

1895, August 8.

Hixson Report, Consulate of the United States, Foochow, August 8, 1895 Telegram, Consul Hixson to Consul-General Jernigan, Shanghai.

12. a.m. Jernigan, Shanghai. Messenger confirms report that Stewart house looted by five soldiers set to guard it Unconfirmed report that Kutien magistrate suicided.

Hixson Report, Consulate of the United States, Foochow, August 8, 1895 Telegram, Consul Hixson to Consul-General Jernigan, Shanghai.

1.00 a.m. Jernigan, Shanghai. Wires blocked Your last 7 hours delayed Send future government telegrams. Hixson.

Hixson Report, Consulate of the United States, Foochow, August 8, 1895 Telegram, Consul Hixson to Consul-General Jernigan, Shanghai.

9.50 p.m. Jernigan, Shanghai. Reports that Vegetarians threaten attack ladies children at Kuliang Have urged viceroy act Telegram this office for admiral Wire what do with.

Church Missionary Society (London), Archdeacon John R. Wolfe to CMS London, Cable, 8 August 1895.

Plus follow-up Cables and two from Australia (NSW, VIC)

Rising Kucheng (Gutian) (Gutian) Five Sisters murdered five wounded. Stewarts probably safe children wounded all other members FuKien Mission safe. Inform Zenana Weller, Burroughs, Tolley Maude Newcombe, Wade safe. Will wire again. Wolfe.

CMS Archives, Rev. William Banister to Rev. Baring Baring-Gould, CMS Secretary, London, 8 August 1895.¹

My dear Mr. Baring-Gould

You know that in midsummer we are away from Foochow at Ku-Liang a distance of 9 miles. On the evening of August 2nd just after tea, my servant rushed in with a look of horror on his face and cried out Master what shall we do, 5 of the ladies at Hua Sang are killed by the Vegetarians. At the same time he gave me a crumpled letter written by Mr. Phillips in a trembling hand with the brief but awful news that the Vegetarians had risen and attacked at Hua Sang and that 5 sisters were dead, the Stewarts missing, and the houses destroyed. I immediately went off to the Archdeacon's house about half an hour away and told the brief and sad story. Our grief was too great for words.

After consultation and prayers, we, the Archdeacon and I, decided to go down to Foochow at daylight. I then went home again and after a short rest went in to the other Ku-Cheng sisters who were down at Ku Liang. These were Maude Newcombe, Miss ... Miss Weller, Miss Tolley and Miss Burroughs. It was a sad meeting and we comforted each other by prayer and committed the whole matter to God.

At daylight on Saturday, the 3rd, I started to meet the Archdeacon on the road but he was delayed and I reached Foochow first. After breakfast at the Hotel, I went to the Consulate and told the news to the assistant as the Consul had gone to Ku Liang and I had missed him on the road. Mr. Pitzipios then telegraphed to the Minister at Peking, and to the Foreign Office at home.

In the meantime the Archdeacon had met the Consul on the road and told him the circumstances and as soon as he could to send orders to Mr. Pitzipios to send the telegrams which were already sent when the Consul's message reached Foochow. After meeting the Archdeacon at Foochow we decided that he and I

1 The Rev Baring Baring-Gould was CMS Secretary for China appointed 1894. See Banister's Reports at Part Three, The Commission of Inquiry.

would start without delay for Ku Cheng to help the survivors and aid in any way. I then went to the American Consul as I was the bearer of a letter from the American Mission one of the survivors being an American lady, Miss Hartford. He, Col Hixson, at once decided to go to the city and obtain the use of a launch for us to take us up the river to Chio Kau. He went off soon after my interview with him and after some pressure he was able to get the use of a steam launch from the Viceroy. He did not return from the city until 4 p.m. In the meantime a telegram had come from Phillips to the English Consul saying that he was at Sui Kau with wounded survivors of the party and as speed was requested to save the lives of the wounded he asked for a launch to be sent to tow them down. Mr. Pitzipios did his best but was unable to obtain either the Customs launch or a permit which is necessary for the navigation of the upper water of the Min by foreign or other launches. However, this was settled at length by the exertions of the American Consul and at 7 p.m. we were prepared to start with provisions and help. But unhappily we were delayed by the non appearance of the launch. At last at about 10 p.m. we were on our way in a native boat towed by a government launch. We went on until 4 a.m... each boat we met on the way. At daylight we started again and went on until we were about 30 miles from Foochow when we suddenly heard the puff of a launch and soon we saw two native boats coming down the river in tow of a launch. We shouted and saw a foreigner emerge from one of the boats whom we recognized as Mr. Phillips, the another foreigner came out and for a moment we thought it was the dear brother Stewart but we soon saw it was Dr. Gregory of the American Mission and as we asked for Stewart he told us the appalling news that instead of 5 deaths 10 had passed away amidst circumstances of barbarity which would disgrace the most savage tribes of Central Africa. The agony of that moment of meeting when we realised that our dear friends were gone will never be effaced from my mind. The party coming down had met the Foochow Prefect going up to the scene of the outrage in the launch and had compelled him to allow them to use it. We all proceeded at once together to Foochow.

The bodies were expected next day as we decided to first carry the wounded to Foochow and then return to escort the dead. We met of party of wounded at about 11 a.m. and arrived down at the jetty in Foochow at 2 p.m. We were met by a large crowd of friends. The American lady who was not seriously injured landed here and proceeded to the American Consulate to be there cared for. We went further down the river to another jetty which was nearer to the Hospital. We were there met by Dr Rennie, the Consul and many others. We soon transferred the wounded to the Hospital and they are very well cared for. The two most serious cases are Mildred Stewart and the baby. News has just come that the baby has passed away, the eleventh victim. I had requested the Consul to send Mr Pitzipios the interpreter from the Consulate with me to ... the bodies. We started up river again at 5 p.m. and went on to meet the bodies. We anchored at 11 p.m. in a narrow part of the river where we could question all the boats coming down the river. About 3 a.m. we started again having heard that the bodies were some 20 miles away. Shortly after 8 a.m. we met a native boat coming down having on board Mr Li Taik Ing the Head of the Evangelistic Band in Ku Cheng who had been in charge of the bodies. He informed us that they were some 1 or 2 miles away. We left him to go on to Foochow and in about an hour or more we met the boat coming down containing the bodies. There they were all that was left of our dear martyred friends in curious Chinese coffins all except the bodies which had been burnt in the houses. It was hard to realise that here was all that remained of those who but 6 days ago were in health and vigour enjoying the rest of Hua Sang and making plans to keep the birthday of dear Herbert Stewart whose 6th birthday was the day of the massacre. His sisters Mildred and Kathleen were plucking flowers for him when the murderers came upon them.

When we arrived in Foochow at about 10.30 the coffins were one by one removed from the boat and covered with black cloth to be placed into the graves in the evening. The funeral was on the morning of August 6th Tuesday. They now laid side by side with the exception of dear Stewart and Mrs. Stewart whose remains were in one box. Nellie Saunders and Lena Yellop, the faithful friend and the faithful nurse whose death helped to save the baby. Then came Topsy Saunders side by side with her dear friend and constant companion Elsie Marshall. Then the sainted and beloved Hessie Newcombe, and next Annie Gordon from Australia, who was so devoted a worker and last Lucy Stewart, companion in labour side by side in death, and in the entrance into the glory land.

The awful news of the massacre has been sent to all parts of the English speaking world and I do most earnest pray that at last after this terrible catastrophe something will be done by those countries which sent us here to release this country from the bondage to misrule and misgovernment which has prevailed for so long.

I think that two causes have brought about this. One is the wicked conduct of almost every official in the Empire who has to deal with the outrages against Europeans and native Christians. Their general policy has been one of the most unblushing falsehood and duplicity. They have made promises without end and immediately they have used all their ingenuity and power to evade the fulfillment of their promises. This has been the universal principle of action from the highest officials in the Empire down to the lowest underling.

The next cause has been the acceptance almost without reserve of the unblushing falsehoods of these officials and the general trust in their promises of redress not one of which has ever been fulfilled. Easy acquiescence on the one hand by the representatives of our countries and continual evasion of duty by the officials of this Empire has made it possible that horrible outrages can be committed upon defenceless women and children and previous lives taken. And this is the reason why Hua Sang one of the fairest spots on the earth has been made an altar of sacrifice and a mount of Glory for the dead ladies and their consecrated brother... I trust these murderers can be brought to justice and they can be if the officials and governments will do their duty for every leader is known and can be found. We have given in the names of over 40 which have been supplied by the native Christians, some of these we obtained ... and themselves laid hands upon the dear friends, and the others are leaders without whom nothing can be done by the Vegetarians. I say we may punish these men but the same thing will occur again and again unless the European governments themselves take measures to help guarantee that it is impossible. God grant that this may be done and done speedily.

I write to tell you that yesterday we had a meeting of the mission and it was decided that I should resume the oversight of Ku Cheng and Ping Nang. I feel this is the right thing in the present emergency and yet I felt also that I could not resume it without a fellow labourer. I therefore proposed and the Brethren unanimously agreed that Mr. Light should be associated with me. This was the original idea when Mr. Light first transferred to Fuh Kien. I think that the Committee will agree to confirm this. Of course an indefinite time may elapse before residence is again possible. I trust it may not be long but that the murderers taken by the native authorities will effectually make residence possible.

The British Consul has been ordered by the Minister to proceed to Ku Cheng and investigate the matter on the spot and I trust this will be possible. Mr Phillips and myself will go with him. If however this rising is part of the prelude to a rebellion or general disturbance of the country it will be impossible for the Consul or anyone else to go. I trust this will not be the result but there are many things we cannot understand about this and it may be that it was only part of a widespread conspiracy against foreigners and Christianity in the entire country and that further trouble awaits us.

I know that many are praying for us in this time of dire extremity. Do not relax your efforts in this or in any other way in which help can be given.

Pressure direct on the Foreign Office at home by means of public opinion in England is the only way by which the consuls out here, and the native officials, can be made to act effectively. We shall do our best to keep you informed of the progress of events.

I am Yours very truly

W Banister.

PS Since writing the above news has come in that the soldiers sent to protect the mission property are looting the houses instead. They have broken open the houses and pillaged the contents.

This certainly will prevent anyone going up there for a long time to come. The Vegetarians are reported to be gathering by the thousands not only in Ku Cheng but also in the adjoining counties.

The Times, (London), 8 August 1895.

THE MASSACRE OF MISSIONARIES.

PARIS, Aug. 7.— The silence of the French Press on the massacre near Ku-cheng is broken to-night by the *Debate*, which holds the mandarins responsible. It says:—

The Powers must show themselves sufficiently persistent and even threatening in their demands for the punishment of the real offenders to induce the Chinese Government to exercise its authority, which is really great, as proved by the exceptional security enjoyed by foreigners during the war between China and Japan. Failing this, the advantages accruing to foreigners from that war will remain a dead letter, and so also with the convention of 1865 [Berthemy Convention] allowing

missionaries to own houses in the interior, the confirmation of which has recently been obtained by our Minister in Peking {Gerard}. The policy of penetration into China may be open to discussion, but once adopted the requisite measures must be taken and respect for treaties exacted. Nothing can justify international jealousies in such a case. All the European Powers have identical interests in China. It is to be hoped that England will obtain for the Ku-cheng massacre a reparation by which all Europeans will profit.— *Our Own Correspondent*.

The Times, (London), 8 August 1895.

The Church Missionary Society yesterday received the following further telegram from Archdeacon Wolfe:—

Bodies brought to Fu-chau and buried. Wounded cared for. Codrington hopeful, Mildred and baby doubtful. Community in great indignation. Soldiers sent to protect mission at Ku-cheng broke in and plundered. No reliance on Chinese authorities. Other ladies called in. Wolfe.

According to the Press Association, “Mildred and the baby” are children of the Rev. Mr. Stewart.

The Times, (London), 8 August 1895.

LETTERS TO THE EDITOR. MISSIONS TO CHINA.

To the Editor of the Times. Sir,—With reference to the frequent murderous attacks on missionaries in China, would it not be well if our great missionary societies were to regular their work on the basis laid down by our Lord himself:— “When they persecute you in this city, flee into the next.” In other words, “If your teaching is distasteful to the great bulk of the population, go somewhere else where it is likely to be acceptable.”

Our Lord practically enforced His own precept on the occasion when the people would not receive Him and the disciples recommended fire from Heaven; but “He turned and rebuked them, And they went to another village.”

Our “fire from Heaven” is in the form of a gunboat—a very questionable missionary. [Unsigned.]

The Times, (London), 8 August 1895.

THE MASSACRE OF MISSIONARIES.

Mr. B. van Someren Taylor, who was for 17 years medical missionary of the Church Missionary Society at Fo-kien, writes to us as follows:—



In order thoroughly to understand the cause of the massacre of the missionaries it is necessary to have lived in China, up country, and, as for many years I have done so, I feel that I can venture to write with authority.

For the last 16 years it has been my privilege to know both Robert Warren Stewart and his wife. It was from my house in Fu-chau that they returned to Ku-cheng, and it was by his fireside that we talked over the outlook in December last. I said to them that on my arrival in England I did not want to read of a dreadful massacre of missionaries. Mrs. Stewart said, “You know they say that they will burn us out. What shall we do if they set light to our house?” I feel sure that the attack was sudden and secretly planned. I recollect Stewart saying to me, “If only we were sure that they would really attack us; but there have been so many rumours that one does not know what to believe. If we do leave the Chinese Christians, of course it will be taken for weakness.

How can we tell them to remain firm if we run off ourselves? Will not our running off in all probability be taken as a signal for a general persecution of the Christians?” This was one of the motives that induced all to say.

Some four years ago, there was trouble on the Yangtse. It was discovered that there was a secret society in China whose object was to overturn the Empire. Its leaders were arrested, tried, and executed, and the Chinese authorities gave out that it was at an end. The causes which had brought it into existence still continued—namely, all that lies in the two words, “Chinese officialdom.” This society has been growing and extending. The officials know of it, but took no action. Last November

the officials arrested one member of it; he was tried and ordered to be beaten, but the other members of the secret society surrounded the official residence and threatened to kill the officer, and were only appeased when the mandarin publicly thrashed his own secretary to please them. Henceforth all order was at an end, and the leading members of the secret society really became rulers of that part of the country. They gave out that soon all China would be theirs; that the people had only to join them and all would be well; that when once they were in power they would reward their followers. People flocked to them in numbers, though they were careful to enrol only men who would be able to fight. One member knew another by certain words that were to be introduced into conversation one with the other. The officials still did nothing. At least the members of the society planned to kill the official at Ku-cheng. That fact that it was reported at Fu-chau (three days away) on the day that he was to be killed proves that it was a private plot; but it was found out just in time. The foreigners were called into the city (Ku-cheng) and were asked to aid in its defence, and were prepared to do so. In vain the Consuls, both British and United States, insisted on some action being taken. The Viceroy was lavish in promises, but did nothing beyond withdrawing the official and sending another in his place. He sent no soldiers. Matters quieted down. The ladies and children, who, after being shut up in the city for three days, had been sent to Fu-chau, returned to Ku-cheng. Our Consul in Fu-chau is most willing and anxious to help foreign residents, but his hands are tied by the officials at Peking, and their hands by the Foreign Office, and the Chinese know this. The Foreign Office should no longer be put off with the shuffling and lies of the Chinese officials, which officials have shown themselves totally unfit to govern the people, and whose chief, if not only, object is to wring as much money out of the people as they can.

The Hongkong Weekly Press, 15 August 1895.

(Originally written 8TH August.)

ANTI-FOREIGN FEELING AND HOW TO MEET IT.

From a telegraphic inquiry received from Shanghai yesterday we gather that it was reported there that a detachment of troops had been sent from Hongkong to escort Consul MANSFIELD, of Foochow, to Kucheng to inquire into the massacre near that city. The troops have not been sent and so far as we are aware no orders have been received that they are to be sent. Possibly the rumour at Shanghai had its origin in the attribution to the British Government of qualities of vigour and determination. To send troops would be the proper course and the assumption that what was proper would be done may have led to the belief that steps had already been taken in that direction. To send five hundred men of the Rifle Brigade and five hundred men of the Hongkong Regiment to Kucheng, raze the city to the ground, and bring back a few of the high officials for incarceration in Victoria Gaol would have an excellent effect and it would put an end to anti-foreign riots in Fuhkien and the neighbouring provinces for a long time to come. No shedding of blood would be necessary unless opposition was offered; the destruction of the city and the arrest of the responsible officials would be quite sufficient. No one could say the punishment was excessive for the atrocious crime that has been committed, details of which are given in our telegram from Foochow.

A public meeting is to be held today at which the community will have an opportunity of expressing its indignation at the outrage and its sense of the steps that ought to be taken in relation thereto. There has been some trouble in arranging the meeting, one of the reasons being the strong anti-missionary feeling that prevails in the colony. It is said the missionaries bring such outrages on themselves, that they go out to seek a martyr's crown, and when they have got it they don't like it.² But whatever may be said of the wisdom or unwisdom of missionary methods no one can read the details of the ghastly butchery of defenceless women and children at Huasang without a burning sense of indignation and horror. There seems to have been no feeling against the missionaries in the village in which they resided. The mob came from a city some miles distant, marched out to the sound of drums and horns, armed with spears and tridents, and all to butcher a few women and children who had given them no cause of offence whatever. The missionary question does not enter into the matter at all, or if it does it sinks into insignificance when it is remembered that the motive of such outrages is less anti-missionary than anti-foreign.

2 A truly remarkable sentence worth re-reading.

Given the opportunity and a match applied to the powder, and the Chinese would treat us all, even here in Hongkong, as they have treated the small missionary community at Huasang... The outrage against which today's meeting is called to protest touches all foreigners in China. Here in Hongkong, under the protection of the garrison, we experience no personal feelings of danger, but our interests are identical with those of our friends at the treaty ports and what touches them touches us. Missionary methods have often been adversely criticized in this column and the policy sending bands of young girls into the interior, literally carrying their lives in their hands, appears to us altogether a mistake.³ But how can any man allow his anti-missionary views or sentiments to temper in the slightest degree his sense of indignation at the blood curdling atrocities perpetrated at Huasang passes our comprehension. The foolhardiness of the missionaries cannot be held to justify their murder, nor will the protest of today's meeting necessarily imply an endorsement of the missionary propaganda.

The Argus, (Melbourne), 8 August 1895.

**THE MASSACRE IN CHINA.
THE OUTRAGE CAREFULLY PLANNED.
VICTIMS ATTACKED WHEN ASLEEP.
FIRM ATTITUDE OF ENGLAND.**

LONDON, AUG. 6.—Further details are to hand regarding the shocking massacre of the Rev. R. W. Stewart, his wife and child, and seven ladies of the Church of England Zenana Mission at Kucheng.

It has been ascertained that the atrocious crime was carefully planned, and it was carried out in the most diabolical manner at night, the victims being surprised while asleep.

The murdered ladies had only returned to Kucheng from Foochow on the conclusion of the war between China and Japan, and at the time of their return the “Vegetarians,” the secret society who committed the murders, appeared to be quiet.

Five other ladies attached to the Kucheng mission fortunately remained at Foochow, where they are now safe.

**AN AMERICAN MISSION HOUSE BURNED.
OTHER STATIONS MENACED.**

LONDON, AUG. 6.—The hostility against the missionaries in the province of Fuhkien is spreading.

The American mission station at Fungfuh has been burned by the mob, and other stations between Kucheng and Foochow are seriously menaced.

**ACTION BY THE BRITISH MINISTER.
REDRESS DEMANDED FROM CHINA.**

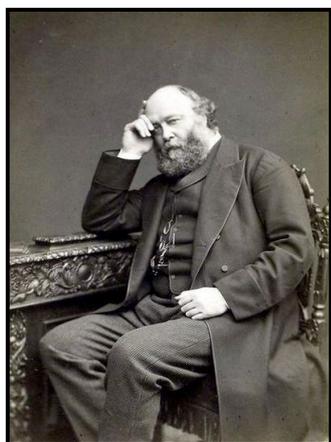
LONDON, AUG. 6.—The British Minister at Peking, Mr. N. R. O’Conor, has made strong representations to the Chinese Government on the subject of the massacre at Kucheng, and has demanded redress for the outrages. He also insists that adequate steps be taken to ensure the safety of British subjects in China.

**PEREMPTORY DEMANDS BY LORD SALISBURY.
INQUIRY BY THE BRITISH CONSUL.
THE OFFENDERS TO BE EXECUTED.**

LONDON, AUG. 7.—Lord Salisbury (picture) has demanded of China in peremptory terms that measures shall be instantly taken to inquire into the circumstances attending the massacre at Kucheng and inflict condign punishment on those concerned in it.

The Chinese Government has yielded to the British demand. The inquiry is to be conducted by Mr. Thomas Watters, the British Consul at Foochow, and China has agreed to supply him with a military escort sufficiently strong to enable him to safely proceed to Kucheng.

China has also issued a decree ordering the execution of the murderers, and has undertaken that strict



3 This is a theme that recurs in many items in the collection. The views of some of the young female missionaries killed in the Kucheng massacre are discussed in Welch, Ian, (2006), *Women’s Work for Women: Experiences of single women missionaries in Fujian Province, China, 1890s*. <http://anglicanhistory.org/women/> and at <http://anglicanhistory.org/asia/china/index.html>

protection shall be accorded to the missionaries.

RIOTING BY CHINESE SOLDIERS.

LONDON, AUG. 7.—The Chinese soldiers who were sent to protect the Mission-house at Ku Cheng after the massacre broke into the building and plundered it.

SYMPATHY WITH THE VICTIMS.

A CABLE MESSAGE FROM LONDON.

The Rev. E. J. Barnett, M.A., secretary of the Church Missionary Association of Victoria, received many further communications yesterday expressive of sympathy for the victims of the massacre, and particularly for the Misses Saunders, who had been sent out as the first missionaries of the Victorian Association. Among the letters was one from the Rev. Canon Handfield, senior clergyman of the diocese.

The officers of the Church Missionary Society at the headquarters in London were prompt to mark their sense of the loss sustained by the Victorian branch of the society. Yesterday the Rev. Mr. Barnett received from them the following cable message:

London, Aug. 6. Rev. E. J. Barnett, Sec. C.M.A., Melbourne. Deepest sympathy (Psalm 72.14, "He shall redeem their souls from deceit and violence and precious shall their blood be in His sight.") signed. C.M.S. London.

The doubt as to the identity of Miss Newcombe, who shared the fate of the Rev. Mr. Stewart and the ladies of the C.M.S. at Ku Cheng has been dissipated by later intelligence which shows that it is Miss Hessie Newcombe. On the subject, Miss Mary S. King, of 33 Grandview grove, East Prahran, writes:—

The Miss Newcombe who has fallen a victim in the Chinese massacre is undoubtedly one of four ladies, daughters of an Irish clergyman, who were all engaged on mission work in China. Two of them went out to the Stewarts in 1886, and have worked in conjunction with them ever since. Two followed afterwards, and have moved from place to place. The province of Fuh-Kien is worked entirely by Church of England missionaries and Americans.

The Miss Newcombe related to the Rev. Mr. Laver, of Caulfield, and Mr. John Laver, of North Fitzroy, returned to Victoria some time ago, and has since married and settled down in New Zealand.

The memorial service to be held at St. Paul's Cathedral to-morrow night will commence at * O'clock instead of at half-past 7 o'clock, as previously arranged. The Bishop of Melbourne will be the preacher. SYDNEY, WEDNESDAY.—The Congregational Union to-day sent a letter to the Church Missionary Association sympathizing with it on the massacre of its missionaries, and praying that the friends of those who were martyred might be upheld and comforted in their deep and bitter sorrow. Memorial services will be held on Sunday in the different churches. The New South Wales branch of the Church Missionary Association has cabled messages of condolence to the parent body in London, and to Archdeacon Wolfe at Foochow.

WARRNAMBOOL, WEDNESDAY,—Two former residents of Warrnambool, Miss Roberts and Mr. Clinton, are engaged in missionary service in China, and their relatives here are terribly concerned about them in consequence of the recent massacre and the report that the troubles are general.

THE LIFE WORK OF THE REV. MR. STEWART.

In a letter to the *Bendigo Advertiser*, the Rev. W. C. Sadlier of St. Paul's Church, Bendigo, gives some interesting particulars concerning the Rev. R. W. Stewart and his wife. Mr. Sadlier writes:—

Since 1876 the Rev. R. W. Stewart and Mrs. Stewart have worked as missionaries at Ku Cheng, in the province of Fuh-Kien. Mr. Stewart was M.A. of Dublin, and was then a young man of about 26 or 27 years of age. Through these years he and his wife have been supported 'by a friend,' and although an enthusiastic member of the Church Missionary Society, Mr. Stewart was no expense to it. Both he and his wife have shown to many a most wonderful example of fortitude and self sacrifice for the sake of the Gospel. Mrs. Stewart, *nee* Louisa K. Smyly, belonged to a family in Dublin, well-known for their Christian work in all directions, but more especially in connection with ragged schools and homes for children. Her father was Dr. Josiah Smyly, of Merrion-square, Dublin, at one time a well-known medical man. He, however, died many years ago, but the practice is still kept up by his son, Sir Philip Smyly, one of the leading surgeons in Dublin. Her mother, who, when I last heard, (January 1890), was hale and hearty, although nearly 80 years of age, for the last 50 years has been engaged in Christian philanthropic work throughout Ireland. In 1892 Mr. and Mrs. Stewart made a visit, in

company with Mr. Eugene Stewart, to Victoria, as a deputation from the Church Missionary Society. Many who heard Mr. Stewart were deeply impressed with his intense earnestness and enthusiasm. Without the least attempt at rhetoric, he told in very simple language the story of his work at Ku Cheng. He impressed all with the deep solemnity of his mission, and somehow, I have never been able to shake off the idea that he had a foreboding that his time in China was drawing to a close.

For such a young society as the Victorian C.M.A, it is distressing to think that its first two missionaries have been murdered; but from the blood of the martyrs sprang the church. It is affixed rule of the C.M.S never to refuse a candidate for the mission field for lack of funds. The result has been most remarkable. Bishop Hannington was murdered in Eastern Equatorial Africa, and offers poured in to the society to supply his place. That was in 1883. In 1895 we need not be surprised to hear of offers from all parts of the world to supply the places of the Fuh-Kien martyrs. We need not be surprised, for the command is, "Go, teach all nations."

THE LETTERS OF MISS SAUNDERS.

Miss Nellie Saunders corresponded with Miss Coleston and Miss Price, of Warrnambool, and the following are extracts from some of her letters to those ladies:—

Ku Cheng, August 10, 1894.

Let me tell you something about this part of China where the Lord has placed us. Foochow is our seaport town, and the population within the city walls is about 500,000, not counting the villages (crowded with people) scattered round about for miles among the hills. So you will think that for this part five or six missionaries are not a very large proportion, but to carry on the country work no more can be spared for Foochow city. There are stations in the chief cities of each district around the province, and the work carried on is most interesting, and, thanks to the Lord's goodness, very encouraging in many places. Ku Cheng city, near which we are living with the Stewarts, is rather a large one, but not a very busy place. The people seem ready enough to hear when one goes to the few houses where they will receive foreigners.

There are a good number of literary men in this city, and they certainly do make themselves very ... about the foreigners preaching the Gospel. They are quieter now than they used to be. The first missionary in Ku Cheng about 20 years ago was beaten out of the city in the middle of a very hot day, and died from the effects of the treatment he received.

The head mission station of the district is here, and a blessed work going on in the country round. I wish you could see the Chinese church in the city some Sunday, when there is a good congregation. It is quite a large building, and it is usually well filled. The head catechist of the district, Ling Sing Mi, is such a devoted, simple hearted Christian of many years standing; his unselfish, earnest life would put many of us to shame—I mean when his opportunities and advantages are compared with what we have in the home lands. I would ask you to remember him in your prayers. The Lord has seen well to deal with him in what one might think a strange way, by taking away from him one by one all his children except one little girl.

All round in the district of Ku Cheng there are other stations each with a catechist, who carries on the work among the men. The women's work was much more lately begun, and there have been—till the last few years—no English women to undertake the work. The ladies have these places divided among them, and from time to time travel around preaching the Gospel and teaching those who have already believed in Jesus. That is very important work.

In the first year, of course, one's chief business is study, and one thing I would like to say about Chinese character, and that is I think it is like a poor doggie of ancient renown who had 'a bad name.' Do you know, I don't think it is very difficult, and there are several others here who say the same.

In the beginning of the year I went with another lady missionary up to the district of Ping-Nang. I should explain that these two districts—Ku Cheng and Ping-Nang—are both under Mr. Stewart's charge. People are apt to get into their heads that 'a province' in China means about the same thing as 'a county' in England, but when I tell you that Ku Cheng and Ping-Nang together areas large as Yorkshire, you will form some idea of the size of the province, if one small part of it is as large as that. Fancy one clergyman with a comparatively small band of workers carrying on work in so large a place! You would not believe it possible anywhere but in a heathen country.

The lady with whom I went has been appointed to the itinerating work in Ping-Nang, and I may mention that she is the only one at present working there among the hundreds of Christless villages and towns. We went first to the station, where the head catechist of Ping-Nang lives; such a pretty place, lying among the hills. There are beautiful hills in Fuh-Kien, and the river rushing along close by it, crossed by the long bridge from which the village takes its name. We slept upstairs in a room not remarkable for anything in the way of elegance, but it was clean. In the Christian's houses it is relatively clean to some extent, but in the inns or anywhere along the road it is fearfully dirty. The people don't at all mind pigs, dogs, and hens running all over the house, while in front at the door you go in by there is usually a square place where all the rubbish is thrown and the pigs' food; so when it rains it is dreadful, and you wonder it does not make them ill.

It was so delightful to see in your letters that you, too, are thinking of the fields in far distant lands, 'white unto harvest.' But I would like to tell you, what perhaps you have heard, of the need of being tested by the Spirit of God before deciding. I do assure you that I never in my life—though I had been through sore temptations and trials—knew what it was to feel the force of the devil's power as I have known it since we came here. I could not tell you, I would not put it into words, the awfulness of the force of temptation with which the devil assailed my soul when we came to China.

It is not imagination—I am not an imaginative person— but real solid fact! And perhaps it is easy to understand after all. This truly the devil's own ground; here he reigns pretty well undisturbed, and anyone who dares to come and oppose him is not likely to be left in peace. But oh, thank God, we are more than conquerors through Him who loved us, who met and conquered Satan long ago, and does it now through us. There is nothing at all to fear—Jesus Himself is here, more real, more precious than ever. But there is the other side of it, that makes me say to you—oh, so earnestly—do count the cost, do make sure that the gift of the power of the Holy Ghost in your own life has been made yours by your asking and receiving in faith. Of course, I don't mean that one needs this for the life of a missionary abroad and a missionary at home:—it is the same, of course, but I think one, perhaps, needs special equipment for the extra force of the devil's power which is certainly laid on those who dare his stronghold. If it were in one's own strength, how poor a chance we should have.

Now, dear, dear sisters, I must conclude. Will you go on remembering us and the Christians here? Oh, do remember the native Christians, they have so much to bear. Any time you feel inclined to write again we shall be so glad to hear, and will write and tell you about the work, so that you away in Warrnambool may be 'helpers together by prayer' with us here in China. And my prayer for you—and for myself, too—is that when He whom we love returns we may not be ashamed before Him at His coming. Yours in His joyful service, NELLIE SAUNDERS.

The Age, (Melbourne), 8 August 1895.

[FROM OUR CORRESPONDENTS]
**THE MASSACRES IN CHINA
ACTION BY LORD SALISBURY
BRITISH CONSUL TO INVESTIGATE
CHINESE MILITARY ESCORT PROMISED**

LONDON, 7TH AUGUST.—The Marquis of Salisbury, as Minister for Foreign Affairs, has cabled to Peking a peremptory demand that the Chinese Government shall at once furnish a strong military escort to the British Consul at Foo Chow, who will proceed to Ku Cheng and personally and thoroughly investigate on the spot the recent horrible massacre of English and Australian missionaries.

The Chinese Government has assented without demur to Lord Salisbury's demand, and has promised that everything possible shall be done to protect the missionaries throughout China.

WARRNAMBOOL, WEDNESDAY.—Great sympathy is expressed here with the relatives of the Misses Saunders, murdered at the Ku Cheng mission station. Recently, Miss Nellie Saunders wrote to two young ladies in Warrnambool [see above] that the people were quieter in Ku Cheng than 20 years ago, when the first missionary there was beaten out of the city in the middle of a hot day and died from the treatment he received [Rev. John Mahood]. In this letter she also said:

‘This is truly the devil’s own ground here. He reigns pretty well undisturbed, and anyone who dares to oppose him is not likely to be left in peace.’

EDITORIAL

It is not in one part of Asia only, however, that there is a call for active British intervention. The massacre of British and Australian missionaries at the Ku Cheng mission station in China exceeds in its atrocity anything even alleged in Armenia. In the Chinese case we have, not merely an attack upon the adherents of an Asiatic Christian cult, but a brutal outrage on members of the British race and subjects of the Queen. The occasion is not one for enquiring how far it is advisable to send Christian missionaries to countries in which civilization has only advanced sufficiently to give an adhesive power to a barbarous community, or whether it is right to send women to carry the gospel into all the countries of the heathen.

That the courage of the race is displayed by members of both sexes when duty is supposed to call we may all be proud of, but it should not be forgotten that prudence is supposed to be a national characteristic as well as courage.

What is of immediate interest just now is the course which the British Government will take to ensure the punishment of the Ku Cheng murderers. The British consul is to proceed to the scene of the slaughter, accompanied by an armed escort provided by the Chinese Government, and it is to be hoped he will not be hoodwinked, as so many officials have previously been by the Chinese. He probably knows that as a rule in China the persons presented for punishment are not the real culprits, but poor devils selected to be the subjects of vicarious atonement. The common opinion of foreign residents in China is that the local magistrates or mandarins either instigate these attacks on foreigners or so openly sympathise with them that the ruffians and fanatics within their jurisdiction are encouraged to commit atrocities by an understanding that they will remain unpunished. It would be useless to try to get at the actual assassins as a rule. The only way to put a stop to these enormities is to hold the chief men primarily responsible. If they can get off by the punishment of supposed rioters, it is ten to one that not one of the beheaded had anything to do with the outrages. If it once be understood that it is the mandarin who has to be hanged when an attack on Europeans takes place, the attacks will be few and far between. There has been a tremor of apprehension amongst the European residents in China for some time past, and one of them, writing from Foo Chow, points out that it is useless to attempt to suppress violence by merely hunting out the agents, while allowing the instigators to escape. “Let,” he says, “the chief officials of the province be brought to formal trial before a mixed tribunal, in which representatives of China, Great Britain, France, Germany and the United States sit as judges. If guilt cannot be brought home, well and good, but if it be shown that they instigated the riots, or, without having actually instigated them, took no steps to prevent them, or to afford protection to the foreigners, let sentence be passed upon the men adequate to their offence. If the viceroys and other high officials of the Chinese Empire saw that by instigating or allowing outrages upon foreigners they rendered themselves liable to 10 or 20 years penal servitude in a foreign gaol, say at Hong Kong or Saigon, there would be no more riots like those of Ku Cheng.” It is a proceeding which a high spirited people with any pretensions to civilization would resent; but what guarantee has the Chinese Government to offer that disorder will be repressed and justice done in any case of popular tumult? The Chinese Government has practically abdicated its functions when it puts forward the excuse for the Ku Cheng outrages that the Government forces were insufficient to control the rioters. Rulers who thus confess their impotence have forfeited their rights to courtesy at the hands of strangers, who are entitled, in the absence of more reasonable means of redress, to hold the whole population of the country responsible for the deeds of any of its members, and to mete out the indiscriminate punishment awarded to barbarous tribes.

The Sydney Morning Herald, 8 August 1895.

MASSACRE IN CHINA

THE MISSION PLUNDERED

LONDON, AUG 7.—The Chinese soldiers who were sent to protect the mission at Ku-Cheng after the massacre of the missionaries broke in and plundered the mission house.

THE MASSACRES IN CHINA

FURTHER DETAILS

THE MURDERS CAREFULLY PLANNED AND EXECUTED

**AN AMERICAN MISSION BURNED
DEMAND FOR REDRESS**

[BY CABLE]
(FROM OUR CORRESPONDENT)

LONDON, Aug 6.—Further particulars received from China with reference to the murders of missionaries at Ku-Cheng show that the massacres were carefully planned, and executed in a most diabolical manner, the attack being made while the ladies were asleep.

The ladies of the mission only returned to Ku-Cheng from Foochow at the conclusion of the China-Japanese war, when the Vegetarians appeared to be quiet.

The American mission at Fung-fuh has been burned, and the other stations between Ku-Cheng and Foochow are menaced.

The British Minister at Peking (Mr. N. O'Connor) has demanded redress for the massacre, and insists that the safety of British subjects in China shall be secured.

Five ladies belonging to the Zenana mission at Ku-Cheng have arrived safe at Foochow.

AUG 7.—Yielding to a peremptory demand made by Lord Salisbury, the British Premier, the Chinese Government has undertaken to supply an escort to enable the British Consul at Foochow to proceed to Ku-Cheng with the view of inquiring into the massacres.

The Chinese authorities have also decreed the execution of the murderers, and have issued orders for the strict protection of the missionaries.

**SYMPATHY IN SYDNEY
MEMORIAL SERVICES TO BE HELD**

The Dean of Sydney proposes to send a circular to all the clergy asking them to intimate in their churches on Sunday next that a memorial service will be held in St. Andrew's cathedral on Tuesday next, at which the Dean, in the absence of the Primate in Northern Queensland, will preach. It is felt that such a memorial service would be fitting in view of the fact that this terrible massacre will kindle feelings of the deepest regret in the hearts of all members of the Church of England and those who sympathise with her missionary efforts. It is thought also that it would be fitting for this colony to express its sympathy with the sister colony in the loss of two of its devoted young missionaries, and still further fitting as a grateful recollection of the earnest and loving efforts made by the late Rev. R. W. Stewart, M.A., whilst he was in Australia.

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MESSAGES OF CONDOLENCE

The hon. Lay secretary of the N.S.W. Church Missionary Association, Mr. C. R. Walsh, by direction of the committee, yesterday sent cables offering sympathy and condolence to the parent society in London, and to Archdeacon Wolfe at Foochow, who is in charge of the mission stations in the province of Fuh-Kien.

THE CONGREGATIONAL UNION AND THE MARTYRED MISSIONARIES

At a meeting of the general committee of the above union, held on Tuesday, a resolution of sympathy was unanimously carried, and the following letter has been forwarded by the Rev. James Buchan, M.A., secretary of the Congregational Union, to Mr. Walsh, hon. Secretary to the Church Missionary Association;—

“Dear Sir,—I am instructed, on behalf of the general committee of the Congregational Union of New South Wales, to convey to your association their heartfelt sorrow at the terrible news of the massacre of your missionaries at Ku-Cheng. We share in the universal grief that such a fate should have overtaken those who had given their lives to the work of blessing and saving others. We also earnestly pray that the friends of the martyred missionaries may be upheld and comforted in their deep and bitter sorrow, and that your association may be very mercifully and graciously sustained and guided in this baptism of trial. In deepest sympathy, etc...”

**DR. ON LEE ON THE OUTBREAK
A RELIGIOUS WAR AGAINST CHRISTIANS**

A Herald reporter interviewed Dr. On Lee last evening as to the cause of the massacre at Ku-Cheng.⁴

I have just returned home to-day, explained Dr. On Lee, and I have not had time enough to make any proper inquiries. I do not know that I am acquainted with the places at which the missionaries have been killed. It is, I think, out beyond Foochow. The people out there are very wild. They do not like those at the

4 Dr. On Lee (Chinese herbalist and practitioner) knew nothing about the Vegetarian Society in Fukien Province.

seaports. They have a hatred of all foreigners.

The people who killed the missionaries are said to belong to a society of vegetarians?

Oh yes! There is a society known by that name. They eat no meat, only vegetables and fish. They have no wives. They are a quiet but desperate class. They tell you quietly to go away, and after doing this several times, if you do not go they kill you. They are not afraid. They do not care whether you kill them or not. They do not like foreigners.

Do you think the war with China will make them believe the foreigners have caused evil towards their country?

No, not any more than they have thought all along. I do not think the war has affected them very much, only to make the power of the government weaker.

Do you think this outbreak has a political importance?

I think it is all on account of religion. The Vegetarians are like priests. They have great faith in their religion. They live only for it. They leave their fathers and mothers, and go away by themselves on the hills and live in seclusion. They are hermits, and they do not care what you do with them. They do not like to see people turning their religion. They do not like the foreigners, and the more Chinamen become Christians the more they hate the missionaries, and the more determined they are to get rid of them. They kill Chinamen who turn their religion just the same as they do the missionaries. They are always killing them quietly. The Vegetarians shave all the hair off their heads, have no buttons on their clothes and wear blue gowns.

Are they Confucians?

Yes, they are a kind of Confucian, but they are not a pure Confucian. I do not exactly know their belief. It is different from the religion of Chinese generally.

Will the disturbances extend to other parts?

Very likely, but it will be only in the back parts away from the water. The Government has not so much power there. The Vegetarians do not interfere with any one, except those turn their religion. They have the support of the people.

And the Government?

On, no; but I think they have the sympathy of the mandarins. The Government is not to blame—the mandarins are, I think. They could stop it perhaps if they wished, but they will not. They do not care. The mandarins do not like to see people changing their religion.

But the Government should be able to suppress the Vegetarians.

The Government has nothing to do with them. There are any amount of societies the Government does not interfere with. They cannot, and the Vegetarian Society is one of them. There are a great number of these people away back. You can tell them you will kill them, and they will laugh at you. They do not care no matter what you do to them.

Do you think they will be joined by the large number of discontented people in China?

No; they will keep to themselves so long as the Government does not interfere with them. If the Government were to try to interfere with them, I do not know what would happen.

I would like you to tell me if a general feeling of dissatisfaction with the Government of China has caused the people to rise against the foreigners and the Government.

No, I do not think so. The Government is all right. People do not care about the war in the districts away back in the country. Of course they want money, and are always ready to take it, but the Government can stop that. The Government cannot interfere with the Vegetarians. Perhaps it will kill some, but that will not matter. The war with Japan was a very good thing. China has been too long asleep, and it wants waking up. Japan has given it an eye-opener. By-and-bye it will be all right. China in the back districts and in the mountains will be the same as along the water. Religion will be strong and everything will be better.

LETTER FROM THE REV J. KING

A letter was received yesterday afternoon by Mr. Thomas Pratt, financial agent in Australia for the London Missionary Society, from the Rev. Joseph King, organizing agent for Australasia for the L.M.S., in the course of which he says, "We are in great sorrow to-day over the terrible news from China. The mother of two of the victims—Mrs. Saunders—is a neighbour of ours at Kew, and Miss Gordon was educated at Melbourne for mission work. It is a terrible affair, happening as it does in an old mission district. Our Amoy outstations are not more than 90 miles from the scene of the massacre. What will the English Government

do?

A REBELLION PREDICTED

On the occasion of the arrival in Sydney of the Rev. Dr. Davenport, of the London Missionary Society's station at Chung King, at the end of May last, he was interviewed by a representative of the *Herald* respecting the feeling of the Chinese in regard to the result of the China-Japan war. Dr. Davenport then predicted a revolt, although he evidently did not anticipate that the lives of Europeans would be endangered. In the course of the interview reported in our issue of 25th May Dr. Davenport said that the great bulk of the Chinese nation was ignorant of the fact that a war was being actively engaged in. Even a few miles out of Shanghai the inhabitants knew nothing of the war. It was to the advantage of the mandarins to keep the people in ignorance in order that they might deal with them as they liked. It was only the high officials and upper classes who were made aware of the existence of a war. As soon as the populace was levied for the cost of the war he anticipated trouble. One of two things, in his opinion, would then happen—either there would be an internal rebellion, or the war with Japan would be renewed.

THE AMOY MISSION STATIONS

The scene of the terrible outrages is only 90 miles distant from the Amoy out-stations connected with the London Missionary Society, and considerable uneasiness is felt for the safety of the missionaries in that center. The Amoy mission is the largest and most important branch of the work of the London Missionary Society in China, and connected with it there are no less than 52 outstations. In view of the close proximity of this mission to the spot where the massacres were perpetrated, some facts regarding the work there and the nature of the country will at this stage be interesting.

The city of Amoy is situated on an island of the same name, 300 miles north of Hongkong, and is the chief port of the southern portion of the province of Fu-Kien. It has a population of about 200,000, and another 100,000 occupy the villages which are scattered over the island. From Amoy the mainland is easily reached, and the mission, which commenced in 1844, extends its operations over a wide region, and has many out-stations. The Fu-Kien people are described by the L.M.S. authorities as "a sturdy race, enterprising, self-reliant, full of common sense, and friendly to foreigners," a character not in accordance with their recent actions.

The London Missionary Society's missionaries in charge of the Amoy station are:—Rev. John Macgowan, Rev. James Sadler, Rev. R. M. Ross, Miss Miller, Miss Benham, and Miss Horne. There are also six ordained native pastors and 38 native preachers. The church members number 1575, and there are 1763 other native adherents. There are 18 schools in connection with the mission, with 273 scholars. Last year the school fees amounted to £45/7/3d, and the local contributions totaled the sum of £721/7/1d.

PREVIOUS ATROCITIES IN FU KIEN. HATRED TOWARDS CHRISTIANS

In the province of Fu Kien where the outrages occurred a strong feeling of antagonism against Christians has existed for a considerable time, and this is not the first occasion upon which life has been taken. The annual report for 1894 of the London Missionary Society, in referring to this antagonistic spirit says:—

'The year opened with a heavy cloud of anxiety hanging over the work in the Hui-an district. The progress of the Gospel in that region has been so remarkable for some years past, and the prospect seemed so encouraging, that the Amoy missionaries have pleaded very earnestly for the appointment of a lady medical missionary and a clerical missionary to reside in the district. Suddenly a thundercloud gathered and burst upon the Christians. The disturbances seem to have taken place during the idolatrous feasts with which the Chinese new year is celebrated. A riot took place at a place called Hui-o's, about 10 miles from the prefectural city of Chin Chew, which resulted in the death of one woman and very severe injuries to a number of the other Christians. The Rev. R. M. Ross was in the neighbourhood, and at once appealed to the Mandarin for redress, but his appeal was without avail, and he was stoned on his way to the Yamen. Excitement was very high, and it appeared as if a determined effort would be made by the literati to drive all Christians out of the district. After much pressure, the native authorities took up the matter, and the disturbances came to an end. Now all ill-feeling seems entirely to have passed away, and Mr. Ross has been able to go about again with freedom.'

The Rev. R. M. Ross, one of the Amoy missionaries, in writing of these vents and of the prospects of

the work, said:—

“But believe me the country of Hui-an (gracious Peace) is perfectly peaceful, and when I went through it last November, even through the areas of the assault on the Christians and murder of the women, I never once heard a discordant or threatening sound, did not see an angry glance, and was laughed at when I solemnly asked all the preachers and many members, for your benefit not for mine, as to the safety of a lady or ladies living in Hui-an city, 12 miles from Soa-an. They alleged, in all truthfulness, that Soa-an itself, where the foe lived, would be as safe for ladies as for me. Last year saw an enormous increase of hearers, and I want very emphatically to state that hundreds came to our chapels for the first time during the trial and confinement of the literary man and our Christians, when, to all appearances, Christianity was insulted, and our converts disgraceful used, even by officials.

THE RISING IN THE WEST MISSION AT CHUNG-KING

The reported anti-missionary agitation in the west of China, some 1500 miles from the scene of the murders, has caused considerable uneasiness among relatives of missionaries throughout China. It would seem that the movement against Christians is not confined to the province in which the massacres have occurred, but troublous times are reported from various parts of the Empire. As stated yesterday, six Christian mission stations in different parts of the province of Sz-Chuen have been wrecked, whilst others, among them Chung-King, are in jeopardy.

The London Missionary Society has an important branch at Chung-King, and three missionaries—Revs. J. W. Wilson, A. E. Claxton, and Dr. Davenport—are located there. Mr. Claxton was for several years engaged as a missionary at Samoa, and for a time was the native advocate to the Land Commission there. He passed through Sydney about two years ago on his way to England previous to being transferred to the mission at Chung-King, where he now is. Mr. Claxton is well known in Sydney among the friends of the London Missionary Society.

Dr. Davenport, another of the missionaries stationed at Chung-King, is at present in Echunga, South Australia, on furlough. He passed through Sydney in May last, and an interview with him regarding mission work in Chung-King was published in the *Herald* at that time. In view of what has now transpired, and the probability of trouble taking place at the scene of Dr. Davenport's labours, it will be interesting to reprint portions of the information given by him. On the occasion referred to Dr. Davenport said that Chung-King was the great commercial center of the province of Sz-Chuen, in the west of Central China, and about 1500 miles from the coast. There were at present four Protestant mission stations in Chung-King, under the auspices of the London Missionary Society, The English Friends, the Chinese Inland Mission, and the American Methodist Episcopal Society, and he was glad to say that they worked in perfect unity with each other. In addition to these missions the Roman Catholics had also established a station there. There had been a very great increase of missionaries sent to the province during the past two or three years, especially from America. Altogether about 100 Chinese had become converted to the Christian religion, and greater progress was anticipated in the future. Chung-King was the scene of the great riots in 1885, when the houses of Roman Catholics and others were destroyed, but a great change had come over the city during the past few years, and the missionaries now had free intercourse with the people, whom he found quite willing to listen to the Gospel. The London Missionary Society's station was opened in 1888, and their duties included street preaching, pastoral work, distribution of the Bible and Christian literature, the establishment of a school for teaching the native tongue and medical aid. [Details of medical work follow]

The chapel and dispensary had been newly built in semi-foreign style, and the mission hospital was a transformed native house, which could supply comfortable sleeping-room for 40 or 50 patients. The hospital contained three small and two large rooms on the ground floor, while upstairs were two small rooms and a large ward. A great many Roman Catholics had attended both as inmates and outpatients, and the mission workers had invariably found them more enlightened and open to treatment than their heathen neighbours. No fee had been charged for attendance or medicine, but they had sought as far as possible to get patients to contribute to the funds of the hospital.

Chung-King is one of the two largest cities in Sz-Chuen, the largest province of the Chinese Empire. The province has an area of 167,000 square miles, and a population said to be about 68,000,000. Chung-King is a trading mart, situated on the left bank of the Yang-tse, 1400 miles from the coast, and contains between

200,000 and 300,000 people. The London Missionary Society has three English missionaries and one native preacher at this center. The mission is devoted principally to medical work among the Chinese.

ACTION TAKEN BY FRENCH WARSHIPS ON THE SCENE.

Immediately the news came through of the anti-missionary riots at Chengtu in the extreme west of the Chinese Empire, a movement was made by two of the French cruisers towards the Yangtze River, on which the capital of the province is situated. The *Japan Daily Advertiser*, published at Yokohama on 26th June, has the following:—The French cruisers Alger and Isly are probably in the Yangtze by this time. The French Minister at Peking, as he showed the other day when he dictated to the Tsungli Yamen what he wished done, in regard to the sale of land to French missionaries, is not a person to be trifled with, and it is safe to conclude that the Isly left Nagasaki in a bit of a hurry because M. Gerard wanted her in connection with the anti-Christian riots in Szechuan. The Firebrand and Comets were at Hankow on the 15th; the Porpoise was at Wuhu the same day, and the Petrel on the Langshan Crossing on the 16th. The Firebrand was to leave Hankow in a day or two for Ichang. Since the above was in type news has been received that a French squadron is ascending the Yangtze.

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A JAPANESE CORRESPONDENT ON THE SITUATION.

HELPLESS WOMEN AND CHILDREN EXPOSED TO THE FURY OF THE MOB.

The correspondent of the *Japan Advertiser* (Yokohama) wires from Shanghai:—“As the Chinese Government has failed to take prompt measures in connection with the outrages on missionaries in Szechuan, a French squadron composed of four war vessels has left here for Nanking for the purpose of making a demonstration against the rioters.” Another wire:—“All the Western provinces are in a blaze. Chapels are destroyed, hospitals torn down, orphanages demolished and their inmates scattered. Harmless and trustful foreigners who have given their lives for this people are fleeing to the interior from their burning homes, in many cases with helpless wives and children to be exposed to the brutality of the mob; or perhaps they are confined in the foul prisons of the yamens, destitute of food and clothing, and at the mercy of their bitter enemies.

CHINESE MASSACRES AND CHINESE MISSIONS.

TO THE EDITOR OF THE HERALD.

Sir,—Now that the public interest is momentarily centred in the mission field in China, a few remarks on the subject of Chinese missions may not be out of place. In your leading article this morning you very aptly ask, “whether, under all the circumstances of the case, missionaries are not taking upon themselves a needless temporary risk.” To that question I would reply, “Emphatically yes.” Granting the eminent desirability of Christianising China, I still think the missionaries run “needless risk.” How can the Gospel be more effectively spread in China than by converting the Chinese who come to live amongst us, and sending them back to teach their countrymen? And yet numbers of Chinese are allowed to return home from the Australian colonies every year without a thought being given to their conversion, more vicious than on their arrival, and an element antagonistic to the spread of Christianity.

In Sydney, it is true, there are two or three local missions to the Chinese; but in every case their operations are greatly hampered through public indifference and lack of financial support. Plenty of money and a surplus of volunteers to Christianise the Chinese in China, where their environment, their ignorance of the language and customs, and the exceedingly heavy expenses of the mission are serious bars to success; but no money, no volunteers to teach the Chinese living at our own doors! Though this can be done without risk of life and at small expense, whilst here in a Christian country it is infinitely easier for the Chinaman to be a Christian than a heathen.

Is not the energy misplaced which subjects tenderly nurtured women and helpless children to nameless indignities and the constant danger of a barbarous death at the hands of a frenzied mob? The death shrieks of those mutilated women and impaled children should make the promoters of the China Inland Mission shudder and shrink from sending more victims to their doom.

If people feel called to the work of Christianising Chinese, let them begin right here in Sydney.
August 7. I am etc., COMMON SENSE.

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THE MASSACRES IN CHINA THE MISSION PLUNDERED

LONDON, Aug 7.—The Chinese soldiers who were sent to protect the mission at Ku-Cheng after the massacre of the missionaries broke in and plundered the mission-houses.

Aug 8.—The United States Consul at Foochow has obtained evidence, which goes to show that the Mandarins were aware for some days prior to the massacre that an attack was intended to be made upon the mission station at Ku-Cheng. The native Christians at Ku-Cheng were subjected to terrible persecutions from the Vegetarians, and the foreign residents suffered great insults.

THE PROBABLE CAUSE OF THE OUTRAGES VIEWS From MR. C. R. WALSH

Mr. C. R. Walsh, hon. lay secretary of the new South Wales Church Missionary Association, which is a branch of the Church Missionary Society of England, upon being seen by a reporter last evening, said that it could not altogether be said the rebellion was unexpected. He had been in communication with the Rev. R. W. Stewart, one of the martyrs, since he had been in Ku-Cheng, and from what Mr. Stewart had said at different times it would seem that the object of the rebels was to overthrow the reigning dynasty. For some time the rebel section had been engaged in planning against constituted authority, and open rebellion might have been anticipated. It had been expected that trouble would arise as soon as the people came to realise the indignity which had been imposed upon their country through the failure of the war with Japan, and especially when called upon to pay extra taxes necessary to defray the expenses of the war, and to pay the heavy indemnity. He did not think for one moment that the missionaries had been slaughtered because they were Christians, but because they were foreigners. There was a very strong feeling against the white races, and very few Europeans other than missionaries would venture inland. Had the martyrs been traders or travelers they undoubtedly would have met the same fate. Whilst it was true that there was a certain hatred against the Christian religion, the feeling was not of itself strong enough to urge the people to revolt. European traders would not risk their lives by going far from the coast; but the missionaries went to proclaim the Gospel in the innermost portions of the Empire, knowing full well that they carried their lives in their hands. The Chinese were a very suspicious and susceptible people, and it was only necessary for one of their mandarins to suggest to them that their misfortunes and troubles were due to the presence of English people, and an outrage would follow. If the mandarin at Ku-Cheng, instead of appropriating the money allowed to him for the maintenance of troops, had carried out his instructions the Vegetarians might have been stamped out immediately they showed themselves. As it was, however, the rebels gradually grew in power and the mandarin at last was helpless. The fact that the rebel section first attacked the mandarin convinced him that the revolt was not against Christianity, but against the ruling powers and presence of Europeans in their midst. The opinions which he had ventured to offer were formed from a series of letters which he had received from the late Rev. R. W. Stewart and other missionaries stationed in China.

THE PREJUDICE AGAINST MISSIONARIES

For many years there has been a strong feeling against the presence of missionaries in the different townships in the province of Ku-Kien. It seems that in 1892, the Rev. H. S. Phillips, of the CMS. was with his wife expelled from the township of Kein Yang, a few miles away only from the scene of the murders. He fled to Nang Wa, and was compelled to remain there until the spring of 1893. Afterwards it was found that the people generally did not object to the missionaries, and that the opposition came solely from the upper classes.

Archdeacon Wolfe, of Foochow, who is in charge of the different stations in the province of Fu Kien, writes regarding the troubles in the city as follows:—"It has been clearly proved during the year that the inhabitants of Kien Yang are not unwilling to have foreign missionaries resident amongst them, for in spite of the threats and warnings of the local authorities against the renting or selling of houses to foreigners, the people have again and again offered to sell houses to the missionary. One man, for example, having been put in prison for disregarding the warning of the mandarins by selling his house to Mr. Phillips, actually remonstrated with the local mandarin for having violated the treaty in refusing to allow him to sell the property to the missionary... It has been shown that the principal opposition to the residences of missionaries in the city has come from the officials and a few of the gentry, and not from the people at all. It is now to be hoped that the struggle of four years to get a footing in Kien Yang is ended, and that Brother Phillips will be

allowed at last to carry on his work here in peace and quietness.”

**THE CHURCH MISSIONARY SOCIETY.
DEAN COWPER ON THE MASSACRE.**

The local branch of the Church Missionary Society held a meeting for prayer and humiliation yesterday afternoon at the Chapter House.

Dean Cowper, who was much affected, said that they had met in great sorrow, and under the chastening hand of their Heavenly Father, who had thought fit to visit those who were dear to Him in the manner they were all so sadly acquainted with. While they dwelt upon these events they shrank from the pains, the sorrows, and the agonies the martyred missionaries had gone through in the service of their Lord and Master in carrying out the work which He had set for them. The massacre impressed them with feelings of amazement, and they wondered why the Lord allowed His tried servants to be put to such suffering. God was the ruler of all, and He had said that he would make all things work for the good of those who served Him. In the hand of the living God the evil which was apparent to-day was turned into everlasting good. He had taken His workers away a little earlier than they expected to the rest prepared for the people of God. It was a world of tribulation, and manifold were the trials through which they all had to go, but it was through tribulation that they entered the Kingdom of God. He believed—notwithstanding the rebuff which the Christian Church had received at the place of the massacre—it would be only a prelude to some greater and more glorious victory than ever China had yet yielded to the missionary work. As in former times, God had permitted this calamity in order that He might cause greater and more lasting results. The blood of the martyrs was the seed of the Church. It had been so in the past, so it was to-day, and so it would continue. They trusted that though there may be great difficulties to be overcome, still there would be greater advances than ever made in Christian efforts in China. Ten missionaries had been taken away, but it was consoling in some degree to note that on the Sunday before, seven Chinese were baptised in the Christian faith. They should humble themselves before God in their great adversity, and earnestly pray that He would help them to be steadfast in His service. It may be asked if it was a wise thing to send missionaries into these places. The Lord did not say they were to go only into the easy places of the earth; He said they were to go forth into all the world. Let them seek His help in carrying forward with greater energy the great work for which the Chinese Empire was waiting.

The Rev. J. Martin reminded those present that the Church of England in Australia now had its martyrs. It was an occasion for humiliation and prayer, and they should try and atone for their negligence in not supporting the missionaries more by sympathy and prayer than they had done when they left this shore, and in their labours in China.

A number of special prayers were offered that China may be brought to accept the Gospel of Peace. Several missionary hymns were also sung.

SYMPATHY IN SYDNEY

Baptist Union offered sympathy

Baptist Zenana Missionary Society offered sympathy (Grace Taylor, Hon secretary)

**MISSIONARY MEETING AT PETERSHAM
A RESOLUTION OF SYMPATHY**

In connection with the fifth annual Christian Conference, which closed a four days' convention in the Petersham Town Hall last evening, a missionary meeting was held in the afternoon, when there was a crowded attendance. The Rev. W. Collier, chairman of the Baptist Union of New South Wales, presided. The Rev. J. E. Carruthers moved:—‘that the meeting, consisting of members of the various Protestant denominations, expresses its profound sympathy with the missionary societies whose work has been interrupted, and whose agents' lives have been imperiled by the recent risings in China, and specially with the Church Missionary Society, in the loss which it has sustained by the sudden and violent death of a band of its devoted workers. It commends the sorrowing relations and friends of the departed to the tender compassion of the ‘Father of mercies and God of all comfort’ prays that on this occasion, as in the past, the blood of the martyrs may be the seed of the church, and declares the conviction that He who maketh the wrath of men to praise Him will overrule what has happened ‘for the good of humanity, in the extension of His spiritual kingdom.’ The resolution needed no word of his to commend it to that vast audience. They met together under exceedingly sad and solemn circumstances. The hand of God had been upon them. It seemed

to him as if the Lord Jesus Christ had put His hands on His missionary servants to-day in a manner which marked His love and the honour He was putting upon the church by allowing it to offer up some of its sons and daughters as martyrs for His name's sake. They might have said, "Lord, if Thou hadst been here our friends would not have died:" but if they had faith might they not yet see the glory of God resulting from this? Their sympathies and prayers went out towards the relatives of those who had been called to render up their lives for their Master's sake. They had all been moved by the accounts of the tragedy, especially in reading of the mother of those two noble girls, who would have accompanied them but that her age and unexpected financial embarrassment prevented her. They were face to face with the circumstance that the Church once more had had the opportunity to showing its love for God and devotion to the Master by playing the part that was played by those in the early days who "counted not their lives dear to them" for the sake of Christ. There were critics to-day who told them that it was folly for these missionaries to go to China, and he had been grieved in reading the words which fell from the lips of a well-known clergyman in Melbourne, who asked why these services were not given and those lives offered for the benefit of the heathen within our own borders; was there not opportunity enough here for all the devotion and self-sacrifice on the part of the people of England and these colonies? Critics had their proper place and criticism its work, but the world would never be saved by the critics. Thank God there still lived the martyr spirit. . . It was said that the Rev. Mr. Stewart, one of the martyrs, was led to dedicate himself to missionary work by reading the account of the martyrdom of Bishop Harrington in South Africa . . .

The Rev. William Allen said it was his privilege and honour to second the resolution. The body of which he had the honour to be chairman had already passed an official resolution that conveyed their feelings of sympathy. He seconded that resolution with considerable agitation of mind, for he had been deeply stirred by some things that had been said about these atrocities. Of course, the dominant feeling in their mind was that of sympathy, but he confessed that some of the criticisms had moved in him indignant feelings. They must not expect that all people who wrote the daily papers would write from the Christian's standpoint. They recognized the services done by the newspapers in the cause of civilization and of progress; but he did not think that their ideal of life was exactly the Christian's ideal. He did not agree that the loss of life had been result of wanton folly. He asked how it was that in the case of scientific men who ventured upon dangerous experiments, and sometimes lost their lives in trying to advance the cause of science, they never heard a word to the effect that their giving up their lives had been the result of wanton folly. He should like to ask how it was that they did not hear that the enterprise of explorers was wanton folly. Those gentlemen who urged that view misread the heart of Christianity if they thought that Christian people were not going to display equal courage with the scientist and the explorer, and had failed to understand the very genius of Christianity. He experienced profound astonishment at such words as those quoted having been uttered by a Christian minister, and must also express his abhorrence of the sentiment. He declared that the spirit which advocated cautious counsels was anti-Christian. Let them place alongside that sentiment the words of Mrs. Saunders, "If I had two more daughters I would give them to China." Which was the more Christian, the words of that Christian lady, or the utterances of the Melbourne clergyman? He had great respect for him, and for what he had done in trying to ameliorate the condition of the unemployed in Victoria, and that made him feel the greater astonishment at an utterance of that kind from him. The objections were the very ones that had been used to stifle Christian missions 100 years ago, but they were out of date. What would have become of Christianity if the apostles had said:—"we have quite enough to do in Jerusalem, let us remain and work here, and let the rest of the world take care of itself?" And, speaking with all reverence, what about their Great Master if he had followed such reasoning? But, instead of that, He became obedient unto death. And should not his followers do the same? He wished to say that there were no lives less wasted than those lives which were given up for the service of Jesus Christ. There were abundance of wasted lives in their midst. He called the lives of persons wasted whose time was pent in flitting from one ballroom to another, from one amusement to another. He called those wasted lives. But the lives that were given up to God . . .

The Brisbane Courier, (Queensland), 8 August 1895.

Five of the ladies connected with the Zenana Mission at Ku Cheng, the scene of the recent massacre, are safe at Foochow.

The massacre was carefully planned, and was executed in a most diabolical manner while the victims

were asleep.

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

Yielding to a peremptory demand from Lord Salisbury, the Chinese Government have agreed to supply an escort to enable the British Consul at Foochow to inquire into the massacre at Kucheng. The execution of the offenders has been decreed, and orders issued for the strict protection of the missionaries.

The Mercury, (Hobart), 8 August 1895.

CHINA.

The Chinese Government has appointed a Commission to inquire into the massacres in the Kucheng district.

One of the members of the Commission is the Chinese Prefect of the district in which the outrages were perpetrated, a man who is himself charged with instigating or conniving at the outrages.

The United States Consul at Shanghai confirms the reports of the Kucheng outrages, and states that the local Chinese authorities connived at the attacks on the missionary stations.

The West Australian, (Perth), 8 August 1895.

EDITORIAL

The details given in our cablegrams of the massacre of Christian missionaries at Kucheng in China cannot but rouse feelings of horror and indignation in all who have read them. To Australians the martyrdom of the devoted women who have met their death under circumstances of revolting cruelty at the hands of a fanatical and cowardly mob possesses a peculiar interest, because three of the number were Australian ladies who some years ago left a secure and happy life among their own friends and fellow country people, in obedience to what they regarded as the Divine call to spread the truths of Christianity in a heathen land. The victims it would appear number thirteen in all, and include Dr. STEWART, a young Irish clergyman and doctor, the head of the mission, and an enthusiast in his work, seven ladies, and five children. For the last mentioned were subjected to the agony of impalement, but have so far survived the torture inflicted upon them. But all the others have died terrible deaths. Dr. STEWART, and one of his children, together with Miss HARRIET ELINOR SAUNDERS, a Victorian lady, were burned to death; Miss NEWCOMBE was speared and then thrown over a precipice; the Misses MARSHALL had their throats cut, and Miss GORDON and Miss ELIZABETH SAUNDERS, both Australians, died from spear wounds in the head.

A clue to the cause of the massacre, which was clearly the result of an outburst of savage fanaticism, seems to be supplied by the fact that the murderers belonged to a newly formed vegetarian society. It has been contended that the vegetarian diet conduces to a humanity and mildness of disposition not to be found to a similar degree among meat orders. The theory is not supported, however, by the terrible events enacted at Kucheng. To many of the Chinese the term "flesh eater" is one which expressed a peculiar degree of hatred for those upon whom it is bestowed, and it will be remembered that when the Chinese Government following its usual precedent, was endeavouring to stay the progress of the Japanese by means of fiercely worked proclamations it was as "flesh eaters" that the Japanese were described, in order to rouse the feelings of the ignorant population. But in the valour of the Chinese discretion plays a large part. When it was a question of attacking well-equipped armies, even though China was being invaded, it was only in exceptional instances that any marked bravery was shown. The ferocity for which the Chinese credit their warriors is reserved for defenceless women and children. It is difficult to conceive the hatred which the Chinese as a general rule entertain towards Christianity. It is a hatred fostered by the governing classes by means of libels in which the grossest of mentionable and unmentionable offences are attributed to the missionaries. A very prevalent belief is that children admitted into the Missions are killed and devoured by their alleged protectors, and probably the members of the "vegetarian" society, who are said to be responsible for the massacre at Kucheng, acted under this belief instilled into their minds by the higher-class Chinese, who, with few exceptions, entertain dislike of the most virulent description for all foreigners. But whatever may be the cause of the crime, whether its perpetrators were ignorant fanatics or not, no circumstances will serve to palliate its barbarity.

It now remains to be seen what action the British Government will take in regard to this last and worst outrage. On other occasions when missionaries have been murdered, the Chinese authorities have punished

or affected to punish the offenders, and have paid an indemnity to the relatives of the victims. It may be doubted, however, seeing the frequency of these outbursts of popular ferocity, and the palpable apathy of the Mandarins in restraining them, whether Great Britain, with due regard to her prestige, can any longer be content to look for redress and prevention of their recurrence to the supineness and indifference of the Chinese Government. The cowards who murder defenceless women and children and the no less cowards who watch the sickening sight with approval, require to be taught by sharp and stern methods that they will not in future be allowed to indulge their wild-beast propensities without incurring the risk of sharp and stern reprisal. Against this view it has been urged that the missionaries enter China fully aware of the hatred with which they are regarded and of the dangers to which they are exposed, and that if against all warning they persist in incurring those dangers, in obedience to their own high ideal of duty, they must not be expected to be backed up by the force of the country to which they belong. Nor, in justice to these devoted men and women, can it be said that they have any wish to see the truths of Christianity emphasised by British bayonets. It is with them rather an article of faith that if China is to be converted to Christianity it will be by the blood of martyrs in every way as heroic and steadfast to their faith as were the early Christians, and splendid examples of moreover that the Christianity of the nineteenth century, like the Christianity of the first, retains the power of making its best followers submit to any torture rather than abandon the task of spreading its truths and teachings. It may be doubted whether the cause of Christianity will be furthered by any sort of retaliation against the cruelties of Chinese mobs. In past ages the triumphs of the Cross have been secured by rigid adherence to the doctrine of non-resistance, and there is no reason to suppose that the influence of so sublime a charity would be less to-day than it was then. But looking at the matter in its political aspect, it must be confessed that it wears a somewhat different aspect. It must be remembered that the libellous literature which is used to incite the people against the missionaries is also aimed, though in a lesser degree perhaps, at foreigners generally. If, moreover, the Chinese see that they can murder the missionary class with virtual impunity it will not be long before they begin to turn their attention to the other European residents, who have been drawn to the country in order to pursue commercial pursuits. Already, as our cablegrams have mentioned, the European colony at Shanghai has appealed to the Powers for protection, and it would be a distinct advantage to civilisation if China were shown once and for all, by united European action, that attacks on defenceless foreigners within her borders will no longer be tolerated.

The New Zealand Herald, (Auckland), 8 August, 1895.

The Vegetarians are a secret society, and draw into their ranks men who band themselves against the Government, and are joined by all worthless creatures in the province. For some time they have caused uneasiness both to the missionaries and to the governing authorities. Some months ago the walls of the city of Kucheng were repaired by the city authorities. On that occasion the missionaries had to get within the city walls for protection. What is known as the missionaries compound is outside the walls.

MELBOURNE August 7.—Mrs. Saunders was to have gone with her daughters to keep house for them and other missionaries. She is a woman of means but the crisis in Victoria prevented her disposing of her property, and, in consequence, she had to remain behind.

BRISBANE, August 7.— The Miss Gordon, murdered at Kucheng, belongs to Ipswich, where her parents reside.

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The Miss Newcomb, who was speared and thrown over a precipice, is a native of Warrnambool, Victoria, and is a niece of the Rev. Thos. Laver, Congregational minister of Melbourne. Miss Newcombe is about 25 years of age, and proceeded to China about five years ago.⁵

In a letter addressed to a friend in Melbourne, and dated April 8, the Rev. R. Stewart says :—

Ten days ago I was called up at four o'clock in the morning by our native clergyman and other Christians, who had crossed the river to our house to bring the startling news that the Vegetarian Rebels were expected at daylight to storm the city, and that the gateways of the city were being blocked with timber and stones as fast as the workmen could work. Between women, girls, and children we had nearly 100 at the moment sleeping in our compound. The rebels expected in an hour! What was to be done? As we talked and prayed

5 There was continuing confusion in Australia and New Zealand about Hessian Newcombe. She had relatives in Australia but was an Irishwoman, one of four sisters to from Dublin.

and planned the dawn began to break, and with it came the rain in torrents. What part this played in the matter I do not know, but as we saw it falling heavily, and knew the fear of the Chinese of getting wet, we said to one another, "That rain will be our protection." At daylight we roused the schools, and after a hasty meal they left in a long sad procession to make their way across the river in the small ferry boat, which came backwards and forwards for them till at last all had reached the other side. It was a long business, all in the rain, and then the wall had to be climbed by a ladder, for by this time the blocking of the gateways was complete. Near our chapel the wall had not yet been rebuilt to its full height, and the chapel ladder, the only one that could be obtained, just reached to the top. This was one of the many incidents that showed us the Hand that was controlling everything. The next day that part of the wall was built to its proper height, and the ladder was several feet too short; we could never have got the children up it, nor the women, with their cramped feet. For the next three days the wall was guarded by bands of citizens posted at short intervals from one another, and armed with the best weapons they could find; but indeed they were poor things! Old three-pronged forks, centuries old, to judge by their appearance, with movable rings on the handles, to shake and to strike terror to the hearts of the foe. Rusty, too, were their swords, and rarely to be seen. We watched their proud possessors washing them in a pot, and scraping them with a brick. The majority had no scabbards, not that the 'braves' had thrown them away, but lost them. Those three days while the city was straitly shut up were anxious ones, and then the gates were opened. What took place between the Mandarin and the Vegetarians leaders we do not know, but no one believes we have seen the end of the matter, so serious an affair cannot be patched up like that. Probably we have as yet had but the beginning; much depends on the course the war takes. If, during the present armistice of three weeks a treaty can be arranged, then I think that perhaps all will be quiet. Soldiers could be spared from Foochow, and some arrests of the ringleaders can be affected, and that will quell it; but if not the rebels will have recruited in sufficient numbers to make a rising a success.

The Otago Witness, (Dunedin, New Zealand), 8 August 1895.

Clutha Leader, (Balclutha, New Zealand), 9 August 1895.

MASSACRE IN CHINA.

SHANGHAI, August 2.—Reports have reached here of a great massacre of Christians at Kuching.

Foochow reports say that among the Christians massacred at Kuching were five female missionaries, who were first outraged.

The United States Consul in Shanghai confirms this report, and alleges that Chinese officials connived at the outrage.

August 5.—Four female English missionaries and one American were massacred at Kuching. Many other foreigners, including children, were killed or wounded.

Fearful atrocities were committed on unfortunate missionaries at Kuching. The mob set fire to the residence of Dr. Stewart, who with his wife and one child perished in the burning building. Seven lady missionaries were butchered with spears and swords. Miss Codrington was seriously wounded, and several children badly hurt. The rising was incited by the mandarins.

The American missionaries escaped the massacre. The English were killed, including Misses Marshall, Gordon and Stewart, of the Zenana Society. Some of the children had their eyes gouged out. The Chinese have appointed a commission of inquiry, but as the commissioner is the Prefect, who is himself implicated, the thing is a mockery.

The victims of the Kucheng atrocity had no warning and were taken entirely by surprise. The assassins were 50 members of a secret society, and it is believed this outbreak is part of a general plot against foreigners. The Rev. Mr. Phillips, church missionary, escaped, but was forced to look on at the murder of his co-workers, powerless to interfere and unable to secure assistance.

At Kucheng there was a scene of great carnage. The Misses Saunders, of Melbourne, in attempting to escape, were hacked to pieces, and a thousand Chinese soldiers who witnessed the outrage took no steps to prevent it.

The burning of the mission house occupied two hours.

Some of the women were horribly tortured before death ensued.

The United States mission house, near Hankow, was destroyed, but fortunately the occupants escaped

without injury.

A meeting of foreign residents was held here, at which it was decided to request the various consuls to appeal to the European Powers, and ask them to demand reparation for the Kucheng outrage.

The Europeans in this city are appealing to the Powers for protection, and protest against the inadequate punishment inflicted for outrages on foreigners.

August 6.—Further details of a horrible nature have been received from Kucheng. The ladies begged for their lives, offering surrender property and jewels, but the leader of the band ordered them to be killed. Nellie Saunders was hacked about by the ruffians and thrown, still alive, into Dr. Stewart's blazing house. Topsy Saunders and Miss Gordon were speared. The Misses Brain and Newcombe were speared and thrown over a precipice. Miss Marshall's throat was cut, and four of Dr. Stewart's children were impaled and severely wounded but were apparently not killed. Although there were a thousand soldiers in Kucheng none were sent to the rescue until the massacre was completed and the murderers had decamped with the plunder. The Chinese Government has ordered the miscreants to be punished. There were thirty native teachers and two thousand members at Kucheng station.

Reports from Hankow state that the Western provinces are in a disturbed and dangerous condition. Chapels and hospitals have been destroyed, and foreigners are fleeing for their lives.

SYDNEY, August 5.—Mr. Marsh, secretary of the Church of England Missionary Society, has received a cable from Archdeacon Wolfe at Foochow stating that Miss Gordon and the two Misses Saunders, of Melbourne, Dr. Stewart, wife and son, and four other ladies were slaughtered at Kucheng. Dr. Stewart, who was a Fellow of Trinity College, visited Australia and New Zealand some time ago, in the interests of the mission, and founded a number of missionary societies.

SYDNEY, August 6.—The secretary of the Church Missionary Society received a letter from Miss Gordon, one of the ladies killed at Kucheng, about the same time as the cable came announcing the massacre. The lady began by quoting the psalm "In God have I put my trust; I will not be afraid what man can do unto me." She goes on to say,

"A number of the people called Vegetarians banded together to defy the Mandarin. One day when he caught four and put them in prison, others surrounded his house and said that they would pull it down and kill him if he did not release their comrade, so he had to release them. Not only so but he had to send his secretary to be beaten by their own hands. This happened at Kucheng city, quite close. They have persecuted the Christians, and have threatened more than once to pull down the chapels, but the missionaries as yet have not been threatened at all, although they have expressed their hatred of us."

MELBOURNE, August 6.—Mrs. Saunders states that her daughters should have been on their holidays at the time of their murder. They had intended returning home on furlough.

The Kucheng mentioned as the scene of the massacre is not the city of Kucheng or Lai-Gan, in the Gan-Hwuy province, as mentioned yesterday, but is the City of Kucheng in the southern coastal province of Fuh-Kien. Kucheng, of which the late Rev. R. W. Stewart was in charge, is a station of the Church of England Missionary Society. The China Inland Mission have no stations in this coastal province of Fuh-Kien.

Mr. J. Wilkinson, local secretary [Dunedin] of the China Inland Mission, states that Gau-king is the centre of the province of Gau-hwuy, and that Kuching, also called Lai-Gau, is situated about 75 miles to the north of the centre. In the province there are 45 missionaries at work under the auspices of the China Inland Mission, 24 of the number being women, 10 of whom are married. He thinks that the young women who left Dunedin lately cannot possibly be among the unfortunates who have been killed.

Mr. John Wilkinson, local secretary of the China Inland Mission, has favoured us the perusal of the annual letter for home, written by Mr. R. W. Stewart, one of the victims of the massacre. This letter, which was commenced at Kucheng on March 6 and was finished on April 29, throws some light on the cables which have been received. Mr. Stewart, after referring to the bright side of the past year, continued:—

We have had some dark days, too. 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 [1894], 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 the church. They attacked the converts, beating some, pillaging the shops of others, and finally cut

down and carried of 100 dollars' worth of rice crops belonging to a leading convert of the place.⁶ I at once visited our chief mandarin [District Magistrate], 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, the vegetarians, with whom is allied on 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.

Mr. Stewart, after narrating how the imprisonment of these men was the sequel for a rising which eventuated in the mandarin being virtually brought to his knees in disgrace, says that from that day, when they learned their power, recruits crowded in, all who are in trouble with their neighbours, debt or lawsuit, flocked to the standard of the Vegetarians.

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. What the immediate future will disclose no one can say. One most significant fact, as indicating the opinion of the better classes in the city, is, that they have subscribed some thousands of dollars to rebuild their city wall, and repair the gates, and put all in order to resist an attack. They are working with quite unwonted vigour. I asked some men the other day as we watched the building why this great expense was being incurred, and got this answer; "For fear of a rebellion," I asked; "Who would rebel?" "The Vegetarians." This was all said quite openly. Our house being outside the city, the rebuilding of the wall will not do much for us; but we have a far better protection than that: "He that keepeth Israel shall neither slumber nor sleep."

In a postscript, Mr. Stewart writes that the Vegetarians mustered in force and looked so threatening that the gateways of the city were walled up at night to resist expected attacks at daylight, but the danger passed over, and peace with Japan having been declared he thought no more interruption to the mission work was to be apprehended.

The Pall Mall Gazette, (London), 8 August 1895.

OCCASIONAL NOTES.

We publish elsewhere an evil-looking telegram from Shanghai. It indicates a reappearance of Chinese intolerance by no means confined to Kucheng. Chinghow, Hupeh, Taiping, and Anhui lie many miles apart. Yet in each town the Vegetarian Society is at work with the mandarins behind it. From Reuter we gather that the movement is even surging southwards to Canton. The participation of the officials in the riots is the ugliest part of the business, because the Chinese Civil Service can, when so minded, overrule the intentions of the Emperor. And, therefore, the prompt capitulation of the Court to Lord Salisbury's demands may not be the end of the business by any means. Our correspondent also considers the Chinese escort granted to the British Consul on his way to Kucheng as worse than useless, and he urges that Sikhs should be lent him from Hong Kong. This recommendation the *Pall Mall Gazette* supports for all it is worth; if indeed, they have not been sent already. The Chinese regulars have been utterly demoralized by defeat, and have become little better than hordes of footpads. There may of course be a trustworthy regiment or two left, and from them the Consul's escort may have been drawn. Any injury to him, however, would entail such grave complications that no reasonable precaution should be neglected.

THE COMMISSION, AND ITS CONSEQUENCES—A QUERY.

To the EDITOR *of the* PALL MALL GAZETTE.

SIR,—With reference to your remarks on Missionaries contained in your leader of to-day, may I be so bold as to invite your attention to certain words of a book known as the Bible? The words, ascribed to one Jesus—believe by some then, and by many since, to be the promised Messiah—are as follows: "Verily, verily, I say unto you. Except a grain of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth

6 The Rev. J. S. Collins noted: "not content with having reaped the harvest of the poor Christian farmer in the autumn, they actually had cut the water-course by which alone he could irrigate his rice fields and plant his crop for this year. This they effectually prevented by burying a coffin right across the water-course, it being a crime of the deepest dye to disturb a grave, and as a further guarantee against its removal, the coffin buried was that of a near relative of the local policeman." *The Dublin University Missionary Magazine*, 17 October 1895, Memorial Number, 'Massacre of Rev. Robert Stewart and family and companions in China', p 61.

much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me: and where I am, there shall also my servant be: I any man serve me, him will my Father honour." And again, "Ye shall be witnesses unto me ... unto the uttermost parts of the earth."

Will you, for the sake of readers who, like myself, may be interested, furnish in relation to these and other similar scriptures some explanations of your remarks; and, further, will you tell me if I am wrong in supposing that the most honoured names, which, by means of the same Book, are being handed down through the centuries, are those of missionaries, and that first and foremost is the sacred name of Jesus?

I am, yours faithfully, WITNESS

August 5

Were ye not afraid to speak against my servant Moses?—Numbers xii, 8.

(Was it not the late Bishop of Peterborough who observed that the practical politics of a nation could not be determined in detail by the Sermon on the Mount? We share his regret. ED, P.M.G.)

The Aberdeen Journal, (Scotland), 8 August 1895.

The names of over 60 natives known to have been actively engaged in the massacre of missionaries in China have been obtained by the United States Consul at Foochow, who has also collected abundant evidence showing that the Chinese officials of the district were fully aware of the mischief that was brewing. Reports are coming to hand daily from the interior relating the horrible persecutions to which the wretched native Christians are subjected.

The Glasgow Herald, (Scotland), 8 August 1895.

The Western Mail (Cardiff, Wales), 8 August 1895.

THE MASSACRE IN CHINA.

MORE DETAILS OF THE OUTRAGE.

(PRESS ASSOCIATION TELEGRAM.)

London, August 7.—The Church Missionary Society to-day received the following further telegram from Archdeacon Wolfe:—

Foochow, August 7.—The bodies brought to Foochow and buried. The wounded cared for. Codrington hopeful; Mildred and baby doubtful. The community in great indignation. The soldiers sent to Ku-Cheng broke in and plundered it. No reliance on the Chinese authorities. Other ladies called in.—Wolfe.

"Mildred" and "the baby" are the children of the Rev. Mr. Stewart

(CENTRAL NEWS TELEGRAM.)

Washington, August 7.—The Secretary of State has directed the American Ambassador at Peking, Mr. C. Dinby [Denby] to demand protection from the Chinese Government in his task of collecting information with respect to the recent outrages on American missionaries.

AN ACCOUNT OF THE MISSION.

The following authoritative account by the Church Missionary Society of the mission where the dreadful massacre has just been perpetrated is by the Rev. William Scott-Moncrieff, Hon. Canon of Durham:—

The Fuh-Kien mission has a truly remarkable history. The first eleven years passed without a single convert appearing. Two out of five missionaries had died and two had retired. The fifth died soon after gathering the first-fruits of his labours, leaving the Rev. J. R. (now Archdeacon) Wolfe in charge. Up to 1864 the work was confined to Foochow city. In that year and the following other large cities were occupied by native evangelists. In 1866 the first two or three converts from these were baptised. And now, after twenty-eight years further labour, we find a Christian community of 11,000 souls, 10 native clergy (besides 4 dead), 20 churches and 70 preaching chapels, a theological college, boarding schools, and a medical mission.

The principal districts, Fuh-Ning, Lon Nguong, Ku-Cheng (where the massacre occurred), and others have their own church councils; and the annual council at Foochow is attended by over 200 delegates. The work has been done almost entirely by native agency. New converts have told their friends, and in this way the gospel has without effort spread from village to village.

Recently advance has been made in Nang-wa, where a medical mission has been started, and a station has

been opened at Kien-yang, but serious disturbances have hindered the work, and even have placed the lives of our missionaries in jeopardy. The C.E.Z.M.S. ladies have taken a large share in this expensive work.

— — — THE CAUSE OF THE MASSACRE.

Dr. Birdwood Taylor, who was for seventeen years a missionary of the Church Missionary Society in Fuh-kien writes:—

In order thoroughly to understand the cause of the horrible massacre of a missionary, his wife and child, if not children, and other missionary ladies, it is necessary to have lived in China, not merely in a treaty port, but up country, and as for many years I have done so, I feel that I can venture to write with authority and knowledge of the circumstances.

For the last sixteen years it has been my privilege to know both Robert Warren Stewart and his wife. It was from my house in Foochow that they returned to Ku-Cheng, and it was round his fireside that we talked over the outlook in December last. Little did I think when, half in earnest and yet half in jest, I said, "You know, Stewart, I don't, want I arrive in England, to read of a dreadful massacre of missionaries," that my words would have so terrible a fulfilment. How vividly now can I recall the shudder that passed through Mrs. Stewart when she said, "You know that they say they will burn us out; what shall we do if they set light to our house?"

When ought a missionary to stay at his post, and when ought he to leave it? Must always be a difficult question to decide. Sometimes the path of duty is clear, but often it is not so. Had Robert Stewart known the awful danger that was pending I feel sure that though he, in all probability, would have stood, as he has done more than once before, at his post, he would have sent away the ladies and children to some place of safety. I cannot help feeling sure that the attack was sudden, and secretly planned.

No one can have lived in China without knowing that rumours are numerous and mostly false, and the difficulty Stewart must have had was to know what was true and what was unfounded.

I can recollect his saying to me, "If only we were sure that they really would attack us; but there have been so many rumours that one does not know what to believe. If we do leave the Chinese Christians, of course it will be taken for weakness. How can we tell them to stand firm if we run off ourselves? Will not our running off in all probability be taken as a signal for a general persecution of the Christians? And again, "It is easy to tell the Christians to endure persecution when, as foreigners, we know that no trouble will likely fall on us, for have we not foreign power behind us." He hoped that his presence there would not only encourage the native Christians but be in itself some security for them, as well as an example. Besides being upon the spot, he felt that he could obtain true information of what was going on. And I am sure that this was one of the motives that induced him to stay.

Bad as the Chinese are, no one thought it likely that they would brutally murder these poor women and children. In fact, speaking from my own experience, I should have considered that women and children might be a cause of safety. May I give one personal reminiscence to illustrate this. It was my privilege to take up my wife and child as the first European missionaries to reside inland from Foochow. I remember well as day after day passed, and as we got further from the Treaty port, I felt so absolutely alone, then came a fear that perhaps, after all, my wife and child might not be well received at our destination. As we landed, after a night's journey in a boat, we were met by a crowd. From that crowd an old woman came forward, took my little one in her arms, and smothered her face with kisses. It was token of peace, of welcome, of safety.

So far, the past, in Fuh-kien, though foreigners have been attacked, on one has been killed. All through our mission has been most careful to give no cause for offence. Anyone who knew Stewart knows that all his life he was most cool, collected, and thoughtful. He was an honour-man of T.C.D. [Trinity College, Dublin] in mathematics. This was no case of a young missionary going against Chinese prejudice—quite the reverse. He was an old, experienced missionary—one of those whom the Church Missionary Society sent with Mr. Eugene Stock on a special mission to the colonies, one of the meekest and most lovable of men, loved and respected by the Chinese.

Why, then, was he thus cruelly murdered? Some four years ago there was trouble on the Yang-Tze. It was discovered that there was a secret society in China whose object was to overturn the empire. Its leaders were arrested, tried, and executed, and the Chinese authorities gave out that it was at an end. But it was not. The causes which had brought it into existence still continued, these being all that lies in the two words, "Chinese

officialdom," and what that is no one who has never lived in China can understand. Quietly this society has been growing and extending, and in the rough, wild part of Ku-Cheng it found a warm welcome.

The officials knew of it, but took no action. At last the officials arrested one member of it. He was tried and ordered to be beaten, but the other members of the secret society surrounded the official residence and threatened to kill the officer, and we only appeased when the mandarin publicly thrashed his own secretary to please them. Henceforth all order was at an end, and the leading members of the secret society really became rulers in that part of the country. They gave out that soon all of China would be theirs, that the people had only to join them, and that all would be well; that when once they were in power they would reward their followers. People flocked to them in numbers, though they were careful enough to enrol only strong men who would be able to fight. One member knew another by certain words that were to be introduced into conversation one with the other. The officials still did nothing, either at Ku-Cheng or Foochow.

At last they planned to kill the official at Ku-Cheng. The fact that it was reported at Foochow (eight days journey away) on the day that he was to be killed proves that it was a private plot. But it was found out just in time. The foreigners were called into the city, and were asked to aid in its defence, and were prepared to do so. I believe from the city walls a village burned by the rebels could be seen.

In vain the Consuls, both British and United States insisted on some action being taken—that troops should be sent. The Viceroy, I believe, was lavish in promises, but did nothing beyond withdrawing the official, and sending another in his place. He sent no soldiers. Matters quieted down. The ladies and children, who after being shut up in the city for three days, had been sent to Foochow, returned to Ku-Cheng.

LATEST OFFICIAL INTELLIGENCE.

(PRESS ASSOCIATION TELEGRAM.)

London, August 7.—Inquiry in official quarters this evening showed that the Government has not to-day received news of any development of the position of affairs at Ku-Cheng, but this fact creates no surprise, for as the Chinese Government has agreed to protect the surviving British residents, escort an investigating officer to the scene of the murders, and issue proclamation ordering the execution of the criminals, no immediate developments can be anticipated.

It is expected some time will elapse before the proclamation can lead to the practical result of the apprehension and execution of the criminals, and also before the setting out of the consular officers can be followed by his personal inquiries and report. The absence of fresh information may be taken as an indication that no further outrages have been brought to the notice of the British Minister at Peking, and that the promise of the Celestial Government to afford protection has been carried into effect.

Sir Halliday Macartney, Councillor to Chinese Legation in London, called at the Foreign Office this evening and saw one of the permanent officials. It was elicited at the Colonial Office this evening that a further telegram had been received in reference to the massacre confirming the information already to hand, but adding nothing to the facts. It appears when Sir William Robinson, Governor of Hong Kong, telegraphed to Mr. Chamberlain on Monday, the Colonial Secretary immediately replied, asking to be kept informed, in response to which request Sir William this morning sent:

Eight ladies and two men brutally murdered. Great indignation, public meeting.

The reason why the Governor of Hong Kong, which is a very long way from the scene of the outrage, should be keeping the Colonial Secretary informed of the details of the crime, and also why its population has held an indignation meeting, is probably to be found in the fact that the colony is the only bit of British territory in China, that it is the residence of Bishop Burdon, who is the local head of the missionary movement in China; and that the place has a very large number of denominational schools connected with no less than ten missionary societies. It seems clear that Sir William Robinson obtains his information from missionary sources. It has been a reflex of that received by the Church Missionary Society, and the earliest of his messages commenced—"The Bishop informs me."

THE SAFETY OF MISSIONARIES OF OTHER SOCIETIES.

(CENTRAL NEWS TELEGRAM.)

London, August 7.—The Rev. J. Cousins, one of the secretaries to the London Missionary Society, interviewed by our representative, said that for a long time past the society had been aware of the growing discontent of the inhabitants of the southern provinces of China. They are said to be mostly men of piratical habits, who profess a profound contempt for the northern Chinamen. Dr. Griffiths John, who knows China as

well as any living European, having resided there as a missionary for nearly 40 years, in his recent letters to the society anticipated the trouble which has now occurred. Writing from Hankow on June 11, he referred to the disorder at Cheng-Tu, and asks, "Will the riots spread and reach us? We have our fears. We have every reason to believe there is trouble in Yunnan and Kweichow. It looks as if the Chinese were demented." The last word is twice underlined. On June 17th he wrote— "There are rumours of riots having broken out elsewhere. Here everything is so far quiet, but the combustibles are all around us, and only a spark is required in order to start a grand conflagration." Continuing, he says— "My chief concern is about the future of China. The officials are demented, and the people are as sheep without a shepherd. The recent war seems to have done nothing towards bringing the officials to their right mind. I think the feeling among us is one of utter disappointment with regard to the results of the struggle, Kunar is as much closed as ever. The scholars and the gentry are as proud and self-satisfied as ever, and the Mandarins are as venal, untruthful, and treacherous as ever."

Immediately after the publications of the news of the massacre, telegrams were sent to all the London Missionary Society's stations in Southern China, inquiring as to their safety, and replies are expected to-day.

The Baptist Missionary Society has no mission station near the scene of the massacre, their work being confined to the northern provinces, where it is believed the natives are well disposed towards the missionaries. On the outbreak of the war the missionaries and their families were ordered to Tientsin, where they remained until after peace was concluded. They have now returned to their stations, and nothing has been heard from them to cause anxiety as to their safety.

— — —
Miss Hesty Newcombe was one of the daughters of Mrs. Newcombe, who lives at 23 Great Merrion Avenue, Booterstown, County Dublin. The three girls volunteered for the Church Missionary Society and went to China, and one of them, being in the south, escaped the shocking massacre at Foochow. Hesty, the younger, was one of the Zenana Mission, under Mr. Stewart, who was a native of Kingstown. She went to China about eight years ago, and in all her letters seemed delighted with her occupation. She wrote home to her mother some very interesting letters concerning Protestant missionary enterprise among the Chinese. Miss Newcombe came home to Ireland a year ago for the last time, and made a stay of some months and left again, little imagining the dreadful fate that was to befall her. The other Miss Newcombe who was attached to the Zenana Mission— A Miss Maud Newcombe—is said to be safe, having been in the southern part of the district at the time of the dreadful attack.

The New York Tribune, 8 August 1895.

CHINESE MURDERERS KNOWN. CONSUL HIXSON HAS CONCLUSIVE EVIDENCE AGAINST THEM. TROOPS PLUNDER A MISSION THEY ARE SENT TO PROTECT— ASSURANCE THAT THE GUILTY SHALL BE PUNISHED— THE CHINESE MINISTER RETURNS TO WASHINGTON.

London, Aug. 7.—To-morrow, "The Standard" will print a dispatch from Shanghai stating that J. C. Hixson, United States Consul at Foo-Chow, has, in the course of his inquiry into the recent outrages, obtained a list of names of more than fifty natives who are known to have been actively engaged in the outrage at Whasang. This list includes the names of the leaders and of some of the actual murderers. Consul Hixson has also collected from the villagers abundant evidence to prove conclusively that the district officials were fully cognizant of the fact that mischief was brewing many days previous to the actual commission of the crimes. No representative of the Chinese officials attended the funerals of the victims.

The dispatch further says that reports arrive daily from almost every province in the Empire of the horrible persecutions to which native Christians are subjected by the officials, and of the molestation of and insults to foreigners working in the interior.

The Church Missionary Society has received a dispatch from Archdeacon Wolfe, sent from Foo-Chow to-day. The dispatch confirms the burying at midnight of the charred bodies of the victims of the Chinese mob, and adds that the soldiers sent to protect the mission at Ku-Cheng broke into the building and plundered it. Chinese authority cannot be relied upon to afford protection. Women at other missions have been called in.
Washington, Aug. 7.—Inquiry at the Department of State to-day brought to light the fact that more than a

month ago Minister Denby had secured from the Chinese Government an assurance that murderers of American citizens would suffer capital punishment, following a vigorous insistence on his part that persons implicated in the riots at Chan-Tu should be put to death. Mr. Denby's action in this regard has received the approval of the State Department, and in view of the confidence reposed in him it was not considered necessary to send him more explicit instructions in the present trouble than to do "all that could be done" for the protection of American citizens. It was stated at the Department to-day, that no doubt was felt that Mr. Denby would secure protection of American interests in the present unsettled state of affairs.

Minister Denby and Admiral Carpenter, commanding the American fleet in Asiatic waters, are free to act in the matter of sending vessels for the protection of American citizens in China. Permission from either the State or Navy Departments is not necessary for the premises, and Admiral Carpenter has full authority to despatch a vessel to any accessible point by direction of the Minister. In June last the gunboat Petrel went to Hankow at Mr. Denby's request. It is impossible to have a vessel at Ku-Cheng or even to send a force of marines and bluejackets in small boats.

The vacation of the Chinese Minister, Yang Fu, which he was spending at Niagara Falls and along the St. Lawrence River, has been brought to a sudden close by the reported massacres of missionaries and the destruction of American and English missionary property in China. The Minister, in view of these troubles and the complications which may arise between the two countries, returned at once to Washington.

He expresses his deep regret at the reports, and hopes that later and fuller information will modify their severity to some extent. He is satisfied that the Peking Government will do everything in its power, not only to prevent further outrages, but to punish the perpetrators of those which have already occurred. It is believed at the Legation that the secret societies of Southern China are the moving spirits in the recent massacres. There is some difficulty in dealing with them from Peking owing to their remoteness from the capital. It is said in justification of the Chinese people, however, that mob uprisings are likely to occur in any country, and that China is not alone in having her share of these difficulties.

AN UNSIGNED MESSAGE FROM SHANGHAI.

There appears to be little doubt among those interested in the welfare of missionaries in China that massacres have occurred there, and that the Government may be required to take action looking to the protection of Americans in that country.

A message was received yesterday by the Rev. Dr. Adna B. Leonard, corresponding secretary of the Missionary Society of the Methodist Episcopal Church as follows: "Shanghai, August 5.—Missionaries massacred. Hold joint society meetings. Press Government."

This message, though unsigned, was believed to have been sent by the Rev. Dr. J. B. Hykes, agent of the American Bible Society, who is also a Methodist evangelist in China.

The Brooklyn Daily Eagle, (Brooklyn, New York), 8 August 1895.

CHINA MISSIONS HELPLESS

No Protection Proffered by Either British or Federal Authorities INDIGNANT AT THE NEGLECT.

A Public Meeting Held in Hong Kong to Record the Sentiment of the Foreign Residents Regarding Government Slothfulness—Chinese Authorities Really in Sympathy With the Work of the Rioters.

Hong Kong, August 8—At a public meeting just held here resolutions were passed expressing anger at the supposed contrivance of the Chinese government in the Ku-Cheng massacres, and disgust at the apathy and indifference of the British government in failing to recognize the gravity of the situation. Those present at the meeting further declared that money compensation for such outrages is wholly inadequate, and that swift and stern action is required.

London, August 8—A dispatch to the Pall Mall Gazette from Shanghai says that further and reliable news of an alarming nature has been received there. It is stated that fanatical outbreaks against Christians have occurred at Ching-Chow, a seaport of the Province of Fo-Kien and Hupeh, Taiping, and An-Hui. These outbreaks, it is added, are not merely the work of vegetarians, but they are said to be organized and carried out by the Chinese officials. The extent of the damage done, it appears, is not yet known, but the foreigners are reported to have escaped.

Owing to the unsettled state of the province, 200 Sikhs, reliable British Indian troops, from Hong Kong,

will escort the British consul from Foochow to Ku-Cheng, where the consul will conduct an inquiry into the recent outrages.

In conclusion, the Shanghai correspondent expresses the opinion that further outrages are inevitable unless Great Britain takes swift and deadly vengeance.

In connection with the dispatch from Hong Kong last night, announcing that the British and American missions at Fat Shan, near Canton, were attacked yesterday afternoon by a large and infuriated mob which demolished the hospitals and caused some of the missionaries to flee to Shameen, it is stated that the Wesleyan mission has one of the most important medical missions in China at Fat Shan. The hospital and station are under the charge of Dr. Wanyon, who has just arrived here after a perilous overland journey during which he was arrested in Armenia as a spy. The rest of the mission staff of the Wesleyan mission at Fat Shan are Chinese. They were attacked a few years ago upon which occasion a missionary was killed.

A newspaper representative has had an interview with Mr. W. W. Rockhill, third assistant secretary of state of the United States, who was one of the delegates to the recent international geographical congress and who returns to New York on Saturday next. Referring to the massacres in China Mr. Rockhill said he thought it was a great mistake for the missionaries to have returned so soon to the outlying stations after the conclusion of the war [Sino-Japanese War 1894-1895] especially as they had been warned of the danger of so doing. Mr. Rockhill could not say anything about what the United States and British governments might be expected to do under the circumstances, but he expressed himself as being certain that the diplomatic representatives of the different countries interested would make a common cause of such cases, as they did when the Swedish missionaries were murdered at Sang-Pu.

Continuing, Mr. Rockhill said he thought the vegetarians must be the north China society known as the Tsaili, who are not so much vegetarians as abstainers and non-smokers. They are neither a political nor an anti-foreign society and, according to Mr. Rockhill, a number of the servants of the United States ministry at Peking are members of it.

Washington, DC., August 8—The state department has not called on the secretary of the navy to assist in protecting the missions, but it is known at both departments that the *Petrel*, on her recent voyage up the Yang Tsee river, assisted in maintaining quiet. There has been received at the state department a report from Consul-General Jernigan in which he quotes from one of the French fathers at Wu Hu, stating that the arrival of the *Petrel* at Su Hu was providential, saving many lives and preventing anticipated trouble. British Consul Fond confirms the report and says that had it not been for the American gunboat the foreigners at Wu Hu would have suffered in the riots. The *Petrel* is the only vessel of the Asiatic squadron which can go up the river any considerable distance, the others being of too great draught. The *Petrel* on her last voyage, went six hundred miles above Shanghai. This would not bring the vessel to the immediate scene of the first disturbances, but it is believed that if a vessel were sent up there it would have a quieting effect on the rioters. Acting Secretary McAdoo today sent for the list of vessels on the Asiatic station and their positions, and will consider moving them so as to better protect American interests.

Jackson, Miss., August 8—[Methodist Episcopal] Bishop Galloway of this city yesterday received a cablegram from the Rev. Drs. Parker and Reid at Shanghai, China, which read as follows: "Horrible massacre. More danger. Move Washington."

The Brooklyn Daily Eagle, (Brooklyn, New York), 8 August 1895.

THE KUCHENG MASSACRE

HOW THE MISSIONARIES WERE BUTCHERED

A Detailed Account of the Tragedy Sent to the World by Dr. Gregory. Vegetarian Fanatics Held Responsible for the Crime.

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(Special Cable Dispatch to the World).

Foochow, China, August 5—Dr. Gregory, an American missionary, who escaped from Kucheng, gives the following account of the massacre there:

At 12.30 P.M. on Thursday, August 1, a native Christian rushed into my study, saying that several of the foreign ladies at Hwasang, a mountain resort four puo (about twelve miles) from the city of Kucheng, had been killed that morning, and that two houses had been burned.

Fifteen minutes later a note from Mr. Phillips confirmed this. He wrote that five ladies were dead, the Stewarts were missing, and four persons were seriously wounded. He expressed the hope that I was then on my way to Hwasang. I immediately went into the Yamen, where hundreds of excited natives had already gathered, and requested the district Magistrate, Uong [Wang Yu-yang] to send some soldiers at once to Hwasang to protect those still living. In half an hour the magistrate went to Hwasang under an escort of about sixty soldiers.

At 3 P.M. I left Kucheng City under an escort of thirteen soldiers, arriving at Hwasang at 8 P. M. to find that nine adults, all British subjects, had been murdered, and that all those still alive at Hwasang—eight only—had been more or less severely wounded, excepting Mr. Phillips, who arrived there only two or three days before, and was lodging at a native house some distance from the English cottages. I delayed in leaving Kucheng, owing to the fact that the coolies refused to carry chairs. On my arrival I set to work to make the injured as comfortable as possible.

Miss Codrington received a sword cut extending from the left angle of her mouth diagonally outward and downward seven inches long, completely dividing the lower lip and exposing the inferior maxillary bone; one cut on the crown three inches in length and quite down to the inner table of the skull; one cut across the nose beneath the right eye five inches long and another three inches long on the right side of the neck. The last two were skin wounds only. There were also two contusions on the right arm and a deep, punctured wound on the outside of the right thigh. Her condition is serious.

Miss Mabel C Hartford of the Methodist mission, the only American residing in Hwasang at the time, who was living in a small native house some twenty rods from the English cottages, was attacked by one assassin armed with a trident. She received a slight cut on the lobe of the right ear, was thrown to the ground, beaten about the lower extremities and the body. While the murderer was engaged in this attack a servant grappled with the assailant and during the struggle Miss Hartford escaped. Miss H. remained hidden until all was over. Her nervous system sustained a serious injury.

Mildred Stewart, aged 1 year, received a wound on the outside of the right knee joint six inches long, exposing the joint, and two punctured wounds, one on the left leg and one on the left foot. Her condition is serious.

Kathleen Stewart, 11 years old, received several slight wounds and bruises about the face and lower extremities. They are not serious.

Herbert Stewart, 6 years old, received a deep wound on the right side of the neck, four inches long; one on the crown which chipped the external table of the skull; one on the back part of the head, four inches long, cleaving the skull and exposing the brain; a circular scalp wound on the left side of the head, two and one-half inches in diameter; a small punctured wound in the anterior part of the chest and a stab in the back. He died of the injuries thirty hours later on the road to Suikow.

Evan Stewart, 3 years old, was stabbed in the left thigh and received several bruises and scratches on the head and body. His condition is not serious.

Baby Stewart, 13 months old, has a severe injury to the right eye, a small, penetrating wound in the left frontal region, which enters the cranial cavity and several severe bruises on the head and body. The injuries will probably prove fatal.

All the wounds apparently were made by the swords and spears.

Of those killed outright, Mr. and Mrs. Stewart, Nellie Saunders and Lena Pellow [Yellop], an Irish nurse, were almost wholly incinerated in the burned house. In all probability they were murdered before the house burned.

Kathleen Stewart saw Nellie Saunders lying unconscious on the nursery floor and removed baby Stewart from beneath the dead body of the nurse.

Hessie Newcombe) was cut on the left cheek and left hand, probably with a spear, and then thrown over a steep embankment, where we recovered the body.

Miss Marshall's throat was frightfully cut and there was a deep sword wound in the left wrist. I failed to find any serious wound on the body of Miss Stewart. I am inclined to think she died of shock. This opinion is sustained by Miss Codrington's report to me.

Miss Gordon received a deep spear wound in the face, another on the side of the neck and one on the right side of the head.

Topsy Saunders death was caused by a spear wound on the right side of the head, the weapon entering the brain.

The last three bodies were lying in one heap. Apparently no post mortem mutilation had been attempted.

The frightful massacre was done by members of the secret society known as the Vegetarians who have been causing much trouble alike to Christians and heathen in and around Kucheng City. From various reports of those who saw the attack, I believe about eighty men were engaged. They were armed with spears and swords and seemed strongly organized under one chief leader.

The attack came like a thunderbolt out of a clear sky, not one of the victims having the slightest intimation of the intention to assault them. Thirty minutes from the time the onslaught commenced not a single Vegetarian was to be seen near the grounds of the massacre.

Miss Codrington told me that the ladies were the first seized and told that they were to be bound and taken away into captivity. Afterwards several faint hearted attempts were made to kill them when they pleaded for their lives. At this time the leader appeared upon the scene and noting the wavering of the gang, shouted to them: 'You know your orders. Kill them outright.'" These orders were at once obeyed.

Mr. Phillips and I worked all the latter part of the night placing the remains in coffins. We finished the sorrowful duty about 8 P.M. on the 2d. Having finished placing the bodies in the coffins and fearing to remain on the scene we undertook to secure transportation to Suikow. According to our request the district magistrate had remained with his soldiers on the ground, so we appealed to him for chairs for the living and bearers for coffins. After urgent pleading and finally commanding I was able to leave Hwasang at 3 P.M. At 8.30 on the morning of August 3 there was the saddest, most appalling procession ever formed in China. The magistrate had sent runners to Suikow by our orders and had impressed four native boats for us. We left for Foochow in the afternoon.

On the morning of the 4th we met a steam launch taking the sub prefect to Suikow. I boarded her and insisted on the launch towing our boats to Foochow, it being necessary to arrive there as soon as possible, since the effect of the extreme heat was proving serious. We were welcomed by and our hearts were devoutly thankful to United States Consul Hixson, for his prompt action and successful efforts in securing and immediately dispatching a rescuing party, the presence of which greatly relieved our fatigue and suffering during the remainder of the journey to Foochow. At noon we met Mr. Gibbs, who kindly came in a houseboat to meet us, bringing more supplies. We arrived at the United States consulate on the jetty at Foochow, where Consul Hixson and a large party of friends soon had the injured comfortably resting on clean beds.

When the question is asked as to the cause of the terrible massacre, one need have little doubt that the Vegetarians were the active participants, and that the local and provincial authorities were directly implicated in the crime seems certain for the society has been strong around Kucheng for two years and increasing. The members have been growing bolder in their threats and acts as the months have passed. Early in July last several hundreds attacked a village near Kucheng and killed and wounded several natives not Christians. This never-punished viceroy sent to Kucheng small forces of two hundred soldiers to assist the local authorities in settling with several thousand determined savages. It was a mere farce and the local officers were unable to do anything. But they criminally failed to promptly demand reinforcements from the viceroy. It is obvious to all who have given the matter much thought that China has been encouraged to continue to be slack in caring for foreigners' lives and properties within her territory by the fact that heretofore a money indemnity has been accepted as the price of foreign blood spilt by murderous subjects.

Just as long as the foreign powers are satisfied with such a settlement of this wanton, barbarous destruction of life, just so long will China fail to govern her people as she should govern them in this enlightened century. J J Gregory