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Chas. W. Mason

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On Nov. 24th a messenger arrived from Shansi bringing a letter from Mr. McKie, written at P'ing-yang Fu on Oct. 27th, saying that he and Mrs. Ogren with her baby, and Miss Way and Miss Chapman were there under official protection. On Nov. 26th four other Christians arrived having come on their own account. Three of these five men I knew personally when in Shansi, so can vouch for the reliability of their accounts. Each has his own sad story to tell, and while to some extent they overlap, each has an interest of its own. They unfortunately confirm the stories of the massacre of foreigners in that province. The storm of persecution burst suddenly upon the native Christians there. Many were killed and others fled, living for a time in the "caves and dens" of the hills. On Aug. 15th the acting Governor of the province (Li-ting-hsiao) in the absence of the terrible Yu-hsien, issued a proclamation saying that all Christians who would leave the church should be given a certificate which would protect them from the extortions of the Yamen officials (who had been fleecing the Christians), and the persecutions of the Boxers. Being surrounded on all hands by those who were ready to take advantage of their distress, many were led to apply for these certificates and so were regarded as having recanted. On the certificate it stated that, "So and So, of such a village, on such a date, had left the church, and turned from the false and reverted to the true." On the other hand these stories show that many (including Roman Catholics) were willing to endure the loss of all, and even give up their lives, rather than renounce their faith. All these messengers agree in saying that the distress in Shansi this winter

will be terrible, but specially among these Christians who have lost home and everything. Mr. McKie in the letter which the messenger brought says, "Now our real reason for writing this letter is to beseech you to seek some plan by which you can keep our native brethren in all our Churches here. Their sufferings from hunger, cold and homeless wandering: is unspeakable. Beggars can beg, but Christians cannot. Homes are stripped of all, or burned down and ruined. No food, no home, no clothes, no money. When they beg the people will not give to the 'Ru-chiao-tih' (those who have entered the church). We know something of begging bread and receiving nothing but scorn and curses, and so we can feel true sympathy with our Chinese brethren and sisters when we write beseeching your help. We feel sure that you must have already sought out some way of helping them and been unsuccessful. But they would again remind you not to cease your efforts on their behalf, and to try every means that you can think of. We hope you will pardon their pouring their need so urgently upon you, but their sufferings are greater than you can imagine. Winter is already upon us and what it means to Christians at this time, one dares not think of. Hundreds have been martyred and hundreds of others will die of starvation and cold unless help comes soon. Though anything you can do would come late, yet not too late to tide many over the winter."

The following stories speak for themselves and I hope will lead many to do all they can for the relief of our suffering brethren in Shansi.

E. H. EDWARDS, M.B., Edin.
Tientsin, December, 1900.

THE STORY OF WANG YINGKWEH.

I, Wang Yingkweh, have been a member of the Christian church for 13 years. My home is at Hsiaoih Hsien, but for two years I have been teaching the boys' school at Pingyao Hsien. On June 13th I closed my school and went to my home at Hsiaoih. Everything was then quite quiet at both stations. The first intimation of trouble was the arrival of the letter-carrier on June 27th, who said that the day previous the station at Pingyao Hsien had been looted, and the missionary in charge (Mr. Saunders) had fled northwards towards Taiyuenfu. The lady missionaries (Miss Whitechurch and Miss Searl) sent off a messenger the same afternoon to the American Missionaries at Fencheofu, about ten miles to the west, asking for information. The messenger returned with his reply on the morning of June 28th, and being a stupid countryman he let it be known in the town that one of the houses of the missionaries at Fencheofu had been attacked the day before (June 27th). The result was that a great crowd followed the messenger to the door of the mission premises. While the ladies were reading the letter I and several other members were standing round them in the courtyard, and when they had finished asked them what the letter said, but they would not tell us. They only said, "Let us have some prayer." While we were praying the crowd which had followed the messenger was knocking at the door of the outer courtyard and making a great disturbance. We and the ladies then went to open the door leading on to the street but could not, as the pile of brickbats which had been thrown at the door prevented our pulling back the bolt. The ladies said, "We cannot open the door, and perhaps this is God's way of protecting us." We all then went to the inner courtyard and sang together quite a number of hymns. The crowd outside being unable to force open the gate of the court attacked the chapel door, which also opened on to the street, and burst

it open. The ladies with myself and the latter-carrier then went to the chapel door and stood right outside on the steps, while Miss Whitechurch spoke to the crowd, asking the people what harm had they ever done them and trying to persuade them to go away quietly. While she was speaking to them the people were very quiet. Meanwhile Heh-siao-fu, a deacon of the church, who was also in the court-yard with us, had climbed over the back-wall, and with another man named Chang had rushed to the Yamen, rung the big bell and appealed for help. The mandarin at once set out without waiting for his chair or even to don his official robes. On his arrival at the chapel he found things fairly quiet, so turned to Deacon Heh and the member Chang and accused them of having deceived him. He made them kneel before him and then with his own hands boxed their ears. His underlings joined in and kicked them about. He then came into the chapel where I was standing with the ladies, and asked them why they did not go away. They replied that they did not wish to go. He then turned to me and asked me what I was doing there. Scarcely waiting for a reply he said, "You had better take care, there is fighting between China and the foreign nations. You are a good for-nothing fellow (*Ni puh-sh'-to-hao-t n;-si*)." On leaving he told us to shut the chapel, but I replied that we could not as it was broken. I also asked him if he would not leave men to guard the door. He answered, "Chinese official servants cannot guard the doors of foreigners." He told the local street constable that he was to guard the door. When the official had gone this constable told the ladies he could not keep the crowd off by himself, but if they liked he would hire three men at the rate of 300 cash each to help him, and to this the ladies agreed. The crowd having heard what the mandarin said soon became unruly and one of the three hired men struck a boy, making the blood to flow. The boy went home howling and his mother rushed to the nearest temple and beat the big bell. This drew

together a bigger crowd than ever and the constable and hired men all fled. The crowd then smashed both the gate of the court and the door of the chapel and everything outside including a board on which were the characters meaning "The holy Church of Jesus." I and the ladies went to the chapel door and stood just inside hoping to be able to speak to the people again. But by this time the crowd was in no mood for listening. The Boxers had come in force and the crowd formed a semi-circle round them outside the chapel and at last one fell down as they do when supposed to be "possessed." Suddenly he jumped up and taking a handful of dust threw it all over me and the ladies. We retired further into the chapel but being there assailed by brickbats and other missiles we retired into the back court-yard and prayed together. While praying the mandarin came again, this time to the court-yard where we were. He said to the ladies, "If you don't go I cannot protect you." They replied "We have nowhere to go to." "Well, I can't protect you" he said. I then spoke to the mandarin and said, "Please will you allow me to say a word? The officials of other places have sent the foreigners away under official escort, will you not do the same for these two ladies?" He replied, "I cannot do it—you do it." I said, "I cannot even protect myself, much less can I protect these ladies." He then turned to his retainers and asked them what village I belonged to. I was well known to them so they said, "He belongs to the village of Ts'ao." He then turned to me and said, "You go home." I hesitated to go and he said again, "You go home," and his retainers began to push me away. I turned to the ladies and said, "Shall I go?" Miss Whitchurch made no reply, but Miss Searl said, "You had better go." Directly I reached the street I was set upon by the crowd and beaten till I was insensible. Then some one—who I don't know—dragged me to a temple near by and left me. On regaining consciousness I saw some people near me moving a huge stone

nearer and nearer to me. I thought they meant to crush me with it so I just lay down and prayed, covering my face with my fan which I had retained. I lay there expecting to be killed every minute when I heard some one call me by name. This man then came and lifted me on my feet and I saw the bodyguard of the mandarin beating back the Boxers. The mandarin asked me, "Who has been beating you?" I replied, "I don't know." Again he said to me, "You are a good-for-nothing fellow." I said, "Will you please tell me what I have done wrong." "Take him to the Yamen," was his reply. With the help of others I managed to reach the Yamen, but the underlings would not allow me to remain. It was now quite dark. On attempting to walk by myself I was glad to find that while my body was much bruised my legs were comparatively uninjured, and I managed to reach my home which was only some five *li* distant early on the morning of the 29th.

But I must now tell you what happened at the mission house after I had left. When the mandarin had sent me away he also sent away all the Chinese Christians who were with the ladies, except their cook named Yao whom he allowed to remain to prepare food for them. That night was a very restless one for the ladies as they were now left entirely alone with the exception of the cook. Early on the morning of the 29th the Boxers returned in force and made their way to the back court. The ladies retreated into their rooms where the Boxers followed them. Taking up the ornaments and furniture in the room the men would ask the ladies, "What is this thing?" and on receiving a reply would just dash it at their head. The ladies knelt in prayer and were then slowly and cruelly battered to death. After they were dead their bodies were exposed and defiled. Subsequently the mandarin sent two cheap coffins such as are used for the very poorest, and had them buried in the baptistry in the courtyard. All their goods were piled up in heaps in the open court and gradually disappeared.

I will now relate what happened to me. As I said I reached my home early on the morning of June 29th, but I was not allowed to rest very long. On July 1st the Boxers of my own village attacked my house.

The house in which I lived consisted of two courts one behind the other, and at the back were some flat-roofed caves in which the owner of the house lived. I occupied the court just in front of him, and when the Boxers came I took my wife and two children on to the top of the caves. From there I saw them remove all my household goods into the court and smash them to pieces. They dare not come to the roof of the cave as the only means of access was by a flight of narrow stone steps, and I had armed myself with a sword, but they came to parley with me. They tried to persuade me to go with them to the village temple and worship the idols, but I firmly refused. They kept a watch over us all day, and no one dared to give us any food. It came on to rain but they still kept guard. Towards night they gradually dispersed and at midnight we crept down from our retreat and made our way to a village where some friends lived. The paths had been made so slippery by the rain, that by daylight on Monday, July 2nd, we had only gone about two miles. We made our way without molestation to our friends where I left my wife and children, and then made my way to Ping-yang Fu, which I reached on July 7th. There I found Mr. and Mrs. Lutley, Mr. and Mrs. Dryer and eight single ladies. Mr. Lutley was so ill that I could not see him, but I told the others the terrible events that had taken place at Hsiao-ih. Fearing lest the outside (non-Christian) people of the place should get to know why I had come, Mr. Dryer asked me to leave at once for Ta-ning Hsien, where three single ladies were living. On July 8th I left Ping-yang Fu and the same day arrived at the mission station of Chao-cheng, where I met another member named Ren from my own home—Hsiao-ih.

On the 15th I arrived at a small hamlet in the mountains called Ch'ae-Yuen-Shang. Here there were only two families—both of which were Christians—and I found about fifty members gathered for worship notwithstanding the troubled state of the neighbourhood. Among them were elders Hsu and Si. On Monday, 16th, we all separated. Elder Hsu went to Ping-yang Fu to see the Missionaries there; Elder Si went to Hsi-cheo, the station of Mr. and Mrs. Peat, while I went on to Ta-ning, which I reached on 22nd. There I met thirty or forty members gathered for worship though at great risk.

I learnt that the three ladies (Misses F. E. and M. R. Nathan and Miss Heardman) had left Ta-ning on July 11th and fled to the hills, and I will now tell the sad story of their fate before I continue my own narrative. For a time these ladies moved from village to village living with the Christians, but at last were obliged to live in caves for greater security. One man, Yang-teh-chuin, kept with them to the last. Their food was prepared for them in a neighbouring village and taken to them by a little boy. One day this lad was met by a man who said, "Where are you taking that food?" "To some labourers in the field," the lad replied, "I don't believe you," said the man. "You are taking the food to the foreigners and if you don't tell me where they are I will kill you." The poor boy could do nothing else but allow the man to follow him to the hiding place of the ladies. This man then went and collected the people of the neighbouring villages who came in force, killed the faithful Yang-teh-chuin, arrested the ladies and took and handed them over to the Boxers at Ta-ning. That same day they were taken outside the West Gate, stripped to the waist and killed. This was on Aug. 13th. They were not killed by the local Boxers, who were only a score or more of lads and young men. They went through their incantations but said they had not become "possessed" so could not do the ghastly work. Determined that their victims should not

escape they hired a man who came from the province of Honan to do it for them. Some ten days later I passed the place where they had been murdered, and there I saw one headless skeleton: My grief was greater than I can express. The day before the ladies were killed the Boxers got hold of a beggar and by torture made him confess that he had been hired by the foreigners to scatter little paper men about which were supposed to possess miraculous powers and do much harm. They then killed him. About the same time they killed five church members.

I will now tell what I saw of the sufferings of other church members of that district. The magistrates of Taining had previously issued a proclamation saying that all church members must leave the church; and that all who did so could procure a badge by paying five hundred cash which would exempt them from the attacks of the Boxers. On July 28th not a few members purchased these badges, and the Mandarin fixed the 29th as the day on which they might go and see him in a body. On that day those who had the badges met at the house of a prominent member named Yang-ping, before going to the official. While they were there, however, the Boxers came and set upon Yang-ping, wounding him badly. He managed to escape outside the city and take refuge with some friends. After much parleying he agreed to pay the Boxers 100,000 cash and they on their part agreed to let him alone. But they still endeavoured to get hold of the leaders of the little church at Taining. These were Pastors Ch'ü and Chang; elder Yang; deacons Hsu, Lei and Wang; Ah Sien-seng and another member named Yang. They were particularly anxious to get hold of Pastor Ch'ü as he was the best known man as a Christian not only in that district, but in the whole of that part of the province. On August 1st or 2nd Pastor Ch'ü with my friend Ren of Hsiac-jh who had joined us fled to a village in the mountains and there took refuge in the house of a member named Ts'ao. They were only there

about a week when their hiding place was discovered by the Boxers. On the 10th a member named Lao Si informed Pastor Ch'ü and he had time to escape before they arrived on the scene. Being disappointed in not finding their prey, they revenged themselves by burning Ts'ao's house and killing the faithful Lao Si. The next day, 11th, they went to Pastor Ch'ü's village and burnt his house, as also the houses of Pastor Chang and three other church members, thus rendering them practically homeless. The men having fled, what became of the women and children? In Pastor Ch'ü's home was his old mother of 70, and his wife with a little three weeks' old baby. These, with other women and children, hid in a disused brick-kiln for three days (August 10th, 11th, and 12th). To get into this they had to crawl, and the only light was from a small hole at the top. I and a boy kept watch outside, and the lad went every day to the village to bring us some food which kind neighbours had cooked. One day—just at the time he should have gone for the food—he was clambering about the hill side and fell down, hurting himself, so that he could not go just then. In this we saw the hand of God, for had he gone at the usual time he would have encountered the Boxers who on that particular day were in the village. After three days the women and children were able to return to their desolated homes, but Pastor Ch'ü's wife was very ill owing to the exposure.

As for Pastor Ch'ü, for a fortnight or more he wandered from village to village and ravine to ravine, having at one time only a little millet in a bag, and a washhand basin in which to cook it. On 20th August the Boxers went again to his village and failing to find him took their revenge by destroying completely everything that had not been previously burnt; and killed a man about forty years of age for taking food to his uncle, who was one of the eight whom they particularly wanted to get hold of.

Pastor Ch'ü was also in danger by "false brethren." Some of them were

very angry with him, saying he had led them into the church and was the cause of their trouble. They even threatened to catch him and hand him over to the Boxers.

I myself did not meet him again until 27th August. Meanwhile I had been to the city of Chicheo, some 30 miles to the south, and back, as I heard that a proclamation had there been issued saying that foreigners were to be protected. To my disappointment I found this was not true. When I met Pastor Ch'u on 27th August it was at the house of a relative of his some twenty miles from his own village. The household was a very large one, consisting of some thirty odd people, of whom several were Christians—including the head of the household. He had so far not been molested by the Boxers as he had paid them a very heavy blackmail. But it was not safe for Pastor Ch'u to stay there long, so I went with him and a lad of about fourteen and we lived in a ravine for nearly two weeks. On Sept. 8th we separated again, the boy going as herd boy in the family above referred to, while I and Pastor Ch'u went still further into the mountains to a solitary house occupied by a Christian. Here we lived till September 15th, when a letter arrived from the Christians at Chao-cheng. They had heard of the danger of Pastor Ch'u and now invited him to go and live with them until the trouble had subsided. Not wishing to be so far away from his old master he declined to go, but as I felt I could no longer help him I decided to return to my home again. I left Pastor Ch'u in his mountain retreat on Sept. 19th and reached Elder Hsu's home near Chao-cheng on the 27th. Two days later he and I with a little boy named San-hu started northwards and reached Hoh-cheo about Oct. 1st. At this place there had been a station of the China Inland Mission in charge of the Misses Stevens and Clarke. These two ladies had gone to T'ai-yuen Fu in the early summer and were among these who were killed there on July 9th. We found the mission-house intact but

closed; and were told that everything on the premises had been taken away by the officials. From there Elder Hsu returned to his home and I went on to my home to learn news of my wife and children. Arrived there I heard that they had gone for some time from friend to friend but I could not find them. I then visited the stations of Kai-hsiu and P'ing-yao. At the former I found the mission house closed. The station there had been in the charge of Mr. Lundgren, who with his wife was killed with the American missionaries at Fen-cheo Fu, where he had gone on a visit. The five single ladies whom he left at Kai-hsiu had, on the outbreak of the Boxers, been protected by the official and by him sent in safety to P'ing-yang Fu, whence they eventually reached the coast without harm. When the Empress Dowager passed that city on her way to Si-ngan Fu that official was degraded—ostensibly because he did not receive the Imperial party in a proper way, but probably because he allowed the foreigners to escape. At P'ing-yao I found the mission premises practically uninjured and occupied by the landlord from whom they had been rented. After visiting a member of the church named Hsu-ching-ngao who lived near P'ing-yao, I visited my home a second time and then went south again. On Oct. 20th I arrived at Elder Hsu's home and found he had gone on to P'ing-yang Fu, as he had heard that a foreigner arrived there. The next day I started for the same place myself. On the way I met some church members who told me sad news concerning Ta-ning. They said that although old Pastor Chang, 65 years of age, had paid the Boxers some 40,000 cash as blackmail, they still persecuted him and he had had to flee and join his friend Pastor Ch'u in his far away retreat in the mountains where I had left him. On Oct. 22nd I arrived at P'ing-yang Fu and found that the foreigner who had arrived was Mrs. Ogren with her little baby. Not knowing there were other foreigners alive in the province she had asked Elder Hsu to accompany her to the coast and he had gone to make

preparations. On 25th. however, Mr. McKie and Miss Way and Miss Chapman arrived from Ku-wu under official escort, with quite a number of church members who were accompanying them. The local officials declined to send them to the coast either north or south until they had received instructions from the Governor at Tai-yuen Fu. Mr. McKie then asked me if I would bring a letter to the coast and I said I would. I left Ping-yang Fu on Oct. 28th and following the great road reached Pao-t'ing Fu Nov. 7th. There I saw Mr. Lowrie, and he took me to a German official, Colonel Richter, who gave me a pass to Tientsin which place I reached on November 9th. While at Ping-yang Fu Mrs. Ogren gave me a few details of her sad story, but I cannot remember the dates. Their station was Yung-ning-cheo, a few days' journey west of Fen-cheo Hu (where the American missionaries were murdered) and about 100 li from the Yellow River. When trouble broke out in their station they went towards the Yellow river and arrived at a place called Ch'í-keo-chan. Here they took a boat hoping to get down to Tung-kwan where they would have passed into the province of Shensi. They were, however, stopped by the Boxers at a place called Ma-te'ó-kwan, about 80 li from Ta-ning. The military official in charge there took them under his care with the professed object of protecting them. They remained in his yamen a week and he then sent them on to Ta-ning, but kept most of their boxes. On the way they were attacked by Boxers and Mr. Ogren was very badly wounded and left by the roadside. When Mrs. Ogren arrived with her baby at Ta-ning they were put in the prison and she feared her husband was dead. After a few days he, to her great joy, appeared but was very ill, and soon became quite delirious. They had to remain there two weeks and were then sent on under escort to Ping-yang Fu; but were kept waiting several days in a village just outside as the Emperor and Empress-Dowager with their retinue were

just passing south. They reached Ping-yang Fu on Oct. 17th or 18th, and in a few days Mr. Ogren died. The local official bought clothes and a coffin and paid the expenses of the funeral. During my wanderings in the neighbourhood of Ta-ning I also heard tidings of Mr. and Mrs. Peat of Hsi-cheo. So far as I could ascertain they had to leave their station on July 21st. For three weeks or so they wandered from village to village and at last took refuge in a cave. They had been several days without food and the crying of the children was so pitiful that one of the ladies with them said she would venture into the nearest market town to buy food. On her way she was met by a Christian who urged her to return. She did so, but was unfortunately seen by some herdsmen who at once told the neighbouring villagers. They were immediately arrested by men from these villages and by them delivered over to the Boxers at Ta-ning on Aug. 13th—the same day that the ladies (the two Misses Nathan and Miss Theardnan) had been killed. Mr. Peat and the two ladies were taken at once outside the west gate to the place of execution, but Mrs. Peat and the children were taken to the Yamen. She at once informed the official and he sent for Mr. Peat and the ladies. The Boxers were at first unwilling to give them up, but he said, we will first examine them and then talk about killing them afterwards. He kept them in prison for three or four days and then sent them back to their own station—Hsi-cheo—a distance of 90 li. The magistrate there would not receive them and sent them south-east again to Pu-hsien whence they were sent to Ping-yang Fu, where they arrived on Sept. 4th. From there they were sent on south to the next station, Ku-wu, where Mr. and Mrs. Duncan Kay used to live. From Ku-wu they were sent on their next stage with an escort of eight men. When within 20 li of Wen-hsi-hsien (their stopping place for the night) they were overtaken by two Boxers from Ku-wu. These men stopped the carts and ordered Mr. Peat

and party to alight. This they declined to do and the men then set upon them and killed them while they were in the carts. Their escort not only did nothing to protect them, but afterwards went to a wayside inn and drank tea with the murderers. The magistrate of Wen-hsi-hsien hearing what had been done sent word back to the official at Ku-wu saying that he washed his hands of all responsibility in the matter. The Ku-wu magistrate took the matter up, arrested all ten men, beheaded one of the Boxers and put the other nine men in prison.

I have heard too the sad story of the massacre of Mr. and Mrs. McConnell and their little child; Mr. and Mrs. Young and two single ladies. The story was told me by two men who were with them almost up to the last. One man named T'ien-suey who accompanied them proved very faithful. He was much attached to the little boy and loth to leave them. After the parents were killed the little boy called out for T'ien-suey who immediately went back and took the child up in his arms. This enraged the Boxers who snatched the child away and killed them both.

As to Mr. and Mrs. Duncan Kay I was not able to learn much. It is known that they hired four men to help them, but on one of these being killed by the Boxers the other three fled. At times they hid in places that were most difficult of access, and they must have suffered greatly. Eventually they were killed not far from Ku-wu, their own station.

I could learn but little regarding the Christians at T'ai-yuen Fu. At Ping-yang Fu I met a boy named Hsi-en who had served Mr. Dixon and who managed to escape. He told me that one lad who used to be an assistant in the dispensary had enlisted as a soldier. Another assistant in the dispensary named Kweh I met at his home in Ling-shih. When he fled from T'ai-yuen he left behind his wife and two children, and on going back for her found she was living with another man whom she refused to leave. I heard that Yen-li-pan, the senior assistant in the dispensary, had fled as far south

as Ho-nan, but had subsequently returned to T'ai-yuen Fu.

I am glad to say that the four men—Sang, Chang, Kweh and Liu—who escorted Mr. Sutley and party to Han-kow all safely returned to their homes in Shansi.

In thus briefly relating my story I have not told of my many escapes from the Boxers, but wish to return thanks to God for all His goodness. The sufferings of the foreign pastors, their wives and children were past description. At present there are many Christians in Shansi suffering greatly, being without food and without homes, and the bitter winter upon them.

THE STORY OF HEH-SIAO-FU.

I, Heh-siao-fu, am 65 years of age. I have been a member of the Christian church for 13 years and was baptised by Mr. Russell. For nine years I have been a helper in the church at Hsiao-ih, and eight years ago was made a deacon.

I was in the mission house on June 28th with two ladies (Misses Whitechurch and Searl) when the trouble broke out as related by Wang-ying-k'weh. After the mandarin had sent Wang away, he called for me and another man named Ren who was on the premises, and sent us away, leaving only the cook with the ladies. On reaching the street I was immediately set upon by the Boxers and beaten till I was insensible. Then some kindly disposed person pulled me into a shop, and towards evening I regained consciousness. When it was quite dark he said I had better go home, and on coming out I met two friends who had been looking for me. They took me to my home in the city but knowing it would not be safe for me there, the next day they hired a cart and took me to some friends in the country. I was never long in one place but went from village to village and friend to friend. When at last I went to my home I found most of my things had been sold by my younger brother.

I have not been far from my home before so do not know what Christians have suffered in other places, but I know that those in my own neighbour-

hood have been in great distress. At the first outbreak most of the Protestant Christians fled in different directions. Then when the official offered the "certificate" of protection if they left the church, not a few came back and accepted it. I know of only one member of the Protestant church at Hsian-ih who was killed. His name was Wu-ming-kwang. His nephew hated him because he was a Christian and called in the Boxers to kill him. His wife was taken to the village temple and tied up and beaten. She was kept there several days because she would not worship the idols, and was only released when she promised to do so.

With the Roman Catholics it was very different. Being more in number than the Protestants they thought they would be able to repel the attacks of the Boxers. In this they were unsuccessful, and many of them were taken and put to the most horrible deaths. Many of them were put under the huge knife used for cutting straw and just cut in half. In one village alone over twenty were put to death in this way.

With regard to mission property I can only tell concerning the houses in two villages. In the village of Sau-chuen was a house used as a chapel which had been purchased by the late Mrs. Russell. It had been left in the charge of a man named Fan-miau-tou. He was not a native of Hsiao-ih so when the trouble came he thought he would do the best he could and mortgaged the house for 40,000 cash and then went off home.

In the village of Che-yu was a house which Mr Key had mortgaged for mission use. After the death of the two ladies (Misses Whitchurch and Searl) and the destruction of their property, the owner mortgaged the house to someone else.

I too would plead the needs of the Christians of Shansi. When we left eatables and other commodities were just "treble their usual price."

Being anxious to come to the coast to see the foreign pastors, I did not know how I should manage as regards expenses until my friend Chang-chieu-

k'wei (who is an enquirer) came along and said he would assist me. Though 65 years of age God has helped me, so that I have been able to walk nearly the whole 1,600 li; for only once have I ridden in a cart during the journey, and then only for twenty li.

THE STORY OF REN-YUEN.

I have been a member of the church at Hsiao-ih for nine years and was baptized by Mr. Russell. Though 44 years of age I am unmarried. I lived in the village of Ch'iao-t'eo (head of the bridge) in a little two-roomed house which I had mortgaged. In this same village were six Christian families, among them being relatives of my own.

The news of the murder of our two lady missionaries on June 29th soon reached us, and the Boxers of our village knowing it was done with the sanction of the mandarin set upon us on Sunday, July 1st. I had managed to lock my door on the outside and when they came to my house the owner, who lived close by, fearing they would damage his property, said I was not at home and they went away. The people of the village also restrained them so that little harm was done that day. Early that night I managed to escape, being alone, but the other Christians who had wives and children could not do so. I afterwards heard that neighbouring Boxers joined those of our own village, and beat the Christians and destroyed a good deal of their property. I myself on Monday morning, July 2nd, had to pawn the little bedding I had brought with me to be able to buy a little food. That same day I arrived at the town of Kiai-hsiu and went to see a priest who several years before had broken off opium at Hsiao-ih, and recognised me. He was very kind and gave me 600 cash. I then went on to Ling-shih where I met the member Kweb. His son, who had been one of the assistants in the dispensary at Taiyuen Fu, escaped from that place on June 27th, and reached his father's home on July 1st. He confirmed the sad news of day death of Miss Coombs on the same the that the mission buildings were burnt.

From Ling-shih I went south to Chao-hsien where old Pastor Sung gave me 500 cash. From there I was going on to Ping-yang Fu to tell Mr. Lutley of the trouble at Hsiao-ih, when I met Wang-ying-kweh who told me of Mr. Lutley's illness. I turned back with Wang, and together we went on to Taining Hsien to see Pastor Chu. We reached there on Sunday, July 22nd, and found between 20 and 30 members gathered for worship. The next day we went to Pastor Chu's village when we heard that the Boxers had risen and burned the mission premises at Taining. Knowing that danger was at hand we separated and I went with a letter from Pastor Chu to his relatives at Wang-chia-chwang, a family of over 30 people, the old father and several of his sons being Christians. I had worked for them about half a month when we heard of the burning of the houses of the Christians of Pastor Chu's village. The whole family was much frightened and removed all the women and children to a ravine behind the house, where they lived for two days. Meanwhile the old father, anxious for the safety of his large family, had gone into the city to parley with the Boxer paymaster, a man named Hoh-i-wen, who for years had done all he could to harass Christians of his neighbourhood. By promising the sum of 100,000 cash the old man "bought" the Boxers and returned to his home on Aug. 13th with the terrible news that the three ladies, the two Misses Nathan and Miss Headman, had been killed on the morning of that day. We learnt afterwards that they had been discovered by the Boxers the night before and taken at once to Taining. They did not arrive there till early on the morning of the 13th and were immediately taken outside the west gate and executed. After the execution the Boxers informed the official as to what they had done. He was exceedingly angry and said they ought to have told him first, but he feared the Boxers and so did not attempt to punish them. The old man with whom I was staying was so frightened by all these things that he

had been induced to listen to the advice of the man Ho-si-wen, and brought back with him incense and other paraphernalia for the worship of idols.

While the head of the family was in Taining parleying with the Boxers we were surprised by the visit of two men who, after sounding us to see who we were, said that they were Christians and had been sent by an elder in the south of the province, named Chang-Chi-heng, with money for the ladies of Taining. We told them that they were in hiding and no one knew where they were. They left us on the morning of the very day that the ladies were discovered by the Boxers.

As the family with which I was staying was going to worship idols again, I left them and reached Ping-yang Fu on Aug. 19th. On my way I passed one village in the mountains almost deserted in consequence of famine. A little distance from the village I came on about 200 of the people living in a temple as it was near a market town where they could go and beg. I saw many of the people picking and eating the wild dates, and most of the trees in that neighbourhood were already stripped. Hearing of a Roman Catholic stronghold in the neighbourhood I visited it, and allayed the suspicion of the people by showing them part of a New Testament I had. They told me there were about 300 people there and that they had plenty of food, but they would not tell me if there were any foreign priests. About fifteen li from Ping-yang Fu I was benighted, and on asking the way was not only advised not to go on that way but the woman of the house gave me a basin of cold food which had been left over from the mid-day meal. They told me it would be as much as my life was worth to go that way to Ping-yang Fu as the Boxers were on that road in force and had only recently killed four poor people who were begging for food, accusing them of being hired by the foreigners to poison the wells. That night I slept in a little idol shrine, and the next day went a long way round, passing the town of Hiang-ling-hsien. I was told in the villages that in that

place many Christians (probably Roman Catholics) had been killed, while many had fled for their lives.

After reaching Ping-yang Fu I earned a few cash by cutting grass at the river's side and selling it to the muleteers and carters at the inns. But I made so little in this way that after a few days I took a position as one of the local guard at the Yamen. On Sept. 4th I was surprised by hearing people say that some foreigners had arrived. I went to see for myself and found it was quite true, for there were Mr. and Mrs. Peat and two children and Miss Dobson and Miss Hurn. Being in official dress I was able to make my way to them. Mr. Peat recognised me and asked me what I was doing there. In a few words I explained to him and he then told me that they had that day come from Ta-ning under official escort. They had all six had to travel in one cart which had no covering. Being but lightly clad they felt the cold in the early morning and evening, and in the middle of the day had been scorched by the sun. Arrived at Ping-yang Fu they were not allowed to go to an inn, but were put into a temple with only mat screens to keep off the gaping crowd which filled the temple courtyard. When I found them the two children were crying pitifully while Mrs. Peat tried to comb their hair. They had little or no bedding, and only 600 cash which the mandarin had given them. They had been detained in the prison at Ta-ning for several days and the children were covered with the marks of bites of insects. Mrs. Peat asked me if I could not buy them some millet gruel, but I said there was none to be bought at that hour. I, however, bought them a few ounces of cold cooked beef and six cakes; and afterwards I sent one of their guard to buy them 6 basins of cooked dough strings and a few more ounces of cold beef, and this was all they had for supper. Mr. Peat then asked me if I could not bring them some shoes as theirs were all worn out. I explained that it would be impossible for me to remain with them much longer as I must report myself at the Yamen soon after dark,

but if they would remain a day I would do all I could for them. Mr. Peat said that was impossible as they were travelling under official escort and obliged to move on when ordered to do so. Soon after I had to report myself to my superior and was not able to get out again that night. On the morning of the 5th I went out as soon as possible but they had already gone. I did not hear of their death until some days after I had reached my home, and then could not believe the story as I knew they were travelling under official protection. Now unfortunately I know that it is true. I think they must have been killed on September 6th or 7th.

On September 11th I gave up my situation in the Yamen and started for my home. I visited several mission stations and friends on the way and arrived at my own village on October 4th or 5th to find my home stripped of everything. I had left behind me quite a quantity of grain and this the Boxers had ruthlessly thrown into the court and on to the street. After a few days they told my elder brother he might gather it up, but by that time it was quite unfit for food. Before leaving I had had to pawn some of my things as the want of rain had raised the price of eatables, and the pawn tickets, together with the deeds of my house which I had mortgaged, and my land had all been destroyed. My own relatives thought I was dead and having suffered at the hands of the Boxers and being in great want had begun to reap my crops before they were ripe. I found that the Boxers had to some extent been put down as they had begun to kill and rob those who were not Christians. The Roman Catholics of our neighbourhood had suffered greatly, and not a few Protestants had taken out tickets which said they had left the church and exempted them from the attacks of the Boxers.

After gathering my little harvest I tried to scrape together a little money to pay my expenses to the coast, as I wished to join my three friends who were going, in order to lay the

needs of the Shansi Christians before our foreign brethren. After some persuasion my old landlord was induced to lend me 3,000 cash, but at the rate of 36 per cent. per annum. We left Hsiao-ih on November 5th and reached Tientsin on November 26th.

THE STORY OF CHANG-CHIEN-K'WEI.

I, Chang-chien-k'wei, am a farmer and 53 years of age. Seven years ago I was baptised by Mr. P'Anson and became a member of the church at Hsiao-ih. I first heard of the murder of our two lady missionaries on June 30th, when a friend came to my home, which is some 15 *li* from the city, and told me of what had happened. He advised me to flee at once, but I did not leave until July 6th. I went from village to village, and relative to relative, but they were all afraid to keep me, so I had to move on. On July 31st I reached Fen-chao Fu where I had some relatives living, but they did not want me, so I went to see the American missionaries, Mr. Atwater and Mr. Price. They were in great straits themselves, so were unable to help me. That same day I left for home, but was not able to live there continuously, being in fear of the Boxers. In the beginning of October the Emperor and Empress-Dowager were to start from Tai-yuen Fu on their way to Si-ngan Fu, and a notice was sent round all the country side on the road they would take for all carts to be ready to convey the baggage of the Imperial party. I had but one horse but that was impressed to help draw the cart of a friend in the village who had to send his three mules. On October 12th we had to be at the town of Ling-shih ready for work, and both I and my friend went. Our cart carried both goods and soldiers, and altogether there were between 700 and 800 carts impressed. At the Lead of the procession rode the Empress-Dowager, then the Heir Apparent, after him the Emperor and then the Empress, all four riding in yellow chairs. The first three all rode in chairs open at the sides and the populace was allowed to look upon the

Imperial party, but we were ordered to kneel and remove our hats. The fourth chair carrying the Empress (Emperor's wife) was closely covered. We went four days' journey with the Imperial party. We received payment for the hire of cart and animals, but the soldiers treated us very roughly. The Empress was anxious that the people of the places through which she passed should be treated properly, and on one officer (a centurion) being reported to her as having kept back part of the pay of some carters, she had him executed. This happened during the time I accompanied the party. Arrived at the town of Ch'ao-hsien other carts were in readiness to carry on the travellers, but I and my friend went to a village some 15 *li* off the big road and there waited for two days before venturing to return lest we should be impressed again by the rear guard of the Empress's retinue. On reaching home I heard that some of my friends were anxious to come to the coast to lay the needs and sorrows of the church of Shansi before our foreign pastors, so I determined to accompany them, but in order to do so had to sell my one horse, and owing to the rise in price of all food-stuffs I was able only to get about half his value. My family I have left in the charge of my younger brother.

THE STORY OF CHANG-SHEO-SAN.

I, Chang-sheo-san, am a farmer and 45 years of age. Three years ago I broke off the habit of opium-smoking at Hsiao-ih. From that time I gave up the worship of idols and was enrolled as a "learner," but was soon recognised by my neighbours as a Christian. Though my home is some 35 *li* from Hsiao-ih, I heard of the death of the ladies on the evening of the same day. I could not believe the news, so the next day determined to go myself to ascertain what had really happened. When within ten *li* of the town I met a friend who told me that it certainly was true and that I should be in danger of my life if I went on. A few days after I went to consult with a Christian friend in a neighbouring village, and while away

the Boxers of another village went to my home and not finding me destroyed some of my household property. A few days later (July 10th) they came again because they had been told by some one that I had been employed by the foreigners to scatter "paper men" and poison the wells. This time they came at night hoping to be sure to get hold of me. I and my nephew were living together and when we heard them at the outer gate of our court we at once got up, and hastily dressing got on to the roof of our house. As the Boxers rushed in we dropped over the back wall and so escaped. When after some time I was able to return I found they had destroyed everything they possibly could—even the doors and windows—and had stripped off the tiles. They would have burnt the house but were prevented by the Boxers of the village out of regard for their own property. On escaping I went to the station of the American missionaries at Fen-cheo Fu. Neither Mr. Atwater nor Mr. Price knew me, but on saying I knew Mr. Lundgren he at once came out and recognised me, and I was allowed to remain there with other Christians who had had to flee from their homes. I lived there till July 20th, when the local official sent word that all Chinese Christians who were not natives of the place must return to their own homes. Before leaving, Mr. Lundgren asked me if I knew anything of the ladies at Kiai-hsiu. I said all I knew was the report spread abroad that they had been sent south to the next station of Sing-shih, that the magistrate there had refused to receive them and that they had been sent back to Kiai-hsiu. I know now that that report was not true but that the ladies reached Hankow in safety. I left Fen-cheo Fu on July 20th and not venturing to my own home went to Kiai-hsiu where I lived in an inn for nine days. During the time I was there the local Boxers had become very bold, had cut down some of the telegraph poles and had even made a disturbance at the doors of the Yamen. The magistrate acted energetically and arrested between thirty and forty of

them. The leader (a youth not twenty years old) he executed. Of the rest some he made wear the "wooden-collar," some he beat, while others were put in prison. This had the effect of considerably damping the ardour of the Boxers and I was able to return home on Aug. 1st, when I found my house in ruins as already described. Some other Christians in my neighbourhood fared far worse than I did. I knew the man Lou-ming-kwar who was killed by the Boxers on July 4th at the instigation of his nephew, as he lived in a village close to my home. His wife was taken to the village temple and tied up there with her hands behind her for twenty days, and only released when she promised to worship idols.

In another village only 3 *li* away the local Boxers attacked the houses of three Christian families, beating the inmates and breaking most of their household furniture. They took two of the women who were church members and tied them up in the temple where they kept them till they promised to recant.

All the sorrows of the Christians I cannot relate. In some cases the Roman Catholics fared much worse, for it is well known that many were put to death with great cruelty, some even being cut in two with the big knife used for cutting straw. So enraged and blood-thirsty did the Boxers become that they even killed a number of poor people who had been forced to leave their homes and beg for food, in consequence of the bad harvest. These were not Christians but the Boxers accused them of being employed by the foreigners to scatter the "paper men" and poison the wells.

On Oct. 25th I went to see my friend deacon Heh and found he was very anxious to go to the coast, but had not the necessary funds. I thought it a very good plan, so determined to help him and also go myself. In order to raise money enough I had to go home and sell some of my land.

How to get help to our suffering brethren in Shansi I do not know, but I am sure their distress this winter will be very great.