

main east and west road stood about half a mile south of the village. To divert to their new inn the great wagon traffic from the east to Moukden, they cut a ditch across the road, and another between this one and the village, so that all traffic was compelled to pass by their door. The inhabitants were indignant, and with one of their number, a graduate, as leader, drew up a memorial on the whole case, and presented it to the Moukden magistrate. He replied to the graduate: "You are a man of books and do not understand affairs. How do you think it possible to succeed in any litigation where *they* are concerned?" So the graduate and his friends retired, and the inn flourished for several years. Lately, I was informed, the bishop compelled the converts to pay a nominal sum to the village authorities in acknowledgment of fault, and to make peace.

A clever young photographer, surnamed Pung, was connected with our church in Moukden. On account of needless fear because of his connection as witness with a serious case of discipline, he withdrew from us. He attended the Roman Catholic church, and had frequent interviews with the bishop and priests, discussing their doctrines and practices. He was dissatisfied and sought re-admission to us. After several months' probation he was reinstated. Repeated messages were sent to him from the bishop, but he had seen and heard so much that he believed it wiser to refuse to go to the cathedral. He was then informed by some of his friends that his house was watched, and night was dangerous. He therefore slept from home and in the morning returned to his work. The affair assumed by and by so threatening an aspect that he resolved to appeal to the French Consul at Newchwang for protection. This Consul was then British Consul also. His travelling cart was hired. He had bidden farewell in the early morning to his friends, and left his house to go to the secret place where his cart was waiting him. As soon as he stepped outside his door he was suddenly seized by a band of Roman Catholics led by a deacon, who declared loudly that they were

Acting by the Bishop's Orders.

This the bishop afterwards acknowledged to be correct. Pung was violently thrown down on his back, his arms pinioned by a rope, a coil of which was placed around his neck, and in this way he was dragged, on his back, through the mud for half a mile on one of the main streets. Crowds blocked the shop doors in wonder and fear. The band went through the streets shouting "By command of the bishop." They passed several government offices, at the doors of which stood some officials, who recognized Pung, but who dared neither to move a finger to help nor even to utter a word of expostulation. The dragged man became unconscious from the tightening of the rope on his neck. Then they put him in a cart, took him to the cathedral and suspended in the bishop's palace, tying his "pigtail" to a hole in the top of a high stone pillar. Exposed to the blazing sun while thus suspended, he swooned thrice. On each occasion he was taken down and offered his freedom on his promise to become a Roman Catholic. Thrice he refused. Meantime word had been sent to me, and having made sure of the facts of the case, the Viceroy was memorialized and craved, according to treaty, to grant protection to a man who was suffering persecution on account of his religion. Immediate protection was promised, and one of the highest officials in the Viceroy's yamen went to

the bishop and begged as a favor that the man should be handed over to the Chinese authorities, who would try him on any charge to be made by the bishop. The official had to return crestfallen and empty-handed. By telegraph I made an appeal to the British Consul in Newchwang, who responded by demanding from the Viceroy a trial for the man, but instant deliverance from the hands of the Roman Catholics. Officers and soldiers were sent to the cathedral, who were emphatically refused till at length they declared that have the man they must, for the Viceroy informed them that at all costs they dare not return without him. Thereupon the man was delivered to them more dead than alive. The bishop insisted, however, that

The Man Must be Taken to Prison.

and be on no pretense permitted to depart thence except by his written request. The man declared the Chinese prison was paradise after his cathedral experiences. He was tried on what charges the bishop saw fit to make, and after a thorough investigation spread over several days, the charges were not only found baseless, but the reverse of the truth. He was freed, and being a bold man laid against the bishop, in the Viceroy's yamen, a formal accusation of cruel treatment and false charges. But who, even if a Viceroy, could take up an accusation against a bishop, "the Ambassador Extraordinary of Great France!"

From all parts of China come accounts of the same anarchic lawlessness on the part of Roman Catholics and of dictation to the native officials. One extraordinary story recently told by a German missionary in the south of China seemed as improbable as the wildest penny dreadful. Another long course of lawlessness in which lives were lost was related by a well-known American missionary. An Anglican bishop, one of the gentlest and most charitable of men, was constrained to divulge a course of grievous villainy, and cruel wrong, for which no redress could be found. This widespread policy certainly provides an easy way of gaining "converts," when the only qualification is a question of numbers. The charge is still made, as it was a couple of centuries ago, that the Roman Catholic church provides asylum for all sorts of criminals and men of evil repute. Frequently Protestant missionaries are involved in the condemnation because the accuser makes no distinction between the two forms of religion, or the very different practice of each. What other nation in the world except the patient Chinese would for a month tolerate what the Chinese have had to endure for years? As the action of the bishops and priests is in the last resort strenuously supported by the French minister in Peking, is it surprising that the Chinese consider all missionaries to be political agents. They are familiarly acquainted with the history of the conquest of Cochin China and Annam.

Shortly before the recent outbreak in China the French minister secured for the Roman Catholic clergy the crown of glory for which they have for years been earnestly striving. The anti-foreign Empress-Dowager with her anti-foreign ministry, were compelled formally to recognize the high

Official Rank, Dignity and Authority

which the Romish clergy have always claimed. Viceroys and high officials were commanded to receive bishops and priests with the honor due to this high rank. These clergy have now the legal right to sit in judgment with the native official when there

is a case of litigation, in which a "convert" or his friend is concerned. Formerly the priests arrogated to themselves the right to dictate to the official. They have that right now by decree of the Empress. After all this injustice at the hands of Western nations and reckless defiance of law on the part of the Roman Catholic church, need it be matter of great surprise that the Chinese have risen in mad, blind fury against the foreigner?

No one objects to the preaching by the Roman Catholic church of its special doctrines, or to the full observance of its ritual. But in order to guarantee permanent peace the Powers must not only embody in the new treaty their own claims as to secure the moral sanction of mankind but they must take effectual steps to prevent the prostitution of their office and position by the Roman Catholic clergy, and to protect the Chinese magistrate from the injustice and indignity of feeling himself compelled to decide a case between native litigants against law and justice in order to satisfy the demands of any foreigner. To secure future peace the magistrate must have perfect freedom to judge and decide all litigation involving his own subjects, according to Chinese law, irrespective of creed and independence of the dictation or control of any external authority. In consequence of the past misconduct of foreigners the present state of the Chinese mind makes it imperative to secure some means to prevent the persecution of native Christians under the guise of ordinary legal prosecution. The native Christian suffers, not because he is a Christian, but because he is connected with the foreigner. But in order to attain freedom from persecution it is not needful to permit any missionary to domineer over the native magistrate.

Weir's Reply to Kipling.

Arthur Weir, whose death in Ottawa, was announced a few weeks ago, gave in the following lines a polite rebate to Rudyard Kipling for describing Canada as "Our Lady of the Snows."

She has woods of pine and maple,
Where England might be lost:
She has ports that are ever open
To ships that are tempest tossed;
She has fields of wheat unbounded,
Where the whole horizon glows,
And the hot sun laughs to hear her styled
"Our Lady of the Snows."

She has vineyards hanging heavy
With clustering purple and white,
And the velvet peach, in its swaying nest,
Fills the gardener with delight.
She can pluck, if she will, at Yuletide,
In the balmy air the rose.
And her people smile when they hear her called
"Our Lady of the Snows."

Character Faithfully Portrayed.

One of the strong points about the Bible is that it does not paint man any better than we know him to be. It paints him just as he is. It is clearly the work of one who knows what is in man. It reveals all the depths of human sinfulness as only he who made man could possibly do. It tells us how men have reached their present low plane. In the Bible human wickedness is accounted for and drawn forth into the light as nowhere else. A thoughtful man turns over the pages of the Bible and says: "These are not the words of men, but of one who knows us altogether."—Herald and Presbyterian.