

THE REIGN OF TERROR IN THE WESTERN HILLS,

OR STORIES OF THE PERSECUTION OF CHINESE CHRISTIANS
IN SHANSI IN 1900.

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THE REIGN OF TERROR IN THE WESTERN HILLS, OR STORIES OF THE PERSECUTION OF CHINESE CHRISTIANS IN SHANSI 1900.

Many details have already been published of the sufferings and martyrdom of the missionaries of Shansi, but so far little has been made known of the hardships which the Chinese Christians endured. While there were isolated cases of persecution by the Boxers as early as April, the storm did not break with full violence till the end of June. On the 25th of that month a proclamation was posted up at the telegraph office in T'ai-yuen Fu which purported to be an Imperial Decree. The substance of it was that at Taku, war had begun, the Boxers having destroyed two foreign warships. It stated that as a result the Emperor was extremely pleased; and further, "now even children were able to use the sword and protect the country, and did not ask the Government for money or rations." The Boxers would, therefore, burn all Christian places of worship and kill all Christians. The next day (June 26th) another Imperial Decree was posted up at the same place which said: "At present the Boxers are collecting at Tientsin and all adjacent places, but as they have no leaders, Tuan-wang and Kang-ih have received orders to take that place; and also the Boxers are to be given two hundred tan (piculs) of rice; and on the 27th (1st of 6th moon) are to receive one hundred thousand taels of silver as a reward." The missionaries in T'ai-yuen Fu hearing of these proclamations being posted up could scarcely believe their ears, and went in person to see them; but as they had no official seal, determined to take no notice of them and remain in their houses. That very night (June 27th) the hospital compound was at-

tacked and burnt, and the missionaries residing there fled to the house of Mr. Farthing. In the flight one of them—Miss Coombs—was killed while endeavouring to save two of her little scholars. The next day the Governor (Yu-hsien) issued a proclamation under his own seal in which he said: "The foreign religion is pernicious (reckless and oppressive)—it insults the gods and injures the people: the Boxers are right (good) to kill and burn (you); and your crime has come upon your own heads. The foreigners' preaching is an evil device to deceive men; it perverts the heavenly doctrine and destroys the five relationship." After this the work of destruction went on apace. On June 30th two helpless ladies (Misses Whitchurch and Searell) were foully murdered at Haiao-ih-hsien, some 90 miles to the south-west of T'ai-yuen Fu. On July 9th came the massacre at this latter place by the orders, and under the eyes, of Yo-Hsien himself. The full particulars of this crime will probably never be known, but it is very evident that the Governor was solely responsible for it, and that it was committed against the advice and contrary to the wishes of several of the officials under him. But it is painful to think that his action was so thoroughly endorsed by the people of the city, among whom missionaries had peaceably lived for more than twenty years, aiding them in the great famine of 1877-78 and helping them with hospital, opium-refuges, schools and other methods. On the day of the great massacre all Chinese who were found in the house with the missionaries,

no matter for what purpose, were killed; and there happened to be five with the Protestants and the same number with the Roman Catholics. Within the next few days four Protestants and about forty Roman Catholics were killed in the city. That a larger number did not suffer is probably due to the fact that some of the officials did what they could to restrain the malice of the Governor, inducing him to allow a proclamation to be issued granting protection to the converts if they would recant. In other places throughout the province it was, however, very different; the people being in abject terror, and carried away with a frenzy, implicitly believed the absurd stories assiduously spread about by the Boxers. The old fable of foreigners and Christians cutting out and scattering the figure of a man in paper, which in a few days came to life and then had the power of doing much harm, was believed. In addition it was said men (more especially beggars) were hired by the Christians to poison the village wells, and make a mark with some red substance on the doors of the houses, — the inhabitants of houses so marked being sure to get ill and perhaps die. So great was the terror spread by these reports that numberless persons were killed who had no connection with Christianity. In consequence of the drought existing at that time, many people were wandering about picking up a precarious living, and not a few of them were accused of being in the pay of foreigners for bad purposes, and killed at sight. It was extremely dangerous even for respectable foot-travellers to go about singly, especially if they happened to stop near a village well to drink. Immediately they might be seized and their belongings searched to see if they had anything in the shape of medicine with which they could poison the water.

It is but little wonder that the Christians had to bear the full fury of the storm, and that so many weathered it have safely reached "port" is a matter for great thankfulness; while it is scarcely to be wondered at that in the present

condition of the Church in China (especially in Shansi where it is still in its infancy) so many were wrecked and recanted in some form or other. But though wrecked for a time we believe that they are still possible of "salvage."

IN THE HSIN-CHEO DISTRICT

the persecution began soon after the flight of the missionaries for their lives on June 29th. Several of the Christians accompanied them, among whom was Ho Tsuen-kwei. He was an old man of 60, and at one time had been part proprietor of a dyeing business. On his conversion he had relinquished his share in this and accepted a comparative small salary to act as helper to the Rev. J. J. Turner. He remained with the missionaries in their hiding-place until about July 13th, when he was sent by them to ascertain how matters were east of Hsin-cheo, and to see if it were possible to get to the coast that way. On nearing Hsin-cheo he called at the village where his sister lived and was there arrested by the local Boxers — just a few lads in their teens. By them he was taken to the town and handed over to the local official Li Tsuen-kwang who at once put him in handcuffs. The next day this official examined Ho and tried to find out from him where the missionaries were hiding, but he refused to tell. This made the Magistrate very angry, and he ordered him to be beaten with the bamboo. He still refused to say where the foreigners had gone, and while being beaten the underlings of the Yamen and bystanders ridiculed him saying, "Does'nt it hurt. You'll soon be in heaven." He was beaten with over 1,000 strokes, and then when nearly insensible, was thrown into prison, still wearing his handcuffs; and in addition his feet were put in wooden stocks. Another Christian happened to be in prison at the time and attended to his few wants, but he was only able to take a little water, and on the fourth day death happily put an end to his suffering. He was the first

martyr—as he had been one of the first converts—in Hsin-cheo.

Ans-hsu-ken (50); and Chang-ling-wang (16) also retreated with the missionaries to their hiding-place. The latter was not a church member, but had acted for some time as a servant to the late Miss Renault. These two were advised to return home as the provisions of the party were diminishing, and there was little or no prospect of their being replenished. They started on their journey, but had not gone far before being arrested and examined by Boxers. It was soon found out who they were, and they were both condemned to death. The elder man pleaded for the life of his young companion, and begged that he might be allowed to return. But the lad stoutly refused to leave his friend, and they were both hacked to death and their remains burnt.

Si-er-mao (32) lived only 10 li from Hsin-heo and was well known in the neighbourhood as a Christian, as he was always preaching to his heathen neighbours. He was therefore one of the marked men and on July 13th was arrested and bound by the Boxers of his own and the neighbouring villages and taken to a temple where he was ordered to kneel and “kowitz” to the leader. This he refused to do, saying he was a child of God and would not kneel to devils. This made the Boxer chief very angry, and he ordered his followers to beat him with sticks. At once he was knocked down and beaten while on the ground, but still he refused to kneel. His hands and feet were then tied together behind him, a pole was passed through, and slung in this way he was carried to the boundary of two villages and there hacked to death with swords. Having heard Si often speak of the doctrine of the resurrection, and fearing lest there might be some truth in it, and that he might come to life and do them harm, they cut across the soles of his feet, before buying him in a ditch that was near at hand. On the same day Chang-lao (47) and Si-hwa-yu (68) were arrested and

taken to the village temple tried and condemned to death unless they would recant. This they refused to do, and were then taken to the spot where Si-er-mao had been murdered and were again urged to leave the church. They still declined to do this and were immediately cut down and killed. As a favour their relatives were allowed to take away the remains for burial, but they were not interred in the family graveyard. A few days after Chang-lao's mother (70) and daughter (11) found it necessary in consequence of the threats of the Boxers to leave their home and seek refuge with friends in a village near by. But no one would take them in as they were connected with Christians. At a loss to know what to do, they were returning to their own village when they were met by a band of Boxers who arrested and took them to their chief in Hsin-cheo to ask for instructions as to their fate. The answer soon came; “kill them where arrested,” and they were accordingly taken back and murdered near their own village. Cheo-chi-cheng (30) was employed in a boot-shop in Hsin-cheo. The same day that the missionaries fled he took his wife and child to his mother-in-law's village for safety. Not long after he was arrested there by the local Boxers and beaten till he was insensible. They then searched his clothes and finding that he had on his person a copy of the New Testament, decided to burn him. For this purpose they made every family in the village contribute a bundle of millet-stalks with which the fire was made, and he was thrown on and burnt to death.

Wang Cheng-pang (50) was well known as a Christian, so when the trouble broke out he had to flee with his wife and family. He took them to a waste place in the open country, and then thinking they would be safer if he were not there, left them with the intention of going to a distance. But before he had gone very far he was recognised by some men of a neighbouring village who were watching

their crops, and they immediately set upon him with stones and beat him till he was insensible. Finding that he was not dead, they then knocked out his brains with their reaping hooks. No other member of his family was injured, as they all managed in one way or another to escape.

When the missionaries fled on June 29th they rested at noon at the house of a Christian named Chang Chih-kweh (53) who welcomed them warmly, and did all he could for them. A few days after when they were settled in their cave he went to visit them, but was arrested on his way by the villagers of Fu Chia-chwang, who long before the Boxer outbreak had been the bitter opponents of their Christian neighbours because they would not subscribe towards the local theatricals, or the upkeep of the temples. That same day the Boxers from Hsin-cheo arrived at the village on their way to seek the hiding-place of the foreigners and demanded that Chang should be their guide. But he stoutly refused to shew them the way, even though he was threatened with death. His persistent refusal so angered them that they set upon him with swords and sticks and he was slowly done to death.

One of the saddest, and yet, perhaps, brightest cases is that of Chao-hsi-mao (30); his mother (57); sister (36) and wife, only nineteen years old. Being a prominent and well-known Christian he was advised by his friends to leave his own village and flee. This he refused to do, and in July all four members were arrested by the Boxers and their house and all their belongings burnt. They were then bound and taken on a cart to the Boxer chief at Hsin-cheo to ask for instructions. He said: "I don't want to see them; take them back and kill them where arrested." While on their way back they all joined in singing the hymn, "He leadeth me." Arrived at a vacant spot outside their own village they were taken down from the cart, and the man was first beheaded with the huge knife generally used for cutting straw. Still the women would not

recant, and the old mother said: "You have killed my son, you can now kill me," and she too was beheaded. The other two were still steadfast, and the sister said: "My brother and mother are dead, kill me too." After her death there was only the young wife left, and she said: "You have killed my husband, mother- and sister-in-law, what have I to live for? Take my life as well." Thus, all four sealed their testimony with their blood. In addition to the foregoing fifteen, one other was killed by falling over a precipice while fleeing from the Boxers, so that Hsin-cheo has now the honour of possessing a martyr-roll of sixteen "valiant saints."

The next station north of Hsin-cheo is Kwo-hsien, but here only one man, Chang-kwei (29) was killed, so far as is known. Though only an "enquirer" he was evidently well known as a Christian, and was sought for by the Boxers. He managed to escape from his own village, but was caught in a neighbouring one and at once killed.

Forty li north of Kwo-hsien is Tai-cheo, and the number of Christians killed there would have been much greater had it not been for the energetic action of the Men-shang attendant) of the local official. Among those who suffered was the mother of Chen-Chih-tao (50). When the Boxers rose the whole family had to scatter, but the mother not being able to go far was the first one to be found, and she was discovered in a neighbouring temple where she was hiding. At once the Boxers set upon her with swords and hacked her to death. Soon after Chen-chih-tao, his father and brother, were found and taken to the same temple. To prevent their running away the soles of their feet were burnt with hot irons, and then they were taken in a cart to Tai-cheo where they were to be tried by the Boxer chief. The Men-shang above mentioned having heard of what was taking place, waited till they were passing the Yamen and then rushed out with Yamen runners, rescued the three men and kept them in the

Yamen till the trouble had blown over. In this way this man saved the lives of more than ten Christians, himself undertaking the responsibility, as his chief appears to have been a man without any stamina. In all the accounts received nothing is more evident than that the local officials could protect the Christians when they wished; and that when they presented a bold front to the Boxers, these braggarts and cowards were easily overawed.

In the case of Wang-shih (50) who was only an "enquirer", the Men-shang was unable to interfere, as the father of his accuser was a well-to-do man with some local influence. As early as July 3rd Wang-shih was attacked in his own house, and one of his hands severely injured. He was taken to the official and accused of injuring his neighbours. The official asked what evidence they had to produce, and one man at once spoke up and said: "My illness has been caused by him, and unless he is killed I cannot get better." The magistrate then asked Wang-shih by what methods he injured people and made them sick, but he did not make any reply. He was then ordered to be beaten several hundred blows with the bamboo; and after being beaten was being led away to prison to await further evidence when the Boxers suddenly rushed upon him, and dragging him away from the Yamen runners, took him outside the city to kill him. Arrived outside the East Gate he was first set upon by the would-be sick man, who thrust him through the abdomen with a sword. The whole crowd of Boxers then attacked him, and he was literally cut to pieces.

The terror in which even the people connected with Christians lived during the time the Boxer power was at its height is illustrated by the case of Cheo-feng-hsi (47). He was part proprietor of a shop in the city of Tai-cheo itself, and fearing lest he should be arrested, he attempted to escape, climbing out over a wall. Unfortunately, he fell and broke his leg and was carried back by his assistants to the shop. His partners fearing it should be known that

they had a Christian there urged him to poison himself by taking opium. This at first he firmly refused to do, saying, "If you don't want me here hand me over to the Magistrate; or even to the Boxers themselves." But they were much too afraid to adopt either of these plans, and finally either poisoned him, or else compelled him to commit suicide by taking opium.

In a village not far from the city lived Tso-hung and his family. On the outbreak of the persecution they all had to flee and scattered in various directions. His wife, mother (90) and daughter (10) hid in an old graveyard, but were found by the Boxers who were going to kill them, when some friend rushed to the city and informed the Nien-shang. Without waiting for his horse he immediately went out with his attendants on foot, rescued the three women and arrested the Boxer leader. Unfortunately, the little girl had been so injured by the harsh treatment she received at the hands of the Boxers that she died soon after, thus raising the martyr-roll of Tai-cheo to four.

Fan-si-hsien is a small town 130 li to the north west of Tai-cheo, and the events which happened there afford further evidence of the influence of local officials and their power either to protect the Christians or leave them to the mercy of the Boxers. Missionary work has only been carried on in this town some four or five years—a missionary, perhaps, visiting it once a year. There were already quite a number of "enquirers" who though not baptised were recognised by their neighbours as Christians. A small house had been rented as a chapel and an evangelist placed in charge. On Sunday, July 1st, a fair number met for worship as usual, notwithstanding the drilling of the Boxers and the many wild rumours. The evangelist Cheo-yung-yao had previously been advised to leave and go to his home, but he said he had been appointed to that station and would not desert his post. As things became more threatening he even sent in a petition to the Magistrate saying that

if the Christians were in fault, he was to blame, as he had taught them the doctrine. He asked, therefore, that he might be punished in some way to appease the anger of the people, and allow the others to go unmolested. To this petition the official gave no heed, and the Boxers evidently knew they had a free hand, for the storm burst suddenly on the little band on Sunday, July 1st, after their service. The mob first attacked the chapel, breaking both the doors and windows and then set the place on fire. They then sought and caught the evangelist, dragged him to the main street and there beat him until he was unconscious. Regaining consciousness, he attempted to rise and was partially kneeling when one cried out, "See, he is praying even now. Drag him to the fire." Immediately some of the bystanders caught hold of him and pulled him towards the burning chapel; but he said: "You need not drag me, I will go myself." He quietly walked to the chapel and entered the burning building, and almost immediately the roof fell in; death must have been instantaneous. But the mob was not satisfied and sought everywhere for the Christians. Kao chung-tang (44) was caught in the street, beaten till nearly dead, and then thrown on the smouldering ruins of the chapel. He was still conscious, and after a time begged the bystanders to give him some water. "Do you want it hot or cold?" asked one man. "See, I will give you some lukewarm," and then offered him some wine to drink. "Others," said he "would not even give you that." Among all the crowd there was not one that took pity on him, and the poor fellow lingered on till the next day.

Hsu-yen (36) and Li-chung (32) were both at the service on that fateful Sunday, and when the riot began, fled outside the city, but were caught, bound and beaten, brought back to the city and thrown on to the burning ruins, where they perished.

Not content with what had been done in the city, the Boxers then turned

their attention to the villages. The home of Liu-tsi-hen was one of the first to be attacked, and the house was destroyed. All the members of the family escaped for the time being, the wife going to her mother's home in a village near at hand. The Boxers of that village hearing of her arrival immediately sought her, and she had to flee a second time and hid in a field of wheat. There she was found and caught; and it is said she was stripped of all her clothing and bound and taken to the city, her captors beating her as they went along. Arrived at the city she was thrown on to the smouldering ruins of the chapel where she was left by her tormentors, who soon afterwards scattered. Finding herself free, she managed to creep out of the ruins and had passed the city gate and was making her way home when she was caught again by the Boxers, brought back and a second time thrown on to the ruins. This time they did not leave her, and as by night time she was dead they took a cord and strangled her corpse. Notwithstanding all her suffering it is said she remained steadfast to the end.

In another village the house of Kao-lien-teng (50) was attacked and burnt. He himself was at once arrested and taken to the city where he was tried (!) by the Boxers. He was asked: "Why did you enter the church?" "Because it was good." "Why then do you injure people?" "I do harm to no one," he replied. "Well, if you will leave this foreign sect and worship Buddha we will not harm you." To this he made no reply, and they cried out: "This man is not willing to repent, throw him into the fire." He was then dragged to the chapel and thrown on to the smouldering ruins and perished. His wife fled and managed to reach her sister's home, but was there arrested and brought to the city. She was taken to the Yamen, but the official would have nothing to do with the case, and she too was burnt to death in the same place as her husband. The eldest son (22) was arrested while

fleeing and taken to his village and burnt in the ruins of his own house. His wife (19) fled and hid in a cave, but was found and immediately stabbed through the abdomen, and then buried before she was really dead. The second son (14) fled from village to village pursued by the Boxers, and was eventually taken in and protected by an uncle. He was so much frightened, however, that he was never himself again, and gradually wasted away and died in April last. Thus, of this family of seven, five have laid down their lives for the truth, and the two remaining are a girl of seven and a boy of four.

But this does not complete the tale of those who lost their lives on that dreadful day, July 1st. Two brothers, Yao-ch'i-heo (50) and Yao-ch'i-wang (44) were at the service in the city but managed to escape to their own village. They were immediately arrested by the local Boxers, their house set on fire, and the elder of the two was burnt in his own home. The younger was taken to the temple of the god of war in the city to be tried before a Boxer tribunal. It was at first decided that if he would provide fifty swords for the "cause" he would be allowed to go free; but thereupon two Boxers knelt before the chief and begged that he might be at once killed, "because he had done much mischief." Their request was granted, and he was handed over to their tender mercies. As he was being led along he said "This is the happiest day of my life." This angered his persecutors all the more, and as soon as they reached the outside of the West Gate they set upon him with their swords and killed him.

On that same day Kao-chung-tang's elder brother Kao-ye-chung (52) their mother (70) and a boy of 15 escaped and reached the outside of the city before they were arrested. They were taken to a Boxer chief at the village of Li-chia-chwang and he was asked what was to be done to them. "Set fire to the house of the Christian Kao-lien-teng and burn them in it;"

and these orders were instantly carried out to the letter.

Perhaps the most sadly interesting case was that of Wang-hsin (33). He was a native of Fan-si and was well known in the city as having formerly been a gambler, opium-smoker and in fact a regular "black-leg." The genuineness of his conversion was manifested by a complete change of life, and though not baptised, he was entrusted by the missionaries with a few books to sell, and thus became equally well known in all the surrounding districts as a Christian. Early in July he was arrested in the village where he happened to be, searched to see if he had any poison on him and all his books burnt. Not content with this, his persecutors set upon him with swords, wounding him seriously. They then bound him, took him to the city and held a kind of trial in front of the military Yamen. Many of the people said to him: "We know you were formerly a bad character, but have now reformed; only leave the foreign sect and you will not be killed." He replied: "I have already left the foreign sect," (apparently referring to Buddhism) "and now follow the heavenly doctrine, reverence the Supreme Ruler (Shang-ti), believe in Jesus, and worship the True God. How can you say I belong to a foreign sect?" It is said that he spoke quite a long time to his persecutors, but the Boxer leader said: "This man has evidently been poisoned by the foreigners, what is this he is talking about? If we do not kill him he will certainly do mischief." He was immediately taken outside the West Gate of the city and there killed in a most barbarous manner.

The most pathetic cases were those of the sisters-in-law, wives of two brothers (Soen-cheng and Soen-hsiu) who with two children were both burnt to death in their own house. Their homes were attacked on the 2nd July and all had to flee, but the two women being near the time of their confinement were not able to go far. The wife of the elder

brother was caught in a neighbouring village, taken to the temple, bound to a tree and then beaten. The next day she was taken back to the temple of her own village—her own home being all in ruins—and there gave birth to a child, which was immediately killed by the inhuman monsters. A mock trial was held and she was asked: "What poison have you about you with which to do mischief?" She bravely replied: "We have left the false and turned to the true; the evil for the good. How have we done any mischief?" The leader of the Boxers yelled out: "She is not telling the truth and will not leave the foreign sect. She ought to be burnt!" At once the part of her own home which was not quite burnt was rekindled and she and a little boy of six who had accompanied her all this time were driven into the flames at the point of the sword. The wife of the younger brother was also caught, taken back to her own village and tried (?) by the same tribunal. "Have you scattered abroad paper m-n to injure the people of your village?" she was asked. She replied: "It is you who kill, burn houses and do mischief, not we." This made the Boxer leader very angry, and he said: "This woman ought to be burnt to death," and she and her little boy of six were both driven into the flames like her sister-in-law.

One other woman who died from injuries received while fleeing from her persecutors raises the martyr-roll of the infant Church at Fansi to twenty-two.

The Magistrate of this place having so grossly neglected to protect the Christians within his jurisdiction, was greatly perplexed and agitated when the Germans took the Passes in April last, and immediately had the rubbish removed from the site of the burnt chapel, and a blank wall built along the street front to hide all traces of what had taken place. Subsequently

he disappeared, and it is said he quietly returned to his own home.

The accounts of these massacres have been given both in writing and verbally, and there is every reason to believe they are correct. The stories are unvarnished and given as far as possible in the words of the narrators. That there were not more killed is probably due to the fact that soon after July 9th a Proclamation was issued notifying the Christians that if they left the church they should be protected. A great number availed themselves of this offer, and having obtained the certificates of protection returned to their homes to find them pillaged and burnt. But the Boxers having tasted blood it was difficult to restrain them, so on Aug. 25th (8th moon, 1st day) another Proclamation was issued saying that the authority to kill was not with the people or even the high officials, and after that date if any were killed without cause (1) the murderers would be summarily executed.

The district where these atrocities occurred is that which is worked by the English Baptist Mission, and was first visited by Dr. and Mrs. Richard. Since then the missionary operations there have been successively superintended by the Rev. J. J. Turner, Herbert Dixon (who was massacred last year), and Arthur Sowerby. The people are some of the most respectable and independent of the whole province. Even the women of the villages with their neat and clean appearance present a great contrast to those in some other parts. Missionary work among them made comparatively rapid strides, and there is every indication that notwithstanding the temporary set-back of last year, more rapid progress will be made than before.

T'ai-yuan Fu, Oct. 1901.

E. H. EDWARDS.

THE REIGN OF TERROR IN THE WESTERN HILLS,

OR STORIES OF THE PERSECUTION OF CHINESE CHRISTIANS IN SHANSI 1900.

II.

Some particulars concerning the massacre of Christian missionaries at T'aiyuanfu in July 1900 have already been published, but so far little has been said about the Chinese who suffered with them. When the foreigners were inveigled out of the mission house by a promise of protection, and confined in one nearer the Hsien (Sub-Prefect's) yamen, treachery was suspected, yet four Chinese voluntarily offered to go with them to act as servants knowing well the risk they ran. Two of these had already acted as servants—Wang Hsiho as cook to Mr. Huddle, and Chang Chengsheng in the same capacity for Mr. Beynow. Both came from the province of Chihli so that it is probable had they wished to escape they could have done so. Besides these there were Liu Paiyuan who had been an assistant in the hospital for several years and Liuhao who was acting temporarily as a servant. Of these four three were baptised church members and the fourth had given in his name as an "enquirer." In addition there was Changang, a boy of only fifteen who had been a pupil in Mr. Pigott's school at Shouyang and who, when the trouble broke out there, fled to T'aiyuanfu and took refuge with the missionaries. It now transpires that the Protestant missionaries did not reach the house prepared for them as a trap by the Governor, until about midnight of Saturday, July 7th or early Sunday morning. That day they made themselves as

comfortable as possible, several of the ladies assisting the servants in the culinary department, Mrs. Simpson being specially active. On Monday morning the men began to clear up the courtyard and house, which they had found in rather a neglected condition. About noon Mr. Farthing sent the two young men Liu Paiyuan and Liuhao out on different messages—the latter being directed to call both a mason and a whitewasher to do some repairs. Before they had time to return the Governor—Yuhsien—went with his soldiers to the house, arrested all whom he found there, and took them to his yamen where they were immediately killed by his orders and in his presence. Not only were the two servants and the scholar from Shouyang massacred with the foreigners, but also the mason who had only just arrived, and several others whose names are not known, who had gone to visit the missionaries on various business matters. Accompanying the Roman Catholic bishops, priests and nuns were also five Chinese who met the same fate. The next day their cathedral was attacked and forty-nine converts massacred, most of the women and girls being spared and subsequently sold to the Boxers and their friends; but many of these have now been recovered and returned to their relatives. After July 9th only four Protestant converts were killed in Taiyuanfu itself, but the houses of these who had any valuables were all looted and then utilised as stables for the soldiers! In the immediate

vicinity the Roman Catholics suffered severely, two hundred being killed in one village alone; and it is estimated that in the whole province they lost about eight thousand; while the total loss of the Protestants (so far as is known) is about three hundred and eighty. Of these, one hundred and fifty-six were connected with the China Inland Mission; one hundred and twelve with the English Baptist Society; seventy-nine with the American Board, and twenty-seven with the Shouyang mission. Others were killed in that part of Shansi outside the Great Wall, but full particulars of these are not yet to hand.

Of the districts worked by Protestant missions that of Taiku occupied by the American Board suffered most severely, and details will probably be published by Dr. Atwood, the sole survivor of that mission in Shansi.

Shouyanghsien comes next with a martyr-roll of seventy, nineteen of whom were killed outside the west gate of the city after a mock trial held before the magistrate himself and the Boxer leaders, while the rest were massacred wherever they were caught. Some of these were offered their lives if they would recant, but refused to deny their Lord; while others were not given the option. Not a few families were almost exterminated—no mercy being shown to even infants in arms—but perhaps the one that suffered most was that of Yen Laipao, the Christian who nobly offered Mr. and Mrs. Pigott a refuge in his home when they had to flee on June 29th. They were only there three days and then had to forsake that refuge as the Boxers had risen in the neighbouring villages where they were killing the Christians and burning their houses. On the evening of Monday, July 2nd, Mr. Pigott and family returned to Shouyang, while Yen and his relatives (numbering twenty people) fled into the mountain ravines close at hand. The next day the Boxers appeared and burnt all

the houses of this family, after having first stolen everything that was of any value. Then began the search for the members of the family and the first to be arrested was Yenlaipao himself who was immediately killed. One of his younger sons was then found, and because he would not say where the rest of the family were hiding, he was taken to his village and there tortured to make him confess. His hands and feet were tied together behind, and a pole passed between by which he was suspended. Still refusing to reveal the hiding-place of his relatives, burning incense was then placed upon his back and a heavy stone put upon that! Notwithstanding that all this failed to elicit any information from him, yet that same day six other members of the family were arrested, sent to the city (Shouyang) and there killed. Within the next few days seven others were arrested and killed, and only six men were left to represent the family, all the women and younger members having fallen victims to the hatred of their enemies. That they suffered so severely was undoubtedly due to the fact that they dared to offer a refuge to the foreigners; and while no compensation will make up for the serious loss of life, their noble effort to protect the missionaries will not be forgotten.

Of the nineteen who suffered outside the west gate of Shouyang city, some were put to death in a most barbarous manner; but Mishihru was the one who was treated with the greatest cruelty. He was a member of the Baptist mission, and for some years had been one of Mr. Pigott's helpers. When taken before the mock tribunal composed of the Magistrate and Boxer leaders, he was very fearless and refused to recant. He was then handed over for execution, taken outside the city with several others, and there mutilated in a manner which forbids description, before being finally beheaded.

Tsai Chingyung was an object of special hatred by the Boxers, and

suffered severely in consequence. He was a house-painter by trade, and also at times painted idols. While a patient in the hospital at Taiyuan-fu he was converted and then gave up that part of his trade. On returning to his home he used part of his house as a village chapel, and was quite fearless in preaching, venturing even into the temples or wherever he could get an audience. When caught by the Boxers he was first beaten and wounded, then bound and taken before the tribunal at Shouyang. While lying there bound and bruised he was ridiculed by the bystanders. Some asked, "Does it hurt, teacher?" While others rejoined, "Ah! it wont last long." Another said, "Preach to us now, teacher!" After a so-called trial he too was condemned to death and beheaded outside the city, his head being hung on a neighbouring tree.

Likai—an old man of over sixty—was arrested by the people of his own village and handed over to the Boxers who took him to the city. When brought before the official he was too dazed to answer any questions, so was beaten till nearly insensible and then placed in a tall wooden cage with only his head protruding through an aperture in the top—one of the most cruel forms of Chinese torture. After a few hours as he was not dead, he was taken out and executed outside the city with others.

Of the seventy-one killed in this district forty-two were men, eighteen women and eleven children; and the above are but a few samples of the manner in which many of them heroically

met their death. Not a few fled into the mountains and were chased for days by their pursuers. Husbands were killed in the presence of their wives; while children were massacred in their mother's arms. One woman was actually buried alive. All their sufferings could not be delineated and will probably never be fully known.

That so many suffered in Shouyang-hsien was undoubtedly partly due to the apathy of the official then in office. He made no effort whatever to protect the Christians; but when two Boxers threatened him for some reason, he immediately sent to Taiyuanfu for help, and on the arrival of two soldiers had the men arrested and beheaded, the only two who have been punished in the district!

It was on behalf of this official that a foreign lawyer from Shanghai went all the way to Shansi to endeavour to get his sentence of perpetual banishment remitted or mitigated. Whether he was guilty of the arrest of the missionaries (as charged) or not is an open question; but there is no doubt that he sent them to Taiyuanfu with very inadequate escort and scant provisions—the two men in handcuffs, which were so tight, that on the arrival of the party at their destination after a journey of three days in springless open carts with a broiling sun overhead, the skin of the wrists was abraded, as testified to by several reliable witnesses who saw them on arrival.

"OF WHOM THE WORLD WAS NOT WORTHY."

