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Toronto, January 9, 1896.

Work Still to be Done.

IN commentry on the Anti-Foreign feeling in China the *North China Herald* says: As far as we know, the British Government is satisfied with the punishment inflicted on the ex-Viceroy of Szechuan, and the promised punishment of the subordinate officials implicated in the outrages at Chengtu. It appears that it is also satisfied with the reparation that has been obtained for the Kucheng Massacre. A considerable number of heads have fallen, and it is known that the men decapitated are really men who were at Whasang on that fatal morning, not wretched substitutes, the missionaries having been able to identify them beyond doubt through their converts. It seems to most of us, however, that this question should not be closed until the officials from the Viceroy down, who obstructed the enquiry so pertinaciously, have been punished. It must surely be understood by this time at the Foreign Office that anti-Christian riots originate from above, not from below; that the "stupid" people are perfectly ready to tolerate, if not to welcome, the advent of missionaries, and that outrages can only be effectually prevented by making the officials responsible for them. Justice no doubt demands that in the case of a massacre the actual murderers should be executed; but the dismissal of a Viceroy and the real and permanent, not nominal and temporary, degradation of the Governor, or Taotai, or prefect who is by Chinese law as well as in most cases actually responsible, will do much more to prevent riots than the execution of fifty such wretches as the Whasang murderers. We do not cry for vengeance or for blood-money; we want such measures to be taken as will really prevent the recurrence of outrages.

The other matter which we greatly regret that Sir Nicholas O'Connor did not at least put in the way of settlement before he left Peking is the matter of Chou Han and the Hunan placards. It is by means of these placards that the anti-foreign classes in China excite the masses against the missionaries and their converts. The able series of articles on this topic that we printed lately have shown how easy a matter it would be to go to the fountain of the placards, Changsha, and stop their flow. Meanwhile, we know that every endeavor is being made to excite the Hunan people to resist foreigners, should they come. We have received copies of two placards that were posted all over Changsha at the end of November. The first is in four character doggerel verse, and is a consequence of the recent visit of the *Zutin* to Yochou; the following is a translation of it—

Ocean devils are coming,
To build religious chapels.
But we people and students of Hunan
Have long ago already agreed
Not to sell on any account
Lands and fields and houses.

No sooner sold than set fire to,
No sooner built than torn down.
To kill the followers of the devil;
Even though our kin we must annihilate them.
Our mighty and great China
Labors under a load of wrongs,
Which must be righted at all costs
How shall we bear to throw away
Our Three Relationships and the Five Virtues?
Arise, ye sons of Hsiang (Hunan)!
Let us bravely smite with combined hearts;
Let us search openly and in secret;
Let none escape from us!
For the wishes of all
Stand like a strong city wall;
And each man should do his duty
To the best of his strength and ability.

Then the people were urged to meet at the Examination Halls on the 4th of the 10th moon (20th November), and we are told that the high authorities of the province have been taking measures to prevent the establishment of a Roman Catholic Church at Changsha under the protection of the French gunboat.

The second placard which is in prose is slightly imperfect, the following being a translation of it as far as it is legible:—

"We have received from the two colleges of Yoyang and ———, news to the effect that a French gunboat had arrived at Youhow with the intention of renting ground for building chapels, the attitude of the foreigners being hostile and menacing. In the event of anyone selling or renting land or houses to the foreigners, of course there must be the necessary papers in connection therewith from which we shall be easily able to learn their purport, etc. But as a matter of fact we people of Hunan are united in determining not to begin this bad example, and we would therefore like to see what excuse they (the foreigners) have to compel us to do so. It is therefore necessary for us to assemble at the prefectural Examination Hall on the 21st of November (5th day, 10th moon) to settle on what shall be done.

"We hereby also warn all people residing inside or outside the city walls of Changsha, that after the assembling of the 21st November, as previously arranged, should it be found that any one has sold landed property to the foreigners the guilty person or persons will be punished by the rest of the people of Changsha. We now give this order beforehand in order to guard against any contingency. Your presence is invited on the day and place mentioned above and we trust that you will kindly attend this mass meeting.

Issued and signed by

The Hsiaolen, Chiaoching, South City, Yufen,
Ch'inchang, Szechsien and Chinsien Colleges."

There is nothing particularly offensive in these placards, but they show a determination on the part of some of the people of Changsha to keep out foreigners; a determination which would certainly evaporate in the presence of even a small party armed with modern weapons. Hunan obviously must be opened, and the sooner it is done the better, for the pride and arrogance of the Chinese *literati* cannot be lowered as long as they can boast that foreigners are afraid to take this self-sufficient province in hand.

The Manitoba School Question.

In the publication last week of the communication sent by the Manitoba Provincial Government to the Dominion Government, the Manitoba School Question has reached a new phase. This was the second answer of the Provincial to the Federal Government—the first being the reply to the remedial order and this a reply to the rejoinder received last August from Ottawa. This new letter marks an important step in the discussion for it asserts plainly and unequivocally