THE CAUSE OF THE RIOTS IN THE YANGTSE VALLEY.
A "COMPLETE PICTURE GALLERY."
HANKOW.
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Yankow Mission Press.

PRIVATE

To the Editor of-

Dear Sir,

Accompanying this, is a copy of the "Hunan Picture Gallery" which has been reproduced, translated, and annotated, in the hope of conducing to a better understanding of the causes of the late dreadful riots in China; and of leading to something effectual being done to prevent their recurrence.

What ought to be done, is a large question, but amongst others, the following matters might be insisted upon with a promise of the best results—

That Foreign Powers should demand from China, whatever is just and right, and not debate or bargain about it. When they do this, they are either overreached, or never come to any conclusion.

That demands once made, if just and right, should be persisted in till obtained. It is a favourite device with China to grant a demand, and then, by a series of shufflings and evasions, weary out the Power demanding till the matter is dropped.

That all references in the Science Edit and semi-official blue books, which are calculated to excite the people against Foreigners or Christians, should be expunged.

That notorious antiforeign officials, under whom trouble is constantly arising, should be discouraged.

That the infamous Hunan literature should be totally suppressed, and those directly responsible for it punished.

That the right of foreigners to reside in the interior should be recognised; together with the right to purchase or rent the necessary buildings.

That a Port should be opened in the province of Hunan. Siangtan near Changsha would be the best.

That a trade route from Burmah into Yunnan should be once more insisted upon. The telegraph which now reaches the frontier on either side might be connected.

That Tibet should be opened to travel from all sides, and to trade from India.

That the upper Yangtze, and other suitable Inland Waters, should be opened to steam navigation.

These demands are perfectly reasonable in themselves. Most of them have already been agreed to by China, and they would not injure but highly benefit China.

Above all, the one thing needful is firmness. If this is shown, it will not be necessary to have recourse to force. China is as incapable of defending herself from a resolute attack as a whale upon dry land, and she knows it. Her ragged regiments of men, armed with bows and arrows, matchlocks, muskets, rifles of all patterns, and Krupp guns, under the charge of a score of semi-independent Viceroyals and Governors, cannot be welded into warlike forces which need be greatly feared by a first class Western Power.

The first edition of this work was burnt in the great fire of the 12th inst, and the present edition has been put through the press hurriedly in consequence, which must be the excuse for defects in workmanship.

The Depots of the Bible Society, and of the Tract Society at this port were burned, with their entire stocks of Scriptures and Tracts, in the same fire. A good word said on behalf of these institutions, which supply the antidote to the Hunan poison, might bring them the aid they much need at present.

The Publishers would be glad to receive a copy of any reference you may make to this book.

I remain, Faithfully Yours,

John Archibald.

(Supersintendent "Yankow Mission Press")

Hankow, Jan'y. 25th, 1892.
INTRODUCTION.

TITHE book is an exact reproduction of one of the numerous publications at present being widely circulated in China by the anti-Tang party; with what object an examination of its pages will best explain. This party is strongest in Hunsan, but has its active sympathisers amongst the official and literary classes in every province of the Empire.

This class of literature is chiefly produced in Hangchow, and nearer in variety or quantity as in Changchow, the capital of that province. From that centre it is sent in all directions by the local and foreign, in the shape of pamphlets, placards, posters, newspapers, and books of various sizes. These are got up in styles to taste; the most scholarly, classical, and familiar, but colloquial; in poetry and prose; with illustrations, accompanied with a list, wherever the style or shape may be, the subject matter always of the same nature as that of this volume. Occasionally a production may be found which is a little on the serious, but there are others as much so. Although Hangchow is the chief centre of production, it is by no means the only one. The blocks of the more popular anti-Tang works are frequently seen in various cities of other provinces, and fresh supplies of supply brought to light, from time to time, are in most unexpected quarters.

The dissemination of these books is not carried on for the sake of making money. They are not produced in answer to any popular demand, nor are they kept on sale by the trade, but are printed to the order of certain individuals and associations, who also employ agents, to distribute them amongst the people in whatever districts they direct, and to post them on the walls. This involves a very large expenditure of funds, which is not by the liberal contributions of the officials and gentry interested.
of a principal, some of whom are now well known, having been
interfered with. Such, then, being the disease as diagnosed by
the authorities themselves, and such their method of applying the
cure, China can hardly be expected to prove a healthy country
for Christians or foreigners to live in, until a change be brought about.

In addition to stirring up the natives to attack foreigners,
an attempt was, at the same time, made to set one class of
foreigners against another—the sturdy employés against the
missionaries. Just when the effects of the fury which had been
excited against them was being most severely felt by the
missionaries, a remarkable article entitled "Dépêche populaire,"
which was purposely arranged to attract the attention of the
English speaking world, appeared in the North China Daily
News of July 21st.

In this the writer, one of the secretaries of H. E. Cheng,
the viceroy, a native gentleman who had received a liberal
foreign education, endeavored to show that "the hatred of the people
is just," and that for all their troubles the missionaries had
themselves to blame. He argues that their attempts to bene-
fit the people morally are a fraud and a failure. None of the
best men of the nation (the literati) had been attracted to
them; their followers being only "the weak, the ignorant, the
useless, the vicious amongst the Chinese." Equal harm has attended their efforts to enlighten the
people educationally, or to benefit them physically. Their presence is
considered an insult to the Chinese, and a menace to other
foreigners, from the easiest troubles they are creating. There
was never peace or safety till foreign governments withdrew
the missionaries. The threatening character of this gentle-
man's pleading is well shown by his justification of the Western
marauders, who are not only bad, but also manslaughter their
victims. Fashion is no friend among civilized men. In his
answer, all are guilty of what we call the same class of
hesitation, and a court of justice could prove no worse than
infinitely worse. The brutal murder and abduction of
Missionaries and other labourers in China, as well as elsewhere,
are hardly done by misunderstanding; the Chinese Blue Books,
and in domestic newspapers, published side by side with memorials
of the Chinese people, etc., and other official acts of the very
highest officials, and the columns of state papers published in
English bearing the name of the Duke of Argyll, Lord Salisbury,
Ripon, Disraeli, Palmerston, Cobden, Grey, Castlereagh,
Harington, and others. Gladsden, Gregson, W. H. Smith, and other illustrious
Missionaries, would not carry more weight among Englishmen
than the collection of papers published under consideration ever in
China."

F. is then proceeded to show that the work he is reviewing,
the Chinese Blue Books, come into the world, "Supple-
mementary documents of State of the Imperial government,"
published in 1859, in 23 vols., containing 1200 pages, and to be
found in every good public or private library, contains,
expressed in the ideogram language, all the accusations against
foreigners of gross licentiousness,robbing, cheat, importing
women and children &c., portrayed and described in the human
placards, and all the threatening alsa. If this indisputable fact does not prove the culpability of the officials with the
antiforeign propaganda, then there is no such thing as
proof. It is this complexity of the officials which gives the feel
charges throughout the land, and which makes it so difficult for them
to deal with men whose crime consists in simply
affrighting the public eye the selfsame things which they address
in the government.

On the other hand, it is patriotic to be antiforeign, and a cheap and easy method of attracting
the favourable notice of superior. Here is the very root and core
of the whole matter. The supreme ruling power in China is, and
ever has been since the present alien dynasty fell in power,
Chinese antiforeign, a fact which these are better acquainted with than the republicans, but all the more
encouraged and rewarded.}

The original of which this book is a reproduction, was
obtained last month from the firm of Wang \textit{tsong} Tong Min-ke, printers in Shanghai, along with a large selection of similar works
printed by ten other Shanghai firms, etc., etc., etc., etc., respectively.

It has not been reproduced with much notice and
prayerful thought. It was an easy task to have to do with,
no matter with how great an object, the representation of our
Shanghai Redmen as the licentious, his bordered
servants as thieves and vampires. It makes us feel as if we had
been handling too-long-handled, lessened carriers.
Its touch is a pollution which no washing, though "with soap and much soap," can
cleanse. But what is to be done? These insults to touch
and humanity must cease. The ministers and officials of foreign
powers have shown through strongly represented the matter to
the native authorities, and to their own governments, without
producing much effect in any quarter. The propaganda still goes on.
Shall nothing be done to stop it?

Desperate diseases demand desperate remedies. It may be
that this matter is brought in, all its naked falsehoods,
under the eyes of those in authority, and the leaders of public
opinion in the home lands, some Christian state will be stirred
up to demand, with an emphasis sufficiently pronounced that
this shall not dare to disregard it, the total suppression of this
class of literature. If this is not done, then the years to come
will be years of blindness. The minds of a barbarous people, what if
left to themselves would readily enter into friendly relations with
strangers, are being poisoned. They are being changed into fends
who will yet perpetrate, on the unfortunate Europeans within their
reach, atrocities more horrible than even the Indian Mutiny war.
NOTE.

This reproduction of the Pictoris Gallery being intended for the thoughtful few, and not at all for the multitude, no attempt has been made to gloss over its extreme grossness in points of language. It is not the production of illiterate men. The human and Christian publications, almost without exception, have neighbors for their authors, and there can be no doubt about them. To be the case, it has been deemed best to reproduce the text just as it stands, in all its obscurity and without any endeavor to make it more clear. The interesting and picturesque nature of the Chinese attack on Christianity, of the low mental and moral condition of the Chinese women, and of the deep need of instruction in China of the very few among them who seek to understand Christianity.

This book begins at the other end.

A Review.

A short review of the history of foreign intercourse with China, and more particularly the efforts made in Missionary matters, is calculated to throw a good deal of light on the present situation.

The first English expedition to China, of which we have an account, was dispatched by the East India Company, in the year 1647. It consisted of the good ships Deacon, Sten, Catherine, and Jane, under the command of chief Captain Wode. On arrival in the month of the Canton river it anchored in the neighborhood of the Doge forts, and, at the request of the Mandarins, quietly waited there the promised completion of arrangements for opening a trade. Meanwhile the forts were armed by the Chinese, "with forty six of iron cast cannon, each piece between six and seven hundredweight," and at the end of four days they unexpectedly opened fire upon the ships' barges. "Herewith," says the narrative, "the whole fleet being instantly incensed, on the sudden, displayed their bloody ensigns," and, in brief, sailed in, burned the fire, landed their crew, and captured the forts. The result of this was the immediate establishment of a good understanding with the Mandarins, and the obtaining of the desired cargoes.

The incident was prophetic. All foreign intercourse in following years might be regarded as simply a repetition of this story in three chapters. Chapter first—The enter barbarians negotiate, and quietly await the non fulfillment of the Mandarins' promises. Chapter second—The wily Mandarins mature their plans, and proceed to make it uncomfortable for the trusted barbarians. Chapter third—A sudden explosion of barbarian wrath, which is followed by a period of mutual good understanding and friendship, and then all is gone through again.

During the 200 years' experience of trade and intercourse with foreigners, which followed the above incident, the Chinese officials never learned any different or better method of acting. Up to the time when Her Most Gracious Majesty Queen Victoria ascended the throne, her subjects in China were kept closely cooped up within the Canton factory. They were the victims of constant insult, and vexatious interference, on the part of the Mandarins. Forbidden to go into the country, to enter the city, to learn the language, to have intercourse with any save officially appointed natives,
In every way they were circumscribed, restricted, and assailed. As best showing the spirit which then animated the officers, and the existence of the same spirit to the present day, one matter may be mentioned. As far back as 1764, foreign residents made bitter complaints that: "injuries of Fowls were annually put up by the Government, amusing foreigners of horrible crimes, and intended to expose them to the contempt of the populace." See Davis' *The Chinese*, Chap. II. The accusations of taking out eyes and mutilating women and children, constantly persisted in by the Chinese, are not due to misrepresentations of medical mission work, as some have supposed, but date from a time when medical missions had not yet been dreamed of.

By the Treaty of Nanking, signed in 1842, at the close of the so-called opium war, a great change was made for the better. But the same resulting, injurious, and high-handed method of dealing with foreigners and their affairs, which was the chief factor in bringing about the first war, being persisted in, the result was a second war, the urcha Arrow war, and the signing of the Tiensien Treaty in 1856.

These wars have frequently been described as unjust wars of aggression, undertaken in order to force upon China a trade and a religion which she had a perfect right to shut out if so disposed. But there is another side to the question. It is not possible in those days to force upon any nation, or individual, even a trade, a religion, or a religion. A willing seller must find an equally willing buyer, or there can be no trade; a willing preacher must find an equally willing hearer, or there can be no sermon. That the people of China, a nation of traders, were eager to do business with the foreigner, to the great advantage of both, was perfectly well known, and that they were equally willing to consider the claims of Christianity had been also abundantly proved. Their rulers, out of mere pride, enmity, and class superiority, was undoubtedly destined to shut out, and drive out, all foreign influences, good and bad alike, but the means adopted to that end were such as no independent power could have given way to; hence the conflict. It was Mandarins against the West which brought on the war.

Article VIII of the Tiensien Treaty and the *Magna Charta* of the Christian in China. It reads: "The Christian religion as professed by Protestants or Roman Catholics, incarnates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it, or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with.

Further in Art. XI the privileges of travelling in China under passport for pleasure or purposes of trade, to all parts of the interior, is provided for; while Art. XII reads: "British subjects, whether at the ports, or at other places, desiring to build and open houses, warehouses, churches, hospitals, or burial grounds, shall make their agreement for the land or buildings they require at the rates prevailing amongst the people," a stipulation which seems broad enough to cover the right of residence in the interior. With the right of protection, the right of travel, and the right of residence in the interior granted, the missionary has obtained all the rights which he asks for from any Government. Thus the Tiensien treaty was entirely satisfactory to the missionary body.

Unfortunately the British Authorities refused a formal treaty, as conferring the right of churches in Interior, and its necessary accompaniments, the right of building or purchasing houses and land. Whatever changes in the respect British Missionaries at present enjoy and the same not made is conferred on them, living in the interior, are显然ly conferred by a treaty through the most formal and native ways. The application of Art. XII is held to be limited to the open ports.

After ten years the treaty was brought for revision, and, as the time approached, missionaries and friends alike began to make the claims known. The interest desired by the latter was the right of residence in the Interior. Unfortunately Sir R. Alcock, Sir T. Wade, and Sir T. Blake, were mainly persuaded that to grant this would be highly dangerous to the missionaries themselves, and fatal to the well understanding then existing between Great Britain and China. Their writing in December 1868, Sir T. Wade's, reads like: "The appearance in China of Christian Missionaries, asking for the power and prestige of their respective governments must be simply as an invasion, similarly regarded by the Mandarins or Confucian teachers would be to conspire." *New Book*, page 432. A year later Sir T. Blake lays it down that: "...beyond the circuit of the ports it would be impossible to give them (the missionaries) efficacious protection, even if Her Majesty's Government were as willing as they are warous to the employment of force." *Blue Book*, page 27.

These errors in judgment were serious ones, and failed to use the ex-press to which it might have been open to the Great Britains to give up a right which it might have claimed, and which no doubt it was expected to claim, would be thereby established in request; further giving up. It was natural to suppose that the presence of a Missionary would be offensive to the people, but it was by no means a wise lesson to teach the Mandarins that, if the people objected to a thing, it would not be insisted on. It was natural to suppose that, beyond the circuit of the ports, a missionary could not have "efficacious protection," but this was no means a valid reason why he should be forbidden to go. But as a matter of the premises in both cases were false, and the experience of this year, and many another year, have fairly proved. There is no place where the missionary is so safe as that in which he has never been seen. The Chinese for instance, there is no place where "efficacious protection" is more obtainable than within the circuit of the ports. All the great riots take place there.

The Chinese government in order to make their minds as to what they should demand, or grant, in the way of treaty revision, requested the advice of some of its most powerful officers on the whole foreign question. Of the secret memorials sent in, in reply, that of the great Viceroy Kung-fu, then resident at Nanking, fell into foreign hands and was translated. It clearly showed that the old mandarin list of foreigners was as strong as ever. Foreign trade, he said, was permitted only because it could not be kept out, and foreign friendship retained only because it was less objectionable than foreign enmity. But he warned the Government that if further concessions favourable to foreigners were granted, he and his fellow governors would repudiate them, and take no pains to restrain the wrath of the people—other words they would resort to their favourite weapon of such violence. It must of course be born in mind that the Viceroy would know the kind of memorial which would meet with approval at Peking just then.

Now there was a treaty to be revised, and one of the parts dealing with concessions, only their ministers had let it be understood that they feared to press for them lest it should lead to cist and war. On the other side there was a full determination to concede nothing, but rather to withdraw concessions already given, if a parable excuse were forthcoming. China is still, and no prophet was required to foretell what was about to happen next.

In the autumn of 1868 the Rev. J. Hudson Taylor, the now well known principal and director of the China Inland Mission, was, with a few others, quietly living in Yang-chou, one of the largest cities in the Viceroyalty of H. K. Lung-fu. In 1869 they had done nothing whatever to excite or irritate the people in any way, and yet they were attacked, which cruelly insulted them, burned their houses, and drove them away, publicly, glad to escape with their lives. The modus was started up by this action by the circulation of the usual rumours about the missionaries killing children in order to obtain their eyes and hearts.

Previous to this, however, it was known that meetings had been held by the local gentry at which it was resolved the foreigners should be expelled, and apparently well-founded accusations of cruelty and of the Mandarins, and even of the Viceroy himself, were not wanting. There were also serious antiforeign troubles in Fuzhou that year.
In the following year, 1869, the Rev. James Williamson of the London Mission was murdered at a place thirty five miles from Tientsin. The murderers were never arrested, nor anything done in the matter, although the proper representatives were duly made in the proper quarter. Next, it came to light that the notorious Death Blow to Corrupt Doctrine was being simulated by Yamen officials in the Shantung province, and there was a general feeling of apprehension in all the foreign communities in China. Unfortunately the gentlemen in charge of British interests at Peking did not, in spite of all the influences that could be brought to bear upon them through the press and otherwise, consider any action necessary beyond mildly complaining with the Taung Yamen. However, it was now becoming apparent that it would be an utterly unreasonable proceeding to ask for further connexions for foreigners, by way of treaty revision, from a nation whose people so bitterly hated them; but, lest anyone should doubt this, the next event was calculated to convince the most sceptical.

In the spring of the next year, 1870, the populace of several cities widely distant from each other were wrought up into a state of great excitement by rumors of the misdeeds of Missionaries. It was the old stock stories of kidnapping, taking out eyes, &c., &c., but by whom they were being propagated does not seem to have been ascertainable. At Tientsin this excitement was further intensified by a report that two of one of the German missions, the Cha-u. He issued a proclamation in which his belief in the rumors was implied, and executed by the Zai-pai process (putting ten thousand pieces, the severest method of capital punishment in China) two men who were said to have been kidnappers. There was no longer any doubt in the minds of the natives of Tientsin as to the sincerity of this action. It was the month of June. There was then no guarantee of any foreign power in the river. The capture of the mob soon cleared the streets, and the circumstances were clearly foreseen. The French and English governors in their power to enforce their native superiorities took no action in the matter, but in vain.

The storm burst on the 21st, and Connelly was a massacre of innocent unoffending Europeans, of whom were helpless, holy women whose lives were devoted to the service of God, and China—a massacre carried out by means of such revolting brutalities as leaves it without a parallel in the bloodstained annals of Asia. There were twenty foreign victims; ten of them Sisters of Mercy, two French ladies, one Russian lady—only sixteen years of age and married but two days previously—two Russian gentlemen, the French Consul his clerk, and others. The English settlement was two miles distant from the scene of the massacre, and was not attacked. The mob proceeded in that direction, but the Mandarines turned back.

When the news of this appalling tragedy reached Peking, the seven foreign ministers presented a joint note demanding that immediate and vigorous measures should be taken by the Imperial government, and were assured that everything necessary should be done. But the Imperial government found that it had a system that could be depended upon to punish the rioters, and that it was thus unable to coerce the turbulent populace of Tientsin. Pictorial scenes depicting foreigners being brutally murdered by Chinese were being freely sold in the streets, and it was beyond its power to stop even that outrage, so helpless his Majesty at men.

Judicial investigations were commenced on October 15th, owing to the great difficulties, the way in which the body bore. At length, about four months after the massacre, the respective guilty, and sentence was pronounced. Of the Mandarins, the prefect and the district magistrate, were sentenced to death. Twenty criminals, of the third class of the people, were sentenced to twenty years' imprisonment. A sum of 6000 dollars was also paid to the French government for the loss of life and property.

The foreigners in China were assured that all this was a mere show of fury. The real culprits were such men as the Tientsin affair, that it was in money to have prevented the massacre. He had but paid so much to the anxious appeal of the English and the French consuls. The latter indeed were known and respected in the streets while returning from his house, although he had personally gone in a vain effort to induce him to act. Instead of being punished, this gentleman was visited by the Imperial Commissioner to proceed to France and make a formal apology.

Another of the accused was Chen Kwo-chaw, an augmented one of the celebrated general Han-kwo-lin-sin, who arrived in Tientsin three days before the massacre, and who was said to have been the real leader on the occasion. He was also said to have been at the bottom of the Yang-show riot. From Tientsin he proceeded to Peking where he was received in audience by the Emperor, and returned to Tientsin in high favour. As to the men who were executed, it cannot be ascertained with certainty whether they were guilty or not. At all events the Russian Mission refused to allow the execution of four of them as satisfaction for the lives of the Russians killed, because they have been satisfied with their direct complicity in the crime. Thus only sixteen of the twenty were beheaded. The late Dr. Williamson has put it upon record that "The Government paid a large monetary compensation to the families of the men who were executed, permitted them to be feasted during the proceeding night, afterwards despatched in grand robes said to be a present from the Government, and buried with honours. Then the two chief Mandarins, who were to have been despatched to Manchuria, were allowed to return to their own homes, while the greatest criminal of all, the general who urged the matter on, was never touched."

It has been necessary to dwell somewhat minutely on the events of these years, because in every particular the recent experiences of foreigners in China are an exact repetition of what took place twenty years ago, as will be shown. The preceding statements of fact are made on the authority of William's Middle Kingdom; Tien Tsin Manuser; Chinese Records; Introduction to Translation of "Death Blow"; Report to English Protestant Mission, &c., and may be accepted as trustworthy. There can be no doubt that the persons on whose heads the guilt of the Tientsin Massacre really rested were never punished. Nor was it possible in any way to bring them to account, for they were none other than the high officials themselves who at that time dictated the Imperial policy with regard to foreign affairs. The reason why they were anti-foreign troubles throughout the Empire was because the Government wanted them, and had no object to serve by means of them. On no other hypothesis can the events of that time be so clearly explained, or those of the present day.

Four months after the execution of the sixteen victims, when the storms and terrors caused by the massacre had somewhat subsided, that in June the year 1871, the next move in the game was made by their Excellencies Wun Shang and Tien Kuei-fan, communicating to the foreign ministers the famous Eight Articles in relation to the Missionary question. This important document has been somewhat lost sight of by the foreigners concerned in the late, but it does not seem to have been a moment absent from the minds of the Chinese officials all these years. In nearly every case where a Missionary and a Mandarin have come into conflict it has been through the latter applying to the former one or other of the provisions of the Eight Articles. They were profoundly proposed in the interest of the Missionaries and native Christians, as a means of preventing such deplorable outbreaks against them as had recently taken place; and, could they have been agreed to and carried out, they would, doubtless, have accomplished this desirable object, for their operation would, in a short time, have put every Missionary institution, closed every Missionary's mouth, prevented the joining of new converts, and have delivered over the old to the movementless martyrs of their bitterest enemies.

In the preamble to these articles, it was asserted that trade had given rise to no difference between China and foreign Powers—which was a considerable stretch of the truth—but that "Missionaries engendered ever increasing abuses." The abuses were not specified, but the curious could find full particulars of them in the Foot Note, and such like books. As a consequence:—"At this moment the animosity of the people, already deep, degenerates gradually
times, and the Central Government has taken much credit to itself for the thoughtfulness, and care for Missionaries, manifested by the step. Seeing, however, that more knowledge of the Government itself how little either rebellion or Kowee-hoo had to do with the riots, it is permissible to doubt if its intentions were so purely noble after all. At all events, these things prove that the ruling

Powers in China, central and provincial alike, are still holding on to the demands laid down in the Eight Articles. Act. VII demanded that Missionaries should be left in their places, and if they visited a great Mandarin they must observe the same ceremonies as those exacted from the Sirow. If they visited a Mandarin of inferior rank, they must also conform to the customary ceremonies. Under this article the Missionary had to perform the Kowow, and various other modes of obeisance peculiar to the East. Its object seems to have been to exact the Mandarin, and abuse the Missionary.

Act. VIII laid down the regulations which were to be observed by Missionaries in buying a piece of land, or hiring a house. It demanded that, before concluding an agreement, the Missionary must go with the real proprietor and make a declaration before the local authority that he would examine whether the Poo-shoo presented such a house. If no inconvenience came to the Poo-shoo, it would then be necessary to ask the consent of the inhabitants of the place. This obtained, it would be necessary to declare that the land belonged, with full rights to Chinese Christians; and finally (in purchasing property) it would not be allowed, in making a transfer, to use any other name than that of the real purchaser. Had these proposals been agreed to, they would have proved to have been just as many annoyances for preventing the Missionary from getting a fresh footing anywhere. To insist on the real purchase appearing before the Mandarin, as an indispensable requisite to leasing or selling his property to a Missionary, would be found to mean that nine out of every ten landowners would be afraid to sell to a missionary, and blank refusals to go near the Yamen, while the territory be leased, would be feared out of his bargain. But, on this difficulty was so entirely surmounted, the Poo-shoo situation would certainly prove fatal. The presence of a Missionary would not but be found to have a beneficial effect on the Poo-shoo (geographical influences) of a neighborhood. But, granting it to be possible it might be thought otherwise, some of the people would be sure to withhold their consent. However, let it be granted that all these apparently insuperable difficulties to it would be overcome, the poor Missionary would still be as far from gaining a lodging as ever, for, as he finally provided, he is absolutely forbidden to buy, save in the name of the Chinese Christians, while the seller is, at the same time, absolutely forbidden to transfer his property to any name save that of the real purchaser, namely to the foreign Missionary. These regulations were simply so many locks proposed for the purpose of keeping the gates of Chinese cities securely closed against the foreigner. For greater safety the various keys were to be committed to the care of different persons, while for the most important lock of all there was no key to be found.

Such were the salient, and more objectionable points, the Eight Articles. They were largely reported, by many missionaries as well as others, as being what they professed to be—a mere proof of the good will of the Government towards Missionaries, and a token of its deep desire for their welfare; and, while it is a truth, a more impolitic, hypocritical, slanderous, and mendacious document was never hatched by a crafty advocate, of the Eight Articles, not agreed to by the Foreigners, couched in no more peremptory terms than those. The action and eloquent speeches of the missionaries, in speaking of the new mission to the rulers, was not followed up in terms, as an act which was certain to occur again if they were rejected. They were simply discussed for a time, and then laid aside and forgotten. We have seen, however, persistent, unchanging Missionaries, who kept Foreigners to wait the more convenient season. There were further measures—it was doubted whether the Poo-shoo would stand more of them just then—and there was no real revision.

In very next the different demands were being made on the Foreign Government, the Foreign Power, they were got rid of by a secret, but a mach to which would have been a massacre of the foreign party attacked was impossible of self-defense. It does not fall within the scope of this review to pursue the history of the murder of Mr. Margary, and the sequel of his expedition on the borders of Yamen, in Febry. 75, with the resulting annoyance, by the British Government, of the country it had obtained to send a mission into that region; but that this murder and attack were undoubtedly official and important bearings on other murders and attacks of which the purpose is subjects of enquiry. That Mr. Margary did not meet his death by accident, or through some merely local disturbance, as the Chinese Government pretended, is now admitted by all. Even the judicious Williams, who may be depended upon to sum up in favor of China whenever the facts will allow, states that:—

"The weight of evidence obtained at Yamen-fu went to prove that the release of the British party was connection, if not planned, by the Governor general, and carried into effect with the cognizance of Brigadier Li." Middle Kingdom, II. ii. 724.

Local riots against foreigners occurred from time to time at various places, but the most extensive outbreak was in the Canton purview, during the war with France, in the autumn of 1854. At such time an anti-British outbreak was fully to be expected, were one to reason from what would probably happen under like circumstances in the west. Nothing could show more clearly how fallacious the reasoning must be, which takes it for granted that the Chinese may be expected to act just as they would act under like circumstances, than the fact that throughout all China, during the war, the people remained placid and indifferent, save in such places as the English put forth special effort to stir them up. This was done in the Canton province. H. E. Chong Chi-tong was Viceroy of the Long-Kwang at the time, and H. E. P'ying Yu-ho, the admiral of the Yangtzee, was sent as Imperial Commissioner to aid him in keeping the French at bay. H. E. P'ying was widely unqualified, and reputed author of the curious book on French laws, direct and indirect. On his arrival at Canton, reports were at once circulated that Christianity was to be suppressed. He issued a salutary proclamation in which he said China would not hold herself responsible for any losses which might ensue from the destruction of buildings belonging to foreigners by popular violence. This was construed by the mutt as permission to destroy Churches, etc. Within a few weeks, eighteen Protestant places of worship were either destroyed or robbed, whilst an almost clean sweep was made of the H. C. Chapels. Native Christians were attacked with clubs and swords, robbed of their property and clothes, driven from their houses and villages, subjected to endless wrongs and cruel persecutions; their women having to endure such were inexcusable. As to the authorities, it is stated they had received secret instructions, emitted in eight characters, which read "Prostrate all the people, despoil all races." As a consequence they professed themselves powerless to interfere with the mutt, or to give the Christian any redress.

In addition to writing this work against H. E. P'ying addressed a memorial to the Thermo in which he spoke of the chapels as the "Heavenly Lord's Devil Halls," and did not hesitate to recommend their destruction, and the massacres of the Missionaries and native Converts. He suggested that orders should be given to the Vicerous and Governors to have certain provisions like those of the Eight Articles immediately put in force. These were the registration in the Yammel of all Christians; that a board with the word "Christian" should be nailed on their houses; that they should not be allowed to wear long coats, but should have a distinctive badge on their clothing; and that the Missionary should not be allowed to interfere on behalf of any who might be imprisoned.

Of course Peking repudiated all this.—But it is a common custom for the Court of Peking to issue double sets of instructions for the provincial Governments. One set, appearing in the Gazette, is intended for the eye of the foreign ministers, and is couched in general language which suggests an infringement of treaty rights; but it is the other set, often widely differing in terms, and not so submitted to public inspection, which represents the real policy of the Chinese Government." See Memorandum on Persessions in China, issued by the Shanghai and Harrow Committees of the Evangelical Alliance, 1854. At all events, H. E. P'ying was never found fault with on account of these trans-
actions, but remained in high favor with the Central Government till his death, which took place in May 1895, at his ancestral home in Hang-chow, Huhsen. This fanciful firebrand, all his life, was a terror to the people, and an object of bitter hatred to his fellow officers, but notwithstanding was a Mandarin such as is highly esteemed by the Court of Peiping.

Before proceeding to point out the ideas entertained of the recent troubles, and those experienced by foreigners in China in former years, and to show that only in one way can they be satisfactorily accounted for, the enormity of the Chinese Government in stating a false explanation of the roots, and the good service it did them may be alluded to. When the riots attracted attention in England the Chinese Minister was instructed to explain to the British Government, that they were due to an anti-dynamic movement, and that there was a secret Society called the Kuo Ho, which had adopted this plan of involving China in a war with some foreign power as a means of overthrowing the Government. The same information was furnished to a lexicound and talented gentleman in Shanghai who is the trusted advisor of the Chinese high officials in all difficult matters, and by him communicated to the foreign press. He, no doubt, fully possessed of its truth, as most people when they are the idea was first propounded. The effect of it was that the fear of helping to pull down the Central Government, and of throwing a vast Empire into a state of anarchy, induced the Powers to hold their hand, and promised China fair terms in the matter of rioting without being called to account.

It was soon observed, however, that the facts hardly substantiated this ingenious theory. But one rebel, in all, was discovered in the Yangtze valley, and he was a foreigner, but by whom he was hired did not transpire. As to the Kuo Ho, which, it seems to be a secret Society established mainly for the purpose of handing its members at the expense of their neighbors, the many of them were not caught and executed in provincial towns, in consequence of the laws and try raised against them, participation in anti foreign riots is not one of the crimes that has been brought home to their door. The theory must be given up. The evidence that the riots were caused by the excitement of anti foreign rumors and plausible is complete, and the discovery of the actual author of these, together with the agents employed in disseminating them among all classes of society. The only question which now remains to be enquired into here for the Government itself has been implicated in causing these troubles. It is with regard to this that the light from past history is so valuable.

Some of the striking parallels between present and past anti foreign experiences, and the inferences they necessarily suggest are as follows:

1st. For several years preceding the Tientsin Massacre Foreign Powers had got into the habit of allowing the Chinese Authorities to have it all their own way. Treaty rights were mistakenly abandoned; the idea of ever again having recourse to force averted; and an honest effort made instead to gain influence with the Mandarins by completemly harrasing them. The same feasible policy at Peiping has been the chief characteristic of recent years also. The impossibility of having foreign business attended to there has passed into a proverb; while amongst the rights which have been weakly surrendered may be instanced that of sending of a Mission into Tibet, and of the steam navigation of the Yangtse. It is a sad pity, but nevertheless an unalterable fact, that going into China is but attended with intense exasperation. How it works we will see in the next example.

The Manchow Mission was kept on that very by exactly the same tactics were used to keep the Brown Mission out of Tumen. Then, China was asked of sending a Mission to the Central Government in favor of a market in Darjiling, now just as the work of a market for Tibetans in Darjiling, which she received control of it. A noble policy of Peiping of the part of Foreign Powers, in behalf of their pets all anti foreign aggression whether by Manchow by thence and since it is only the Government, and not the Chinese, who have control of any of the existence of his, such action, when presented, is the Government inspiration.

2nd. Another characteristic of the period previous to the Tientsin Massacre was the general circulation of anti foreign literature. The book was published then the infamous Death Blue to Cowell. This book was translated into English at the time and in reference to the translation it is stated that: "If confirmation of which it (the Death Blue) has been based, of the book, it has asserted that it was obtained from the Tumen." Although the translators. It is still by officials that the distribution of anti foreign literature is carried on, but on a vastly grander scale. Then, but one site book was known of; now, over a hundred have been collected. Then, the circulation by the hundreds or thousands; now it is by the tens and hundreds of thousands. Then, that one book was anonymous; now, some are actually signed by the author, or his name is but thinly veiled. How these things can be done without the cognizance and approval of the Government it is hard to believe. The censor, the spicing with which these occults were regarded by the responsible authorities. They would either do nothing at all, like Chung How, or do nothing to the purpose. This was also a marked characteristic of every recent riot from that of Weihsin to that of Ichang. Stranger still, the Central Government was found to be under the influence of a similar apathy. Sir John Walsingham has placed it upon record that the Imperial Edict, that the rioting was obtained with the greatest difficulty. And when it was obtained, the Government sent it forward to the secret of the disturbances as slowly as it could, and then, when it arrived, the Edict proved, as was shown at Ichang, to be as useless as not. Only one inference can be drawn from this. When it was the will of the Government that the riots should go on.

4th. It was a cause of great complaint and indignation amongst foreigners at the massacre time, but the really guilty and responsible parties could not be brought to justice. Twenty Europeans been foolish murdered, and twenty earlier heads were forced in satisfaction. This is still the rule. For the two Europeans murdered at Wushe two heads were taken off. But to offer the hand of an insignificant and possibly innocent native in exchange for a European life, while the real murderers are scowled and protected, is hardly what is known in the West as doing justice. None of the pig-faced men, authors, printers, or distributors, have been interfered with, except when accustomed by foreigners, and even then they have been generally allowed to escape free. The authorities will not punish these instigators in deeds of violence though they have been discovered for them, nor discover for themselves the active rioters who with their own hands draw and stay. Further, the officials who failed to give protection to assaulted foreigners are shielded, while those who sheltered foreigners are assailed. This refusal to punish the guilty is not a matter for which the provincial authorities alone can be held responsible. It was from Peiping that the instructions were sent to the Chinese Minister in London, to explain to the British Government that anti foreign rioters must not be pursued, lest it might encourage them! Similar instructions about not punishing rioters were doubtless sent down to the provinces also. But one inference can be drawn from this belying of the rioters by the authorities, and that is—the Government with them well. In marked contrast to the above is the way in which disturbers of the peace are dealt with in cases where foreigners are not concerned. Then the heads fell like leaves in autumn.

5th. Another feature of both past and present anti foreign outbreaks is the profound inability of the authorities to control the people, or to depend upon their soldiers. That they could not do so was freely asserted by them in connection with every riot, and fully demonstrated at Ichang where the soldiers did all the mischief. But that this is all a pretence is absolutely certain. Soldiers, even in China, cannot be allowed to mutiny without being called as sentenced. That some have been found fault with at Ichang is proof that there they disdained no means when they rioted. Besides, the uncontrollable once have, in several instances, become tractable enough when it was the will of their superiors that they should. A Wuchang resident states—
"I never believed that the riots were an official movement till I saw how they were put down in our city. First, we had the anti-foreign literature circulated, and the rumors. The people were greatly excited by them; crowds collected and stormed the Roman Catholic establishment, and the authorities said they could not prevent it. Then, we had the splendid joint proclamation by the Viceroy and Governor, but the people tore it down. Then, soldiers were brought into the city in great numbers, and strong guards were placed over the Missionaries, but this only made matters worse. After that came the Imperial Edict, which was also torn down, and then proclamation after proclamation, but they did no good. This went on for months. All the ladies had been removed, and the Viceroy had several times warned the Missionaries also to leave as they could not be protected. Amongst others this message was repeatedly sent to a missionary who lived close to his own houset, while his own European employee who lived in the next street received no such warning. We felt we were living on the edge of a volcano, and every sleepless night did I pass waiting for those visitors whom we were warned on all hands to expect. But, just when it seemed as if the outbreak could not be stayed off another day, there came a great change. On leaving our house one morning I became conscious that something had taken place. The people looked pleased and agreeable again; the very dogs seemed friendly. I learned that on the previous night the Viceroy had summoned the Missionaries to his houset, and that they had been rushing about all night in consequence. Next, I was told of a remarkable interview which the British Consul and the Commander of the Archer had had with the Viceroy in the afternoon. They had gone and told him plainly that the firing of a simple Missionary establishment would be the signal for instant retaliation, on the part of the war vessels in the river. He acknowledged, it was said, had manifested great inhumanity, and it was pointed out that such an unprovoked proceeding would be a direct violation of international law. However, he was fortunately prevented from carrying out his instructions, and all was changed in a night. Soon that time not only has there been more trouble than ever, and no more talk of unprovoked soldiers and people, there has hardly been a hostile rumour even to be heard. This was what convinced me that the whole movement was under official control all the time."

The above is a truthful description of the matter as seen at Waung. It was just like when, in a great workshop, at one moment all seems uproar, confusion, excitement and confusion. A bell rings; the next instant there is perfect quietness and peace. The whole machinery comes to a stand still, and all bustling workmen pile on his rest and quietly walks away. The stepping hour has come, and the engine cuts off the steam.

When soldiers or people get beyond control it is due either to their being in dire distress, or the vicious of gross oppression on the part of the Mandarins. It is generally to the latter, and then the responsible authorities will be the very last to admit the existence of indiscretion, as it would involve serious punishment. The only inference that can be drawn from the keeping up of this force is that China is playing a game.

6th. Another feature of the Tientsin Massacre time was that the troubles were simply preliminary to, and intended to accomplish, certain hostile proposals of the Government called Missionary Articles. Such it seems is the case again. The official communiqués out of the Tientsin, writing under the date of August 29th, say:

"In all the earlier stages, when the foreign Ministers in China made their representations to the Tientsin Government, with something more than the assurance that the Chinese authorities would not yield to the demands of the embassadors from the foreign Powers which may be drawn from this is that the Chinese Government adopts means for attaining its ends and would disgrace honest savages. It had certain anti-Missionary proposals to make, and intended carrying them through in spite of anti-Missionary disturbances. Thus it is directly responsible for the whole infernal engine of the riots—rumours, placards, books, burnings and blood—it and none other.

One matter may be left here. The last line expresses the writer's most solemn and deliberate conviction. To his mind the proofs that the Government itself is the guilty one are absolutely irresistible, but the reader can judge. It is no new idea. In the old Canton factory days it was always the Government Power which was the foreigner's great enemy. In the Tientsin massacre times those whose opinion was of the highest value blamed the Government. The Canton persecutions were due to the action of the representatives of the Government, and it is still the same unchanging, proud, suspicious, unscrupulous, callous, cunning, treacherous, anti-foreign Institution which is at the bottom of all the mischief.

By taking a narrow view some regard the present movement as exclusively anti-Missionary, while others, taking a still narrower view, consider it is to simply anti-orphans. It is both of these, and a great deal more; it is anti-foreign. It is pure policy which leads to the orphanship being selected, of all the various Missionary establishments, as the chief object of attack. The assistance of the
PICTURE XXXII.

TRANSLATION.

TOP.—The Pigs and Goats Submitting Themselves to the Emperor's Transforming Sway.

RIGHT.—The intelligent kings have paid careful attention to their virtue, and the wild tribes on every side have willingly acknowledged subjection to them.

LEFT.—All the chiefs of the officers are truly harmonious, and all kinds of animals lead on one another to gambol.

NOTES.

1. These two passages are taken from the Shi-fu, the Book of Poetry. The large beast in the Cartoon is supposed to be the Ki-liu, a fabulous monster, and spoken of as chief amongst the quadrupeds. The pigs are marked with the characters for Jesus, Teacher, and Disciple. The Goats are marked with the character for West, i.e., Western, or Foreigner. Both the pigs and the goats are all on their knees before the Ki-liu.

2. Let the Ki-liu stand for the Emperor of China, or the Imperial Sway, and the idea of the Cartoon will become clear. All the refractory foreigners, and all the inflexible Christians, have been exterminated in the various ways already described. Those who remain, have been brought to see and acknowledge the supremacy of China, and the superiority of the Chinese civilization. Christianity humbly bows the knee to Confucianism, and the inhabitants of all lands gladly submit themselves to the benign rule of the Son of Heaven.

3. With this Cartoon the Picture Gallery closes. Whatever opinions may be formed of the work, there can be no doubt as to its value in one respect. It represents faithfully the anti-Christian argument in China. It is supposed by some that the anti-Christian writers in this land have studied the nature and claims of the religion which they attack, and that the argument employed by them is based upon knowledge and reason. No supposition could possibly be wider of the mark. The argument, in all its height and depth, length and breadth, is presented here. Any thing more false, more foul, and more base, would be impossible to conceive; but it is exactly the kind of argument in which the scholars of China delight, and by which the mob in China is misled.
PICTURE XXXI.

TRANSLATION.

Top.—The Punishment of the Hog in Hades.
Right.—Let them look at the sawing, pounding, boiling and grinding, in dark hell's eighteen pieces of torment; then will the devils (foreigners) in this life know the bitterness which the devils (foreigners) in the abode of the dead endure.
Left.—You who have on earth committed a thousand times ten thousand deeds of wickedness—castrating boys, extracting the fetus, gouging out eyes, and cutting off the nipples—do you suppose that the cruel mind will be allowed to insult the divine mind?

NOTE.

Here we are in one of the Chinese hells. Some of the eunuchs and pigs are raging, waiting for their punishment. One of the pigs is being sawed, another is being pounded in stone mortars. On the former are the characters Yi, Jesus, and on the latter Kwa-See, Teacher. Three demons are employed in this work of sawing and pounding. The horse-headed and ox-headed demons are superintending the work. Behind the ox-headed demon is one of the kings of hades sitting on his judgment seat. In Death to the Devils' Religion we read:

"Everywhere the spirits of holy men have come in the table, and their communications are printed and published. They all state clearly that Jesus was an incarnation of the Celestial Hog; that he was, whilst on earth, most astute, most wicked, and most baseness in his conduct; that he plotted the death of his father with the view of usurping the throne; and that he was on this account put to death by crucifixion by the old devil-king of Judæa. The kings of hades, hating him with deepest hatred, have imprisoned his soul in darkest hell. Every day he is brought once before one of the kings of hades to receive the bitterest punishment. It is now nearly two thousand years since he has been suffering thus. He is doomed never to see Heaven. When he was nailed to the cross, the least injuries was done to him. The devils' children, the devils' grandchildren, and the devils' wives, (i.e. coverts), when they die, are all, without exception, imprisoned in hell. Since those who die hate this earth, will these two creatures living go on dreaming, and talk about the desired condition of the devils and the devils of his departed religion; converting the gullible ones to heaven? Would not that be to show them more stupid than pigs?

The Chinese are first believers in Spiritualism. It would seem that the scholars of Human have been consulting the spirits as to the fate of Jesus and his followers. The above purports to be the reply.
PICTURE XXX.

TRANSLATION.

Top.—The Lion Destroying the Pigs and Goats.

Right.—Let the troops rise in unwonted majesty; then this doctrine (Confucianism) will brightly shine forth, and this people (the Chinese) will delight in what they (the ancient kings) delighted, and be benefited by their beneficial arrangements.

Left.—Carriages and writings will come under one rule; all that is foreign will be exterminated, and all the monsters will flee and hide themselves.

NOTES.

1. The lion in this Cartoon symbolizes the military power of China. The goats are marked Si, Westerners, and the pigs with the characters Kien-Sze, Teacher, Kien-t'ie, Disciples, and Ye-Su, Jesus. The goats and pigs are scampering away as best they can; but Jesus is on his back dead and helpless.

2. In the Chung Yung, The Doctrine of the Mean, Chap. XXVIII, we read: "To no one but the Emperor does it belong to order ceremonies, to fix the measures, and to determine the characters. Now, over the Empire carriages have all wheels of the same size; all writing is with the same characters; and for conduct there are the same rules." The sentence, "Carriages and writings will come under the same rule," in the text, has a special reference to this passage in the Chung Yung. Foreigners have brought in confusion in regard to carriages, writings, and manners. All this shall be done away with when the lion shall rise in his might. Then China will be free from all Western innovations.

Western religious, Western tongues, Western manners, and Western men.

3. For explanation of Right see Great Learning, Chapter IV.
PICTURE XXIX.

TRANSLATION.

Top:—The Iron Pencil Sweeping away Heresy.

Right:—The priests of Tau are endowed with supernatural faculties. Please look at this cloud. How deftly does he sprinkle the vermilion drops from the tip of his pencil.

Left:—This hero, 々, is able, single handed, to exterminate the devilish monsters. All under heaven are informed that a great feast of a thousand dishes is about to be spread.

NOTE.

Here we have a Taoist priest exterminating the Christians by means of his magic art. Reading from the top, the animals are marked Teacher, Jesus, Disciple, Convert. In the text we have the characters Han-Tze, 々, hero. The hero is probably no other than Chou Han, who appears here in the character of a Taoist priest. The pigs and goats are to be slaughtered, and out of their flesh a great feast is to be provided for the entertainment of all China.
PICTURE XXVIII

TRANSLATION.

Top.—Hunan Exterminating the Monsters.

Right.—The awe-inspiring celestial soldiers are armed and mailed. When the tigers and panthers open their mouths who dares oppose?

Left.—Hunan sends forth with a thunder clap the precious sons of Ts'u. The bones of the pigs and goats are broken in pieces; their voices will never be heard again.

NOTE.

1. The middle of the mailed figures is Nan-yueh Ts'i, 南嶽七, the great god of the Southern mountain. There are five sacred mountains worshipped by the ancient emperors, and venerated by all China. The Southern mountain is Heng-Shan, 衡山, in Hunan. The supreme god of Heng-Shan is represented, sword in hand, as actively engaged in exterminating the pigs and goats. On his right and left hands are two of his ministers, presenting in offering the heads of a pig and a goat. On the left of the picture are the celestial soldiers eating the raw flesh of the pigs and goats. The legs and shoulders which the soldiers are grasping in their hands are marked with the characters Ye-Su, Jesus, and St. Vincent. The characters 聖者, Huan, are evidently intended for 湘江, Hunan, the sounds being to the ear of a Hunanese almost identical. The former are used probably for the sake of concealment.

2. In Ts'Hiou, The Great Learning, Chap. X we read: "The kingdom of Ts'e (the present Hu Kwang, consisting of Hupeh and Hunan) does not consider that (a famous girdle of Ts'e, called 赤帶) to be valuable. It values, instead, its goodmen." The reference in the text is to this passage. The precious ones of Ts'e are its virtuous ministers and brave men, whom Hunan is prepared to send forth to fight and exterminate the barbarian.
PICTURE XXVII.

TRANSLATION.

Top.—The God of Thunder Destroying the Figs and Goats.

Right.—With one angry clap of thunder from the court of heaven the torpid insects are excited and the spring returns.

Left.—The wandering ghosts of the ugly crowd are gathered into hell. The term of life allotted to the goats and pigs is exhausted. From all within the four seas (China) the monsters have been driven out.

NOTE.

The goat is marked To Si Great West, and the pigs are marked Ye-Sa Jesus, and Kien-To Disciple. The God of Thunder is represented as actively engaged in exterminating the foreigner generally, and all Christians whether they be Missionaries or converts. The Missionaries say that the God of Thunder is a myth, and that thunder is a natural phenomenon. He is greatly pleased at this, and determined to have his revenge. "You Christians are against the God of Thunder, and the God of Thunder is against you—which, think you, will get the best of it? That seems to be the moral of this Cartoon."
PICTURE XXVI.

TRANSLATION.

Top.—Exterminating the Monsters and Offering up the Captives.

Right.—The holy man (The Emperor) has a strong city. He gives peace to those within, and expels those that are from without (the barbarians).

Left.—Our flourishing Dynasty lacks in nothing. Its fame is glorious, its power is great.

NOTE.

On the banners is the character Chou, 周. The Mandarin on horseback is probably Chou Han, 周漢, himself. He has been engaged in fighting the foreigners, and is now returning in triumph. The heads over the city gates, are the heads of the goats and pigs (foreigners) slain by him. The captives in the shape of a goat and a pig are being carried before him. This is a grand triumphal procession.
PICTURE XXV.

TRANSLATION.

Top.—Sleeping on Skins and Tasting Gall.
Right.—In the summer take in the skins (for the winter). Who among the flesh-eaters (of the present day) can equal Wen Chung in counsel?
Left.—At home he constantly drank gall. His heart was firm in the resolve to have his revenge on the enemies of Yuich Wang.

NOTE.

1. Wen Chung, Yuich Wang. Yuich Wang is Yu Tsien, a prince of the state of Yuich, who succeeded to the throne B.C. 496. Wen Chung was one of his Ministers. Yuich Wang was defeated in battle by the prince of Wu; after which event he retired into his own state, and, in the midst of great self-abnegation, much toil, and hardships of various kinds, prepared himself and his people for another struggle. He courted the bearing towards the worthy among his scholars, his great liberality to strangers, and constant kindness to the poor, won all hearts. After more than twenty years training, his people were prepared for the fight. He led them against the prince of Wu, and obtained a complete victory. He therewith annexed the State of Wu to his dominions, and tendered his allegiance to the dynasty of Chou, then ruling on the North of the river Yang-tze.

The Cartoon represents him as sipping gall, and Wen Chung sitting opposite to him, both nursing their revenge. The moral of this seems to be, “Let us wait patiently like Yuich Wang; though we may have to wait long, the day of vengeance will come.”

2. Both Yuich Wang and Wen Chung are sitting on skins. On the one are the characters Ye-Su p'i, the skin of Jesus, and on the other Si Yang p'i, the skin of the Western goat (foreigner). On each of the footstools is a cross. Yuich Wang and his minister are made to sit on the skins and tread on the crosses in order to pour contempt on both the foreigners and the Jesus whom they worship. In the T'ou chapter we have the expression “As to those two, they are like beasts whose flesh I will eat, and then dress upon their skins.” The author of this Picture gallery used that passage in view when drawing this Cartoon.

3. The flesh eaters. The expression here has a covert meaning. In the T'ou chapter we have the expression “The flesh eaters are poor creatures, and cannot form any far-reaching plans. The flesh eaters in the text are those useless officials who are partial to foreigners, or who though useful, have not the brains and courage to devise plans for their expulsion.

In the summer take in the skins for the winter, that is to say, hoard. Don’t let the winter come when you are providing against its cold. The worthy officials say “it will be time enough for this and that.” But the men who say so, are mere flesh-eaters, bread and butter ministers, utterly devoid of forethought, skill, and daring.
PICTURE XXIV.

Translation.

Top:—Return the Goat-goods to the Pigs.
Right:—Do you suppose that your goat-goods are used in the palace of the Great Pure Dynasty?
Left:—In the kitchen of the most holy ancient teacher (Confucius) they do not cook such a hog-elf as this.

NOTE.

Goat-goods, i.e. Foreign-goods. Here the reference is to the Hog (Jesus), or the Christian religion. Over the door at which the foreigner is knocking are the two characters Hing T'ou, (Apricot Altar), the name of a place where Confucius had a school. Two foreigners, directed by a third, are carrying the Hog to the door of Confucius, and offering it for sale. It is rejected with anger and scorn. The moral is, "The Confucianists will have nothing of your Christianity."
PICTURE XXIII.

TRANSLATION.

Top.—The Watchman of the Bamboo Shoots Exterminating the Pigs.

Right.—The planted bamboo has become a grove, and the wild pigs come from all quarters, and secretly steal the bamboo shoots.

Left.—The keeper of the fence strikes the watchman’s clapper, and in one night the hunting-dogs destroy them (pigs) utterly.

NOTE.

Hunan is famous for the plentifullness of its bamboo. Foreigners are the pigs, who desire to steal the bamboo shoots (the wealth and trade) of Hunan. But the Hunanese are on the watch. The fate of the foreigners who may attempt to enter Hunan is depicted here. On the big pig are the characters Ye-Ssu, Jesus. The others are marked Ho-mae and King-t’o, Teacher and Disciple respectively.
PICTURE XXII.

TRANSLATION.

Top:—All the Tigers Exterminating the Goats.
Right:—To withstand one tiger is difficult. When all the tigers rise in awful majesty, who can approach them?
Left:—Henceforth all the goats will be no more. Though all you goats have been getting your wish hitherto, what will you do now?

NOTE.

Each of the goats is marked with Si, W, Western or Foreigner. The tigers represent the braves. Here the goats (foreigners) are being torn to pieces by the Hunan braves.
圖 羊 滅 虎 衆

獨 虎 已 難 當 虎 虎 奪 威 誰 敢 近

羣 羊 從 此 盡 羊 羊 得 意 內 何 為。
PICTURE XXI.

TRANSLATION.

Top:—The Boat and Fan United in Heart.
Right:—The boat comes flying from heaven; the water thieves have all perished in the fire.
Left:—The fan comes brandishing from Lung Chung; the east wind goes puff-puff towards the West, burning up the ships.

NOTES.

1. On the Left is a foreign ship; on the right are two Chinese gun boats, one bearing the flag of Yu Fei, and the other, the flag of Chu Ko Liang, The former is set on fire and completely destroyed by the latter.

2. Yu Fei, A.D. 1103—1141, was a celebrated commander during the struggles of the reign of Sung Kau Tsung against internal revolt and the encroachments of the Tartars of the Jin Dynasty. He was inflexibly opposed to the policy of making peace with the "barbarians," and this trait in his character is extolled by the Chinese historians equally with his courage and military skill. This is one reason why he is introduced here. Another reason is that the notorious pirate Yang Yan was captured by him on the Tung-ting lake in Hunan, and all his followers scattered. Yu Fei thus gave peace to the whole region of the Tung-ting lake and the Siang River. The spirit of Yu Fei still lives, and the doom of the water thieves (foreigners), should they ever visit Hunan, is sealed.

3. Chu Ko Liang, A.D. 181—234, was the great counsellor of Liu Pei, the founder of the Shuh Han, 三国, Dynasty. Liu Pei owed much of his success in establishing himself on the throne to the sagacity and military skill of Chu Ko Liang. When sought out by Liu Pei, he was found (A.D. 207) inhabiting a small hut at Lung Chung. After serving Liu Pei until the death of the latter with unbroken fidelity, he continued to be the counsellor and general of the deceased sovereign's son and successor. It is said that, on one occasion Chao Yu wished to attack Teau Teau, but could not do so for want of a boat. Chu Ko Liang ascended an altar, and writing in an instant Chao Yu saw all his banners beginning to flutter in the wind. He therefore sailed westward and defeated the enemy.

4. This Caricature represents Chou Ko Liang, with his magic fan in hand, directing the attack on the foreign ships. He is, the hero from Lung Chung, a mountain in Sung Yang, Hupsh. The winds are under his command. Yu Fei is in the other con (a heaven sent boat), and his hatred of the "barbarians" will never die. Both Yu Fei and Chu Ko Liang being with Hunan in fighting the water thieves, what has Hunan to fear!
PICTURE XX.

TRANSLATION.

Top.—The Butchers Exterminating the Pigs and Goats.

Right.—Govern the Empire with impartial justice. Ch'in Ju-tsze was careful not to forget this.

Left.—Confucius had his fears in regard to the cleanliness of meat bought in the market. Do you suppose he would eat that thing?

NOTES.

1. Ch'in Ju-tsze:—

"Ch'in Ju-tsze was a celebrated adherent, and afterwards minister, of the founder of the Han Dynasty. Occupying, in early life, a station of the humblest sort, he raised himself, by devotion to study and his superior talent to the leadership in his native village, where a man of wealth voluntarily bestowed his daughter upon him in marriage. The duty falling upon him of dividing among his fellow villagers the flesh of the animals slaughtered, he performed this task with such impartial justice as to evoke the wish on their part that he might rise to be the chief minister of the Empire." See Major's Chinese Reader's Manual.

The play here is on the word Tung, 警, which means to govern or rule, and also slaughter and dress animals. The butchers are called upon to imitate Ch'in Ju-tsze, and perform their work with impartial justice.

2. In the Lun Yu we read that Confucius did not partake of wine and dried meat bought in the market, hence the reference here. If he would not partake of the market meat on account of its possible want of cleanliness, is it likely that he would partake of this filthy stuff?

3. These are two Butcher shops or stalls, where the butchers are chopping and selling goatflesh and pork. On one stall we have the characters Ye-su
PICTURE XIX.

TRANSLATION.

Top.—When Parents Die—Slaughter the Pigs and Goats.

Right.—Be careful not to forget the family sacrifices. Let the sons transmit the rite to the grandsons, and the grandsons again to the great grandchildren. Every clan, year by year, must slaughter the beasts (sacrifices and Christians), and present them as sacrifices to their ancestors.

Left.—The Emperor's kindness must be everlastingly required. Living men hate the devils (foreigners), and the spirits of dead men hate the devils. Always and everywhere let not the knife and hatchet spare them.

NOTE.

This Cartoon might be entitled "Sacrifice to the dead with the slaughter of the pigs and goats, i.e., Christians and Foreigners. Here we have an Ancestral Temple; at the end is the shrine with its Spirit Tablet, 鼎, and in front of it a stone bowl for lamps, incense, and offerings. A Mandarin is kneeling before the tablet, and behind him are two victims which are being offered in sacrifice. On the pig are the characters Yee, Jesus, and on the goat the character St., Western or Foreigner. The sacrifice is carried on in the midst of music and fire crackers; it is a season of great rejoicing. See Notes on Pictures XV—XVIII.
PICTURE XVIII.

TRANSLATION.

Top:—The Cooks Decapitating the Pigs and Goats.

Right:—The Tortoise and Stork are to be congratulated on their longevity. Give timely orders to the cooks, and tell them that the minced meat to be presented to Father and Mother must be cut quite small.

Left:—These pigs and goats come from foreign lands. We have no other dainties to feast our guests with. Please excuse the rancid fare.

NOTES.

1. This Cartoon might be entitled "Congratulate Old Age with the slaughter of the pigs and goats." Birthdays are not celebrated in China with any great eclat, until the age of fifty is reached; after that, on the return of every birthday, there is generally a feast to which some relatives and friends are invited. On the occurrence of every tenth birthday, after reaching fifty years of age, special attention is paid to the day. Wealthy people, after arriving at the age of fifty, have extraordinary celebrations of that, and every tenth returning birthday. The tortoise and snake are emblems of longevity; here they refer to the parents, whose birthdays are being celebrated.

2. On the right of the cartoon, is the kitchen, where the cooks are busily engaged in cutting off the heads of the pigs and goats, and chopping up the meat. On the piece of meat is the character Ye-Su, Jesus. On the left are to be seen some of the guests, who have come to congratulate the old people on the auspicious occasion. See Notes on Pictures XV, XVI, and XVII.

3. The rancid fare. Goat flesh and mutton are distasteful to the Chinese in these parts, and always spoken of as strong and rancid. The reference to the foreigner is obvious.
PICTURE XVII.

TRANSLATION.

Top.—When a Son is Born Slaughter the Pigs and Goats.

Right.—When the child is three days old we will kill you.

Left.—When the child is one year old we will eat them.

NOTE.

"You" and "them" refer to the pigs and goats, i.e. Christians and foreigners. The Cartoon might be entitled, "Celebrate births with the slaughter of pigs and goats." The pig is marked with the character Ye-So, Jesus, and the goat with the character Si, a Western or Foreigner. See Notes on Cartoons XV, XVI.
PICTURE XVI.

TRANSLATION.

Top.—Hasten on the Fattening of the Goats.

Right.—You know that the young lady is going to her future home. Make ready a merry feast for the worthy reception of the son-in-law.

Left.—Why do the shearers dream? Quickly seek rich pastures, and fatten the goats.

NOTE.

This Cartoon might be entitled, “Celebrate the coming of the bridegroom with the slaughter of the goats.” On each of the goats is the character Si,  iii, i.e. a Western or a Foreigner. The old man is supposed to be shaking up the sleeping dreaming shepherd. The idea of the Cartoon is that the foreigners are being prepared for slaughter, and that everything ought to be done to hurry on the event. See Notes on Cartoon XV.

[Handwritten notes on the right side of the page, difficult to transcribe.]
PICTURE XV.

1. Translation.

Top.—Hasen on the Fattening of the Pigs.

Right.—The marriage between the young man and maiden is arranged; the second moon is fixed upon for the event; the son is taking a wife, and the parents are busily engaged in making preparations.

Left.—The old people and children are merrymaking and clattering; three days hence (they say to each other) the feast will begin, and we must have the pigs well fattened to slaugher for the entertainment of our guests.

NOTES.

1. This Cartoon might be entitled "Celebrate Marriages with the slaughter of the pigs."

The pig on the left hand is marked Ye-Sü, Jesus, the one on the right Kien Sze, Teacher; and the two in the middle Kien Tw, Disciples. All are being fed for the coming slaughter, to the great amusement of old and young.

2. Cartoons XV—XX are of a piece, and intended to keep contempt on the foreigner, and the foreign religion. They are intended also as a prophecy of the fate which awaits both. The following extracts from one of the Hunan publications entitled King-Tien-Chou (A pillar which bears the sky), will help the reader in understanding these Cartoons. King-Tien-Chou contains a petition presented to the Foreign Office at Peking, by a number of the Hunan scholars, and a letter from a Governor of Hunan to the then Viceroy of Chihli. Whether the Governor's letter is authentic or not, the writer of this note cannot say; but there can be no doubt as to King-Tien-Chou being one of the best known publications in Changsha, the capital of Hunan. It is also one of the three antichristian books which the Shu-tsaı graduates are preaching at the Theatres in Changsha along with the Sacred Edict. Being circulated with the full knowledge of the Hunan officials, we are justified in taking it as authentic.

Having acknowledged the receipt of your despatch from the Chihli Viceroy, communicating his orders of the Foreign Office, to the effect that the publication and circulation of Death Blow to Corrupt Doctrines should be suppressed, the Governor proceeds to state that the book in question is not to be found in every family, and is sold in the streets and Temples, throughout the entire province of Hunan;—"There is not a sit on a village but a book shop, not a printing shop, in which the book is not to be found. The destruction of it is impossible. Besides it has, for its first chapter, the seventh section of the Emperor's Sacred Instructions (Sheng-Yü). Who among the officials of the Great Pure Dynasty would dare burn it? Who could have the moral hardihood to burn it? When I have bought the book, just as I was beginning to read, I saw that the Treatise was headed with the words Sacred Instructions (Sheng-Yü). I then promptly burnt the book, knelt down, and began to chant; then I got up, sat down and read. Having turned the leaves over and over again, and carefully examined it, I saw that its noble words and perfect reasoning were simply an expansion of the Sacred Instructions. It commanded my most profound respect. As soon as my official duties were over, I knelt down and chanted the Sacred Instructions; then I got up, sat down and read the book. I dared not treat it with the least disrespect."

The Governor further proceeds to state that orders for the destruction of Death Blow to Corrupt Doctrines must have been caused by ignorance of its true nature, on the part of both the Chihli Viceroy, and the Foreign Office. Speaking of himself, however, he states,—"As for me, having bought and read this book, and knowing perfectly that it is a helpful com-
Note on XV continued.

practise adultery without restraint. When a wife dies, they then take another. When a father dies, his son may marry his mother; when a son dies, his father may marry his daughter-in-law. A man may also marry his own daughter. They marry the widows of deceased brothers, uncles, or nephews; they also marry their own sisters. ... Brothers and friends seldom see each other, but when they meet, they give themselves up to licentious intercourse; they call this ‘reunion of original elements.’ See *Death Blow to Corrupt Doctrines*, Teng Cheu Translation.

The following from the same work is altogether too filthy for translation. Here it is as it stands in the original:—凡與中夷雜種欲從者交，別無恭敬之客，日乞負以口吸成意欲處處之，日獻天孔，又日人色，與人交非俗，皆入體中，或棒棒殺，日現華。

Such is the book, over which the Governor gloats, and before which he felt he must fall on his knees and burn incense. His statements regarding the attitude of the Human people, with respect to Christianity, are as wide of the truth as is his description of the book. It simply suited him so to represent the matter.

The chapter in *Death Blow to Corrupt Doctrines* from which the above extract is taken reappears in a work just published, called *Kiu-ming Kiu-ten*. This book is beautifully printed; but whether in Hupeh or in Hunan it is impossible to say. It is known, however, that the copy now in possession of the writer of this note came from one of the wealthy business firms in Hankow.

### PICTURE XIV.

**Translation.**

*Top:*—The Iron Halberd Splitting up Heresy.

*Right:*—Why allow these monsters to have their way? Iron horns, iron claws, and iron tooth cannot withstand the iron halberd.

*Left:*—Look at this hero, 還! He is truly public spirited, truly loyal, and truly brave; he is surely assisting the Immortals.

### NOTE.

This Cartoon is intended to represent the attitude of the Immortal Genii in regard to the foreigner and his religion. On the pig-headed monster are the characters Ye-so, Jesus; on the goat-headed monster are the characters Kien-so, Teacher. Both have been wounded by one of the Genii, who is riding on a panther, and is still in hot pursuit, and bent on their destruction. On the flag is the character Chou, 匠, and in the text is the character Han, 漢. The two characters form Chou Han, 匠漢, the name of the red buttoned Mandarin of Cartoons IX and XIII. In the text he speaks of himself as being able and worthy of assisting the Immortal Genii in this anti-Christian crusade.
PICTURE XIII.

TRANSLATION.

Top.—Shooting the Hog and Decollating the Goats.

Right.—The Hog is pierced with ten thousand arrows. See if the Elf dare squeak again.

Left.—The goat's neck is severed with one stroke of the knife. Ask the beasts if they still think of coming.

NOTE.

On the pierced Hog are the characters Ye-Su, Jesus. On the slain goats is the character Si, Westerns. As to the red-buttoned Mandarin, who is directing the attack, he may be safely taken for Chang Hau. See Cartoon IX. Note 2.
PICTURE XII.
Translation.

Top.—The Priests of Bodd and Taos Chasing the Devils.

Right.—Though Buddhist and Taouist Priests themselves have not wives, yet their parental homes are among the laity; they naturally have their fears lest the Monasteries and Temples should share in the odium of having something to do with the Green-hats.

Left.—Who are they who reverence Tai Shang and Shih K'ia as the founders of their Creeds? Let them unite together and eject the foreign devils, lest the monstrous demons utterly destroy the golden bodies (images) of the gods.

NOTE.

1. Tai Shang is Lao-tse, the founder of Taoism. Shih K'ia is Shakya-muni, the founder of Buddhism. Here both are called upon to combine their strength and drive the devils out. On the middle pig are the characters Ye-Se, Jesus. On the right corner pig are the characters Kien-Se, Teacher. On the left corner pig are the characters Kien-Lo, Disciple. The Cartoon represents the priests of the two religions as united in the work of expelling the Foreign Teachers and Native Converts. Jesus (Christianity) is represented as lying on his back, dead and helpless. On Green-hats, See Cartoon 1, Note 3.
PICTURE XI.

TRANSLATION.

Top:—The Clan Law Administered to the Devils.

Right:—If one finally in a clan is found secretly worshipping the Hog, all the members of that clan are to be taken for cuckold.

Left:—Let all within the Four Seas unite together and eject the devil-faction, so that each of the four classes of Society (scholars, husbandmen, artisans, and merchants) may avoid contracting an eternal stench.

NOTES.

The Human manifesto, first article, reads thus:—

"Each Clan shall investigate its own Clan. Should any person, whether a scholar, an agriculturist, an artisan, or merchant, be found who does not observe the spirit of the most perfect, most holy, ancient teacher Confucius, and to the spirit tablets of his own ancestors, it is certain that he is one who has been bewitched by the spirits of the great (foreign) devils, and has entered the religion of the Hog Jesus. He is to be dragged immediately to the ancestral temple, to be severely dealt with by the clan and to be compelled to forsake his depraved heresy and return to the right way. Should he dare disobey, the whole clan shall take the native family of the pig-god devil (native convert), the women old, male and female, and drive them out of the place. Moreover, the names and number of them shall be printed and the list shall be sent all over the surrounding districts and prefectures, so that everywhere they shall be driven out. They shall not be allowed to live within the borders of Huma. The name of the pig-god-devils (native converts) shall be erased from the family register."

This Cartoon is a pictorial illustration of the above article. The clanmen are met in the ancestral hall, in the presence of the ancestral spirit tablet, 祖先. The elders of the clan sit in judgement, and the native Christians are being examined and punished according to the "Agreement entered into by all Huma."
PICTURE X.

TRANSLATION.

Top.—The Beating of the Devils and the Burning of the Books.

Right.—The depraved religion of the Hog (Jesus) is propagated from foreign lands. Its followers insult heaven and exterminate ancestors: ten thousand arrows and a thousand swords (the severest punishments) would not expiate their crimes.

Left.—Their dog-fart magical books stink like dung; they slander the holy men and sages; they vilify the Genii and Buddhas; all within the Nine Provinces and the Four Seas hate them most intensely.

NOTE.

The Nine Provinces: The nine divisions of China in the days of Yu. The Four Seas, used as a synonym for the Chinese empire. The two terms are often used as a designation for the whole Empire of the Devils are the foreigners. The Books are the Christian books.
PICTURE IX.

TRANSLATION.

Top.: The Assembling of the Praves and the Denying of the Devils with Duag.

Right.: Mere dog-fart they call books; it is hateful that the stinking name of Jesus should descend a thousand generations.

Left.: The Hog (Jesus) feeds only on rice-rinced water; we present his devil-followers with one well flavoured meal.

NOTES.

1. This Cartoon represents foreigners as being punished in this way. They are first birched and then closed. It is a punishment prescribed for native converts also, in order to induce them to abandon the faith. Death to the Devils' Religion gives the following advice in regard to native converts:

"Members of the Christian sect are easily recognized. They do not reverence heaven, earth, prince, or parent; they are not found at the temples, nor set up halls for the worship of ancestors; should there be at any place a man who sets up an image of his family as purely devils' children (converts), let him be hanged instantly and be forced to drink human dung. Then search his house; should the Christian books be found in it, let him be thrown in the fire and burned. Draw the figure of a cross on the ground, make a figure of the devil Jesus and place it on the cross. Then tell him (the convert) to make water and void excrement on the Cross, and if he obeys, let him go; if he refuses to obey, take him to the river's brink and see if the followers of the devils' sect (converts) will not be struck with terror."

2. It will be observed that the Praves are led by a red buttoned mandarin, and that the punishment is ordered and regulated by him. This figure is intended, probably, to represent the famous Chou Hian.
PICTURE VIII.

TRANSLATION.

Top.—Diligently Guard against the Devils’ Plot.
Right.—The Hog has placed his Yellow Turbans in ambush; let the officials, gentry, scholars, and common people be united in heart, and each one have his sword in readiness alongside his pillow.
Left.—The devils (Foreigners) have filled the heat with green hats; let the cities, towns and villages unite their strength, and instantly cut the figure of a cross in front of their doorsteps.

NOTES.

1. The incident referred to in the text is this:—

"Chang hieh, a native of North China, having obtained a great following during many years practice of the secret art of Tausow, raised the standard of rebellion in A.D. 184, in conjunction with his brother Chang Poo, and in the space of a single month gained possession of all the Northern provinces. His adherents, divided under 26 commands, were distinguished by yellow turbans, and for a time carried all before them; but after some months a guerilla warfare the insurrection was suppressed, and its leaders were slain." See Mager’s Chinese Reader, No. 11.

The Hog has his Yellow Turbans also, and hence the necessity of watchfulness and preparations. There is here also a prophecy of the final overthrow of the Hog and his followers.

2. Green hats. Cuckolds are called green hats. Here the missionaries are represented as going about selling these hats, or making cuckolds by their propaganda. In Death to the Devil’s Religion we have the following exhortation to husbands:—

"The Christian sect bewitch men’s wives; the disease is terrible and not to be mentioned; let all the husbands keep their eyes open; let them be on their guard, lest their hats change their colour."

Thus to become a convert is to become a cuckold.
PICTURE VII.

TRANSLATION.

Top.—A Little Boy Losing His Testicles.

Right.—With one stroke of the knife posterity's root is cut off; if all within the Four Seas are not summoned to unite their hearts, it is to be feared that the seed of the Chinese race will be exterminated.

Left.—Both spects are saturated with the tears of husband and wife; it is vain to regret the thoughtlessness of the entire family in allowing the devils of the depraved religion to enter the door.

NOTES.

1. In Death Blow To Corrupt Doctrines, we read:

"They even cut out the ovaries of girls, emaciate boys, and use different methods to obtain the brains, hearts, livers, etc. of children. It is impossible to enumerate all these practices. If we seek for the general motive which leads them to do so, it is a fixed determination utterly to befoul our people, and under false pretence of religion to exterminate them. Thus they wish to take possession of the Middle Kingdom."

2. In the Blue Books of China, already referred to, we read:

"In my opinion the depraved sects in making serums and medicines use certain parts of the human body strictly than with licentiousness. They begin by taking what they want from the dead. But if that does not do they take it from the living; therefore they classify children and mutilate them while they are in their bodies.

Of the Foreign Missionaries sent to China since the repeal of regulations prohibiting Christianity, the greater part are Frenchmen. Of late years the rumors of their taking out the brains of infants and mutilating girls have been scattered abroad; but in addition to building churches, they have now opened orphanages."

These Blue Books are deeply responsible for erasing and fostering the antiforeign sentiment in China.

3. In Death to the Devil's Religion we read:

"The Christian sects in the testicles of boys. Many are the children that have been poisoned to death. Let all the children be on their guard, lest by one stroke of the knife they be sent to the King of Hades."

4. This cartoon represents the deed as having been accomplished, and the whole family in deep sorrow over the event. On the same mode of body mutilation, see notes on Cartoon IV.
PICTURE VI.

Translation.

Top:—The Hog Sect Gouging the Eyes.

Right:—You foreigners would deceive the gods, but the gods surely know; you scoop out the eyes of men, and men will scoop out your eyes.

Left:—Dead devils (native converts) who have just joined the devil-sect! Be it known to you that those who have sight may seek blindness, but in vain will the blind seek sight.

NOTES.

1. Dead devils. Native converts are called so because they are regarded as dead to all virtue, and to be worthy of death.

2. The cartoon represents two foreigners in the very act of gouging out the eyes of a man. The encircling figures are two blind men whose eyes have been scooped out, and are now in the possession of the two foreigners, after whom the blind men are crawling.

3. In the Death Bye To Corrupt Doctrines we read:—"In case of funerals the religious teachers, to protect the interests of the foreigners, and to propitiate the spirits, order the corpse to be placed in an urn, and the body in a chamber, with the eyes of a deceased person. Both eyes are securely taken out, and the corpse sealed up with plaster. This is what is called sealing the eyes for the western journey." ... The reason for extracting the eyes is this. From one hundred pounds of Chinese lead, eight pounds of silver can be extracted, and the remaining ninety-two pounds of lead can be sold at the original cost. But the only way to obtain this silver is by compoundmg the lead with the eyes of Chinsmen. The eyes of foreigners are of no use for this purpose, hence they do not take out the eyes of their own people, but only those of the Chinese. The method by which the silver is obtained has never been discovered by any of the native Christians during the long period in which this religion has been propagated here."

In the Blue Books, 紅格照會文, a Collection of Public Documents on all State Questions, we read:—”When the priest receives a convert, the convert is said to 'eat the religion.' On putting down his name he receives four taels in silver. ... When any of them dies, the priest sends someone to enshroud the body. He drives away all the kinds of the deceased, and when everyone has gone on, he closes the door, and the enshrouding takes place. When that is finished, two plasters are used to cover the eyes of the corpse. It is then wrapped up in a red cloth bag, which is sewn up round the neck, and put into the coffin. It is said that they use this enshrouding process as a blind for deceiving the eyes of the dead, which are used in raising silver. When the convert is alive, they receive four taels in silver, with this object in view.

The above extract speaks of the gouging of dead men’s eyes only. In the more recent of the Han publications the foreigners are spoken of as gouging the eyes of living men also. See note on Cartoon IV.
PICTURE V.

TRANSLATION.

Top.—The Hog-Saeot Cutting the Nipples.

Right.—Suddenly does the knife fly in the dark.

Also! the mother’s breast is sadly bruised, and the child’s heart (bowels) is broken with crying.

Left.—Who can evade the punishment (escape the net) of High Heaven? In vain do you, (foreigners) destroy your human feelings; useless is the dexterity of your devil-hands.

NOTE.

See note to the preceding Picture.
PICTURE IV.

TRANSLATION.

Top.—The Hog Sect Extracting the Fetus.

Right.—All men are anxious in regard to the three things which are unwholesome; they amass good deeds and pray to the gods in order that they may be blessed with sons.

Left.—Everyone hates the conscienceless eunuch. Hasten to sweep away the heresy, and exterminate the devils; be on your guard and do not let the Hog Sect insult Heaven.

NOTES.

1. One of the charges brought against foreigners, in these Hunan publications, is that they extract the placenta and the fetus for medicinal purposes. In "Death to the Devils' Religion, " it is stated that the Devil-sect has a black-art by which the fetus can be extracted, the nipples cut off, and the testicles removed. These are sold to devil-merchants, and compounded by photographers for chemical purposes. They are also compounded with lead in order to obtain silver. Here the foreigners are represented as actually engaged in this diabolical work.

2. The three things which are unwholesome. Mencius said:—"There are three things which are unwholesome, and to have no posterity is the greatest of these." The reference here is to the greatest.
PICTURE III.

Translation.

Top.—Propagating Religion in the Chapels.

Right.—The intolerable stench has flowed down two thousand years. People who, for the most part, are strangers to each other, meet from all quarters, and couple and pair just as they please; human beings and devils, male and female, sleep together on the same pillow.

Left.—This pictorial representation is to inform the people of the nineteen provinces (all China), in order that they may thoroughly know the facts of the case; and that all who are related to each other as kindred and neighbours may combine together, and diligently guard against vices, lest the brothers of the Celestial Hog should enter their doors.

NOTES.

1. Propagating religion in the Chapels, literally "propagating the squeak in the squeak hells." The term Tiuen-Chow Kien, 天主教, the Religion of the Lord of Heaven, is the term adopted by the Roman Catholics for the Christian religion. In these publications, Chow, 主, for Lord is changed into chow, for pig, and Kien, 教, for Religion is changed into Kien, for squeak; thus Tiuen-Chow Kien 天主教, the Religion of the Lord of Heaven, becomes Tiuen-chow kien 天主教, the squeak of the Celestial Hog.

2. The characters on the crucified hog are Ye-su, 耶穌, Jesus. Those over the local figures are Chosen Kien, 选择奸, and may be translated:—"This is the way they propagate their religion.

3. In the Han publication the worship of Jesus is represented as the worship of licentiousness. Here Our Lord is portrayed as a hog, crucified on account of his licentiousness. He is surrounded by male and female worshippers, some on their knees, and some indulging in licentious merriment.

"Every Sabbath day they perform worship which they call the mass. All work is suspended and old and young, men and women, assemble in the church. The leader of the service takes the principal part, and extols the virtues of the head of the religion, the whole crowd also muttering prayers. When the sacrament is over, they give themselves up to indecent and sexual intercourse. Then is the height of their enjoyment. They call it the Great-companion, or the Love-gathering." So wrote the author of "Death Blows to Corrupt Priests" some more than twenty years ago.

In the Kuo Hua, a collection of public documents of all state regulations we read:

"When the member (given to the teacher) begins to work, they often convert reluctant discussion like madness; they even go so far as to split up and destroy the spirit tablets of their ancestors. With the result, the people hold them, their minds become frenzied, and they believe themselves like demons. Not only will they worship as before, but joyfully obey the teacher's order in all things, to the end of life. All the other, even if they do not obey, will be stripped, and exposed to their nakedness, they will do anything. Simply something monstrous must possess them."

I have also heard that propagators of the religion travel over every province; they find their way among the hills and valleys, both deep and hollow. If anyone refuses to believe their doctrine, then when he visits a chapel, they secretly put medicine into his tea or cakes. Instantly the man's natural disposition is changed, and he follows them without the least hesitation or doubt. As in men and women spending the night together in the same house, how do they manage to survey their feelings to each other? They do it thus. The teacher first his eyes upon the good-looking among the married women. When the time comes he gives her a cake with medicine in it. The woman unconscious of its nature swallows it. The medicine is able to excite thoughts natural to the spring (sexual desires); and like the pleasant she begins to call for her male. It is probably a sort of love-potion, and may be called "poison acting as a go-between."
PICTURE II.

Translation.

Top.—The Pig-goat Bastards.

Right.—Some have pig-heads and goat-bodies; some have goat-heads and pig-bodies. Cannot tell which is devil male, and which is devil female.

Left.—Some have wolf-hearts and dog-lungs; some have dog-hearts and wolf-lungs. What nonsense they talk about Heavenly father, and Heavenly elder brother.

NOTE.

Foreigners in China are called Yung-jen, 筠人, ocean men. In the Human publications Yung, 筠, for ocean is changed into Yung, 筠, for goat; thus ocean men becomes goat men. As foreigners we are in contempt called goats, and as Christians we are called pigs.
PICTURE I.

Translation.

Top.—The Devils (foreigners). Worshipping the Hog (Jesus).

Right hand column.—This is the beast which the foreign devils follow; the hog's skin and bristles are still upon him.

Left hand Column.—If human beings will take the Celestial Hog for Lord, how will they retain the human countenance?

Text in middle.—A Special announcement. Jesus, Heir Apparent (to the throne of Judea), was a metamorphosis of the Celestial Hog; His nature was extremely lascivious. All the wives and daughters of the high officials of Judea were, without exception, debauched by him. Having debauched all the concubines of the sovereign, and having plotted to seize the throne, the high officials sent up a report of his crimes in a memorial. He was then bound and placed on a cross, and nailed to it with red hot nails. He uttered a number of cries, revealed his forlorn condition, and died. After this he constantly entered the houses of the high officials, doing strange things and committing lewdness. The moment married women and maidens heard the Hog's squeals, their clothes would unfasten of itself, and not until he had satisfied his lust would they wake up to consciousness. This is the reason why the disciples of the Hog exhorted people to come and worship; it is that they may avail themselves of the opportunity to seek for gain and indulge in lust. If a cross is cut on the door-sill and doorstep, the Hog and his disciples will be ailed with fear, and not approach. This is a special announcement for the information of all, so that they may know, and be on their guard.

NOTES.

1. The Celestial Hog. The term used for God by the Roman Catholics is Tien Che, 天神. It is also used for our Lord Jesus Christ. In those Christian publications Chou, 夷, for Lord is changed into che, 神, for pig, and thus Tien Che, 天神, becomes Tien che, 天神, the Celestial Hog.

2. The characters on the Hog are the same as the term used in China for Jesus. The crouching figures are two foreigners, for one marked Teacher, and the other Disciple. Both are worshipping the Hog.

3. Green hats in a man in China for a cuckold, more commonly called Coo-pers, 鐵匠, i.e., one who forgets his own eight virtues hence the green hat worn by these so-called foreigners. For the same reason all those returning to the foreigner, the foreigner's son, and the Christian convert, are in the text printed in green. To call a man a Wong-pok, or for short (green-hat), is the greatest insult you can give to him in China.

4. In China foreigners are often called Wongs. Mr. Williams in his Syllabic Dictionary defines this term thus:—"The spirit of a dead man before it is enshrined in the hall: a name, that which the soul comes to at death: a ghost, a spirit, or the soul: a ghostly, phantastic object: a spectral form. Foreigners are so stigmatised, because (as the Cantonese say), their blue eyes suggested the mahon, and their shrill voices the plaintive cry of ghosts." As applied to foreigners it is a term of extreme hatred and contempt.
TRANSLATION AND NOTES.

Translation of title page.

HERESY EXPOSED IN RESPECTFUL OBEDIENCE TO THE SACRED EDICT. A COMPLETE PICTURE GALLERY.

NOTE.

"The Sacred Edict, so called because written by two of the canonical Emperors of the present dynasty, is a kind of paternal address from the Throne to the people, and is held in the greatest reverence by the Chinese. In 1670, the Emperor Kang-hi published a hortatory edict in sixteen sections of seven words each. His son Yung-chung published, in 1724, an amplification of those edicts, being sixteen lectures on the sixteen texts of his father. These lectures, with the themes on which they were written, constitute what is called "The Sacred Edict." One of these chapters, or lectures, is made use of as an introduction to this book (Death Blow To Corrupt Doctrines) with the view of giving it the highest possible sanction. Artful allusions are made to it in different parts of this book, with the design of convincing the reader that to drive out foreigners and their religion would be but carrying out the views of the most renowned Emperors of Chinese history." See Death Blow To Corrupt Doctrines, page 1. Translated from the Chinese at Tung-chow, and published at Shanghai in 1879.

"Among all the numerous writings," says Williams in his "Middle Kingdom," "published for the improvement and instruction of the people by their rulers, none has been so celebrated as the Sheng-Ya, or Sacred Commandments. In order that none should plead ignorance for not knowing the sacred commands, it is by law required that they be proclaimed throughout the empire, by the local officials, on the sixteenth and fifth day of every mouth in public halls apart for the purpose, when no people are not permitted, but regaled with entertainment, in the evening.

The chapter made use of in this introduction to the Death Blow To Corrupt Doctrines, of the Sheng-Ya, and has for its theme — "Suppress false religions for the purpose of maintaining orthodoxy." In this chapter Christianity is placed among the strange religions which are not to be followed by the Chinese people. The following extract from this chapter will show the same idea of its bearing on the antagonist literature which has been floating the coast of Japan. The extract is taken almost verbatim from translation given by the translators of The Death Blow To Corrupt Doctrines. It reads thus:

"We expect in hortatory books not to be in accordance with the tenets of the sages, and those seeking to circulate and diffuse the truths to give rise to difference and transgression and be under the foundations of all things; all such books corrupt and destructive doctrines, which must be suppressed and exterminated.

From ancient times the three religions have been propagated together. Besides Confucianism, which holds the preeminence, we have Buddhism and Taoism. There is, however, a class of enlightened men who regard the purposes of teaching these systems (Buddhism and Taoism) being taken into the greatest disparity, making false parade of what is practical and what is supposed, and of future rewards and punishments, for the purpose of giving currency to their false and unablamed stories. Their object in the beginning is to make a living. By degrees they collect men and women into precious gatherings for the purpose of burning incense. The worst of all is that these lurk within these assemblies treacherous, depraved, and designing persons, who form dangerous combinations, and pledge themselves to each other by oaths. They meet in darkness and disperse at dawn.