

Pastor and People.

SHARED.

I said it in the meadow path,
I say it on the mountain stairs—
The best things any mortal hath
Are those which every mortal shares.

The air we breathe, the sky, the breeze,
The light without us and within—
Life, with its unlocked treasures,
God's riches—are for all to win.

The grass is softer to my tread;
For rest it yields unnumbered feet;
Sweeter to me the wild rose red,
Because she makes the whole world sweet.

Into your heavenly loneliness
Ye welcome me, O solemn peaks!
And me in every guest you bless,
Who reverently your mystery seeks.

And up the radiant peopled way
That opens into worlds unknown,
It will be life's delight to say:
"Heaven is not heaven for me alone."

Rich through my brethren's poverty—
Such wealth were hideous! I am blest
Only in what they share with me,
In what I share with all the rest.

—Exchange.

THE ANTI-FOREIGN RIOTS IN CHINA.

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We may dismiss at the outset, I think without the least hesitation, the idea which naturally occurs to Christians at home that these riots were but the legitimate outcome of the barbarous treatment meted out to Chinese subjects in America. It is sufficient to indicate that the extreme and un-Christian legislation known as the Geary Act—which may even yet provoke retaliation—did not at that time disgrace the statute book of the neighboring Republic; nor is there evidence that more recent disturbances are in any degree connected with it. In like manner we may almost dismiss the theory of incipient rebellion, which was first propounded by a Shanghai lawyer said to be in the confidence of many of the highest Chinese officials. According to this view, the flame of riot on the Yang-tse was fanned by parties whose sole ambition was to embroil the Chinese Government in difficulties with foreign Powers, in order that they themselves might find a convenient opportunity for raising the standard of revolt and succeeding in their long cherished desire to oust the Ch'ing dynasty from the throne. It is true the standard of revolt was raised before the year came to an end; but it was in Mongolia; and apart from the extreme geographical remoteness of that field, all the circumstances under which the Imperial forces came into conflict with these mounted robber hordes indicated that the uprising in the North had no connection with the demonstrations against foreigners farther south. And yet it cannot be denied that the theory of the Shanghai lawyer seemed to find support from certain sensational developments in the midst of the rioting: The arrest, for instance, of a foreign adventurer, named Mason, who with dynamite and numerous small arms in his hand-satchel, was detected in the apparent act of smuggling into the country a large consignment of foreign rifles for the alleged use of a seditionist secret society known as the Ko Lao Hui; also, the fact that stern measures were subsequently adopted by the Chinese Government to exterminate by numerous decapitations the society referred to; as well as the frustration of an independent attempt at Tientsin to smuggle arms into the country. Satisfactory evidence has been wanting, however, to implicate the Ko Lao Hui in a conspiracy against foreigners; and till within a very recent date evidence has even been lacking of any intention to precipitate a rebellion at the present juncture.

But apart from any such local conditions there is sufficient in the re-

lations which have long obtained between foreigners and natives in China to account not only for spasmodic outbursts, but even for such a continuous train of troubles as have been enumerated and described. At the risk, therefore, of proving tedious, I shall endeavor to indicate some of the main factors in this serious problem of continued foreign intercourse with the rulers and subjects of China.

In the first place, there is that peculiarly intense dislike for interference or enlightenment from without which has always characterized the Black haired Race. "Ju kuei chu k'an, pu chin hai k'uan." That is a sentence from a delightful Confucian essay on Contentment which my teacher of the language one day wrote for me on a paper fan; and it may be regarded as a particularly apt description of the dreamy inertness of a very ancient civilization. Ju kuei chu k'an, "Be as the tortoise which stirs not out of its hole," pu chin hai k'uan, "and does not know the sea is wide." How palpably it hits the case. In China the tortoise, living out its hundred years, has been selected as the emblem of longevity; and China itself, dragging out its national existence through millennium after millennium, whilst Egypt, Babylon, Greece and Rome have waxed and waned, may be looked upon as the Tortoise Kingdom, digging its hole in one corner of the earth and hybernating in a dormant state through all the dreary winter of its history. Such, indeed, is the Confucian ideal; and (to dismiss the figure) though Chinese geographers now-a-days know better than to represent foreign lands as mere dots on the margin of a map of China, they still proudly cherish that idea, and delight in calling theirs the Kingdom of T'ien-hsia—"Beneath the heavens," as if it were the only one "beneath the heavens." Our own knowledge of China and the Chinese has been greatly amplified within the last few decades and we have learned amongst other things to recognize her possession of some of the elements of true greatness; but in the discussion of the problem before us there is a danger of overlooking the one outstanding trait with which we first became familiar and which seems as marked now as ever it was—that of pig-headed, flatfooted exclusiveness. It was in 1834 that Lord Napier stood hour after hour at the gates of Canton vainly endeavoring to find a Chinese official who would receive his communication from the British Government without first compelling him to write on the face of it a character marking it as the obsequious petition of an inferior to his superior. Vast strides, it must be acknowledged, have been made since then in the direction of inculcating wholesome lessons in foreign diplomacy; but after all that has been done it is difficult to dismiss a suspicion that the old Latin adage is extremely pertinent, *Lupus pilum mutat, non mentem*; for it is only the other day so to speak, that Queen Victoria, in the person of her accredited minister, was permitted to hold audience with the Emperor of China in any place outside the Hall of Tributary Nations. This enormous race pride, then, will in the ultimate analysis be found at the bottom of all these tumults in the Valley of the Yang-tse, as well as elsewhere. The Chinese never wanted intercourse with the outside world and it looks very much as if they do not want it even now, notwithstanding the long series of object lessons they have received under varying conditions from the foreign communities established at treaty ports along the coast. Yes, this revolt, as has been already hinted, is as much anti-foreign as anti-missionary, and in most of the riots others than the heralds of the Cross have suffered the destruction of their property, or else had to save it at the point of the bayonet. It is a significant fact that a missionary travelling in one of the most hostile regions near the

scene of all these troubles everywhere heard the cry—not, "Here comes the man who wants to make us Christians," but—"Here comes the man who wants to steal our trade;" and one of the most common suspicions encountered in pioneer work anywhere is that the missionary is such only in disguise and means in the course of time to convert his preaching halls and hospitals into vast warehouses for the prosecution of foreign trade. That an intense pride and nothing else—displaying itself in unreasoning prejudice—is really one of the most efficient causes in all these outbursts was demonstrated by an unusually clever Chinese gentleman, who had been educated abroad, and at the instance of a well-known Chinese Viceroy took up the cudgels against the missionaries in a Shanghai English newspaper. "When," he wrote in flowing foreign rhetoric, "the educated Chinese see that this mass of darkness" (by which phrase he complacently designated the Bible and all missionary publications) "is being thrust upon the people with all the arrogant and aggressive pretentiousness of the missionaries on the one hand, and by the threats of gunboats on the other hand, it makes him hate the foreigner with a hatred which only those can feel who see that all which they hold as the highest and most sacred belonging to them as a nation, their light, their culture and their literary refinement, are in danger of being irreparably defaced and destroyed." This, let me say, is the root of the hatred of foreigners among the educated Chinese. It will be observed that the lively existence of race hatred is herein unequivocally admitted, and also that it is due mainly to the abnormally developed intellectual pride and self-sufficiency of the Chinese which lead them to regard all outside their own boundaries as untutored barbarians. Even those who have been educated abroad, and thus in a measure forced to acknowledge the superiority of our Christian civilization, still cherish in their hearts the immense national conceit which was so strikingly betrayed in the diary of the late Marquis Tseng, who in all seriousness stated that in ancient times China did actually enjoy all the highest products of our nineteenth century civilization, including the use of machinery and steam, but that for reasons well recognized by herself she came in the course of her history to discard them and so knows nothing of them now.

Perhaps the most conspicuous exhibitions of this race hatred have come from the official classes, and their insincerity, therefore, must unflinchingly be arraigned and held responsible for the inception and continuation of anti-foreign rioting. It is safe to assert, almost in unqualified terms, that were the officials of China sincere in their occasional professions of friendliness to foreigners, the relations of Christian missionaries to the masses would be at least as harmonious as those enjoyed by the votaries of another religion introduced into the empire from without—I mean Buddhism. It was all very well in the midst of the rioting for the Chinese authorities to declare, as they did, their utter inability to control the unruly elements. But it is noticeable that they never become conscious of such helplessness when occasion arises to suppress any outbreak for which they have no sympathy. Mencius long ago said, "The officials are the wind that blows; and the people the grass that is blown." And both parties tacitly and openly recognize this as the ideal state. On one of the steamers by which I came away from China, I met a gentleman who had carried on the first negotiations with the Chinese government for the introduction of a telegraph line. He related to me the particulars of his final interview with the Viceroy, Li Hung-chang, before carrying out the contract. "You tell me," said the Viceroy, "that the straighter the telegraph line the fewer the poles that will need to be bought?" "Yes," "Then make it straight." "But, your Excellency, what, for instance, if it has to pass by graves? Your people are

somewhat superstitious about any shadow falling across a burial mound, considering it a dangerous interference with the geomancy. Will not your people then be likely to object?" "Not if I issue proclamations. Make the line straight. Don't plant your pole right in the centre of a grave, of course, but just alongside." "In that case, I suppose your Excellency will appoint soldiers to protect my workmen?" "Soldiers!—what want you with soldiers? I shall issue proclamations; that will be enough." "But if your people do not respect your proclamations?" "The people know I am the Viceroy; they are bound to respect my proclamations. If they do not, their heads will come off." And, needless to say, under the impulse of a will so strong, the enterprise was successfully carried to completion and the government to-day can communicate instantly by telegraph with almost any part of the empire. I mention this incident because it throws into marked contrast the spirit and performances of the officials during the anti-foreign outbreaks. Revert to the facts; and at numerous points throughout the Empire you find the Imperial Edict itself torn to shreds by fearless mobs, and no one in authority appears to mind it in the least. At one place you see Chinese soldiers with perfect immunity turning their coats inside-out in order to loot; and at another place hurling down a steep bank the helpless women they had been ordered to protect. Why, even in China, soldiers cannot mutiny without being called to account; and yet in neither of these instances was the slightest notice taken of their conduct. Again, you see them addressing themselves to their work with so little spirit, and such an evident lack of sympathy, that the great mob, laughing in its sleeve, shoves them aside and fearlessly dashes past with the cry of riot and torch of destruction. You even see defenceless women and children, who under cover of the night have been jostled through the streets and treated with barbarous indignities and acts of violence, seeking shelter at a court-house only to be driven back into the heart of the mob. Sincerity? Possibly nowhere in the wide world can instances of more revolting duplicity be cited against officialdom than over there in China.

"I never believed," wrote a resident of Wu-chang, "that the riots were an official movement till I saw how they were put down in our city. First, we had the anti-foreign literature circulated, and the rumors. The people were greatly excited by them; crowds collected and stoned the Roman Catholic establishment, and the authorities said they could not prevent it. Then we had the splendid joint proclamation by the Viceroy and the Governor, but the people tore it down. Then, soldiers were brought into the city in great numbers, and strong guards were placed over the missions, but this only made matters worse. After that came the Imperial Edict, which was also torn down, and then proclamation after proclamation, but they did no good. This went on for months. We felt we were living on the mouth of a volcano, and many a sleepless night did I pass waiting for these rioters whom we were warned on all hands to expect. But just when it seemed as if the outbreak could not be staved off another day, there came a great change. On leaving my house one morning I became conscious that something had taken place. The people looked pleasant and agreeable again; the very dogs seemed friendly. I learned that on the previous evening the Viceroy had summoned the Mandarins to his official residence, and that they had been rushing about all night in consequence. Next I was told of a remarkable interview which the British Consul and the Commander of the Archer had had with the Viceroy in the afternoon. They had gone and told him plainly that the firing of a single missionary establishment would be the signal for instant retaliation on the part of the war vessels in the river. His Excellency, it was said, had manifested great incredulity, and pointed out that such an unwarrantable proceeding would be quite contrary to international law. However, he was fortunately convinced they were in earnest, so he called for his subordinates, issued his instructions, and all was changed in a night. From that time, not only has there been no more trouble threatened, and no more talk of uncontrollable soldiers and people, but there has hardly been a hostile rumor to be heard. This was what convinced me the whole movement was under official control all the time."

The thorough insincerity of the Mandarins is exhibited perhaps to the worst extent in the persistent preparation, publication and circulation of defamatory literature. If I touch less on this point than on others it is only

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