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*Are Missionaries in any Way Responsible for the
Present Disturbances in China?*

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THE question proposed by the Executive Committee of this Association* closes with the portentous words, "The present disturbances in China." And what is the result of these present disturbances? The refugee court at the old capital in the Far West and the refugee missionaries at the new metropolis in the Far East. The hordes of the Boxers scattered to the winds and the armies of the Allies gathered in the capital. The ships of China at anchor up the Yangtse while the navies of the world ride triumphantly in the China waters. The Manchus defying the civilized world while the "eight banners" are trailing in the dust. The government held together by noble viceroys and governors while the eighteen provinces are threatened with anarchy and dismemberment. This is the present state of affairs in the Middle Kingdom.

The question is asked, "Are missionaries *in any way* responsible?" If we consider the proportion the missionary body bears to the whole foreign population—about one-third of the Anglo-Saxons in China—we could scarcely throw the whole burden on our fellow-nationals and consider ourselves as entirely free from the "white man's burden" in Eastern Asia. Again, when the other foreigners are for the most part assembled at the maritime and riverine ports and the missionaries are scattered throughout the Imperial domains, it is right to presume that at least a portion of the responsibility must be laid upon their shoulders.

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There are two high witnesses against the missionary who will be summoned to give evidence in court. The first is the former German Minister at Peking, Herr Von Brandt, who may be considered a representative leader in anti-missionary criticism. He is reported to have said, "A great if not the greatest part of the Chinese hatred of foreigners may be traced to the activity of Christian missions . . . If no changes are introduced into the practices of missions, then in ten years' time we shall be confronted anew by a crisis which will exceed the present crisis in extent and horror. . . It has been a piece of madness to expect from the Chinese people tolerance of Christian missions."

The second witness is *the misinformed Chinese near the centres of civilization*. We do not specify those inimical to Christianity, but the plain common-sense bulk of semi-thinking men. They say the present disturbances have not arisen at the ports where the merchants reside, but in the interior in close proximity with the missionary stations; *ergo* the church must be responsible.

Let us face the problem and as wise men give a just and true answer to these allegations.

The missionary body may be conveniently divided into four ranks: writers, teachers, doctors and preachers. As for the third class,—their work is so purely philanthropic, "opening the eyes of the blind" and causing the "lame man to leap as an hart," that the hundreds of thousands who have been healed look upon the physician as a personal benefactor, and we fail to trace any direct responsibility to them. Yet it must be remarked that the doctors are the most popular of missionaries, that their associates are counted by the thousands, and that many of the gentry who would consider their position compromised by visiting the preaching missionary, count it an honor to be known as the intimate friend of the practicing missionary, so, for aught we know, their influence is in the ascendancy.

THE THREE LINES OF WORK.

As to the first class their position in reference to this crisis is well defined; "the pen is mightier than the sword." We do not include that section of the literary department which unfolds the doctrines of Christianity, but specially point to the books and periodicals that are devoted to civilization and government which are prepared or edited by missionaries. Leaving the masses to the care of the evangelist, their cry has been, "Reach the Upper Classes," "Influence the Mind of China." Up to this time this class of writers has received unstinted praise from the secular press and by commercial men been considered the leaders in the sacramental host. These have been the real founders of the reform party, the expo-

nents of the new thought that permeates the nation, the promoters of a great scheme for westernizing the Orient. Writers on these lines have attempted to thrust upon the sluggish Asiatic hoary systems which have in Europe been the growth of centuries. Perhaps they have been tempted to picture the ideal; ideal rulers, and ideal laws, and ideal states, and ideal *elections*—for at this very hour as the sun is rising upon the Western hemisphere the American eagle is spreading its majestic wings o'er a calm and united people marching to the polls*—have been presented before the people, and all they had to do was to accept and prosper. It is a matter of fact that when reform was in the air and the barque coming in under full sail with the tide they exclaimed, "Behold what our books and magazines have done;" now when wind and wave is adverse, let not the *litterati Sinenses* who spread Christian and political knowledge decline to accept their share in the responsibility!

The Educational department has also been specially aggressive, as is shown in its thorough organization, its triennial conventions, its monthly department in the RECORDER, its long list of publications, and the general activity everywhere manifested. It builds great scientific halls, and from the third floor of the brilliantly lighted quarters the student looks with disdain upon the native graduate—recently borne in an official chair, preceded by lictors carrying the quickly growing bamboo emblematic of "shooting genius"—who in a little dark room opposite is teaching a class of humming boys. It proposes to sweep away like cobwebs the educational system of millenniums, which in its initial stages Dr. Martin has styled "mental infanticide." It proposes to close a million little schools and establish a few great colleges and universities, with a system of graded and high schools as feeders. It says to the graduate, Your literary essay is only a flowery composition; to the distinguished master of arts, Your erudition is but a degree above the kindergarten; to the learned Hanlin, Enter our halls and learn the rudiments of knowledge; to the Senior Wrangler, Have you plucked the royal flower that blooms but once in three years in the Celestial Paradise? Lo! it is only a dandelion! It even dethrones the "throneless king" and says to Cathay's sage, Carry your musty old tomes down to the cellar. Taking this position, can it be said that missionary educators have had no part in initiating the present disturbances?

The fourth class, composed of ministers of the gospel and Christian workers, has literally gone to "the ends of the earth" in China; some requiring a journey of two or three months to reach their stations after landing at Shanghai. They are scattered through-

* The day of the Presidential Election in the U. S. A.

out the empire, and daily come in contact with tens, yea, hundreds of thousands! The merchant is by treaty limitation kept at the thirty ports while the missionary has acquired the right of going to every city and town and village and hamlet in this country. We bring a religion whose outward form is preaching in contrast with bodily prostrations and lighted candles. We worship the one living God in opposition to the polytheism of heathenism. We point to the Redeemer's death as of more avail than the pilgrim's merit. We place the truth as standing over against superstition and error. We boldly declare that ours is The Way, and nought else leads to heaven.

Moreover, men consider us accredited agents of the home governments. Hundreds of times has the question been asked me, What salary does the Emperor of America pay you? We are the forerunners of commerce and constantly give official information as to agriculture, manufactures and trade. In the first instance the missionary discovers the gold and silver, iron and coal, copper and marble. When the representative of the Western syndicate arrives he is entertained in the missionary's home, there finds out the local geography and obtains suggestions as to where it is best to prospect. That seems very much as if we were a part of the great civilization of Europe, and so in the estimation of the masses we occupy the place of intermediaries between Western nations and the partition of China. Next comes

THE ROMAN HIERARCHY

with its political exterior. The power recently conferred upon the priesthood makes them " thrones and dominions and principalities and powers." Their rank is graded with Prefect and Taotai and Governor and Viceroy. The Protestant missionary takes his seat by the humblest coolie and instructs him in the way of salvation. Not so the Catholic priest. He is far more removed. He has his secretary and clerk and something of the paraphernalia of the Yamên. The native priest is far more inaccessible than the foreign, so the people say. The disciple comes before the spiritual father on bended knee, and when he deals with religion, around his person is cast just a little of the halo that pertains to the august presence of an earthly potentate. He holds his court and decides lawsuits without the expense of native litigation. He imposes fines upon his converts if he judges them to have committed wrong. Thus in this church there is a court of monks: first, which sits in secret; and second from which there is no appeal. Is it not plain both to the Chinese official and people that here is an *imperium in imperio*? Are they to be blamed for making a distinction between the *chiao* and the *ming*, the disciple and the subject?

THE BIBLICAL IDEA.

The Chinese who are acquainted with the Bible can also point to the words of the great Master in Israel, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." "Ye shall hear of wars and rumors of wars: see that ye be not troubled, for all these things must come to pass." What caused the riot of the great "silversmith guild" in Ephesus? Was it not the preaching of the apostle to the Gentiles? In Thessalonica did they not speak of the first preachers of the gospel as "These that have turned the world upside down?" What, say they, is the meaning of the prophetic words, "I will overturn, overturn, overturn it and it shall be no more, until He come whose right it is; and I will give it to him." Surely the very commission of the missionary points to disturbances past, present, and future among the nations of the world.

Having fully discussed the ways in which missionary lines may have been connected with reform, the misinterpretation that may have been placed upon our methods of work and how Protestant light may have been dimmed by the mists of Rome, we now begin our

APOLOGY.

The great scholars from the West, at the close of the Japanese war, saw their opportunity. "Rescue China," was their clarion note. The lessons that came from the conflict between the mighty empire in Eastern Asia and the little Sunrise Kingdom—a struggle between masses and civilization—were a mighty lever in the hands of the Society for the Diffusion of Christian Knowledge and they seized the opportunity to awaken the thinking men of China to the helplessness of the national situation and to demonstrate that unless China brought herself into accord in some degree with the civilization of the West that she would be first partitioned and then wholly devoured. The cry met with a ready response from the gentry; for the first time since the day of Yao and Shun they confessed their ignorance and studied the great question of political science. How can a weak nation become strong? Their followers became a great company and the names of distinguished missionary leaders were heralded through the land. We are not discussing whether the reformation of Asiatic governments is the truest domain for the messenger of the churches, but simply state the fact that the preachers of the new civilization had immense audiences who listened attentively and cheered lustily.

Then what for the educators? They did not seize children and compel them to study arithmetic and geography. They sat still,

charged for tuition, and the streams flowed towards them. There were constant entreaties to establish schools of learning. I speak from experience. For two years I was constantly urged by the best people in Soochow to engage in teaching. As a father—an official of prominence—said to me, “I want my sons to study Western science. You have been here nearly thirty years: we know you: I wish to entrust my sons to you.” This implicit confidence was certainly touching.

When my brethren of the American Methodist Mission proposed to further their wishes by establishing a college of high grade, the response was most hearty. The late literary chancellor of Hunan, the lamented Kiang Piao, headed the movement. The governor, by the counsel of our Consul-General, Mr. Goodnow, gave last winter seven acres of ground. Subscriptions of \$500, \$1,000 and \$1,500 came flowing in. The superintendent of the Cotton Mills gave \$6,100 in May, and a young man at Changsuh subscribed \$7,100. On one day \$1,015 was paid in advance for tuition in a college that had not been built. What are missions to do when these calls come to them? Is it not something if those who are to influence the nation in the future are educated by the Christian scholars? The question has been, Shall the church turn a deaf ear to the earnest calls to teach? We are not now discussing what place education should have in missionary work, but simply to state that the Chinese loudly call upon missionaries to open Christian schools where the Bible may be taught side by side with science. Where then is the responsibility of the educators for the present state of affairs?

And have not our fellow-workers (on different lines), the Catholics in Shansi and Chihli, been a suffering church? In some places bands of converts have barricaded their places of worship and defended their lives and families, while in other sections thousands have perished by the sword. The gallant defence of the Pei-tang cathedral under Bishop Favier during a siege of two months, amidst untold hardships, will go down to history as one of heroic endurance and undaunted courage. While the foreign priests, in groups of two or three, or of ten or eleven, have been put to death, civilians who have lost so little should be the last to raise the voice of criticism,—and few there are in China who do not feel the common brotherhood—against this noble band of heroes who have endured so much for the sake of religion. Let the world honor the names of the devoted dead, men who stood side by side with their slaughtered converts and with the chivalry of Christian knighthood made theirs one common cause.

But where stand the

PROTESTANT PREACHERS OF THE CROSS

in regard to this national upheaval? Are the people embittered against them? Are they rejoiced that they have been driven from their stations? The very opposite is true, and were the three thousand to return at once to their work, it would be hailed by the millions as an auspicious omen. They are known by their peaceable fruits of righteousness all throughout this land. The largest of the missions—nearly one-third of the whole body—asks nothing from the Consuls or officials. Instead of depending on the gunboat, it takes hundreds of missionaries six weeks, or two months' travel to reach a gunboat. Is it true, as affirmed by Alexander Michie and Sydney Brooks, that "the ordinary foreigner is tolerated, but the missionary is hated?" Why then after an absence are they so kindly greeted as they walk the streets of their adopted cities? Because they boldly and fearlessly in the chapels declaim against idolatry the people believe they are true men. Why is it that the daily congregation increases as the years roll on? Why do visitors crowd the missionaries' parlor? Why do the women for decades continue to come to the home of the foreigner in an interior city? Because the preachers are iconoclasts it is not to be asserted that they do not have the love and esteem of the people. They know how to be neighbourly and courteous, sympathetic and kind, and thus win the hearts of those with whom they come in contact.

Protestant missionaries have rejected the proffered privileges that were accorded the Romanists; when seeing the high mandarins on business they are particular to take the lower seat; for this the officials like to have dealings with them. Here and there are men who are troublesome to deal with, but the exception proves the rule, and an early recall shows what class of men the societies desire to keep in the field. Because the executioner's knife in the official's hands severs his head from the body it is no proof that thousands of the natives do not mourn his death. As we cross the Garden Bridge a tall shaft of marble, guarded by the British lion and with hundreds of flowers of richest hue in the background, attracts the traveller's attention. Was that to record the death of a missionary? Nay, the young and gallant Margary was slain, and by his death important concessions were gained for China. So the lives recently laid down will bring untold benefits to this poor people. It has been repeatedly proved that the outbreaks were anti-foreign and not anti-missionary and that the two nations that furnish the missionaries—England and the United States—are the ones praised by the Chinese, while others who send no missionaries are thoroughly detested.

Missions are the great conservators of civilization. On the one hand, is the pagan with his prejudice; on the other, the navy and the hong. The missionary stands as the great intermediary; he softens the feelings of the native population, prepares the road for the merchant, and saves the man-of-war from belching forth the missiles of death. If missionaries are so bad let them sell out their property and return to their native lands; let the exodus be as complete as that from Egypt, and in ten years the nations will expend more in the munitions of war than they would have done in maintaining the churches. Christianity brings her ships laden with precious spices—the highest virtues of heaven—which are not stored in godowns but in the hearts and lives of the people, and the sweet fragrance fills all the land. Where the church of Christ is planted, there and there only will the people learn equity and have peace to flow as a river.

The clinching argument to the non-responsibility of missionaries for the present disturbances is to briefly point out

THE CAUSES WHICH LED TO THIS CRISIS.

If there are ten causes it is unphilosophical to point to one and assign to it the entire blame. Look at foreign trade during the Victorian era. What are the wares brought to these shores by the merchant? Does he seek only to help a poor heathen people? Alas! poison is sold in great chests and the Westerner rejoices in seeing the poverty and suffering, ruin and degradation his hand has wrought. In health or wealth opium touches one hundred millions of the Chinese. For this the Chinese hate the foreigner with an intense hatred. Recently the "Opinions of One Hundred Physicians on the Use of Opium" was translated, and several of the silk merchants in Nan-tsin proposed to issue it in editions of ten thousand and scatter it through the empire. When the book was brought before the Executive Committee the prefaces were found most denunciatory of England, describing side by side in all their horrors the slave-trade of the 18th century and the opium traffic of the 19th. For two hours I reasoned with a high official, the representative of the Nan-tsin millionaires, showing that the case was put too strongly. "Are not these facts true," he said? Let all men know that one of the prominent causes of the present disturbances is OPIUM.

Then look at the steady progress of foreigners for the last sixty years. The Chinese beholding this could say as the Jews: "The Romans will come and take away both our place and nation." Foreign goods and mills were displacing whole classes of native fabrics. Steam was disorganizing the old methods of travel and in a hundred ways economic conditions were being interfered with.

The riots started on the line of the new trunk railway. The sacred soil of China, the inheritance of ages, as they looked at it, was being trodden under the feet of foreign despôts. Dr. T. P. Crawford—soon with his venerable wife to celebrate the golden wedding in China—in lecturing on the Caucasian, Mongolian, and Negro races at Wei-hai-wei wittily said: "The negro steals chickens, but he does not steal ports and harbors." By the active exertions of the Peking ministers the great mineral wealth of the land was rapidly passing into the hands of European syndicates. What was to save the nation from being swallowed up by the insatiable greed of the "red-haired race?" was the question the Celestial asked.

Then the Emperor, wise and noble, stepped forth as the leader of the Reformers. The government, hoary with its sacred associations, was to be taken to pieces and a new administration was to be inaugurated. The eunuchs of the palace, a horde of trifling villains, had the manipulation of the vast officialdom, and they perceived that their power was speedily to wane. The hundred thousand military mandarins were to be ousted, like the Daimios in Japan; and they said: "To dig we cannot, and to beg we are ashamed." But the most tender point touched by Imperial reform was finance. A great national bank was to pay official salaries, and there was to be an

HONEST GOVERNMENT.

The taxes in China are from ten to twenty times as high as those in the United States, and form a revenue which would support ten ordinary governments. This gives an immense field for official speculation. A net gain of Taels 10,000 per annum, above all expenses, satisfies the ordinary Shanghai merchant, and the man who can retire, after twenty years' successful labor, with Taels 200,000, is considered fortunate. What shall we think of the Shanghai Taotai who, it is said, pays Taels 300,000 for his post and is able, from the income of the likin stations and local customs, to carry away, after four years, from Taels 500,000 to Taels 1,000,000 to enable him to obtain a higher office which will supply higher emoluments? The Chinese ethical literature speaks of office as we speak of heaven, as the object of the highest hopes and aspirations; Kwang Hsi attempted the abolition of the mandarin heaven and failed. Here was the great cause of the revolution of 1898.

Then his educational edicts were most drastic—in a day to abolish the Chinese classics and substitute the curriculum of the West. The Imperial decree, turning all the minor temples throughout the land into English schools, caused the idols to hasten from their shrines and show their shame-covered faces only to the rats in the garrets. The masses of the people were not prepared for

this sudden emancipation, and the *coup d'état* of the reactionaries was successfully accomplished. Here was the time for the foreign governments to save the Emperor and to save China, but they were idle spectators; and while the Ministers sat by the fireside the Legation ladies were admitted to audience in the presence of the usurping Empress. The battle was fought two years ago, and the present anarchy and bloodshed is simply the result of the victory then won by Manchu conservatism. Repeatedly have I preached in the great congregation the potent words—doubly affirmed—of the great teacher in Israel, “And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand.” The recent events are but the fulfillment of prophesy.

THE ENGLISH, FRENCH, AND AMERICAN REVOLUTIONS.

We are not to consider that “some strange thing has happened unto us.” It is the dictum of history that great national changes are preceded by civil wars. Refer for examples to the English, French, and American revolutions. Take Charles I., styled the “Sultan of Turkey,” who was on the throne of England. Convening Parliament and dissolving Parliament at will and allowing no Parliament to be held for eleven years, forbidding the peasantry to come to the metropolis, granting monopolies to companies in defiance of the law, encouraging the “Star Chamber” to dispense with the jury, make arrests on mere rumor, apply torture and inflict penalties, inculcating celibacy of the clergy, auricular confession, prayers for the dead and the doctrine of purgatory and commanding Scotland to receive a liturgy. The leaders of the nation opposed his ruinous policy, and John Hampden, by his resistance to the payment of ship-money gained for his name the lustre which it has never since lost; but it was not till Cromwell with his invincible Ironsides in many a conflict led the van, singing psalms, and at Marston Moor charged the Prince’s army with such invincible force that they were swept off the field, “God making them,” he said, “as stubble to our swords,” that royalism was crushed and constitutional liberty established in England.

A century and a half later, cross the channel and there was Lafayette, fresh from the American war, wined and dined, and telling with matchless eloquence of Jefferson’s Declaration of Independence, which was soon followed in France by the “Declaration of the Rights of Man.” Then began the struggle between the monarch with two generations of Bourbon tradition behind him, and the *States-General*. Through the country there was a general feeling of misery, oppression, and wrong, crowds of desperate country

people pressed into Paris; the government on the verge of bankruptcy; there was a yawning deficit in current debts of the crown; the Queen tried the eastern plan of recruiting a fallen fortune—if money is lacking take to style; the King closed the hall against the representatives and dealt in a narrow and hostile way with his statesmen; on the 14th of July the Bastille fell; then followed the Jacobins and the guillotine.

Forty years ago, cross the Atlantic to “the land of the free and the home of the brave.” The wildest excitement prevailed. The president elect declared “the country could not stand half free and half slave.” In the south the two or three hundred thousand Africans, under, as a general rule, a kind and humane treatment, became a great people of 4,000,000. The voice sounded aloud, “If these be suddenly freed the south will become San Domingo,” and acting under their interpretation of the Constitution they withdrew from the Union. The north cried “E Pluribus Unum.” The clash of arms was heard, and under noble leadership for two years victory for the most part was perched upon the southern banners, and it was not till a grand army of a million and a half was put into the field that her fortunes waned. Then after the sword was sheathed came the canker-worm in the form of negro domination, and it was not till 76, the *centennial era*, that the States became a united and happy people and the star-spangled banner was equally the glory of north and south,

But to find an exact counterpart look in 1868 at the

REVOLUTION IN JAPAN.

The leader in this revolution, according to the line of argument of modern critics, was Commodore Perry. The disturbances began with the entrance of foreigners and the trouble arose from the complications between the ruling power in the hands of the Tycoon and the actual power in the hands of the Mikado, leading the foreign ministers to demand that treaties be signed by the Mikado. The Tycoon in 1864 attempted to close the port of Yokohama for the reason “that such a plan had been found after long deliberation the only one calculated to calm down the national feelings.” The Prince of Tosa led the liberal party, while the Reactionaries used an expression familiar in China and said, “Why are we not led out in battle array to sweep foreigners into the sea?” In 1867 hostile troops from the provinces poured into Kioto; the palace was guarded by the Satsuma, Tosa, and other clans. There was heavy fighting at Osaka and other places.

Sir Harry Parkes urged, “That they should attach the penalty of an ignominious death on all Samurai who committed murderous

attacks on foreigners instead of an honorable death by disembowelment." Quickly the feudal system was overthrown and the Mikado seated on his throne in 1868. Were the disturbances in Japan ever put to the account of the missionaries? No, because they at that time numbered only about a dozen. Why do the enemies of the cross charge the present disturbances to us? Simply because we are "a great host like the host of God."

This argument can be embraced in a nutshell. There was a mighty woman in this land who had reigned for forty years and who rolled power as a sweet morsel under her tongue. Gifted, talented, crafty, unscrupulous, like Athaliah of old, she did not fear "to arise and destroy all the seed royal." If the views of the common people are to be considered true, her moral character was pollution and shame. With a strong hand she imprisoned the Emperor, put to death his wives, seized the government, beheaded the Reformers and put the statesmen under the cutting-knife. She is the Sanguinary 慈禧 Tsi-shi, "Compassionate Blessing!" When the brave young Reformer T'an Sze-t'ung 譚嗣同, the son of a great governor, was executed, he turned around and cried, "We die, but our cause lives." Clothed in emboidered robes of State, her tiara encircled with pearls and flashing with diamonds, she sits upon the dragon throne, but her hands are dyed red with the blood of saints. When the scroll of history is unrolled, few names will be held in greater execration than that of Sanguinary Tsi Shi.

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