that which Shakespeare characters had taken up — “By my soul I swear there is power in tongue of man to alter me. I stay here on my bond.” That infamous Jew had a design on the life of the merchant. And from all I hear you also have a design on the life of the Coy which employed you & which sent you on a Mission full of promise of the brightest future for you & for the Coy, but you started it in a manner which blighted all hopes of success by telegraphing to one whose career here you knew should have proved a warning & not an example & judging by the a/c of expenses you claimed you have followed him very closely in a course of the wildest extravagance & thought very little of the interests of the Coy & did less — visiting only two places on business out of the thousands of centres of industry in that vast empire & was impatient to return to your jollification with your kindred spirit. And though you still had over £90 of the Coy’s money in hand according to your own showing when you returned to Hong Kong you were unconscionable enough to cable for £25 more & claimed $15 for cabling expenses. Are you yet awakened to the fact that serious trouble is awaiting you unless you very promptly turned over a new leaf?

Dear Caleb, I found before coming yesterday that you have made no effort in settling Swallow & Ariel’s a/c though it is many weeks since I requested you to do so. An a/c now two years old but which you treat as of no consequence. And last evening another a/c addressed to me from T. Crawford for £4.5/- which has been due since Apl last or 8 months ago — it seems also no more notice has been taken of it by you than the other.

I do not know how many more such a/cs are owing by you. And yet you always talk in that grandiose style which indicates a serious moral lapse of want of character.

And this too not without a reminder from your father & mother but you seem now devoid of all filial feelings of respect for same without any hope of amendment. And that being so I must ask you to at once leave the property here so that we may not be further annoyed by the appearance of such a/cs of your lapses & delinquencies.
Provenance: Cheong Letterbooks 1917  
Author: Nathanel and Benjamin Cheong.  
Topic: Business Matters—Property.  
Croydon, 12/12/17

Mrs Paterson & Messrs Kiernan & Candy, Collingwood Furniture Arcade  
Madam & Sirs,  
Re the Hall property  
As we have purchased the Southern half of the Hall property from Mr. C.H. Cheong & he informed us  
that in accordance with the memo of agreement between you & him he has duly served with the notice  
required by said agreement we shall be glad to learn from you that you have erected to about erecting  
your own independent wall. Meanwhile the notice will expire on the 31st Prox & several months rent is  
due. We shall thank you therefore to forward the same to us with the intimation that you have already  
erected your own wall.  
Yours Faithfully,  
N. Cheong, B Cheong

Provenance: Cheong Letterbooks 1917  
Topic: Business Matters—Acknowledgement of Banker.  
Croydon 17/12/17  
My Dear Mr McQaie,  
It is now some time since you have left Fitzroy for Gippsland & I am not aware  
of any farewell to you on the part of the clients of the Collingwood Branch. I am therefore forwarding a  
little memento (an Onoto mounted Fountain Pen) of the fine courtesy with which you discharged the  
duties of your position & wish you & yours all the Compliments of the coming season.  
Yours Faithfully  
CHC

Provenance: Cheong Letterbooks 1917  
Melbourne 17/12/17  
Dear Miss Willis,  
The Xmas Tree & Prize Distribution to the S. School children will take place on  
Thursday Evening next the 20th inst at 7.30. Mr. David Beath the veteran worker among the Chinese  
is to distribute the Prizes and address the children & their mothers. Should you find it convenient to be  
present we shall be delighted.  
The Chinese members of the Mission Committee are sending you the accompanying Xmas present  
(an Onoto mounted self filling fountain Pen) and wish you & yours all the complts of the season  
Yours Faithfully  
CHC

Provenance: Cheong Letterbooks 1917  
Author: Nathanel and Benjamin Cheong.  
Topic: Business Matters—Property.  
Croydon, 18/12/17  
Messrs Madden, Drake & Candy  
Dear Sirs,  
Re the Hall property  
We are in receipt of your letter of the 15th Inst with cheque for £12.10/- enclosed as for 6 months rent  
but the 6 months notice as required by agreement terminated on the 31st Prox. There will only be 5  
months payable. We therefore return herewith cheque for £2.1.8 & trust that by the end of notice  
already given you will have completed your own independent wall.  
Yours Faithfully,  
Cheong Bros, per N. Cheong
Dear Sir, Though I have not the honor to know you personally your name is such a household word & that of your uncles of the Scotch College have so impressed themselves upon me as that of a remarkable family that I venture to suggest if it is not too much of a task to one on furlough to give a lecture in the Melbourne Town hall on “The Condition & Prospects for China.” Politically, commercially & religiously considered. It will have a great influence in softening if not entirely eradicating the prejudices which do exist, in cultivating the commercial relationship between Australia & China so advantageous to both & in extending Xtian Missions so potent of good in China’s spiritual uplift.

I shall be delighted to make any arrangements therefor if you find it convenient to do so.

I have myself in a small way done something in that direction in years gone by as the pamphlet I enclose under separate cover will show but one with the Argus-eyed Times correspondent & now political adviser to the President would carry the desired weight & influence in a British community.

Yours Faithfully,  
CHC

P.S. When I was on the two-fold Mission of ‘Peace’ & Opium Suppression in company with Joseph G. Alexander LL.B., 1906-7, I was advised by Dr Timothy Richard to call on you & secure your assistance in the said Mission but unfortunately the night I left Hankow for Peking was the self-same night that you left for Hunan to report on the rebellion there.

Dear Mr. Beath, We all quite understand how you must have felt in the midst of the very severe heat wave for such a succession of days or so, close to the century —99.3 [F] on Thursday. Happily however, it colledged down a bit at the time of meeting and with all our windows open in the upper room where the meeting was held it was at all events not uncomfortable.

Archdeacon Hayman, the Home Mission Secretary, who is also our chaplain, distributed the prizes in your stead and spoke of the meaning of the Xmas season and with a few musical items suitable to the occasion I followed with a brief address on Mother-love as the greatest thing in the world, illustrated it by the hen and her chickens. The mother who finding her infant child carried off by an eagle to the top of the high and precipitous, a rock which sailors had to climb the topmost mast in stormy weather feared to ascent for want of footholdhet the mother in her leve and compassion for her loved one.saw no difficultybut ascended it with more than human strength and recovered her loved one. With other similar incidents to show the intensity of Mother-love. I quoted the precept on “Can a woman forget her sucking child,etc.” Yes in rare instances then she may forget but that God will never forget them. And concluded with God’s grievance against Israel and against us also who forget Him. Is I:2-3.

I gave my address in Chinese as well as in English so that the mothers who know but little English may know what was said.

There were some 60 children present, some 25 mothers and about the same number of men including your old scholars.

That God may bless the seed sown is the earnest prayer of, Yours Faithfully,  
CHC
Provenance: Cheong Letterbooks 1918


Croydon New Year’s Day 1918

Dear Dr Morrison, We are much obliged to you for your splendid address at Wesley Church last Sunday though it was trying to a speaker to be required to lecture to various & lengthy items of proceeding not pertinent to the subject before being asked to speak & in a building with poor acoustic properties. The matter however has been very well reported & is bound to do good for which we are grateful.

If you can find time to dilate a little more fully about China in some such subject as I suggested you will lay our community under still deeper obligations by your visit.

I would suggest the Auditorium (the old Assembly Hall site) Collins St as probably the most suitable Hall. And for Chairman, Sir John Madden or Sir Simon Fraser both of whom are warmly interested in our people.

Should your stay extend over the moths to enable arrangements to be made I shall be glad to be of service in looking after the same & also the expenses incidental thereto.

Yours Faithfully, CHC

Dr G. E. Morrison, c/- Mrs G. Morrison, Fulham Avenue, S.Y.

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Provenance: Cheong Letterbooks 1918

Author: Nathanel and Benjamin Cheong.

Topic: Business Matters—Property.

Croydon 2/1/18

Mrs Paterson & Messrs Kiernan & Candy

Dear Madam & Sirs, Re Hall Property

We are in receipt of Messrs Madden, Drake & Candy’s letter of the 21st Ult in which the mistake was made that we had sent you notice of change of ownership some months back. The notice however was sent by the Vendor as required by his agreement with you ...

We very much prefer that each party should have their own independent wall. To facilitate the same we beg to notify that after the 2nd Prox the rent or our wall will be £2 per week.

We shall thank you to be informed of the date when your own wall has been completed. Meanwhile if you have any proposals to make please write to us. We shall give the fullest consideration & will let you know our views.

Yours Faithfully, Cheong Bros, per N. Cheong
Dear Mr Cheong,

Your name has been familiar to me for year’s and I am aware of the admirable work you have done in Mission work among your own people. I am exceedingly obliged to you for sending me the copy of your pamphlet.

It was a great regret to me that when you came to Peking I was absent and so did not have the opportunity of meeting you. At any time I will be glad to do anything I can towards helping your people for whom I have so hearty a sympathy and respect.

Believe me, Very sincerely yours,

G E Morrison

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Messrs Madden, Drake & Candy,
475 Collins St, Melbourne

Dear Sirs,

We are in receipt of your letter of the 5th inst & in reply beg to say that the agreement between Mr. C.H. Cheong & Mrs Paterson & Messrs Kiernan & Candy provides for its termination by the owner giving your clients 6 months notice (1) Should he want to build or (2) to sell the property. He has sold it to us & has given your clients the necessary notice.

As to your proposal to purchase half of our wall though we are not at all enamoured with the idea we shall give it our consideration if you will tell us the amount of your offer.

We regret that the exacting nature of our occupation are such that we are unable to call personally at your office.

As we notified your clients we shall require £2 per week from the 2nd Prox, until your own wall has been completed or some alternative proposal that is acceptable to us in place of same.

Yours Faithfully,

Cheong Bros, per N. Cheong

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David Wright, BA, LLB Solicitor, Austral Chambers,
99 Queen St, Melbourne/

Dear Mr Cheong,

I enclose State Land Tax Notices of Sale of the Smith St properties. They are returnable up to the 31st inst but it will be as well to have them fixed up now. I dropped you a line to call this morning and I hope that it is not indisposition that prevented you.

In both the Notices it will be necessary for you to insert the Capital and Unimproved values in the margins. The particulars you have with you. I suppose that there will be no difficulty in getting a competent witness. A Justice of the Peace or the local Postmaster or Postmistress will be competent. In
the latter case the witness should add to his or her signature—'Postmaster (Postmistress) at Croydon, Victoria.'

You may as well get the matter fixed up this week and bring the Notices down completed. I had a visit from Mr Ritchie of the MMBW [Melbourne and Metropolitan Board of Works, water and sewerage authority]. We had a long talk, with the result, that although I have not yet received any official notification, it seems assured that you will get the orchard and house tappings in manner asked for. I shall tell you fully when you come down, in the meantime, do not say anything about the matter to anyone.

Yours truly, (sgd) David Wright.

Provenance: Cheong Letterbooks 1918
Author: Nathaniel and Benjamin Cheong.
Topic: Business Matters—Property.
Croydon 21/1/18
Messrs Madden, Drake & Candy
Dear Sirs, re Hall Property
We are in receipt of your letter of the 17th Inst & think that your clients do not at all appreciate the value of the wall & the space (2 ft) upon which it stands which together we value as at least £1250.

Besides the heavy depreciation of the property as a whole after half of the wall has been disposed will be considerably more than the value of space & wall together. Seeing therefore our respective views are so widely apart it would be useless to reopen the question but must ask you to advise your clients to lose no more time in erecting their own wall.

Meanwhile the rent from 2nd Prox will be £2 per week which may be paid weekly or monthly as your clients may prefer.

Yours Faithfully, Cheong Bros, per N. Cheong

Provenance: Papers, Mitchell Library, Sydney
Chinese Mission Church, 123 Little Bourke Street, Melbourne
Dear Dr Morrison, Would you kindly inform me when your brother, Dr G.E. is likely to return from his holiday trip to Tasmania and N. Zealand or did he tell you of our request for the favour of a lecture on the ‘Conditions and Prospects of China’ in the Auditorium and if so, when, i.e. what date can he favour us that we might make arrangements therefor.

Yours faithfully, Cheok Hong Cheong

Provenance: Cheong Letterbooks 1918
Topic: Mission Affairs—Evangelist from Samoa.
Croydon, 23/1/18.
Dear Mr. Pearse, Just a line to say that the Rev. G. I. Williams had word from Samoa intimating that Li Shu-Kwei was returning to China direct with the first batch of coolies. Mr. Williams therefore suggested that the despatch of a radiogram on the 14th inst “Can Li meet Cheong Melbourne” and when received reply “Yes, February.”

We have had a visit from your colleague Rev. H. R. Wells who preached in our Mission on Sunday evening the 13th ist. He is now on his way back to Hong Kong by the same Steamer which will be carrying this letter. We enjoyed his visit as we did yours but it was so brief.

We were delighted to hear from Mrs. Beckett that you are now thoroughly reestablished in health are continuing in your beloved work for our people.

With kindest regards from all at Pine Lodge, Yours Faithfully, CHC
Mr. C. H. Peters, Secretary, School Committee, Ormond.

Dear Sir,

Re Murton Hall.

I am in receipt of your favour of yesterday’s date in which you informed me that some damage has been done to the Murton Hall by last Saturday’s cyclone and request for the same to be repaired.

I shall be glad if your Committee will look after same and send on account to me as was done on the last occasion when a heavy gale caused some damage.

I have no doubt the department will adjust the matter of the expense with me according to their agreement.

Yours Faithfully, CHC

PS, It was a member of your Committee who wrote to me and afterwards did the work. I shall be glad if he will attend to same again.

Chinese Mission Church, 123 Little Bourke Street, Melbourne 18/2/1918

Dear Dr Morrison, Your brother, Dr G.E. Morrison in reply to my request for the favour of a lecture on ‘Conditions and Prospects of China, politically, commercially and religiously considered’ was good enough to say in reply ‘at any time I shall be glad to do anything I can towards helping your people for whom I have so hearty a sympathy and respect’.

And as I understand your brother is coming back from Sydney tomorrow. I shall thank you to enquire for me if it would be convenient for him to give some such lecture as suggested in the Melbourne Town Hall (the Auditorium being otherwise engaged). If so I shall proceed at once to Sir John Maddern to favour us by occupying the chair and His Grace Archbp Clarke and Sir Simon Fraser to move and second a vote of thanks to the lecturer.

The dates at which the Town Hall is available on Monday—Tuesday and Friday the 4th—5th and 8th and Monday, Tuesday and Wednesday the 11th, 12th and 13th March respectively. I shall come down from Croydon to meet him tomorrow and get his reply.

Yours faithfully, Cheok Hong Cheong

Pine Lodge, Croydon, 21/2/1918

Dear Dr Morrison, If you can favour us with some such lectures as suggested or some other than you may feel disposed to give we shall be very thankful. If so kindly give us a choice of dates. Besides those already given I learned the Town Hall is likewise available on Monday—Tuesday and Wednesday the 18th—19th and 20th March respectively.

We feel that your deliverances will very powerfully aid our people and as we have a special reason for your assistance at the present juncture to aid the Mission.

Hitherto the work has been carried on by me in a honorary capacity but now that I am getting old they are providing me with a colleague and successor in the work who with his wife and family of six has to be supported. The authorities of the mission therefore feel that your lecture will give eclat to the inauguration of a new era in the history of the mission.

Thanking you in anticipation, Yours faithfully, Cheok Hong Cheong
Dear Mr Cheong, Before leaving Sydney to return to China I wish to thank you most sincerely for the kindness you showed to me in Melbourne. I regret that I was unable to comply with your request to lecture on the condition and prospects of China. Had I been able to do so it would have given me much pleasure to help in the work which you have conducted so ably and with such success for so many years.

Wishing you and your family all prosperity,
Believe me, Faithfully yours,  G E Morrison
The Rev Cheok Hong Cheong, Chinese Mission Church, Melbourne

Topic: Chinese Residents Association of Australia.
On the 5th November 1918, delegates representing various State Committees met in Melbourne for an interstate convention [on the immigration issue in particular]. New South Wales was represented by Samuel Wong, J A Chuey, Thomas Yee Hing and the Rev, J. Young Wai [worked with Mr Cheong in Victoria]. J A Chuey was a founder of the China-Australia Mail Steamship Line and the President of the New South Wales Chinese Masonic Society [The Triads], while Thomas Yee Hing was a well known Chinese merchant from the On Cheong, an import and export firm [The company had three branches, Melbourne, Sydney and Brisbane. Mr Cheong’s son Joshua was working with the Sydney firm in 1909 (which see). It is probable that Mr Cheong was related to the proprietors]. The Rev John Young Wai was a Presbyterian clergyman who was highly respected in the New South Wales Chinese communities. Victoria was represented by the Rev C H Cheong and H Louey Pang and two others. Louey Pang was a prosperous fruit merchant in Melbourne. Each of the four other Australian States sent a delegate to the Convention. being able and popular, the Rev Cheong was elected President of the Commonwealth Chinese Community’s Representative Committee with its headquarters in Melbourne. A week after the conven
tion, the Rev Cheong succeeded in forming a deputation to wait upon the minister for Home and Territories, P McM McGlynn, to press for concessions. Apart from the Rev Cheong and some other Chinese delegates, the deputation consisted of Dr W Maloney MP, J M Chanter MP, H A Boyd MP, Senator T Bakhap and the Rev H Worrall, President of the Methodist Conference of Victoria...

The President of the Committee, the Rev Cheong, came to Sydney in August 1919 to discuss with the members of the Sydney Committee. He was persuaded to write a book on the Chinese and the Australian Immigration Restriction Act, but the book never appeared...

A more serious setback took place in April 1920 when some 11 members from the New South Wales Chinese Chamber of Commerce, a stronghold of the conservative section of the Chinese community in Sydney, resigned from the Representative Committee...

With the departu
Hre of the conservatives, the Representative Committee survived and convened a second interstate convention in November 1920 in Melbourne...

The Commonwealth Chinese Community’s Representative Committee ceased its activities in 1921...
My Lord Bishop

I am much obliged to your for your favor of the 19th inst. My objection and the objection of subscribers generally is not the leasing of the property to the Presbyterians but that the C.M.A. after taking over the Mission, with all its properties and after promising to stimulate interest and infuse enthusiasm into the cause, the said cause, together with contributions towards its support should gradually and steadily go down to vanishing point until now the Church, as a Church, gives nothing for the evangelisation of the Chinese that are here.

I know of no society which has had to confess such utter failure both here and in Sydney by the sale of one Mission property after another, and diverting the proceeds to objects not originally intended and finally closing up both missions altogether and yet sordidly keeping the monies and such properties as...

In my view, and in the view of all interested in the Mission and contributors to its funds, common honesty required that the C.M.A., having made a failure of the Mission, they ought to have handed it back with all its properties to the authorities from which they had received it.

The Mission of the Epiphany, though fully recognised by the authorities, receives nothing from the Church as a Church—interest in the spiritual welfare of the Chinese residents on their part and the Church having been extinguished during the occupancy of the field by the C.M.A.

While as regards myself an honorary Missioner for the last 20 years the Epiphany Mission has had no need to raise anything for my support and having collected some £3,000 for its properties (value £5,000) I settled down to the work and the work only.

Your Lordship and Bishop Pain were appointed Trustees in succession to Bishop Henry Langley and the Reverend S.C. Kent, deceased, and though the surviving Trustee had not taken the trouble to register your names in the Certificate of Title, your rights and duties are none the less clear.

The spiritual needs therefore of the 6,800 Chinese in the State with a goodly proportion in your Lordship's Diocese neglected require the attention of those interested on their behalf so as to secure the adoption of the course demanded by common honesty, viz. restitution of the properties they cannot utilise for the purposes for which they originally committed to their care.

We feel that your Lordship has the interest, the will, and the power to adjust these things.

Yours faithfully, C.H.C.
The Editor of the "Messenger" will please put in a paragraph in the next issue as likewise insert in its valued columns an inch advertisement.

CHURCH OF ENGLAND CHINESE MISSION OF THE EPIPHANY MELBOURNE
ANNUAL TEA AND GENERAL MEETING
TO BE HELD IN THE
INDEPENDENT HALL, Collins Street, MONDAY 28th day of JULY, 1919,
The Hon Sir Robert Best will preside.

Tea Meeting 6.15 p.m.       General Meeting 7.45 p.m.
SPEAKERS:— The Archdeacons of Melbourne and Geelong,
L.L. Haworth, Hon. Sec.
Admission (to Tea Meeting) 1/-

Paragraph for "Messenger"
The Chinese Mission of the Epiphany will hold its Annual Tea & Public Meeting in the Independent Hall, Collins St, on Monday evening the 28th Inst. The Hon Sir Robert Best will preside and among the speakers will be the Ven. Archdeacons Hindley and Hayman & the Hon. R.B. Rees, M.L.C. who has a daughter a missionary in one of the inland provinces of China.

To reinforce the work Mr Li Shui Kwai has been invited to remain in Australia & to send for his wife and family from China. Concerning the College where he was trained for the Ministry, Bishop Bannister said that it gives a sound training in Scripture and general knowledge and the Rev. Dr. Pearse of Hong Kong who knew him more intimately wrote that "He is energetic and vigorous and has in the him the right spirit. He has had fair educational advantages and preached here with efficiency and general acceptance." And having laboured in Melbourne for nearly 18 months the Hon. Supt. testifies that he is "a workman that needeth not to be ashamed rightly dividing the Word of Truth." There will be a special appeal for funds to liquidate the Bank of some £1500 towards which the Hon. Supt. has secured £348/7/- from the converts and other attendants at the Mission Services. He trusts that full amount will be made up by those who sympathise with the Evangelisation of the Chinese sojourners here.

Pine Lodge, Croydon, 15th October 1919
Dear Canon Hughes, When you were good enough to invite me to a seat on the Council of the A.B.M. I though (D.V.) I may be of some use in resuscitating interest in the Chinese in Australia where there are still some 25,000. Since the Church of England as a Church has given up all semblance of interest in their spiritual welfare by dropping out of the work. That is if the C.M.A. may be taken as representative of the Church of England & no other Church Society has so far taken up the work in place of the C.M.A.
I should like to have a chat with you on the subject to see what is possible under the circumstances if you will kindly let me know the day and hour suitable to your convenience.

I come to Town every Thursday morning per 8.13 train and return here Mondays per midday.

Yours faithfully, Cheok Hong Cheong
Provenance: Cheong Letterbooks 1920


Pine Lodge Croydon 25/2/20

Dear Canon Hughes, “The strength of party spirit,” said the Rev. Wm. Strugwell a/cs for the difficulties at the initial stage of his Mission and it is the same “strength of party spirit” which is encountering your proposal for the resuscitation of the Church’s work among the sojourners from the land of Sinim. But the Church’s work or that should have been the Church’s work in the providence of God has been continued although under severe restrictions by a few converts & friends. With the Church as a Church standing aloof to the effort though the Chinese Mission is the oldest daughter of the Church in Australia & the C.M.A. after finding out (& it took them some 20 years to do so) that the man E.J.B. [Rev. E. J. Barnett] had brought here as his Chinese Tutor & whom he recommended for employment as a Missioner is not “of the household of faith” but an alien in the Commonwealth of our spiritual Israel, has at last dismissed him & like the proverbial Step-mother abandoned the Mission altogether but taking care to appropriate all the properties belonging to the eldest child of the Church not begotten of her & devote the same to her own offspring.

I wasn’t quite prepared for the information you gave on Monday nor was there time for me to put the case of the Mission before the Council. Can such an opportunity be arranged for 2.

Yours Faithfully,

Cheok Hong Cheong

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Provenance: Cheong Letterbooks 1920


Melbourne

Dear Canon Hughes, As we are appealing to the Council of the Diocese to treat the Mission as one of the weaker churches under its care I enclose copy of my own supporting letter for your perusal and consideration.

We have arrived at a junction when something has to be done or the Mission closed. Mr Li Shui Kwai our Missioner after a great deal of correspondence has succeeded in inducing his wife to come with the rest of the family. We have accordingly to furnish passage money (41/2 second class at £35), £157/10/- less 10% Missionary Discount or or £141/15/- and £250 pa & house. Seeing that he had wife and six children we could not offer him less and after a fairly exhausting effort we have managed to bring down our overdraft to a little over£1000. I trust you will help the Mission at the Diocesan Council. Yours faithfully,

Cheok Hong Cheong

COPY

Chinese Mission of the Epiphany, 123-5 L Bourke St 16/10/20

The Ven. the Vicar-General & the Council of the Diocese of Melbourne

Ven. & Dear Sirs — In seconding the application of my Board to the consideration of the Council of the Diocese I beg to submit That the Mission has continued its work of the evangelisation of the Chinese sojourners in this City with the hearty approval & support of the Archbishop who appointed the Hon. Supt’s. son (Rev James Cheong MA) as Chaplain in 1904 & after his withdrawal the Rev A.W. Cresswell in 1911. With the lamented demise of the latter the Ven.Archdn. Hayman at His Grace’s request has acted as Hon. Chaplain.
But since the work has to be carried on in the Chinese language to be ‘understood of the people’ & the Hon. Supt. after 21 years labours in an honorary capacity has reached an age (67 next Dec) when a younger man with suitable mental equipment & trained in the great verities of the faith must take up its burden & feeling confident after 2½ years trial that we have found the man we beg to submit to the kindly Christian consideration of the Council of the Diocese the thousands of strangers within their gates (3500 in the Diocese) & treat the Chinese Mission of the Epiphany as one of the weaker Churches under their care & render it the assistance it needs.

There are some 30 Communicant members of the Church of which about a dozen only are income earning - the rest being the wives & families of the latter. There is of course a wider circle who come more or less under the influence of the Mission in the congregations which gather at its Services & in Sunday School (& evening) classes for the young but the attractions of Fatherland are such that the departure for the Homeland often more than equalise the increase of membership. Hence the appeal to the consideration of the Council.

Politicians of Victoria & America after a recent visit here remarked about the vast potentialities for the development of Trade China offers. I trust therefore that the Pastors and Councillors of the Diocese will likewise see the spiritual potentialities in the sojourn of the strangers ‘from the land of Sinim’ for the extension of the Kingdom of our Blessed Redeemer if only their minds be lighted with wisdom from on High & their hearts filled with the love which passeth all understanding.

Yours Faithfully,  
Cheok Hong Cheong
Provenance: *Argus, Melbourne, 29 December 1921*

**CHINA AWAKENING.**
Nationalist Convention.

Hie Chinese Nationalist party (the Kuo 'Min Tang), which is holding its first convention in Melbourne, gave a dinner in the Masonic Hall last night to commemorate the event and the opening of the Chinese Nationalist Hall in Little Bourke street. Mr Samuel Wong of Sydney, the newly elected president of the party, presided, and a number of public men were present, including several members of Parliament.

*Delegates outside KMT Hall, Little Bourke St., 1922.*

Mr. Wong in the course of a preliminary address, gave an outline of the events which led up to the crisis in China. As a special delegate to China recently, he said, he had several interviews with Dr Sun Yat Sen, and had also conferred with a number of the other Republican leaders. When Dr Sun Yat Sen recognised 30 years ago that the only way to free China was to rid it of the Manchurian misrule,
he commenced to organise the first revolution. It was related on good authority that Dr Sun Yat Sen was captured by Manchurian spies who were about to hand him over to their Government. So greatly however did his arguments appeal to his captors that in spite of the huge reward offered for him, they set him at liberty convinced that the principles for which he was working were just. On March 29, 1911, Dr Sun Yat Sen and his followers commenced the first revolution in Canton. The movement failed and 72 scholarly men were beheaded by Manchurian officials. On October 10, 1911, the revolution proper commenced. This was successful and Dr Dr. Sun Yat Sen was proclaimed the first President of the Chinese Republic. Later he was overthrown by the treacherous Yuan Shi Kaim whom while professing allegiance to the republican cause was no sooner in power than he gathered together the scattered Manchu officials and tried to establish a Yuan dynasty. Dr Sun Yat Sen commenced to play the north against the south, and the reason why, some 18 months ago, he had apparently had to fight against members of his own party was that some who were professedly faithful to the cause were in league with the Canton Government. Now the Republicans controlled all the southern provinces, and were marching against the northern ones. Their leader had been referred to as the George Washington of China, but it was perhaps better to call him the Lincoln of China. He was determined to emancipate China's 400,000,000 people from the wicked rule of the Manchus. The Republican party was fighting for a great ideal, and they wanted the world to know it. If the Republican party was to gain power, it would be in the best interests of China and of the world. The late Dr. [Chinese] Morrison, political adviser to successive Presidents, dechred on his deathbed how greatly lie regretted having formerly advised the British Government to support Yuan Shi Kai instead of Dr. Sun Yat Sen. When he was in China recently Mr. Wong continued, the Republican rulers had refused to make money by gambling and abolished gambling. He saw 300,000 dollars worth of opium publicly destroyed in the presence of foreign consuls. Dr Sun Yat Sen refused 100,000 dolíais for the opium (Cheers).

Mr Edgar, M.L.C., proposed the toast of Dr Sun Yat Sen whom he referred to as a man of high Christian principles and lofty ideals.

Mr. Chan On Yan (special representative of Dr Sun Yat Sen), said that the Chinese Nationalist party was meeting with great success all parts of the world. The critical state of China politically and financially was due to the indiscreet bartering by the Pekin Government of so much territory and territorial rights with other Powers, and to the aggression and diplomacy of other Powers. The Nationalists were prepared to stand by Dr. Sun Yat Sen, despite any reverses, until China regained her power and territory (Cheers).

Mr. Selwyn Hong Nam, replying to the toast of “The Chinese Nationalist Party,” proposed by the Rev. H. Worrall, declared that China as a nation was not financially embarrassed, though the Pekin Government undoubtedly was. It was an indisputable fact that the leaders of the militarist party were millionaires, and that the wealth of any seven of those leaders was sufficient to pay off the national debt of China.

The following toasts were also honoured: “The King,” proposed by the chairman, “The Commonwealth Parliament,” proposed by the Rev. C. H. Cheong; “The State Parliament,” proposed by the president of the Methodist General Conference (Rev. A. McCallum), and responded to by Mr. McGregor, M.L.A.; “The City Council,” proposed by Mr. J. H. Lang (national general secretary of the Young Men's Christian Association), responded to by Councillor Smith, M.L.C.; “The Churches,” proposed by Mr. William Howat, responded to by Pastor Thomas and the Rev. J. E. James; “The Chinese Nationalist Party,” proposed by Rev. H. Worrall, and responded to by Mr. Selwyn Hong Nam and Mr. W. Shee Peng; and “The Delegates,” proposed by Mr James Owen.
1922

Topic:  Mission Issues—Australian Board of Missions.

1/3/1922.

The Rev Canon E S Hughes issued an invitation to the Archbishop and Mrs Harrington Lees to attend an afternoon tea at the office of the Australian Board of Missions, in the Cathedral Buildings, at 3.30 pm on Thursday 9 March 1922. Thereafter Mr Cheong was invited to join the Victorian Committee of the ABM.

Topic:  Mission Issues—Australian Board of Missions.

19/9/1922

Mr Cheong wrote to Rev Canon E S Hughes enquiring what steps ABM was taking about Chinese missionary work in Australia. He asked, for the Rev James Cheong to be released to be Missioner while Mr Cheong visited China to find a suitable man for the Mission. Canon Hughes did not release James.

Mr Cheong also wrote to the ABM asking about its support. The Secretary, Rev George Downton, advised Mr Cheong that ABM had written to the Rev Mr Jenkins of the Church of England Hostel associated with the Union Theological College at Canton for a nomination for Melbourne.

Mr Cheong wrote again to Canon Hughes. Apsey quotes from this letter,
"After nearly sixty years experience of the work I want to see for myself whether the matter and the spirit is in the man before we send for him. I therefore want to visit China to select not necessarily one who has just finished but one who has proved himself a devoted worker capable of grappling with the work here. And for that reason I want James for the next twelve months. I know he does not want to work with his father because of his little idiosyn cracies but you are the one to point out to him he must set them aside for the 'weightier matters of the law' for the sake his 'brethren his kinsmen, according to the flesh.' If the work is to be attended to and the saving health of the Gospel communicated to the thousands of sojourners ere they leave... When the needs of the work here are supplied he can go to Sydney and I think it is quite possible and indeed probable I shall then be able to say to him you can work away there as your father has worked free of charge to the Mission in order that other places and other workers may be supplied.

I hope and trust that you will be able to induce him to do what is his bounden duty. His place at St Peter's I have no doubt can be easily supplied."

Provenance:  Cheong Letterbooks 1920

From the Bishop of Victoria, Hong Kong (The Rt Rev C R Duppuy)
St Paul's College Hong Kong. 26th October 1922

Dear Sir,
I have confered with the Rev: P. Jenkins, head of our Theological College, and also with others here, to ascertain if we could suggest to you the name of any one for the post you mention. I fear, however, I have not been successful.

This, in itself, is a vast Diocese and we have barely enough clergy to meet its needs.
I fully realise the importance of the work you are doing and its reflex influence on our work here and I only wish it were possible for us to make some practical suggestions.

Yours Sincerely,

C R Victoria, Hong Kong.
1923

Provenance: Handwritten Notes. (Collection Ian Welch).
Author: Rev. George Thomas, Chaplain to Chinese Mission of the Epiphany.
Topic: Association with Australian Board of Missions. (ABM).

A special meeting of the Board of Management, Mission Hall, May 24, 1923.

Resolved:
1. That 6 members of the ABM be appointed on the Board of Management until annual meeting.— Downton, MacMichael, Thornton, Mr. John Mills, Mrs. Marshall, Miss. Jenkins.
2. That ABM pay ½ cost of bringing out Rev. Tso See Fong.
3. ABM pay half stipend if required.
4. That a Sunday School teacher be supplied by ABM.

Meeting of the Board of Management, Mission Hall, May 31, 1923.
Moved by Mr. Cheong, sec. Selwyn Ng:—
“That we join ABM in cooperation for the evangelization of the Chinese in Australia.”

Annual Meeting, 30 June, 1923.
Downtown, S, P, H. Martin, Macmichael, John Mills (aged 13 years?), Mrs. Marshall, Miss Jenkins.
26th Annual Report.— ½ Communion Offerings to ABM.

14 July 1923
CHC to Customs Dept. Original not located.


Commonwealth of Australia Customs and Excise Office Flinders St. Melbourne
25th July 1923

Sir, In reply please quote C&E 23/12811
With reference to your communication of the 14th July, 1923, forwarding statement of the same date by the Rev. Tso See-fong, in which complaint is made by him of harsh treatment and discourtesy by a Customs Officer on his arrival at this Port by the s/s "Easter" recently, I have to inform you that the fullest possible inquiry has been made into the charge, and from reports obtained from Departmental Officers and from sources outside the Department, I am unable to find any evidence of improper treatment of the gentleman in question.
2. If the Rev Tso desires to proceed further into the matter he may make his charge in the form of a Statutory Declaration, and if he should prefer such course, I shall be glad to see him on the subject.
Yours faithfully Acting Collector of Customs, Victoria.
Rev Cheok Hong Cheong Chinese Mission Church 123-125 L Bourke St Melbourne.
Dear Sir,  The Mission Hall at Ormond.

Messrs Eggleston and Eggleston, Solicitors for Mrs. M.P. Barnes, the proposed purchaser of the Chinese Mission Hall at Ormond, recently saw us in connection with this matter, and we explained the position to them.

We yesterday afternoon received the following letter from Messrs. Eggleston and Eggleston.
"Referring to sale to our client, Mrs. M.P. Barnes. We are asked to say that our client is desirous of going on with this purchase provided that the title can be put in order within a reasonable time.

We understand that the title is not in the names of the present Trustees, one of whom is in China, and that original Trust Deed is missing. To bring the matter to a head, we suggest that our client meets you at your Office, say next Monday at 3 o'clock and that you submit then definite proposals as to the removal of difficulties to the completion. Please let us know by Friday'.

Will you please let us know what we are to with reference to the proposal made by Messrs. Eggleston & Eggleston.

Yours truly, Connelly and Crocker.

28th July 1923

C.H. Cheong Esq Pine Lodge,

Dear Sir,  re Mrs. Barnes

We yesterday received from Messrs. Eggleston & Eggleston the following letter dated the 26th inst.

‘We have been expecting to hear from you about the position of this matter. As it seems likely that some time may elapse before you will be in a position to fix title, we would suggest that your clients allow ur clients to have the occupation of the premises for say. six months, with the provision that in the event of the title being put in order, the sale is to be completed at any time. In the event of the title not being in order in the six months our clients to have the option of cancelling and having he deposit back. In the event of this being favourably considered, it would be necessary for our clients to spond some money in re building the porch and re- recting the fence and we would want some provision for the refund of any such expenditure in the event of the sale not be proceeded with. We understand the present tenants can vacate within a few weeks and our suggestion ois conditional on our clients being able to get occupation within amonth. We would be glad if you could have this suggestion considered and advise us as promptly as possible'.

Will you please call and see us with reference to same.

Yours truly, Connelly and Crocker.

Rev. Gordon Apsey notes that on 29 November 1923 Mrs Barnes finally withdrew and asked for her deposit of £25 to be refunded. The property was finally sold on 21 March 1924, almost ten years after legal permission had been obtained.
The Collector of Customs Melbourne/

Dear Sir

I am in receipt of your favor of the 25th inst. in which suggestion is made that the Rev. Tso See-fong if he wishes to proceed further than laying his complaint before the administration "he may make his charge in the form of a Statutory Declaration."

I might say that so far as he is personally concerned the incident is closed, his character remains unsullied, and is born testimony to by the highest Ecclesiastical authorities in Southern China, one of whom he has had the closest personal relations with in supervising the churches of his jurisdiction, and it is likewise borne testimony to by the fact of his position as one of the Lecturers of the Union Theological College of Canton supported by 8 of the Protestant denominations. Being a Minister of the Gospel of peace and goodness he does not and cannot wish any harm to the aggressor for the insult, but that the administration might be sufficiently acquainted with the doings of its subordinates so as to protect its own honour, and that of the country it represents.

For such (a) rough, high-handed and haughty way in which strangers, as if they were a lot of criminals awaiting sentence within your gates, are... leaves its mark behind not only to rankle in the breasts of the victims, but that the administration which permits it also suffers in the eyes of their fellow nationals and may invoke a breach of international peace which would be much to be deplored and by... vide, the late President Roosevelt's speech on this subject.

May I add that the complaint is by no means a singular one although owing to language difficulties they have not been laid before the administration, but the evil has been done. The Rev. Tso See-fong's object in laying the complaint before you is simply that you might be acquainted with the doings of officers under your jurisdiction to prevent a recurrence of the same.

Yours faithfully,

Cheok Hong Cheong

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Dear Canon Hughes — I enclose copy of Archdeacon Barnett’s letter for you perusal. I feel sure you will be interested in both paragraphs.

Yours faithfully

Cheok Hong Cheong

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Cheung Cheuk Cheong, Esq., MELBOURNE

Dear Mr Cheung,

I have every confidence in commending my brother beloved, Rev. Paul S.F. Ts’o to your paternal sympathy and guidance. Personally I shall miss him greatly for “he has been profitable to me” in many ways. I trust that in his new sphere of service he will not only receive benefit himself, but that he will become a channel of blessing to many others.

Much water has flowed under the bridge of time since we last saw one another, and it may be we shall yet have opportunity of another talk in this life. If this is not to be, we can look forward with
confidence to a meeting in the mansions prepared for those who love the Lord Jesus Christ, by whose grace we have been allowed to serve him for these many years past—a service marred by mistakes here and there, but mistakes which have all been forgiven and forgotten by you, I am sure, for His name’s sake.

With fraternal greetings, Yours very faithfully, (sgd) E. JUDD BARNETT.

Missioner’s Report by Paul Tso attached to another paper dated 28 August 1923.
It is nearly two years since I first took up the work of the Mission, and I find that apart from the usual routine work, there is nothing else that I can include in my report.

I regret to report that on account of so many of our Chinese converts returning to China, and others taking up residence in other parts of the Commonwealth, my Congregation has been practically reduced by one half. As many as 16 individual members have left recently for China alone, and I have given farewells to them on no fewer than five occasions. The majority of these Converts have been enthusiastic Church workers, and took keen interest in all Church activities. The help and advice I received from them in the past, I assure you, I shall greatly miss in the future.

But what has been our loss is China's gain, for the Christian Church in China is at present endeavouring to establish herself. Her aim is to achieve Self-Administration and control, and Financial Independence. The gradual withdrawal of outside support, places her in dire need of Executive and Workers, and those of our Converts who returned to China can do a great deal to help in this deserving work by offering their services and imparting the knowledge which they have acquired by observation and practical experience of Church administration and activities whilst in Australia.

Baptisms. During the past year, there were three persons baptised, two being infants. I have three others who are preparing for baptism, and I hope to number them among our converts in the near future.

The Chinese study classes are proceeding as well as can be expected, and the Bible study class is very well attended.

On account of the lack of scholars, I regret we have had to close the English classes, must to the disappointment of the regular teachers Miss Piper, Miss Rattigan and Miss Gillespie who have worked hard to make it a success.

The Sunday School roll numbers 27 pupils, and the regular attendance is about 20. These are under the superintendence of Mr. Haworth assisted by the Misses Lucy and Ruby Wong. I would like to extend my thanks to Mr. Haworth and his co-workers for their untiring efforts, an for their regular and faithfull attendance, for whether wet or fine, they were always found at their posts.
ANNIVERSARY OF FINLAND'S INDEPENDENCE.

To celebrate the sixth anniversary of the declaration of independence of the republic of Finland, the consul (Mr. H. C. Sleigh) entertained official and commercial representatives at a reception yesterday. From left to right—The consul for Sweden (Mr. J. D. Waarn), the superintendent of marine, Mr. C. W. Grassley, the Rev. Pastor Frank (Lutheran Church), Mr. Cheok Heng Cheong, Mr. Sleigh, Mr. A. Issacson, the Canadian Trade Commissioner (Mr. D. H. Ross), the consul-general for China (Mr. T. K. Quei), the Moderator of the Presbyterian Church of Victoria (the Rev. H. M. Burns), the vice-consul of Belgium (M. Armand de Nhette).
Dear Mrs Haworth,

I have your letter of July 28 conveying to me a Resolution carried by your Board on July 22nd. Whilst I appreciate to the fullest extent the honour your Board has done me and the confidence it has placed in me, I feel I have no claim whatever on the generous hospitality of your Board, nor do I feel I possess the requisite qualifications to choose a suitable Mission Priest for extension work among the Chinese in Victoria.

My work for the last 15 years has not conduced to that intimate touch with the conditions of work among Chinese which is required.

As the same time, I am by no means unwilling to render the Mission whatever help lies in my power, but my incompetence in this direction is self-evident. In the circumstances, an erring judgment on my part would be fatally easy, and would retard the prospects of the proposed extension.

With many thanks to the Board for its goodwill towards me and deploring my inability to help.

Believe me, Sincerely yours,  
(sgd) James Cheong.

Author:  Rev. W. Pay, Secretary, Church Missionary Society of Victoria.
Topic:  Mission Issues.

Mrs P C Haworth 'Langley'
11 McInwraith Street Carlton North
Dear Mrs Haworth,

In reply to yours of the 4th inst., which was placed before the CMS. Executive Committee today, I am directed to state that the Executive knows nothing of any overlapping on the lines suggested in your letter.

Yours sincerely  
W. J. T. Pay
Acting General Secretary 1927
Provenance: Argus, Melbourne, 17 February 1927.
Author: Death Notices.
Topic: Mrs. Choy Ying Cheong.
CHEONG—On the 14th February, at Pine Lodge, Croydon, Choy Ying, the wife of Cheok Hong Cheong, aged 75 years. (Privately interred at Box Hill Cemetery.)
May she rest in peace.

Author: Rev. James Cheong.
Topic: Mission Issues.
14/6/1927
Secretary of the Standing Committee of the Diocesan Synod of Hong Kong (Rev Lee Kau Yan) nominated Wong Tye Joy of St Paul's College. No action taken.

Mr Cheong wrote to the Secretary about Mr Wong.
It was good of you to send your reply to the Rev. George Downton, who was Secretary of the Australian Board of Mission, and the members of our Committee inquiring as to a man for the Diocese of Bendigo. Mr Downton died a few weeks ago but the work, of course, goes on.
I therefore, with our Chairman, Archdeacon Hayman, sent you a cable, "Tso resigned family reasons most. Want two men. Offer you personally Melbourne work. Three hundred pounds yearly and house. Younger man two hundred and travelling expenses. Writing."
The Rev Paul S F Tso, who has been here a little over four years, is getting a bit homesick, and tendered his resignation last month to take effect at the end of November, so ask to give us time to fill his position, and as your letter came in regard to Mr. Wong who has just finished his theological course, a man who Tso thinks is about 25 or 26, would probably suit, and that he thinks you might be induced to come and work in this city. Several members of this congregation have heard you at St. Stephens so that you would not be coming among perfect strangers, but would be cordially welcomed by all, and among others your old friends.

Author: Territories Department, Canberra.
Topic: Mission Issues.
Commonwealth of Australia Home and Territories Department Canberra
21st November 1927
In reply please quote 27/19917
His Grace the Lord Archbishop of Melbourne
Diocesan Registry, Cathedral Buildings
My Lord Archbishop,
With reference to a letter dated 3rd November, from the late Archdeacon Hayman, relative to the proposed introduction of the following Chinese, viz:-
(a) Reverend KONG CHI WING (accompanied by his wife and two, or possibly three, young children) to take the place of the Rev Paul Tso as Anglian Chinese Missionary in Melbourne; and
(b) Mr Wong, to engage in work as Chinese Missionary at Bendigo.
I am directed to inform you that the Minister has granted authority for the admission of these people under Certificates of Exemption for a period of twelve months in the first place, subject to the Reverend Kong and Mr. Wong engaging solely in their religious duties while here, and subject also to the Anglican Board of Missions furnishing a written undertaking to the Collector of Customs, Melbourne, to be responsible for the ultimate departure of both these Missionaries and the Reverend Kong's wife and family from the Commonwealth.

The Collector of Customs, Melbourne, has been informed accordingly.

I have the honour to be, Your Grace's most obedient Servant. (sgd) Assistant Secretary.

Author: Customs Department, Melbourne.
Topic: Mission Issues.

Commonwealth of Australia Customs and Excise Office Flinders St, Melbourne
2nd December 1927

Dear Sir,

C&E 27/26356

I am in receipt from the Home & Territories Dept, Canberra of a copy of a letter sent by that Department to His Grace, the Lord Archbishop, in response to an application made by the late Archdeacon Hayman for permission for the Reverend Kong Chi Wing and his family, and Mr. Wong to enter the Commonwealth temporarily.

It is noted that the desired authority has been granted subject, inter-alia, to your furnishing me with a written undertaking to be responsible for the departure of these persons from the Commonwealth. Will you kindly forward me your undertaking in this respect at your early convenience.

Yours faithfully,

J Musgrave
Collector of Customs, Victoria.

The Secretary
Australian Board of Missions MeEwan House,
Lt. Collins St Melbourne.
Cheok Hong CHEONG

died at

“Pine Lodge” Croydon, Victoria, 20 June 1928.

Buried privately in

Box Hill Cemetery.

395 Middlesborough Road, Box Hill, Victoria.

Provenance:  Scone Advocate, New South Wales, 6 July 1928.
Author:  Press Report.
Topic:  Obituary.

Cheok Hong Cheong, just dead at Croydon (Vic), aged 75, and reputed to have been one of the richest men in Melbourne, was for many years head of the Anglican Mission to the Chinese in that city. Most of his cash was acquired from city and suburban properties. His eldest son, after doing brilliantly at Melbourne Grammar School and University, obtained his degrees at Oxford, and is now acting Vicar of St. Peter’s, Melbourne’s home of the High Church authorities on Eastern Hill.

Provenance:  Argus, Melbourne, 23 October 1928.
Author:  Nunn, Smith and Crocker, Lawyers.
Topic:  Judicial and Law Notices.

NOTICE is hereby given, that after the expiration of fourteen days from the publication hereof application will be made to the Supreme Court of the State of Victoria, in its probate jurisdiction, that PROBATE of the WILL dated, the fourteenth day of June, one thousand nine hundred and twenty-eight, of CHEOK HONG CHEONG, of Pine Lodge, Croydon, In the State of Victoria, Gentleman, deceased, may be granted to Christina Cheong of Pine Lodge, Croydon aforesaid, spinster; James Cheong, of Albert street, East Melbourne, in the said State, clerk In Holy Orders, and Nathaniel Cheong, of Pine Lodge, Croidon aforesaid, Gentleman, the executrix and executors appointed by the said will.
Dated this twenty-second day of October, one thousand nine hundred and twenty-eight,
NUNN, SMITH, & CROCKER, 448 Collins street, Melbourne, proctors for the applicants.

Provenance:  Handwritten Notes.
Author:  Rev. George Thomas, Chaplain to Chinese Mission of the Epiphany.
Topic:  Association with Australian Board of Missions. (ABM).

Canon Snodgrass May 27, 1926-Dec 22 1929. Chairman and Superintendent since 1928.
<table>
<thead>
<tr>
<th>PURCHASE</th>
<th>PROPERTY</th>
<th>DISPOSAL</th>
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<tbody>
<tr>
<td>1872</td>
<td>Shop. 189 Brunswick St, Brunswick.</td>
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1899 Croydon, 3 Houses and Orchard Property-240 acres
- Pine Lodge, 5 room house (Extended 1904 12 rooms).
- Pine Cottage, 5 room house.
- Dell Cottage, 6 room house.

The Cheong family moved to 'Pine Lodge' in Croydon in 1902 into a small cottage which was then enlarged. A letter to the Shire of Lilydale described the property in 1904 as containing bush paddocks, scrubby ground with unremoved stumps, grazing and cultivation paddocks and an orchard, about half of which contained newly planted trees. The original house had three bedrooms, a family kitchen, a sitting room and a small bathroom. After the family’s renovations it was a large house with ten main bedrooms, two smaller ones, a bathroom, pantry, storeroom and dairy. The house was demolished in the 1950s when the property was subdivided for housing.\(^{179}\)

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Pine Lodge, Croydon.

1900  Gwalter Terrace, 10-20 Park St, Brunswick.

1905  27-29 Market Lane, Melbourne.  Sold 1905.

1911  317-325 Exhibition St. Melbourne.

1905  42-46 Latrobe St. Melbourne.

591
50 Latrobe St, Melbourne.

54-56 Latrobe St. Melbourne.

Vacant Land, Van Berg, McPherson, Albino & Tennyson Sts, Essendon. Sold progressively by 1916

1906 259 Rathdown St, Melbourne. 1917

Cnr Mackenzie and Latrobe Sts, Melbourne.

1907 “Tamar” and “Derwent” Cottages, 1908
River St, South Yarra.

Two villas, Winter St, Malvern.
4 Seymour Ave, Armidale.

1.3.5 Lambeth Ave, Armadale.

1908 159-163 Latrobe St. Melbourne.

1909 4 shops 111-117 Bridport St. Albert Park.

226-228 Smith St., Cnr Stanley and Little Oxford Sts, Collingwood.

1917 Six brick shops, Burwood Rd, Hawthorn.
154-156 Swanston St, Melbourne.

1922 Castlecrag Estate, Sydney.

Subdivisional Plan

Cheong House
Artists Impression of Cheong House, Castlecrag.

**Topic: Cheong’s Estate.**

The estate of the late Cheok Hong Cheong, a Chinese, who died at Croydon (Victoria) on June 20, was valued at £80,721. [c$A3,000,000 in 2015].\(^{180}\)

When Cheong died in 1928, his estate was valued for probate at £78,000. Over several years he had carefully divested himself of a number of properties through gifts to family members, e.g., ‘Pine Lodge’ and the Smith Street shops. It is probably no exaggeration to say that the value of his personal investments had exceeded £150,000. Using data provided by the House of Commons Research Office, which suggests an inflation factor of 35 times between 1930 and 1999, this would have given Cheong a gross worth around $A10 million at year 2002 values although all such comparisons are unreliable. It is probably enough to say that he died a wealthy man.\(^{181}\)

Provenance:  *Argus*, Melbourne, 16 October 1929.

**Topic: Memorial Plaque at Mission of the Epiphany.**

At the Chinese Church of the Epiphany on Tuesday evening the administrator of the diocese (Dean Aickin) unveiled a tablet to the memory of the late Mr. Cheok Hong Cheong and his wife. Mr. Cheong for more than 30 years was the Honorary Superintendent of the Mission to the Chinese in Victoria.

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**MEMORIAL PLAQUE.**

Anglican Chinese Mission of the Epiphany, 121-123 Little Bourke St, Melbourne.

In memory of Cheong Cheok Hong (1851-1928), born in China, educated in Melbourne, who contributed much to Australian public life. In 1885 he became the first superintendent of the Church of England Missions to the Chinese in Melbourne. He spoke against racist discrimination in Australia and defended the rights of Australia’s Chinese community.

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\(^{180}\) New South Wales newspapers reported the value of Cheong’s estate at a more modest £4000.

1930

Author: F. J. Quinlan.
Topic: Cheok Hong Cheong and Family—Resident status.

Dr. W. Maloney, M.P.
Federal Members Rooms,
Temple Court, 422-8 Collins St.  1 February 1930

Dear Dr Maloney, 06/2416

With reference to you letter of the 29th January, asking whether you could obtain a copy of the specific letter or document issued to the Rev. Cheok Hong Cheong and the members of his family, apparently what you have in mind is the Proclamation issued by the Victorian Government in 1891 or 10 years before the Commonwealth came into being. I enclose copy of the Proclamation for your information.

There does not appear to have been anything of a similar nature granted by the Commonwealth in favour of any Chinese or Japanese.

With kind regards,

Yours sincerely, F.J. Quinlan

VICTORIA, GOVERNMENT GAZETTE NO 122 FRIDAY October 2 1891  (page 4052)

Chinese Act 1890 Exemptions

By His Excellency the Right Honorable John Adrian Louis, Earl of Hopetoun, etc etc. Whereas by Part 1 of the Chinese Act 1890 (54 Vict. No 1073) it is amongst other things enacted that it shall be lawful for the Governor in Council from time to time by Proclamation to be published in the Government Gazette, to exempt any person or class of persons from the provisions of the said Part of the said Act, and to declare that such provisions shall not at any time, or for any specified period, apply to a person or class of persons mentioned in such Proclamation: Now therefore I, the Governor of Victoria, by and with the advice of the Executive Council thereof, do by this Proclamation exempt the persons named hereunder from the provisions of Part 1 of the Chinese Act 1890 aforesaid, and do declare that such provisions shall not at any time apply to the said persons, viz.:-

Revd Cheok Hong Cheong, Superintendent Church Missions to the Chinese in Victoria, Mrs Cheong, James Cheong, Joshua Cheong, Caleb Cheong, Grace Cheong, Christine Cheong, Nathaniel Cheong, Benjamin Cheong.

Given under my Hand and the seal of the Colony, at Melbourne, this twenty-eighth day of September in the year of our Lord One thousand eight hundred and ninety-one....
1933

**Author:** Secretary, Chinese Mission of the Epiphany.  

Melbourne,  
18th August 1933  

The Right Reverend Bishop R.O. Hall  
Lord Bishop of Hong Kong  
Hong Kong, China.  

My Lord Bishop,  

I am directed by the Board of Management of the Chinese Mission of the Epiphany, Melbourne, to convey to you the Board's hearty appreciation of the service rendered by the Rev. C.W.Kong, as Missioner, over the past six years.

He has been unremitting in his care for the congregation; and his devoted service and winsome personality have won many friends not only amongst his own people but also amongst friends of the Mission generally.

His concern for the resident Chinese has made the Centre also a centre of educational activities for many who are of other communions. Mrs Kong’s quiet influence has been of great value especially to the senior girls.

Mr. Kong has our entire confidence, and his loss will be felt severely. However, the Chinese community is steadily decreasing in number; the younger members are thoroughly familiar with English; and we feel that Mr. Kong is right in resigning his work for the wider field which awaits him in his own land.

We are most grateful to the Diocesan authorities for having made it possible for Mr Kong to come to us, and we shall follow his future work with the greatest interest. On behalf of the Board, I am, Yours sincerely,  

(sgd) Secretary  

The Rev C.W. Kong conducted his first service on Sunday 5 February 1928. Cheok Hong Cheong died on 20 June 1928, four months later.
FROM THE ARCHBISHOP OF SYDNEY
Diocesan Church House, George St, Sydney,
23rd June 1941

Dear Mr Cheong,

I have recently received from China a number of copies of the enclosed letter from Mr Archie Tsen and the leaflet about the Diocese of Shensi.

As you probably know, this has always been regarded as entirely the responsibility of the Chinese Church, and I think it will be difficult to make an appeal on its behalf in Australia, apart from Christian Chinese who are members of our Church. I shall be very glad of any suggestions you can give me, as I do not want Mr. Archie Tsen to think that I am unsympathetic; and if you know of any Chinese Anglicans in Australia to whom I could send copies of his letter I shall be very glad to have their names and addresses.

Believe me, Yours sincerely...

The Rev. James Cheong, St Peter's Rectory, Melbourne, Vic.

A copy of Mr Tsen's letter was attached.

House 21, Passage 42,
Route Vallon, French Concession, Shanghai, China. April 4, 1941

Dear Friends,

The enclosed appeal is primarily intended for overseas Chinese Christians, and missionaries to China, now in their home lands. For the first time in twenty years as President of the Board of Missions, I am making an official appeal for foreign financial help for our own missionary work. I have always stressed the fact that as the Shensi Missionary District is a Chinese missionary enterprise, the Chinese Church as a whole and the Chinese Christians individually must give this work their whole-hearted support. During this emergency we have done our best. For the five years from 1936-1940, the 12 Dioceses and the Shensi Missionary District have more than paid their apportionments, $Chinese10,020.00 a year, in full. Our overhead expenses have been less than$100.00 a year. I believe this is unique in the annals of the Mission Boards all over the world. Our people have also given generously to the Bishop's Discretionary Fund, the Relief Fund, the Repairs Fund, the Scholarship Fund and the School Fund. Now we have decided to raise an Emergency Fund of $20,000.00.

Let me give you a few instances of how help has been freely and generously given to Bishop T. K. Shen and his work. At the annual meeting of the Kiangsu Women's Missionary Service League last October, the women in response to the President's Appeal, at once gave him $595 in cash and $247 in pledges. Owing to our inability to balance the budget for 1941, we were obliged to close the school. One morning last December at the breakfast table, a friend from Hankow, pledged me $2000, and another friend from Anking, $500. Later on, I was able to raise some $340 in smaller gifts, so the school is now open, at least for this year. In response to personal appeal from Bishop Shen at the annual meeting of the Men's Auxiliary of Kiangsu Diocese a
month ago, the men gave him some $3000 in cash, and pledges for the training of his workers in Peiping (Beijing), Chentu and Yangchow.

You have seen what the Chinese Christians have done for the support of the Shensi work. Now we must have some help from our Western friends, and our brothers and sisters from overseas.... One dollar US currency is now worth $18 Chinese National currency, and £1 is worth $73....

Yours most gratefully, (sgd) Archie Tsen, President, Board of Missions.