

THE WILDERS OF NORTH CHINA
Volume III of
THE WILDER-STANLEY SAGA

Compiled and Edited by Donald Wilder Menzi

Part 1.

1894 - 1900

1894 – 1900

Editor's Preface

Historical Background

War between China and Japan breaks out just days before George Wilder departs from the U.S. for a lifetime of work and adventures half-way around the world. Within a few months China's humiliating defeat demonstrates the country's military weakness and during the next five years the foreign powers seize more Chinese territory and extract more concessions than during the preceding five decades.

- Japan annexes the island of Formosa (Taiwan) and gains control of Korea and eastern Manchuria, in addition to obtaining \$280 million (in 1895 dollars) in "indemnity" payments;
- Russia acquires a long-sought ice-free seaport at Port Arthur/Dalian, and the right to build a rail line connecting it to the Trans-Siberian Railway;
- Great Britain expands its Hong Kong colony onto the mainland under a 99-year lease, obtains a fortified naval base at Weihaiwei, and is assured that the Chief of China's Customs Bureau will always be a British subject;
- France extends its influence from Indochina (Viet Nam) into China's southern provinces, with rights to build railroads and construct a naval base on Chinese soil;
- Germany uses the pretext of the murder of two German Catholic missionaries to land troops and establish a naval base in Kiao-chow Bay (today's Qingdao) along with the right to build railroads in Shantung province;
- Eleven new "open ports" are added to the 34 already in existence, the foreign-controlled "concession" districts in Shanghai, Tientsin and Hankow are enlarged, and foreign gunboats are granted the right to patrol China's inland waterways;
- Foreign railway concessions include control of staffing and revenues, and the rights to develop mines and mineral quarries along either side of the railroads' right of way;
- The loans made by foreign banks to pay post-war indemnities and to build railroads are guaranteed by foreign control of customs revenues and foreign administration of the imperial tax on salt (the "salt gabelle").

As the other powers extract more and more concessions from the almost defenseless Chinese, the Americans – preoccupied by conquest of Spain’s colonies and suppression of Philippine resistance to U.S. occupation – persuade them to honor an “open door” policy in which all nations (including the U.S.) are given a fair share in whatever concessions are wrung from China by any one of the foreign powers.

Chinese reaction to the upsurge in foreign encroachments takes several different forms. A movement aimed at modernizing many aspects of China’s political, economic, and educational systems culminates in 1898 in a series of edicts by the young Emperor, nephew of the Empress Dowager Tsu-hsi. This top-down experiment, later known as the “Hundred Days of 1898,” ends in a coup in which the officially-retired Empress Dowager takes back power, locks up the Emperor, repeals most of his edicts and has the leading reformers beheaded.

A more immediately practical movement aimed at restructuring and modernizing key units of the army is led by an ambitious young commander named Yuan Shih-kai (1859 – 1916). Meanwhile, among overseas Chinese the charismatic revolutionary Sun Yat-sen arouses support for the forcible overthrow of the Empire and the establishment of a republic.

Within China, popular anger and antagonism to foreigners is widespread due to a number of factors:

- Increased Imports of cotton were ruining the market for home-spun cloth;
- Steam boats and railroads were destroying the livelihood of boatmen, porters, and inn-keepers along the old internal trade routes;
- Prices for exported tea were falling due to increased competition from new plantations in India, Ceylon and Java;
- marauding armies caused widespread devastation in the countryside;
- increased taxes on peasants and small land-owners were required to pay both for the war and for post-war indemnities;
- A series of floods and droughts brought famine and economic hardship to many areas.

Anti-foreign resentment is especially intense after the German seizure of territory for naval bases and railroads in Shantung province, which proves to be fertile ground for a movement led by a secret society known as the Righteous and Harmonious Fists (called “Boxers” by foreigners). The Boxer movement, which aims at killing or expelling all foreigners, beginning with the missionaries and their converts, is suppressed in

Shantung province after the powers persuade the Empress Dowager to appoint Yuan Shih-kai as governor. Boxer bands, defeated in Shantung, move north into the next-door province of Chihli, surrounding Peking. When the Empress Dowager's advisors persuade her that the foreign troops that have captured the Chinese forts south of Tientsin intend to depose her and restore her nephew to power, she shifts her support to the Boxers and declares war on the invading foreigners.

The Boxer siege of the foreign legations in Peking is relieved by the joint efforts of six foreign armies – Japanese, German, French, Russian, American and British. Their brutality, including massacres of civilians, rape, looting and “punitive expeditions” in which whole villages are burned to the ground, is criticized by the foreign press as even worse than the Boxers’.

The Wilder Letters

George Wilder's first letter after arriving in China tells of his “falling in love with the Chinese people,” a mutual love affair that lasted his whole lifetime.

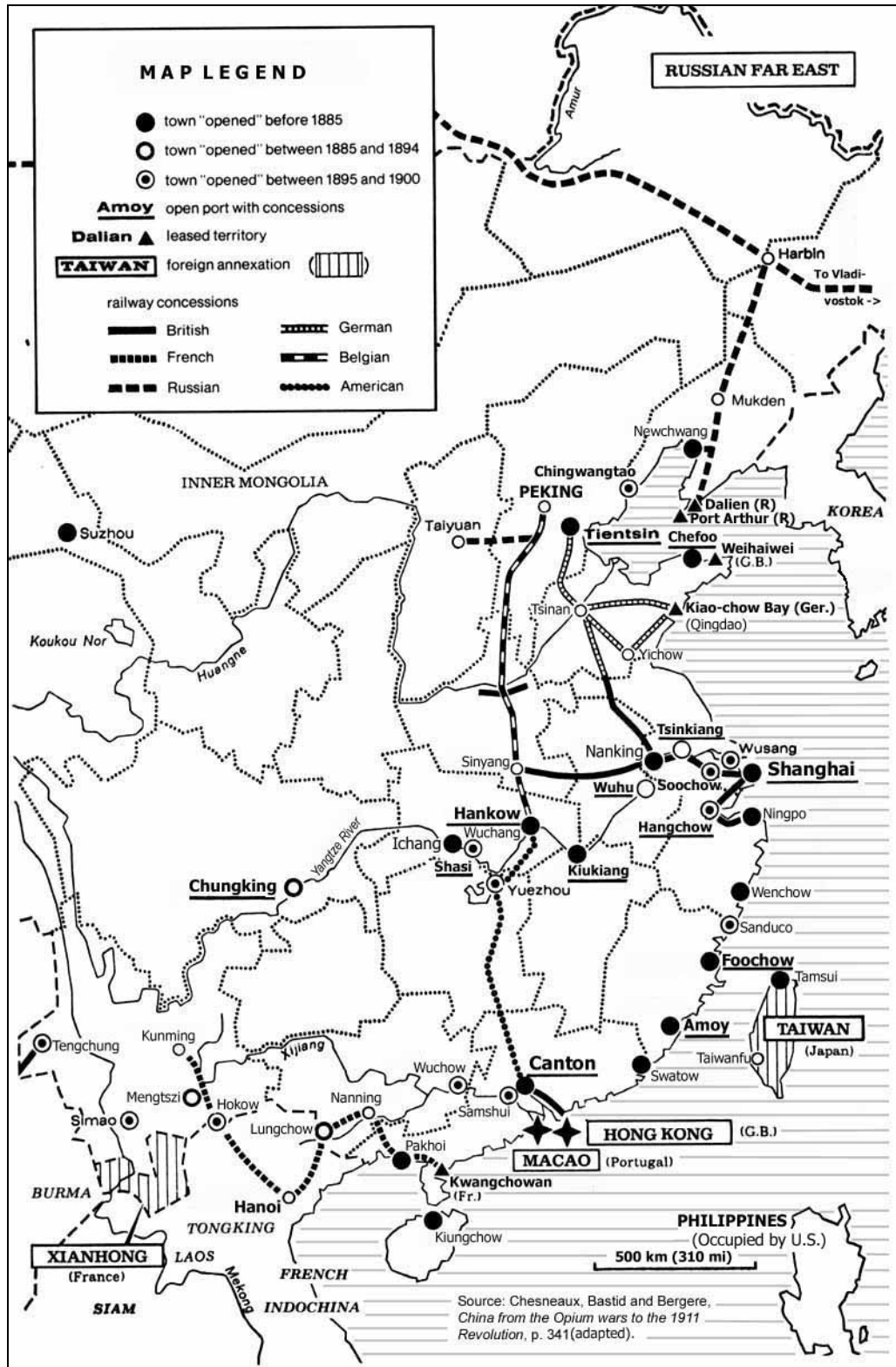
Next we have from George Wilder's mother, Frances Wilder, a detailed account of her son's wedding to another life-long love, Gertrude Stanley, daughter of veteran American Board missionary to Tientsin, Charles Stanley.

The attempted murder of another old-timer, D. Z. Sheffield, would later become the source of a Wilder family legend of Dr. Sheffield's forgiveness and his attacker's repentance, a too-good-to-be-true legend proved by contemporary newspaper documents to be the opposite of the truth.

Descriptions of an attack of typhoid fever and a tour of the rural village congregations under his care give us a glimpse both of the perils and pleasures of George Wilder's work in his new homeland.

Three weeks of old-fashioned spiritual revival meetings among the Chinese Christians will later be interpreted as having provided them with spiritual strengthening in preparation for the disaster that will soon overwhelm them when the Boxer movement engulfs the Peking-Tientsin-Paoing triangle. Both the Boxers' siege of the Peking legations and the lawlessness of the foreign troops in its aftermath are described in Wilder's letters. A decade later he would recall that thousands of Peking women had committed suicide in order to escape the victorious Allied soldiers. In the villages he visits he reports that “the people have a hunted look and the fear of us foreigners is upon them. It is a pleasure to see the look of relief that passes over them when one speaks in their own tongue and they see they have nothing to fear.”

FOREIGN PENETRATION INTO CHINA BY 1900



A BOXER POSTER



"The original, found in a Manchu palace in Peking, gives a Chinese view of foreigners and their relation to China." Arthur H. Smith, *China in Convulsion*, (1901), frontispiece.

1894

January to June

- War between Japan and China feared because of Korean¹ complications. Both nations have been sending troops to the province. China's request that the Japanese government withdraw its troops has not been granted (6/24).

July to December

- Open rebellion in Korea: official corruption is the cause of the revolt (7/1).
- Japan descends on Korea: 10,000 troops landed in the kingdom (7/12).
- Japanese eager for war against China; Japan can place 500,000 soldiers in the field – 10,000 now occupy Korea (7/29).
- Japan calls China's attempt to reinforce troops "an act of war." Chinese transports sunk by Japanese war ships (7/31).
- Chinese lose 16,000 men in Ping-Yang battle (9/18).
- Japan's great naval victory: 600 Chinamen said to have drowned in the Yalu (9/20).
- Japan proposes division of China into three kingdoms (10/1).
- Japanese victory in Korea; the Chinese driven from their entrenchments near Wi-Ju (10/26).
- Flying before the Japanese; the Chinese army thrown into a panic by its reverses (11/7).
- United States intervention: what this country is doing to secure peace in the Orient (11/11).
- Port Arthur has fallen; Japan now has the key to the capital of the Chinese Empire (11/24).
- Red Cross refused entry; Japanese would not permit army hospital servants to land (12/6).
- Japan officially denies massacre of the Chinese at Port Arthur. Say Chinese soldiers were dressed as women and civilians (12/18).

¹ Korea = Korea

Request for help with reduced train fare.
List of items for outfit; drawing funds.

George D. Wilder

44 E.D. New Haven, Ct.
May 9, 1894

Dr. Judson Smith
Boston, Mass.

Dear Sir,

Your cordial letter of last week welcoming us to the work was gratefully received and appreciated by my mother and myself. I write now to ask a few questions.

Can you help me to secure minister's rate on the railroads to the West or shall I apply on my own account? I have an old permit on the Lake Shore which I can get renewed. I want to get a reduced fare to Buffalo, if possible, to Lehigh Valley road preferred. I shall go to Boston to purchase outfit, May 17 probably, and then must hasten West via New York, Buffalo, Titusville, Penn., and Oberlin.

Will you please send me a list of articles needed in an outfit? Mr. Ewing tells me you have printed lists.

How shall I proceed to draw on the fund for our outfits? This question will doubtless be answered when I go to Boston to buy, however.

Thanking you once more for your kindly greetings. I am,

Yours with Respect,

George D. Wilder

How do I apply for outfit money?
Prefer ordination plans at home church in Oberlin.

George D. Wilder

44 E.D. New Haven, Ct.
May 11, 1894

Dr. Judson Smith
Boston, Mass.

Dear Sir,

Since writing to you we have corresponded with Mr. Swett and have decided that most of our purchasing can be done in Buffalo with the help of experienced friends there quite as cheaply as in Boston, and so I shall not go to Boston unless there is some other reason for it but will leave here for Buffalo Thursday, May 17th. My mother is there already. So if you can tell me the form of application to the treasurer for outfit money I shall be pleased.

I neglected to speak of my ordination in my last letter. I should prefer to have it in my church home, First Church, Oberlin, and will ask to have it arranged by that church if such is the wish of the Board.

Respectfully,

George D. Wilder

Half-rate train fare.
Leaving for Buffalo.
Send \$100 for outfit.

George D. Wilder

44 E.D. New Haven, Ct.
May 14, 1894

Dr. Judson Smith
Boston, Mass.

Dear Sir,

Your kind attention of May 10th came to hand. I have secured half rates to Buffalo but Mr. Swett may assist me farther West.

I have purchased a bill of books through the Seminary agent here and some underclothing so that I would like One Hundred Dollars on my outfit account. I leave here Wednesday evening for Buffalo.

Respectfully,

George D. Wilder

Thanks for \$100 check.

George D. Wilder

New Haven, May 16, 1894

Dr. Judson Smith
Boston, Mass.

Dear Sir,

Your favor with check for One Hundred Dollars was received today.

With many thanks. I am,

Yours respectfully,

George D. Wilder

Please send \$200. Mother advanced money for outfit.

LAW OFFICES OF
SPRAGUE, MOREY, SPRAGUE & BROWNELL
45 ERIE COUNTY SAVINGS BANK BUILDING

200 Summer Street, Buffalo, N.Y.,
May 20, 1894

Dr. Judson Smith
Boston, Mass.

Dear Sir,

Will you please send me two hundred dollars. Address 200 Summer St., Buffalo, N.Y.

We are being very well treated by the dealers and our friends here and have nearly completed our purchasing, my mother having advanced some money on the outfit.

With thanks for past favors and for this in advance. I am,

Sincerely yours,

Geo. D. Wilder

Plan to depart in August.

George D. Wilder

Titusville, Pa., May 26, '94

Dr. Judson Smith
Boston, Mass.

Dear Sir,

Yours of the 22nd inst.² with check for \$200.00 is at hand. Please accept my thanks.

We understood fully that we may be sent to one of the stations at a distance from Tung Cho and we have planned accordingly, we hope, successfully.

The steamer "China" sailing August 28th from San Francisco will suit us perfectly and you may have our passage engaged as you suggested. Does the Board pay our railroad expenses across the United States? And if so, from what point?

We have not yet been able to learn how much baggage is allowed each passenger on the Pacific steamer. Some say 100, some 250 pounds.

We shall be in or near Oberlin until June 23 when we shall go to Kansas City, Kansas, stopping a day or two in Chicago and Galesburg, Illinois.

Mr. Morey and eldest son are now in England. They return soon and we will communicate your salutations to him. His wife, my mother's cousin, was very helpful to us in Buffalo and secured for us kind attention and good discounts from the dealers.

Truly yours,

George D. Wilder

² "inst." = instant, meaning the current month. The previous month would be designated "ult." for ultimo.

Please send \$100.
Ordination plans.

George D. Wilder

26 W. College, Oberlin, O.
June 7th, 1894

Dr. Judson Smith
Boston, Mass.

Dear Sir,

We are about to depart for Mulberry Corners, Ohio, for one week but you need not address me there unless for important business, as my mail will be held in Oberlin.

Will you please send me One Hundred Dollars from our outfit account, and I shall leave the rest for use after we reach our field.

The committee on my ordination have fixed on Sunday evening, June 17th as the date. I hope you can be in Oberlin at that time.

Yours sincerely,

George D. Wilder

Examination was satisfactory.
Planning to go to Kansas City.

George D. Wilder

26 W. College, Oberlin, Ohio
June 16, 1894

Dr. Judson Smith
Boston, Mass.

Dear Sir,

On my return to Oberlin yesterday, I found your letter with check for \$100.00 awaiting me.

I am very sorry you cannot be here tomorrow. The examination took place last evening. It was very satisfactory, to me at least.

We go to Chicago one week from today, to Galesburg, June 25th and to Kansas City, Kansas, 10 North 16th Street on June 27th.

With thanks for your favor, I am,

Sincerely yours,

Geo. D. Wilder

Eager to leave for China.
Hope war between China and Japan will not interfere.

George D. Wilder

10 North 16th Street,
Kansas City, Kan.
August 1st, 1894

Dr. Judson Smith
Boston, Mass

Dear Dr. Smith,

We are still here in Kansas City, but are preparing to leave on the 14th inst. for San Francisco so as to sail with Dr. Merritt on the 28th.

We hope that the war between China and Japan will not interfere with our sailing at the appointed time, or this year. Will you please inform me of any change in the program that may be made, as soon as possible? What would my status be if we are prevented from sailing this year?

Our surroundings are very pleasant, with opportunities for church and missionary work, but I am anxious to be about the Father's business in China and pray that that may be His will.

With respectful regards for you from myself and my mother. I am,

Very sincerely,

George D. Wilder

1895

Historical Highlights from the New York Times

January to June

- Fresh from war scenes, artist and correspondent Frederick Villiers says at Port Arthur the Japanese mask fell, revealing the barbarian (2/8).
- Japan's terms of peace: Commercial advantages to be given to all the treaty powers; rivers are to be made free to vessels of all nations; cities are to admit foreign trade. The island of Formosa to be ceded to Japan (4/7).
- Peace signed: permanent cession of Formosa and an Indemnity of \$100 million to be paid by the vanquished Empire (4/16).
- Japan's wars with China: Corea has been for centuries the pretext for invasion (4/18).

July – December

- Attacks on missionaries in Sze Chuan province. Viceroy accused of having organized the attack (7/4).
- U.S. Minister Denby reports an American missionary, D. Z. Sheffield, attacked by a native carpenter and his brother at Tung-Chou (8/25).
- American fleet in China; formidable protection prepared for citizens and missionaries (8/27).
- Foreign gunboats ordered to enforce penalties (9/17).
- Leaders of anti-foreign attacks convicted (9/19).
- British ultimatum: Sze-Chuan Viceroy's degradation demanded (9/25).

A pro-Japanese author's account of the Sino-Japanese war of 1894, including an eye-witness report of the great sea battle that decided its outcome. The author's conclusion that "the ultimate consequences of this war must be to establish Japan's position as the chief military and naval power in that part of the world . . . perhaps remaking the map of Asia" proved to be correct; his belief that this result would be good for China and for the rest of the world, disastrously wrong.

The Great Battle Off the Yaloo³

...The greatest battle of all was that of September 17, in the Bay of Corea, near the mouth of the Yaloo River. It is not too much to say that it was one of the most important naval engagements since Trafalgar. The flower of both navies took part in it. It was the first important battle between modern iron ships of war, and was therefore of intense interest to every naval power in the world. The fleets were about equal in strength, the Chinese having perhaps a slight advantage. But the superior intelligence, readiness and spirit of the Japanese gave them a decisive victory, and practically annihilated the sea power of China. Let us hear the story of this great fight from the lips of one of the Japanese who took part in it. There were, it should be remembered, twelve Japanese ships and one transport, and seventeen Chinese ships:

“On the afternoon of September 16, our ships moved toward the island of Kaiyo. The squadron consisted of twelve men-of-war and the transport Saikio Maru, the latter under the command of Admiral Kabayama. While we hourly expected to meet the enemy, we had no idea that a decisive battle was soon to take place. Soon after passing Kaiyo island, on the morning of September 17, the watchers in the turrets signaled, “smoke in the distance,” and soon after eleven formidable-looking ships of the enemy rose out of the horizon and slowly approached us in line of battle.

The Chinese Fleet in Sight

“The enemy was now in plain view, and rapidly approaching, but all hands went below and ate with a hearty appetite. Both the officers and crews were cool and unruffled, although every heart beat eagerly at the thought of a battle. The exact position of our fleet was then thirty-six degrees ten minutes north latitude, and one hundred and twenty-three degrees five minutes east longitude, and the little island of Taika was ten miles to the north.

“The sea was dark, nay, almost black in color, and a strong easterly wind lashed it into angry waves. The sky was overcast and the day an exceptionally dreary one.

“The Chinese fleet continued to approach, keeping in admirable order, and the imposing array of their huge ironclads would have been sufficient to overawe a less

³ James Hyde Clark, *Story of China and Japan*, Oriental Publishing Co., 1895, pg 410 ff. At the time of publication, the war had not been formally concluded, but its outcome had been decided by the naval battle described here.

timid adversary, while their vast superiority and strength should surely have made short work of us. But we had no thought of evading the issue, and grimly determined to vanquish the enemy or go to the bottom in the attempt. A conflict was now inevitable.

“Orders were given to the Saiko Maru—the transport—to proceed to the rear, and get out of the way of the fighting line, while the Akagi Kan was told to keep to the left of our squadron, as she was the smallest and weakest of our cruisers. The outlook now reported to the officer of the deck that two of China’s greatest war vessels, the Chen-Yuen and the Ping-Yuen, were among the enemy’s fleet, occupying positions in the centre of the advancing line, and that all the rest included the finest ships of the Chinese navy. The Wei-Yuen was slightly in advance, and we thought that she would be the first to meet us, but a moment later, to our surprise, it was discovered that she was preparing to retreat. In the meantime the Chinese ships Yang-Wei and Chen-Yuen left the main column with the evident intention of dividing our line; but the ruse failed, and our line remained unbroken, while all attention was riveted upon the movements of China’s two greatest war vessels.

“A few minutes after noon, as a challenge, the Japanese colors were hoisted to the mastheads of every one of our cruisers, and the decks were cleared for immediate action. At a quarter to one the Chinese fleet took the initiative by firing a shot at us from a distance of six thousand meters, but we made no attempt to return fire until we were within thirty-eight hundred meters of the enemy. Then our rapid firing guns burst into a thunder of sudden activity and rained a torrent of iron upon the enemy, while the latter’s return was slow and ineffectual.

“Our two smallest ships, the Heiye Kan and Akagi Kan, now pressed forward to the enemy’s line at a speed of ten knots, until they were within a few hundred yards of the latter’s vessels. Their position was most perilous, but the bravery of their commanders and crews was undaunted.

“The Chinese launched torpedo after torpedo at them, but in vain. Finally, nearly all the enemy’s ships surrounded our two little cruisers, which looked like midgets in the midst of the giants of the Chinese.

“At 20 minutes past I P. M. two of the Chinese ships were on fire, as well as our Hiyeikan. The cruiser’s plight was indeed desperate, but the crew were determined to stand by her, and were fortunately successful in subduing the flames.

“Now several of the enemy’s squadron turned their attention to the Alcagi Kan, but the latter’s gunnery was so effectual and daring that the Lai Yuen was soon in flames, and our dear little ship steamed on in safety. One of the torpedo boats of the enemy was now trying to sink some of our fleet, but her efforts were fortunately futile, for the deadly missiles went wide of their mark.

The Chen Yuen Set Fire to

“The Chen Yuen and the Yang-wei now bore down upon us, and our shells set fire to the former. She turned and steamed away, and as she passed we noticed that not a single member of her crew was in sight, and so concluded that they had either all been killed, or what was more likely, that they had hidden themselves away in the hold of the vessel.

“At 2.30 P.M. our squadron passed close to the Chao Yung. A few minutes later our squadron left the enemy, and the firing temporarily ceased. At 3 P.M. it was discovered that the Saikio Maru, our transport, was fighting at close quarters with the Chen Yuen and the Chinese torpedo-boat. Our ship was greatly damaged, but bore down on the torpedo-boat at full speed. Two torpedoes were launched at the transport, but failed to explode, and four minutes later the torpedo boat went to the bottom, pierced through and through by the shots from the transport.

“The enemy’s squadron now began to beat a retreat, and our fleet followed in hot pursuit, keeping up an uninterrupted fire all the while.

“The Chinese ships Chen Yuen and Wei Yuen caught fire. The latter steamed away and was not seen again, but on the former the flames rapidly increased, and she would have undoubtedly been sunk by us had it not been for the timely assistance of the Ting Yuen, which came to the rescue and enabled her to escape.

A Shot for the Matsusima

“At half-past three a shot from one of the largest guns of the enemy struck the Matsusima Kan, killing and wounding more than a score of men, and throwing several sailors into the sea. The Chinese ship Tsi Yplen was now seen to be sinking, and inside of five minutes sank into the sea amid the glad shouts of triumph and lusty cheers from the decks of our vessels.

“The Chinese lines had now become disordered, and all steamed quickly away and out of sight, with the exception of the Chen Yuen and Ting Yuen. Our fleet kept up a constant fire, and the Tel Yuen, which was on fire, did not seem to be able to use her guns. The Ting Yuen came along side and ran between her and our lines, the distance between being a little over three thousand yards. Although every one of our shots struck the Ting Yuen, they did not seem to have any effect upon her fourteen-inch steel armor.

“Our ships, Yoshino Kan, Takachiho Kan, Akitusu Kan and Naniwa Kan, followed the escaping Chinese fleet, and succeeded in sending the Lai Yuen to the bottom. The distance between us and the enemy gradually increased, however, and the last shot was fired at fifteen minutes to five.

“Evening gradually approached, and already the setting sun was casting long shadows of the dark clouds across the sea. The great battle was over.

“In the distance we could see that the flames on the Chen Yuen had been partly subdued, and that she and her escort, the Ting Yuen, had been joined by several torpedo-boats.

“Far away, fast disappearing beyond the horizon, were the retreating Chinese fleet, and darkness soon blotted them from our sight.”

After the Battle

The result of this mighty conflict was to give the Japanese control of the seas, to destroy China's last hope of re-invading Korea, and to leave the road open for the Japanese forces to advance upon Peking. A strong Japanese army at once advanced upon Moukden, the Manchurian metropolis, while another army and the fleet invested Port Arthur. This place, called “the Gibraltar of the East,” was China's chief naval station and dockyard. The remnants of the Chinese fleet fled thither for repairs and safety, and were entrapped within the harbor by the Japanese. Early in November the place fell into the hands of the Japanese, an event which, according to the shrewdest observers, practically ended the war.

The ultimate consequences of this war must be to establish Japan's position as the chief military and naval power in that part of the world. It will also insure the independence of Korea, the reform of its government, and the progress of the whole nation in the ways of enlightenment. Upon China the effect may also be good. It may rouse her from the slumber of centuries, and prompt her to open her roads to the world, and to bring herself forward in the arts of civilization, as Japan has come and as Korea will doubtless come. It will, therefore, mean a general revolution of affairs in that quarter of the globe, perhaps a remaking of the map of Asia, and almost certainly a new era in the history of the Mongolian race.

Perfectly at home in Tung cho after two months voyage.
Falling in love with the Chinese. Faith in Chinese character.
Language not so difficult - enjoy talking with servants, carters, etc.
Climate like Dakota.
Engaged to Gertrude Stanley (a classmate).

George D. Wilder

Peking, China, Jan. 13, 1895

Dr. Judson Smith
Boston, Mass

Dear Dr. Smith,

Your letter of Nov. 16th, 1894, has just reminded me that I have been planning to write to you for some weeks. I have been waiting until we might be thoroughly settled and that time has come. We feel perfectly at home, happy and contented in Tung cho.

Our voyage lasted over two months after sailing August 8th. It was pleasant, however, almost throughout and marked by the meeting with friends at nearly every stopping place. We were detained in Japan eight days, in Shanghai two days and in Tientsin three weeks. At the end of that time the Tung Cho station voted to send an escort for us if we were willing to come out. Mrs. Sheffield and Kung Hsien Sheng escorted us to Tung Cho. The five days in native houses were in many respects the most delightful of the whole journey. Mrs. Sheffield was a dear friend already and Kung soon became one. His earnest personal Christian work among our nine boatmen was a revelation to me of the possibilities that lie in these Chinese. Our whole trip from the time we boarded the "China" was a continuous falling in love with the Chinese. And we find ourselves loving them more and more now that we are living among them.

Really I have been greatly impressed by the evidences of genuine Christian character and spirituality among the native Christians. I thought I was prepared for it but I find that the missionaries, speeches and letters have been totally unable to convey any adequate conception of the value of the work done. If only all the churches could see what I have seen already the debt would soon be lifted and the reinforcements so greatly needed would be sent out. I can never thank God enough that He has permitted me to have a share in this work. I have a great and increasing faith in the Chinese character and its tremendous possibilities when once it becomes Christianized.

We are very comfortably settled in Mr. Chapin's former residence at Tung cho. Those with whom we are associated are, as you know, delightful people and make us feel perfectly at home. We are fortunate in having secured two good faithful servants, one a Christian and the other we expect will be.

I am very pleasantly surprised in finding the language much less difficult than I expected. I quite enjoy exploring its mysteries with the servants, carters, etc. My mother is studying three or four hours a day and has already gotten ahead of me in mission work. She teaches one of the women's station classes. We are both in excellent health. The climate seems much like that of Dakota, which we liked so well.

Perhaps you remember that when I met the committee in Boston you remarked that you would "lay no vows of celibacy upon me." I am very glad that you did not for Miss Gertrude Stanley and I have become engaged to marry. You know, perhaps, that we were classmates at Oberlin.

We hope that she will be enabled to leave her work in Tientsin sometime next September. This will not necessitate any increase in the salaries paid for a year or two at least, but I suppose it necessitates the sending on of a young lady to take Miss Gertrude's place next year.

We hope that Miss Emma Bates of our class at Oberlin can be persuaded to offer herself for the position. She is an admirer of Miss Mary Stanley. Miss Stanley in turn likes her. She is a noble girl and we think just the one for the place. The only thing that kept her from applying to the Board some years ago was her mother's infirmity. She died last winter leaving Miss Bates free, we hope.

I sincerely hope that this step I have taken will commend itself to you. With many thanks for your kind expressions of interest and your good wishes for us, in hope and prayer that you and we all may have many years of successful service for China, I am,

Yours very sincerely,

George D. Wilder

George's mother, Frances Wilder's letter to her sisters Lynella and Eunice, describing George and Gertrude's wedding and honeymoon boat trip.

Frances D. Wilder

On the Peiho, Sat., 9:30 A.M.
May 25th, 1895

My Sisters Dear,⁴

To you is due the first account of "our wedding," a success in every way.

Yesterday morning I went to George's boat with one "boy," and tacked white cloth over the poles and mats that form the ceiling of the house-boat, in the kang-room, and lace mosquito netting folded in four thicknesses in the sitting-room, so they looked cool and clean and bride-ish; with rugs on floor and easy chairs it makes a cozy place.

Returned and dressed for dinner at 12 at Mr. Bostwick's with Mr. and Mrs. Stanley and Mary, while Mrs. Sheffield, Gertrude and George dined at Mr. Aiken's. After dinner helped George a little, then dressed at 2:30. Mr. Stanley and George, Mrs. Stanley and Mr. Lees (London Mission), Mr. Bostwick and I, Mr. Aiken and Mrs. Sheffield, Mrs. Aiken and baby just able to walk, went in procession from the house to the Chinese Chapel (in the compound). This was filled with a few of the nearest friends, and the Chinese helpers, school boys, school girls, and church members. On the white wall at the end were three red silk and satin scrolls, with gilt characters, describing Gertrude's virtues and influence – presented by Church members – and red bunting all around the room just beneath the windows. Flowering plants, mostly red and white, were everywhere, and a strip of turkey-red cloth covered the aisles and the walk from chapel to house. This is the Chinese custom, and red their wedding color, a symbol of joy. Mr. Tenney (Mrs. Brand's brother) as Vice-Consul, stood near the marriage altar, Mrs. Tenney at the organ, and Mr. Stanley and George in their places.

Now, as the Wedding March is played, Gertrude with Mr. Ash (her brother-in-law, whose wife died three years ago⁵), Mary Stanley and Mr. Ewing, and four of Gertrude's young lady friends came in, and George received Gertrude and led her to her place, Mary and Mr. Ewing standing near. Mr. Stanley offered prayer and performed the ceremony with the ring, followed by prayer and benediction. Then the bridal party returned to the Stanley house and received invited guests from three to five; but first they went up to Mrs. Ewing's room – she greeted them with a handful of rice, and week-old Marian had two grains in her tiny hand, which were duly thrown or given them. Mr. and Mrs. Stanley, Mrs. Sheffield and I received with the bridal

⁴ Frances' sisters were Eunice and Lynella ("Ella").

⁵ Gertrude's sister Helen, who died in childbirth. (DWM)

couple, and Mary and other girls took the guests to the dining room and served ice cream, cake, coffee, tea, etc.

They returned to us to bid farewell. Bride and groom looked and behaved beautifully. Wasn't it lovely in Gertrude to have the ceremony for the Chinese, showing just where her heart and interest lies. Gertrude's dress of purest white, simply made - bridal roses in hair, at throat, and two other bunches on the skirt, and the lovely pearl harp at the corsage—was beautiful and sweet, like her dear self. She is not beautiful, but has a fine head, with hair like Ella's, only a bright auburn, as it needs must be for George's choice. You remember how early he showed his taste for bright hair. She is small, now weighs only 95, but when she came back to China 18 months ago she weighed 120. We hope the summer's heat will restore her natural weight.

After 5 we doffed our wedding gowns, (mine was admired), put on our traveling suits, took a lunch, then set out – Gertrude's girls on the steps just bathed in tears, the boys and other friends around, with rice to shower upon them.

While we were at lunch, Gertrude was in the school-room having prayers with her girls, and singing "God be with you," at which they all wailed just as friends at home do. Mrs. Sheffield, Gertrude and I were in sedan chairs, with three bearers for each, then George, Mary Stanley, Miss Bostwick, Miss Innocent, Mr. Stanley and the baggage and servants in nine jinrikashas, one behind the other, making quite an imposing procession. As we finally started, a boy set fire to a string of fire-crackers a yard long, hung on a pole. The London Mission waved handkerchiefs and hurraed, and we were off at breakneck speed for a ride of two miles through the crowded streets to George's boat, where the farewell's were said, and we set sail and in an hour reached the place (above the two bridges, where we were so delayed last fall) where our boat and the furniture boat were anchored. The others went on to our boat, the bedding, etc, was brought to George's boat and the boy and I fixed it up. After supper on our boat, George and Gertrude went to theirs, and we all were at rest by ten o'clock. At 3 this morning the three boats started up the river with a favoring breeze, which is still on, and we are sailing rapidly, the boat men having to "tack" only occasionally around curves, etc.

At 8:15 they came to our boat for a breakfast of steak, potato balls, bread and butter, coffee and griddle cakes. Then Chinese prayers with our servants, and George and Gertrude returned to their boat, which occasionally sails along-side, and we see them in their happiness – it is beautiful. Mrs. Sheffield says George is the most frankly happy lover and bride-groom she ever saw. They are on the very boat we went up on last fall, when George thought it possible that he might take a bridal trip on one within a year. The wedding gifts were not displayed, but in Tung Cho next Saturday, we will have all to dinner - only nine of us now – and I hope Gertrude will have them on exhibition. From 3 to 5 we will receive our Chinese friends there, serving tea and cake. I will send a list of the presents when I have seen them and only mention a large white crepe embroidered shawl, given by eight Chinese students in Li Hung Chang's Medical School,

an elegant thing. She is manifestly greatly beloved by all classes.

* * * * *

3:30 P.M.

What did we have for dinner? Roast chicken, potato, green peas, lettuce, bread and butter, pears, oranges, bananas, nuts, dates, and tea, all prepared over a little one-hole charcoal stove—No, they have two. Gertrude says she never had such meals on a boat trip. Our "fleet" of three boats is quite imposing, with the great square sail and little white flag inscribed "*Da Mei Kuo, Jesu Tang*," (Great America, Jesus Church) on each boat. The wind could not be more favorable, and we shall reach the half-way tower, 60 miles from Tientsin (by river) early this evening, and probably stop there over Sunday, as it is a good place to anchor – no fear of thieves. The boatmen think it very strange that we will not let them shut us up tight at night, but we insist on having several boards left off, in various places, hanging curtains to screen us from outsiders. And now I will leave you to write to Lynella. More anon.

Monday, 11:30.

A long day of rest yesterday, anchored at a quiet countryside, with occasional passengers. Many boats passing, wondered at our anchoring, when there was a favoring breeze, but the "*Jesu Tang*" flag or our boatmen's explanation, "*Li pai*" ("Sunday") satisfied them. Some said "*Hao rih*" – "a good day." In the morning we had a little service by ourselves. In the P.M. Mrs. Sheffield talked to the boatmen – 18 – on the fore-part of our boat and several passers-by stopped on the banks. She read "The Prodigal Son," and Gertrude sang some hymns. Three other boats with Chinese passengers anchored for the night with us, so there must have been seventy or more Chinese around us four, but all were as quiet and respectful as need be. I doubt if a like number of river-boat men could be found anywhere as quiet and polite as these - no swearing, no reviling, only faithful, cheerful service. Our servants told them Gertrude was born in China. They evidently admire her much. She is lovely-voiced, and loves the Chinese. I am perfectly satisfied with George's choice. Helen Whitney who came from Oberlin last fall (married in Peking May 11th) is reported to have said, "Mr. Wilder belonged to the pious set – Gertrude to the "toney" set, but she is pure gold.

We are advancing very slowly today, as there is a strong head wind. Hope to reach home tomorrow noon. We made a splendid run Saturday, and would have done so yesterday.

9:30 A.M. Tuesday, 27th.

The wind was so strong the boats tied up from 2 till 5 yesterday, then it cleared up calm and beautiful, and we had a fine sunset on the water, sitting on deck and

singing home songs 'till 9 o'clock. A quiet night's rest, though boatman set sail at 3 A.M. with a favoring wind and we are now within an hour of Tung Cho.

The son of the owner of the boat is one of our boatmen - a fine face and physique like some of our College boys – and he has studied several years – but he shares in all the duties of the boatmen, though not strong enough to keep at it as long as others. The Chinese are truly democratic in many ways. Last night he dressed up in his long garments, and sat on deck with us, lending a hand occasionally as needed to the boatmen and conversing pleasantly with Mrs. Sheffield. Our liking for the Chinese in general is increasing.

Thursday Eve., 30th.

We've been to commencement at the College all day; three young men from College and 10 from Academy graduated. Very good exercises, morning and afternoon. Wish I could tell about them.

We reached our home at 2 P.M. Tuesday, surprising all who thought that we could not get here before Wednesday. Loving hands had adorned the rooms with red and white roses and some plants and placed gifts here and there. A picture of St. Cecilia, like Ella's, but smaller, handsomely framed, from Miss Andrews. A cloisonné box from Miss Miner, a pretty basket from Miss Chapin; a handsome rug from Mrs. Goodrich, a large landscape, framed, from Miss Evans. Mrs. Sheffield sent to Japan for a screen, not yet come, as my dessert set has not. Sent to Nellie to get it.

It took all the afternoon to get the furniture here, and much of it was placed that day. A handsome oak sideboard and two wash stands with extensions on each side for toiletries, etc., made in Tientsin, besides Gertrude's things – she comes well furnished – many pretty things, and handsome gifts. She will hang her pictures tomorrow, and my ancient ones will be relegated to obscure rooms. Saturday the friends will dine with us at 12:30 – prayer meeting at 11:30 – and stay to receive the thirty Chinese whom we invite – from 3 to 5 – for some cakes and tea. Only pastors, helpers, teachers and their wives, and bible women are invited. Many have come in to say "*Da Hsi*," etc. I am "*Wan Tai tai*," Gertrude is "*Hsiao (young) Wan Tai tai*."

I'll name some of the presents:

- Four (4) silver salts and spoons, in case
- Three (3) more in like
- Silver salt, pepper and mustard, in case
- Silver salad fork and spoon, two sets
- 1 dozen tea knives
- 1 dozen large spoons
- 1 dozen dessert and 2 dozen small teaspoons
- 1 dozen plated teaspoons

1 dozen solid teaspoons
1/2 dozen orange spoons
1 pelican cracker jar, silver
Seven fans (fine sandalwood)
1 large chenille cover
1 tea set, French China
1 set Chinese brass stand with shovel, poker, tongs, brush
Two paintings
1 triple mirror
1 ink stand and pen holder
Silver pitcher
Table clothes and tea cosy
Tortoise shell paper knife
Set of George Eliot's works
18 finger bowls, 18 tumblers.

George sent to Harry Chester(?) to get an opal engagement ring – reached her May 15. Three opals, separated by four small diamonds that give brilliance to the opals -- a thing of beauty, to enjoy forever. Glad she has it. I always wanted a nice ring – have lost my hair ring.

It's time to send mail, so goodnight.

In love, Fannie

George D. Wilder

Tung Chou, July 9, 1895

Dear Friends,

You may have heard of Dr. Sheffield's injuries. He was attacked Sunday, July 7th at 3 P.M. by Ts'ao ta and Ts'ao erh⁶, receiving severe but not mortal wounds unless lockjaw or blood poisoning should supervene, and as yet there are no signs of either.

Ts'ao shih fu⁷ is a fine workman whom Dr. Sheffield has employed for years and had him at the head of repairs going on at the Hills. He is a powerful man – “as good as three, in a fight” – and has had five or six insane attacks so that his family and fellow workman are mortally afraid of him. Some twelve days ago at the Hills his mania suddenly seized him and he nearly killed one of the masons in their room at suppertime. At one dash he put Mr. Ament and three others from the room and shut himself in for the night. Teacher Ch'uen saw him later when he had the rigid muscles and staring eyes of a maniac. In the morning he started for Tungcho. On reaching there he threatened the family of the mason and also the shop of his employer Ts'ui Wu. He is said to have repeatedly affirmed that he must kill six men. He wanted to go back to the Hills to finish his work of killing the men but Dr. Sheffield told the head man, Ts'ui, that he must not be allowed to go. He started, but the workmen prevented him, probably telling him that Dr. Sheffield did not want him there. This doubtless stung his workman's pride and turned his insane anger upon Dr. Sheffield.

I copy Dr. Sheffield's deposition as taken by Dr. Coltman at the request of Colonel Denby, to be used as a separate document. The brackets [] are mine:

"I was coming from the city of Tungchou returning from church [3 P.M. Sunday, July 7], had come out of the Hsin Ching² Nan² Men [gate] and was half way home when at a lonely place in the road, or rather donkey path, I was following [the northernmost of the paths we commonly take along the East and West ditch, between high banks]. Two men sprang out of the ditch beside the road and attacked me crying “*Sha' sha'*” [“Kill! Kill!”]. I recognized the men as Ts'ao ta and Ts'ao erh. The former was armed with a long sharp piece of iron that I have since been told was a file sharpened to a point [20 or 24 inches long and heavy] the latter with a

⁶ Following Chinese naming customs, the Ts'ao family's oldest son is known as Ts'ao ta, or “Big Ts'ao.” The younger brothers, Ts'ao erh and Ts'ao san, are “Ts'ao #2” and “Ts'ao #3.”

⁷ “shih fu” is an honorary title, i.e., “master,” referring to the elder Ts'ao's experience and skill as a master craftsman.

hatchet. [One of them also had a meat cleaver.] Ts'ao ta pushed me into the ditch, they both sprang upon me, and a struggle took place. Endeavoring with my cane and umbrella [and finally with bare hands, which show the hacking received while protecting the head] to prevent them from fatally wounding me, I called loudly for people to help me, crying "*Chiu ming! Chiu ming!*" [Save life! Save life!] but no one came to my assistance [and he thinks no one was near]. After his first blow at me I saw that Ts'ao erh meant certainly to kill me, which I had doubted when they first sprang upon me, supposing that the crazy Ts'ao was the only one to be fought. After a struggle of four or five minutes, during which I was knocked down and rose again several times, I realized that to rise was simply to be knocked down and finally I lay quietly after receiving a blow, though in full possession of my senses. Perceiving that I did not move they struck me some ten times and left me for dead. [Dr. Sheffield told Ts'ui wu that he heard them say as they left, "He's dead. Now for the shop and Ts'ui."]

After they had been gone some five or ten minutes, I called as loudly as my condition would permit, for help – "*Ping yu, chiu*" [Friend, help!] but although fifteen or more people passed by and saw my condition they would render no assistance.

About twenty minutes after the two men left me [more probably ten minutes or less] a man named Ts'ui wu, the *chang ku ti* [manager] of the shop where Ts'ao ta worked, having heard [from Ts'ao san, the third brother] that the two Ts'ao brothers had started out to murder me, came with five of his employees [and the yamen runners that had been stationed to protect his shop] to attempt a rescue, leaving his shop at the mercy of the Ts'ao who had also threatened him. He and his men carried me home, where my wounds were found to be many and serious and were first dressed by the medical student, Ts'ui jui, and later by Mrs. Ts'ao and Dr. Coltman of Peking.

I believe Ts'ao ta has been a crazy man for a long time but as his mania only broke out occasionally and in the intervals his behavior was seemly, I have employed him much in the last six or eight years. He becomes readily excited, often at trivial issues, and is then a veritable madman. His present spell seems to have lasted some ten days and to have started with a row he had with a fellow workman at the Western Hills. He came on here immediately after that row and I had not seen him in that time.

This statement was certified by Robert Coltman, Jr., M.D., and by Miss J. G. Evans.

Ts'ui wu, the manager of the carpenter shop, was in the school here when he

was a boy, but had never joined the church. Though mischievous as a boy he was always fond of Dr. Sheffield and fainted when he first saw him lying in the ditch. The sound of Dr. Sheffield's voice he says recalled his senses and he showed remarkable wisdom in all he did. He sent a messenger from the very spot to Peking and the Western Hills for foreigners' help, dispatched two of the yamen runners to have the crazy brother arrested and the other watched. Though word was brought that his shop was being demolished he kept all his men to care for Dr. Sheffield, and did not leave him until he was on a cot and in the hands of the medical helper, his nephew Ts'ui jui, whom he had sent for. Then he returned to the city and went with Chang mu shih⁸, the native pastor, to the yamen.

Ts'ao – the crazy one – had delivered himself up at the yamen after demolishing the shop, and confessed. The *chou kuan* [local official] says they didn't confess until they were beaten. Ts'ao number two had handed his bloody weapons over to Ts'ao ta and went home to hide, while Ts'ao ta alone went to the shop, struck the small apprentice there with a hatchet and proceeded with his work of destruction in the presence of a large crowd. The shop manager and Chang mu shih thus found him already at the yamen, and they had the younger brother arrested at once.

The *chou kuan* had them loaded with chains and took them to Dr. Sheffield's residence at once. He himself went in to ask Dr. Sheffield what punishment the men should have. The officer could not understand the foreigner's utter lack of resentment and failing to get Dr. Sheffield's request for -- or even assent -- to any immediate penalty he took them to the gate and gave them 600 blows of the bamboo on the hands and face and 400 on the legs. This was at five o'clock or 5:30.

Miss Bostwick, on her way to the Hills, arrived about an hour before this and was sending messengers and telegrams. She was the only foreigner here until 9:30 when Mr. Ed. Lowry, Jr. arrived from Peking. At 10 P.M. Mr. Ament came and a half hour later Dr. Ts'ao, a Chinese who has had thorough medical education in America. He found that Ts'ui jui had thoroughly cleansed the wounds with antiseptics and had sewn up the scalp wounds and smaller cuts. Dr. Ts'ao worked two and a half hours on the rest of the wounds. Some twenty stitches had to be taken in the 35 wounds. Dr. Sheffield's mind has been perfectly clear all the time. He planned everything while waiting for help, ordered chair bearers sent to the Hills, and told the Chinese where to find anything needed. He lost very little blood. It seems miraculous that no arteries were injured.

The news reached the Hills in the night but by orders was kept until morning when Mrs. Sheffield, Miss Evans and Mr. Wilder left for Tungchou, reaching there twenty-six hours after it happened. Miss J. E. Chapin of Peking was already there. Dr. Ts'ao had left and Dr. Coltman arrived soon after. Kao Chih, Kao Hsin, and Ts'ui jui (graduates of the seminary) are just as efficient as foreigners in nursing, and just as

⁸ "Mu shih," or "shepherd-teacher," is the Chinese term chosen for the English, "pastor."

faithfully devoted.

The next morning Dr. Coltman with three assistants spent 4 3/4 hours in dressing the wounds. He was surprised at their healthy condition and expressed great admiration for the work of the Chinese, Dr. Ts'ao and helper Ts'ui.

From some disconnected statements of Dr. Sheffield a report has gone out implicating the third brother, Ts'ao san. Dr. Sheffield spoke of having seen Ts'ao san and also of several people passing by and not coming to his assistance when he lay wounded. Some foreigners and many natives think, putting these together, that Ts'ao san and a crowd of Chinese saw the affair without giving assistance and then Ts'ao san tardily gave the alarm. Inasmuch as Dr. Sheffield's life is probably owing to the promptness with which Ts'ao san succeeded in getting the rescuers to the spot, we have inquired carefully into the matter, getting straightforward and consistent accounts from the master Ts'ui and the medical helper and others.

For some days Ts'ao ta had been trying to get his two brothers to join hands with him in a certain undertaking which he would not explain. They all supposed it was to wreak vengeance on the mason at the Hills, whom he had beaten without cause, on the head mason, and on the manager of the shop. Ts'ui wu had been on the watch night and day for a week, had offered to pay the family the man's full wages, 450 cash a day, if they, especially his mother, would take steps to have him put in prison as a crazy man, and at last had decided to discharge him from all connection with his shop. He was practically an independent workman and had long been allowed to work in the shop simply because the manager was afraid to refuse him the privileges of working there.

The second brother, Ts'ao erh, was a man of violent temper, unprincipled, and doing carpenter work on his own account. The third brother, Ts'ao san, was employed in the shop. The eldest had been unable to persuade the other two to help him until Sunday morning. Then by his threats, taunts, and promises he won the second brother to agree to follow him. This brother supposed it meant the attack on the shop. The agreement was that the eldest should help him finish up some windows, then the second was to go with him. The work was done and the eldest ordered the other two to go and deliver it outside the East gate. This they set out to do, the third brother all the time entreating the second not to follow his elder brother. Finally, failing that, he put his load down, telling the other to deliver his load and come back for that one, as he had to go to his own work. He immediately came back and told his master that the second brother had agreed to help and that he must prepare to defend his shop. Ts'ui immediately sent for yamen runners to help defend his shop while he stationed himself at the street corner nearby, where he could see the men come at some distance and also see if they went to his home first, which he feared. Word had gone forth that the Ts'aos were out, and doors were closed in fear.

This was about two o'clock and Mr. Sheffield, on his way home from church, stopped at the corner to talk with Ts'ui wu. Being told of the probable intention of the

Ts'ao he offered to go and try to dissuade them, but Ts'ui told him it was no use and would be dangerous. Then Dr. Sheffield said the third brother ought to go and coax the elder and persuade the second not to do anything violent to the shop for he, Mr. Sheffield, would see the matter put through if the shop was injured, on the ground that the carpenters were doing his work. Ts'ao san was called from the house nearby where he was at work by the *chang kueiti* [manager] Ts'ui to have a talk with Mr. Sheffield. Mr. S. told him to tell his brother that the elder was crazy and had some excuse, but that he was an intelligent, responsible man, and Mr. S. would put him through if he did anything violent.

Ts'ao san went back to work and Dr. Sheffield went on very soon to the scene of the assault some 12 or 15 minutes walk. Ts'ao san went back to his work but a yamen writer living near asked what was up that his manager had called him away for a few minutes. He told the man his errand and what Mr. Sheffield said. The yamen writer advised him to go at once and dissuade Ts'ao erh, for if the foreigners took up the matter it would go hard with the defendants. Ts'ao san went home at once – 5 minutes walk or more – to see his brother, and his mother told him they both had gone with weapons to lie in wait for Mr. Sheffield, and he must run to tell Ts'ui. This was the first thought he or anyone had had that they thought of harming the foreigners. He ran to the shop. Ts'ui jui says he came in hot and breathless saying, "They are after Mr. Sheffield! Go and protect him." As you know Ts'ui wu and his men went to the rescue.

At the gate he dropped behind his men to ask the gatekeeper if Dr. Sheffield had gone through. He was told "Yes, and if you hurry you can catch up with him." A little ways outside the gate and beyond the moat he heard the voices of the two brothers and the younger saying exultantly, "Who says we are afraid of the foreigners?" They were on a low path near the edge of the moat, he on the high bank out of sight, and he dodged into an alley in the little hamlet, passing by unseen. This is not more than five minutes walk from the place of the assault so there was not more than ten minutes at the most that Mr. Sheffield was left alone. When Ts'ui arrived there were only a few women and children in sight. This was a very unfrequented place and probably no one was there who could have rendered assistance. It is certain that Ts'ao san was not there or concerned in the plot. He in fact stayed at the shop with the one small apprentice. When the crazy Ts'ao came he hid in a box in a back room. All say he would have been killed if found. When the medical helper first heard Ts'ao san's news that they were after Dr. Sheffield he went to the hospital hastily to prepare antiseptic solutions so that he was ready to go at once the moment he was called.

Mr. Sheffield owes his life to the faithfulness and skill of his Chinese friends. Their devotion and real gratitude to Dr. Sheffield is constantly manifest. They come in streams from the city, from out stations and from Peking to help and to ask about his condition. As nurses they have proven untiringly faithful and tender. So far, July 11, a native and a foreign nurse have been required in constant attendance and are often all that are needed. Kao Chih, Kao Hsin, and Ts'ui jui, Miss Chapin of Peking, Miss Evans, Mrs. Sheffield and Mrs. Wilder constitute the present force of nurses.

The officials have shown their interest. The *chou kuan* [district official] made a personal call the day after his official visit and detailed two horses and groom for the use of the two Peking doctors. The *tao tai* [somewhat like a state governor], Chang, called today saying he had just returned from a trip. He showed a deep interest. After leaving the house he sent his fan back to Dr. Sheffield saying it would give a gentler breeze than the palm leaf the nurse was using.

The officials are in favor of having the men beheaded. They will be sent up to the *hsing pi*, or Board of Punishments, with the suggestion that the crazy one be imprisoned for life - the other beheaded. They seem to be doing all in their power to make an example of the case. They realize its special gravity, occurring at this time.

Dr. Sheffield's wounds are healing better than the doctors dared expect - with no suppuration or signs of blood poisoning. Most fortunately, the weather has been cool and comfortable with only occasional showers. You will not forget to pray for his recovery.

By Mrs. Sheffield's request

Yours,

Geo. D. Wilder

I attach a copy of Dr. Coltman's report. The text in brackets [] are mine.

Tung chou, July 9, 1895

My dear Colonel Denby,

In reply for your request for the exact condition of the Rev. Dr. Sheffield, I submit the following report.

On my arrival here last evening at 6:30 P.M., I found him resting comparatively comfortably as his numerous wounds had been served by Dr. Ts'ao and the proper anodynes administered. Some nervous excitement, evinced by occasional shudders, but in perfect possession of all his faculties. Slight fever, badly coated tongue and a pulse of 120 of fairly good volume considering the loss of blood and the nervous shock.

A number of the wounds being hacked with a hatchet upon the extremities no certainty exists at this time that tetanus will not supervene. [*Thurs., July 11, no signs of lockjaw.*] But with no complications I trust he may be able to weather the storm. This seems all the more likely, as his wounds seem largely inclined to heal by first intention.

His wounds are described below:

On left breast: an incised wound 3 1/4 inches long extending obliquely downward and inward from a point two inches below the junction of the external, with middle third of the clavicle towards the appendix of the sternum, the cut extending through the pectoral muscle down to but not through the ribs.

On right arm: a cut on antero-external aspect beginning near insertion of the deltoid muscle extending three inches across horizontally and severing biceps, nearly reaching axilla and barely escaping the bronchial artery. [*Dr. Ts'ao says at first he could have clasped the bare bone with his fingers.*]

On right arm: a small punctured wound on outer aspect just above olecranon process [3 inches above elbow].

At right wrist: a cut one inch long over ulna, down to bone.

Right thumb: a cut 2 1/2 inches long severing the carpal bone, endangering the integrity of the member.

Forefinger of right hand cut across palmer surface.

2nd finger of right hand cut across on palmer surface.

3rd finger of right hand cut across on palmer surface.

Little finger of right hand cut across on palmer surface.

Dorsal aspect of right hand: a cut two inches long extending downwards over dorsal aspect of forefinger.

Left arm at wrist: cutting off condyle of ulna [*i.e. knuckle on back and outer edge of wrist*] a cut of three inches evidently made by hatchet or cleaver.

Right leg [*high on thigh*]: outer aspect cut two inches long, not deep.

Left leg [*high on thigh*]: outer aspect cut one inch long, not deep.

Over right kidney severe "L" shaped wound of two incisions, deep but not injuring the kidney [*2 inches*].

Seven gashes in forehead, each over an inch long.

Two gashes in right cheek.

Small gash across bridge of nose.

One horizontal gash below left eye.

Three knife wounds in scalp over occipital brow.

Four knife wounds in right temple region each from one to two inches long.

One knife wound at base of neck just to right of vertebral column.

Abrasions of skin at left nostril, lower left cheek, right shoulder and many other spots [*not severe but painful*].

These wounds have all been dressed artistically, the several bones splinted, drainage tubes inserted in the two deepest wounds and all sutures dusted with iodiform. The temperature this evening is 100, Pulse 124. Catheter necessary, as bladder is unable to evacuate contents. [*Not after that night, Tues.*]

Yours sincerely,

Robert Coltman, Jr., M.D.

1896

Historical Highlights from the New York Times

January to June

- Chinese gun foundries to be established (1/1).
- Russia granted a winter harbor (2/9).
- Four Chinese ports opened to foreign trade (3/15).
- Missionary Dr. D. Z. Sheffield describes Chinese court proceedings (5/15).

July to December

- Banking privileges in Peking refused to Russia and Germany; granted to United States (7/18).
- Mohammedan uprising at Lanchu; Imperial troops defeated (7/23 and 8/14).
- Dr. Sun Yat Sen arrested in London (8/23).
- Foo-Choo riot against foreigners (8/31).
- Railway to be constructed by American capitalists; Peking-Canton (11/21); Hankow-Peking (10/23).
- United States' trade syndicate organized to construct and control railways, electric light, etc. (11/16).
- Japanese commerce and navigation treaty (12/3).

COURTS IN THE CELESTIAL EMPIRE

**An American Missionary Describes
Their Methods of Procedure**

From the Warsaw Western New-Yorker

Some months ago the Congregational church of Warsaw passed a resolution of sympathy with Dr. D. Z. Sheffield of China, then suffering from the effects of an attack made upon him, and Mr. S. D. Lewis was appointed to send a letter embodying the resolution. Dr. Sheffield's reply is, in part, as follows:

TUNG-CHO, North China, Jan. 26, 1896.

To: S. D. Lewis, Esq:

My Dear Brother; It was with sincere pleasure that I received and read your letter of Nov. 11, conveying to me not only your own sympathy, but also that of the entire Church of which I am a member, in the special trial which came to me in the summer. I assure you that such sympathy is deeply appreciated. I was cut down suddenly in the vigor of health while busy in my work, and prostrated for two months on a bed of weakness and pain. Never before did I feel the need of sympathy and support both divine and human as during those long weeks of waiting, and never was sympathy and support given in richer measure.

I am glad to be able to report to you that I have substantially recovered my health, though I shall always carry certain bodily infirmities to remind me that the divine hand has been upon me to help me to remember my weakness and dependence. There was not only a marked providence in my deliverance from death, but I see the same hand in the character of the injuries which I received. Not a single injury is of the nature to hinder me in my usual lines of work. My right arm and hand are permanently weakened, but what the right hand does not do as easily as formerly the left hand takes up without complaint. The right eye was injured by the severe concussion of the blows on the head, and the iris does not contract to shut out the excess of light, thus giving an imperfect vision for close work; but the other eye serves me thus far

perfectly. My most serious injury was caused by the stroke of the axe in the middle of the back, making it weak and lame, but it is gaining strength from month to month, and I have taken up again my favorite exercise of lawn-tennis.

The higher Chinese officials had no disposition to administer just punishment to the two men who set out to take my life. The United States Minister, Col. Denby, sent a vigorous dispatch demanding that the men be punished to the extent of the law. In due time a reply was received in which the Minister was assured that the case had been carefully investigated by the Tung-Cho Magistrate and a just decision reached. It was found that there had been no original intention to kill. The two men had started out with the intention of finding a Chinaman to have a fight with him, and by accident they came upon me in the street, and so could not resist the impulse to give me a few thrusts. I was most injured by the second man, and he was sentenced to fifteen years' imprisonment. My injuries from the leading man were very slight, "little more than breaking the skin." He should receive ten years' imprisonment. The officials added to the United States Minister: "This punishment is much more than would be inflicted in your illustrious country." Possibly this statement is true, if the injured person was a Chinaman.

Col. Denby sent me the dispatch which he had received, and on reading it through I found that the case had been entirely falsified by the Tung-Cho official, and not without the approval of the higher officials. I prepared in Chinese a full statement of the facts as they occurred, and Col. Denby forwarded them to the Chinese Foreign office, demanding that the men be sentenced to imprisonment for life, otherwise he would insist on a new examination in his own presence. The Yamen replied that they would refer the case back to the Tung-Cho official, assuring Col. Denby that the official, living so near to Peking, would not dare to do otherwise than make a through examination and faithful report of the case – just what I had reported had not been done.

I then visited the city official and informed him that I understood the nature of the report he had forwarded to Peking, and that it was essentially false. I demanded the examination of important witnesses in my presence. He did not dare to refuse to have me present at the examination. I was present at two examinations, and the witnesses, taking courage at my presence that they would not be beaten, told the truth in spite of the manifest effort of the official to distract them and leave the truth half told.

While the case was thus being re-examined I was informed in the City Yamen that a dispatch had been received from the Foreign Office in Peking directing that the sentence of imprisonment for life should be rendered. Thus, while the case was being tried in Tung-Cho, it was decided in Peking, really on my testimony, though the Tung-Cho official must still make out the papers in proper form and forward them to the higher officials as if the decision had really been reached in Tung-Cho. I am told by the Chinese that many cases in which foreigners are involved are really decided in Peking, though the form is kept up of reporting from the local officials. This gives opportunity to delay and misrepresent as would not be possible if the dealing were face-to-face.

I think that foreign Ministers ought to demand more often than they do that cases should be investigated in the presence of properly appointed foreign officials. The Chinese officials are so utterly given up to double-dealing that they will falsify when the truth would serve them much better. This was a good case in point. The Tung-Cho official knew me personally, and ought to have known that sooner or later his action would be known by me and that if it were false I would call him to account, but he couldn't do the straight thing until he was compelled to do so by pressure. When the Foreign Office informed Col. Denby of the decision reached, that the two men were to be imprisoned for life, it was added that this very severe punishment was rendered on account of the cordial relationship between the United States and China! The man had not been thus punished because they deserved the punishment, but because thus to punish would be a favor to the United States!

Recovering from typhoid fever.
Out-stations at Niu Mu T'un, Yung le Tien.
Government proclamation of protection.
Szechuan official's degradation.
Preaching tour: Yen Chi'ao.
Rich barber renting a chapel in Ping ku hsien.

George D. Wilder

Tung Chou, China, March 15, 1896

Dr. Judson Smith
Boston, Mass

Dear Dr. Smith,

Your letters congratulating me on my marriage and acknowledging my report of the attack upon Dr. Sheffield came last Fall and were sincerely appreciated. Gertrude and I unite in thanking you for your kind words.

You will pardon me for not replying sooner when I tell you that I am now lying in bed with my eighth week of typhoid fever and convalescence. During December and January Gertrude and I nursed one of our school boys through a siege of the disease. Some time after he went home I began to have occasional chills and headaches. But in spite of them I went to visit our new outstation Niu Mu T'un⁹, ten miles southeast and also Yung le Tien¹⁰, both of which have been assigned to me. It was a delightful two days trip because both places were flourishing, a new boys school having been started at the latter place. Such a thing had been impossible here before. A proclamation of government protection and announcement of the Szechuan officials' degradation had been posted at the gateway of our helper's house by officers. While I was there the slight illness returned but on getting home it became better and I planned a ten days' tour for the next week, January 21st. My teacher and another of our best helpers and I set out with a cart and donkey.

The first day we sold books and preached at a fair six miles east - Yen Chi'ao.¹¹ That night the fever began but I, never having had much of a fever before, did not recognize it and we pushed on two days more. I attributed the fever and ache in back and legs to the cramped position in the cart, and the hardness of brick beds, and my inability to eat, I thought due to the poorness of the fare. Getting too weak to go on the

⁹ Niumudun

¹⁰ Yongledian.

¹¹ Yanjiao.

streets at the fairs I turned back and kept Sunday in a sandstorm at a rare good inn on the homeward way. It was just as we had planned the trip, however. We had a sheet iron charcoal stove with stovepipe to push out the window, the inn was plastered, and charged foreigners the same prices as Chinese. These three features combined to make me very comfortable, in spite of high fever.

Monday morning, being scarcely able to walk, I gave my two splendid helpers two ounces of silver, some books, the donkey and some extra bedding and sent them on to finish the route we had planned. They helped me into the cart and I set out for home, facing a cold northwest wind. My carter, an honest fellow who neither smoked, drank, gambled nor took the side of innkeepers in cheating us, treated me like a brother and about as tenderly as a sister would. When the wind loosened the blankets around me he kept patiently tucking them in. He drove his fine mule like a Jehu,¹² making the first twenty five miles in five hours. For China that is a ten or twelve mile gait. At the inn he supervised making some rice broth and steamed bread for me. The next remaining fourteen miles through deep sand with the gravel stones cutting his face worse than sleet, he made in 3 1/2 hours when other carters were turning back, refusing to face the storm. I reached home with a temperature only a point below 105 and in torture from the cramping and jolting in the cart. But I love that carter and hope for his conversion in spite of the saying that it is impossible for carters, donkey boys and boatmen to be Christians. He had heard preaching before and was much interested in the truth, asking questions and coming to our evening worship at the inns.

Please pardon my devoting so much space to these things. But this is the story of my first tour of any considerable extent. We had planned to visit the fairs from here to the next "chou" city, 57 miles East on the great road leading to the Emperor's tombs, then return ten miles for the Sabbath at a large fair. This much we accomplished. From Pang Chun¹³ we were to turn North into the Eastern Hills and spend two or three days at P'ing Ku Hsien¹⁴ and in the villages near. Much work¹⁴ has been done there, a helper having once been stationed at the place. He is now a rich barber in Peking and still a Christian worker. My two helpers spent three days at the place but did not go on to three other cities as we had intended on account of the severe weather.

Now the pleasing news comes that this rich barber is buying a good house in a suburb of Ping Ku Hsien and offers it rent free to any helper Tung Chou may send there for a year or two. At the end of that time he intends to live there himself and preach the gospel to these people whom he loves, at his own charges. All these years he has been working with that in view, while outsiders had sneered at him as one who had given up his Christianity to make money. I have sent my teacher out to see the place and do a little preaching. If his report is favorable, one of the best graduates of the last seminary class will probably be stationed there.

¹² A military leader and king of Israel known for his furious chariot attacks (2 Kings 9). As a colloquial expression, any fast driver.

¹³ Bangjun.

¹⁴ Pinggu.

I have never told you of my progress in the language. I passed my first examination last Spring. Early in June we went to the Hills and the morning preaching service was handed over to me on an hour's notice. With Gertrude's help - she is better than a Chinese teacher - I worked up a prayer meeting talk and led all the services except the prayers. I succeeded, too, in getting all the native converts to take part. That, however, is the only meeting I have had excepting small gatherings for prayer at outstations. The summer study was interrupted by six weeks on the plain, nursing Dr. Sheffield, but on our return to Tung Chou, Oct. 3rd, I found myself about ready for the next Spring's examinations. Since then have been going on slowly with Wade's dialogues. Matthew and Luke completing the four gospels.

I find that being the only "shepherd teacher"¹⁵ here in the midst of the flock inside the city with all the business of the church and the ladies to attend to, with a boys' boarding and day school on my hands, the outer chapel to superintend, and two out stations on my hands, with all this, study is sadly interrupted. Dr. Ingram being here doesn't take much of it from my shoulders, though it is a wonderful help, of course. He tells me I cannot do much study before summer, which means six months of the best time taken from me. I regret it but doubtless God knows better than I what is best.

We have fourteen in our new boarding school, which raises the number under our teacher, Kao, to twenty five - too many for him. Gertrude will relieve him of three classes and I take the evening prayers. Each boy pays 1,000 cash per month and someone else has to pay 3,000 more for him. We hope to have some next year who can pay the entire 4,000 themselves. This makes the school self supporting, though there will be some debt the first year on account of fitting up the boys' rooms. The school is sorely needed. \$10 gold per year will support a boy in it, i.e., three fourths support, and he has to give the other fourth.

If you will excuse an abrupt close to a letter too long, because I am too weak to continue, I will not continue.

With deepening interest in the work.

Very sincerely,

Geo. D. Wilder

¹⁵ Perhaps a translation of the Chinese title, *mu shih* (cattle expert), which is the Chinese term for the English "pastor."

Fully recovered from typhoid.
Trips to prosperous station of Yung Lo Tien and Niu Pao T'un.

George D. Wilder

Tung Chou, China, Dec. 13, 1896

Dear Dr. Smith,

The last time I wrote to you I was just recovering from a severe attack of typhoid. The disease kept me from work for a full three months but it taught me some wonderful lessons of patience and trust. It left me in splendid physical condition, too, so that I am thankful even for that experience, hard as it seemed at the time. My shotgun and the waterfowl, which are plentiful within a half hours walk, helped me to gain strength rapidly from the time that I could sit on a donkey and ride with Mrs. Wilder out onto the country. For three weeks I gained a pound and a quarter per day, stopping only at a figure ten pounds higher than I had ever reached in the summer.

The month before mission meeting was pretty full with my preparation for my second examination in Chinese. The rust that had gathered during my sickness had to be rubbed off and I had to learn to write the characters in John I - X. So I was kept hard at it but succeeded in passing on everything required up to date.

Soon after the mission meeting Mrs. Wilder and I took a trip to long-neglected Yung Lo Tien¹⁶ and Niu Pau T'un¹⁷. At the former place we found the work going on just the same as if the foreign pastor had been visiting it regularly for the past seven or eight months. No foreigner had been there all that time. Whenever we sent word out that we would see any who wanted to talk, about one room would fill with women and another with men and they would stay until it was meal time, or bed time, listening and asking questions intelligently, proving that the helper, Mr. Li, has done faithful work among his neighbors.

On Sunday the house was full to overflowing with an audience of almost seventy, only fifteen of whom were Christians. The rest were not mere curiosity seekers but men and women who understood the forms of Christian service. The school for boys that Mr. Li had opened all though the preceding winter has greatly increased the confidence of the people there. They are discovering that the scholars do not get their eyes gouged out, but that on the contrary Mr. Li has a good deal of skill in treating sore eyes and the common diseases. He has spent a good deal of time in the dispensary so that Dr. Ingram has entrusted him with some medicines and his reputation is established for miles around.

¹⁶ Yongledian.

¹⁷ Niubaotun.

I preached my first regular Sunday sermon that day—the one that I had prepared seven months before for that very place and had been prevented from preaching it. You must have heard over and over again how full a Sabbath at a country station is, with all the visitors between services, the Sunday school, evening services with Christians only and the prayers, where they expect another sermon, etc., etc. It is a blessed experience, though, for the man who has it.

* * * * *

(To be continued)

1897

Historical Highlights from the New York Times

January – June

- Chinese agreement with Russia to extend Trans-Siberian railway through Manchuria (1/17).
- Chinese government criticized by Dr. Sun Yat Sen in lectures in London (3/23).
- Peking-to-Hankow railway concessions go to Belgium (5/15 and 6/3).

July – December

- German missionaries assaulted in Hunan (11//11).
- German warships land troops (11/16); forts captured (12/5).
- Christian religion judged by Germany's and Russia's policies (12/5).
- Germany secures concessions (12/12).
- Russian squadron takes "winter quarters" in Port Arthur (12/20 and 12/22).
- Germany and Russia occupy forts; purposes compared (12/22).
- Germany's plan to extend commerce in Chinese ports opened by England (12/28).

(Continued from Dec. 13, 1896)

Mission's deficit made up by private contributions.

Trips to Shun I Hsien, Niu Pau T'un, Huang Chuang hsien (28 mi. SE)

Gertrude's small pox.

A book-seller robbed by bandits on trip to P'ing Ku Hsien, 35 mi. from Tungchou.

Joint purchase of a bicycle will greatly reduce travel time No profit in our operating the press.

39% cut in budget request. Difficult to work.

Village evangelistic work vs. teaching.

Mother working in Tientsin.

No profit in our operating the press.

Feb. 4th, 1897

This letter was interrupted long ago and since then all the hurry and worry of finishing up the year's work without a deficit has been passed through. I have responsibility for nearly all the accounts, exclusive of College and Seminary, and was a little surprised to find that with all our economy we had spent about ___(?)___ more than the appropriation for general evangelistic work. We had not dismissed any of our helpers and every one early in the year declared themselves willing to guarantee the making up of the fund. We would rather dispose of everything we have above the necessities of life than dismiss a helper. That seems the best thing that can be done. Fortunately no one had to draw on their salaries to cover the deficiency, as we found that a personal friend in the U.S. had sent enough to various members of the station to cover the amount. We have had to contribute some to the College's deficit but not nearly so much as we had expected. We are thankful it is so for everyone seems to find it impossible to give much with salaries reduced. Of course our first duty is to ___(?)___ ourselves and to use our ___(?)___ so as to make that gift ___(?)___ the best possible, but still we ourselves need the blessing that comes from giving of our substance just as much as those in the home land do. I hope the people who support us do not lose sight of that fact.

But to return to my chronicle of the events of the last few months. While Mrs. Wilder and I went to that country station about June, we were exposed repeatedly, if not continuously, to small pox. We felt safe however, as both of us had been vaccinated a few weeks before. My arm still carried a scab but Mrs. Wilder's had not taken. So about June 13th she came down with a slight form of the disease. The other members of the station were all at the Hills except Miss Chapin and the Tewksburys outside the city. Dr. Murdoch came down for a few days to help me nurse and then of course we had to live in isolation here until the middle of July. We finally managed to get out to the Hills between showers and stayed there until the middle of September. During this time Mr. Ament and I took a trip about 70 miles East to Ping Ku Hsien¹⁸, where we hoped to reopen work. This is the place where the Peking barber was, formerly as a preacher

¹⁸ Pinggu.

about 35 miles from Tung Chou. It is a walled city in the midst of a beautiful "Level Valley" as its name indicates, watered by two or three clear rivers, which spring from the ground there. It is a fertile district, with 72 villages, surrounded on three, almost four sides by mountains - the Eastern Hills. As it is aside from routes of travel, other denominations have not entered the field yet but were planning to do so if we did not.

In spite of its being the rainy season, so that we had to travel on horseback in wet clothes, we were often in danger of quick sands and had to swim our horses across two 1/4 mile wide rivers, we in ___(?)___. In spite of it all we had a glorious time and plenty of opportunity to preach.

At Shun I Hsien¹⁹, where we stopped over Sunday, the leader of the Christian Endeavor meeting had splashed through mud and rain nearly five miles through a robber infested country to meet his appointment. Our book seller, who went a day or two in advance of us, was relieved of the money he was carrying and was thankful that the robbers left him his books and clothes and a few cash for tea money.

At P'ing Ku²⁰ we had two rainless days when we had an audience almost without intermission. We found it an unusually good time to get access to the wealthier people and scholars who were not busy at that season. Mr. Ament said he hadn't found so much use for his knowledge of the classics in many years. Nearly every family seemed to have at least one educated member. We met men who had read Martin's "Evidences of Christianity," the New Testament, and many tracts, some who could repeat the Lord's Prayer, and parts of the catechism. A great many gave evidence of having heard the native preachers who have been there. We were most cordially received, had presents of fruit given us, and were invited in to take tea at the Taoist temple and several large shops. We also made a most satisfactory call on the District Magistrate where he promised to give us a proclamation of official recognition and protection for our chapel. This promise he immediately fulfilled by sending it to the only church member in the district, who lives at a village about a half mile away from the city.

It seemed a great pity for such a fine opening for a helper not to be entered. So we began at once to plan opening it without expense to the Board. Mr. Ament already had \$36 given by Mr. Beach for use in that very district. Mr. Beach, by the way was the first foreign preacher who went there and started the work some years ago. We planned to have my personal teacher, Chuan, restored to the helper force and located there. He had the place in his heart and wanted to preach once more, in spite of the salary being less than for personal teacher. Kao Chih, the graduate of the seminary class who has been in Tungchou working surrounding villages under Dr. Sheffield's direction, seemed to be unwilling to go so far. The only objection to my teacher being made a helper again seemed to be the lack of funds for work. Early in the Fall we had a meeting of the helpers and teachers to discuss the matter. Our Boys Day School

¹⁹ Shunyi

²⁰ Pinggu.

teacher, it appeared, had become deeply interested in the place from having talked with the Peking barber about it and he volunteers to go if another teacher could be procured for his place, and further suggested that he try to raise the money himself to buy a suitable place.

The place that the Peking barber had bought and offered to us proved so encumbered by the presence of the former owner that it couldn't be used as the home of a helper. So we brought Kao Hsin of Fu He²¹, three miles away, into the city to teach at our school and let Kao Meu Liu off to raise money. He succeeded in getting about \$65 from two wealthy church members in Peking. It was money that had been made by speculating on a cedar tree purchased by the barber when he was at P'ing Ku years before, and had been set aside for gospel work in that place in the future. In the meantime the interest had been supporting a day school in Peking, which will fall back on the church members for maintenance now that the principal has been invested at P'ing Ku. Kao Wen Liu then went to Ping Ku and purchased admirable premises with a good building sufficient for two families, guests, chapel, and school.

Kao Chih in the meantime caught the enthusiasm for the place and was sent to help in these first few months of opening the work. Both families are now settled there and the work has many bright prospects. The whole village is well disposed and neighbors are really kind to them. Taoist priests, of reputation for wickedness and excessive venality are among the hopeful inquirers. Both these helpers are very wise, conservative men and we feel that a good work has started there. They live about __(?)__ miles from the city but go there to preach on the streets on fair days. We shall have to rent a small street chapel there. This new station has been opened without any cost to the Board, nor with the addition of any salaried helpers.

Perhaps I should say that during the __(?)__ meetings we had for arranging this work of opening P'ing Ku, some of the helpers revealed the fact that they still harbored the old distrust of my personal teacher which caused him some years ago to give up his position as helper here at Tungchou. He had come back to be my teacher, hoping he could work into the helper force as he felt that was the choice of God for him. He showed a beautiful spirit all through the year trying to win their confidence again. But it was in vain, so he went back to Peking to teach, where he might hope to once more get into the ranks of native evangelists. The Methodists want him but we are persuading him to keep on teaching *Kuan hau*²² a little longer in the hopes that the Peking station can find a way to employ him. Probably Mr. Ewing will have him for personal teacher and assistant in touring, etc. He is one of the most eloquent and consecrated of men and we foreigners feel his loss very deeply.

I told you last year about our establishing Li Wen Yu, a rather unpromising "short

²¹ (?)

²² (?)

cut" graduate from the seminary, at Niu Pao T'un²³, ten miles south of Tungchou and only six miles from our prosperous station of Yung Lo Tien. His work has proven better than we expected. An influential man who rented us his house has come in on probation, and also the helper's old father who went to keep house for a temple-keeper of the village came to our last station class and will probably join. The chief lack there is a helper's wife to keep the women abreast of the men in their knowledge of the gospel.

Our transfer of helper Kao Hsiu from his home to our day school was a great success. He found it rather hard preaching to the people who had seen him grow up in their midst. China is no place for a young man to try exhorting his elders. So it is better for the church there to be supplied from Tung Chou and the young man has brought fresh ideas and methods into the school. He, being fresh from studies in the college and seminary, takes more easily to the modern and western methods than his predecessor. He boards with the boys and plays with them, so that he has their love as well as respect. The school was never more flourishing. The boarding department is filled up, the members of the station subscribing 3/4 of the cost of board and lodging, the scholars paying the balance. They also do work which would necessitate an extra man or woman. There are 18 boarding and 10 day scholars, which is quite enough for one teacher. Mrs. Wilder teaches three classes however.

I have long had the bike fever and at last feel justified in taking the only specific known. Ten or more of us have secured a rate of \$50 for one of the best wheels on board steamer. A wheel will save me nearly two days every time I visit one of our out stations. Going by donkey or cart even to the 10 and 15 mile stations for one Sunday requires three days and two nights away from home. With a wheel I can go and come the same day, so at the most spend only Saturday night away and have most of the day at home. At best the trip to P'ing Ku requires a day and a half whereas a wheel will reduce it to a half day. The saving of a night in a Chinese inn is worth a great deal. I begrudge the long weary hours out on these 2 1/2 or 3 miles an hour donkeys and carts. Without a wheel I should certainly have to buy a fast horse or donkey. Fast ones can be bought but not hired. The foot-paths made by the Chinese cloth shoes are hard and smooth almost throughout the nine or ten months in which our work is done.

It is Feb. 7th now.

We have just heard of the amount of cut in our budget estimates - 39%. It is pretty tough to try to work on this way. For instance, we have to pay our four helpers, who ought to be paid at the very least \$190. Various incidentals bring it up to \$200. Our outer chapel rent comes to \$72 and we have \$46 appropriated. Our outer chapel keeper is studying in the "short cut" seminary class this year, so that we can manage to have the chapel kept open and heated with the \$32 allowed for that. The church members and seminary men will do the work free and an ordinary coolie can do the

²³ Niubaotun.

janitor work. There is some talk of not retaining the street chapel. It would seem very unfortunate, as it is our only direct means of access to the heathen of the city, excepting the dispensary. I hope to do daily work there this next year. Our helper has been preaching there daily for several months and has all but broken down under it. He also had the station class in addition to his pastoral duties. This has been passed over to me for next year.

I meet the "short cuts" once a week and enjoy it greatly. Dr. Goodrich expects me to take Old Testament history and prophecy with the Seminary class next year but it seems to me now to be unwise to take it. It would keep me here when evangelistic work is the crying need of this station. The daily visit to the outer chapel, the instruction of a station class together with the trips to the country two or three times a month for a Sabbath at least each time and the study of the language necessary for me will certainly be enough, don't you think so?

Last Sunday I had the pleasure of preaching to the college students and next Sunday I will preach for our pastor in the city. After his long sickness he wants to visit the country stations.

Last October Mrs. Wilder and I took advantage of an opportunity for a free trip to Tientsin on a boat load of potatoes, where we saw our father and two sisters²⁴ for a few days and returned by a freight boat. While there, I preached in Chinese at the domestic chapel. On our way we stopped a few hours to visit a walled city a few miles from the river and only 28 miles southeast of here – Hsiang Ho Hsien²⁵. We hope some time to have a helper there, as there is no preaching place within 25 miles or more of the place, except our own Yung Li Tun.²⁶

My mother is still in Tientsin, overworked without a helper for the office. I am sorry Mr. Bostwick is not coming back, as he certainly was very obliging and efficient. Still, it seems to me the work would be done much more economically, now that Mr. Bostwick is in America, by simply giving up the Peking press and having Mr. Mateer go to Tientsin as business agent. Ever since I have been here I have looked for the profit our mission gets from the Press, and almost in vain. It does possibly \$20 worth of printing a year for the mission and the rest of its work is all to be for the Tract Society and Bible Society. This work is done, as I understand, at cost, exclusive of Mr. Mateer's salary, so that our mission practically gives the amount of his salary to those societies. I certainly hope my mother will be relieved in some way very soon. I do not think she can endure another summer of that work.

This letter has spun itself out almost interminably. If you will pardon me I will try to write oftener and more briefly hereafter.

²⁴ Gertrude's sisters, Mary (later known as "Aunt Mame") and Helen(?).

²⁵ Xianghe.

²⁶ Yongledian.

With best regards and deep sympathy for you in your trying position, during these days of lamentation over retrenchments in all the missions, I am,

Very Sincerely Yours,

George D. Wilder

1898

Historical Highlights from the New York Times

January – June

- England will refuse to recognize special privileges granted Russia and Germany (1/4).
- French warships sent to China (1/22).
- Russia, Germany, and France's agreement for exclusive trading privileges (2/2).
- France demands indemnity for citizens killed (2/10).
- Foreigners mobbed in many sections (2/15).
- Germany's occupation of Kiao-Chau in Shantung province is complete (3/5).
- Ta-Lien-Wan (Port Arthur) leased to Russia (3/27).
- The partition of China: European powers' shares tabulated (4/9 and 4/24).

July – December, 1898

- Railway concessions to foreigners (7/1).
- Empress Dowager; biography by K. G. Nelson (8/6).
- Shansi province concession (71,000 square miles) to Peking Syndicate for mining and railway development (9/19).
- Emperor's reform edicts (9/20).
- Empress Dowager assumes power and revokes Emperor's decrees (9/23, 9/24 and 9/26).
- Soldiers attack engineers at Marco Polo Bridge while working on Peking-Hankow railroad. Telegraph wires cut at Pao-ting-fu (10/25).
- Empress Dowager issues edicts against Emperor's reforms (11/5).
- U. S. marines from "Boston" landed in Tientsin to protect legation (11/27).

A cordial official in Cho Chou.

Wen An Hsien.

We need to be wary in supporting even just causes in local courts to guard Church's reputation.

A junk dealer in Lu Kuo Chiao² (13 mi. from Peking).

Emperor is reading western books; plans to require candidates for literary degrees to pass an exam in western science and history.

George D. Wilder

Western Hills, Peking, China

July 31, 1898

Dear Dr. Smith,

Since your visit with us these words of superscription can never be an empty form for any of us who had the joy of entertaining you in our homes or sharing the discomforts of your journey, for you are permanently endeared to our hearts. I was glad to get your letter of farewell written from Shanghai, on the 9th ultimo, amid the cares of arranging your departure. It was kind in you to write at that time. The linen coat you mentioned was sent on to me by mail a few days later. I dismissed it from my thoughts, supposing you would like it for the rest of the journey to Tientsin. My servant brought back from Tientsin all the bedding, kitchen utensils, etc., that we loaned for the trip.

My return trip was made with even less fatigue than the other, coming as I did in two days only, and with no head winds or dust. I stayed over night at Cho Chou²⁷ (pronounced "Jo Jo") where, you remember, we had the large meeting of church members. When we went down one of the church members was lying in jail for having gone security for a sheepskin dealer and Dr. Sheffield sent in his card to the magistrate asking for the release of the man in order that he might get the money together. On my return he was said to be still in the yamen, so his son brought me some Chinese outer garments, shoes and stockings, hired a cart and we went to call on the official. He had the pleasure of informing me that he had tried the case and released the man that very afternoon. He was more cordial than any official I had ever met and pressed me to stay to supper with him and three friends who had happened in from his native place in Sze Chuan province. His invitation being insistent, whether sincere or not, I stayed and enjoyed a much more palatable meal than I could secure at an inn, very satisfactory after my 58 mile ride. Host and guests took off outer garments and there was a very pleasant feast of reason and flow of soul. The four Chinese inquired intelligently and interestedly about our church and its beliefs so that I had an opportunity to speak for Christ there. By writing to the English firm in Tientsin connected with the lawsuit I have been able to give him some facts which he seemed anxious to get in order to decide the case aright. He was evidently anxious to sail the true course between Scylla and Charybdis – a foreign firm on one side and the church on the other. That was the way

²⁷ Zhuozhou.

he viewed it, though as a matter of fact the foreign firm would not back up its agent in so strict measures as he was pursuing, and the church would not have taken the side of the church member. Ever since our appeal to the authorities in the case that resulted in our getting the deeds for a chapel site at Wen An Hsien²⁸ as a gift from Yuan Chiao Yu (whom you thanked at Tung Chou), Mr. Ewing and I have had frequent applications to secure justice for supposed victims of injustice. There is a danger in the church getting a reputation for giving security in affairs of law and I want to be pretty conservative in the future. My country work around Tung Chou is likely to give me many opportunities for exercising restraint in that way. It is hard to see gross injustice done where it is in one's power to right it, but the reputation of the church of Christ must be jealously guarded and in many cases, too, the foreigner who is not conservative in this point will find himself maintaining an unjust cause. One ought at all events to hear both sides of a case before taking it up.

On my return to Peking I found that the Ewings had gone to the Hills and I planned to carry on the work along through June. About the middle of the month, however, little Theodore, who had been troubled with a teething diarrhea, began to wilt so rapidly that I packed our family off to the Hills hurriedly one Friday, staying only a few hours to get them comfortably settled. I returned Saturday the 11th to carry on the Sunday work. Dr. Coltman told us that pure air was the only thing that could save our boy and it has done it, although he became a mere shadow of his former happy, healthy self before the diarrhea ceased.

Li Pen Yuan, the theological student, has the Peking South Church work for the summer, but Ewing or I go in every two weeks for a Sunday. Mr. Ewing has made two bicycle trips to the southern stations and I have been one Sunday to Lu Kou Chiao²⁹, where we have one church member, to hold a service. You will remember the place, the little mud house on the stone road at the end of the long stone bridge³⁰ 13 miles from Peking. I was afraid that the old man kept his junk business going on Sunday as on week days. Imagine my joy, then, at finding his stock in trade carefully stowed away inside while he was outside telling the passers who stopped to buy the reason why he closed up his business on that day. He had no intimations of my coming. A few women gathered in the little house and I stood at the door under the low awning where I could preach to them, as well as to the crowd of men who squatted and stood on the stone flagging where on other days that strange assortment of goods was spread out for sale. I had some attentive listeners who asked some intelligent questions at intervals during the brief hour's service. I admitted the old man's adopted son and his wife on probation, so that that place may well be added to the list of Peking outstations. The next Sunday the old church member came here to church for the first time. He was pleased to find that it is only half as far as to Peking, where he attends church once or twice a month. Two of my audience promised to come with him but one of them, a geomancer, had

²⁸ Wen'an, a station in the Tientsin mission field.

²⁹ Lugouqiao.

³⁰ Known as the "Marco Polo Bridge."

some work in hand that kept him, and the other was afraid to come alone.

When this reaches you, you may not have heard our recent good news. As you know the Emperor has been reading western books of late. Now the word comes from Dr. Martin, who has been consulted on all the details of the step, that the Emperor has decided to require all candidates for literary degrees – the only door to office – to pass examinations in Western science and history. He has made the necessary appropriations to establish the schools required in Peking and asked Dr. Martin to be at the head. Two years ago Mr. Tenney besought Li Hung Chang to push the cause of establishing a distinct degree for such as might become proficient in Western learning. Li considered it a worthy cause but said he was too old to start on so long a campaign as that would be. And now in only two years Western science is required to obtain the already existing degrees. It is a miracle.

My mother, who has just returned after inducting Mr. Chapin into his duties as treasurer, and my wife join me in our good wishes for you and yours.

Most sincerely,

George D. Wilder

1899

Historical Highlights from the New York Times

January – June

- Szechuan mining concessions to J. P. Morgan shared by American syndicate (2/2 and 2/7).
- San-Mun Bay to be granted to Italy for coaling station (3/2).
- Rebellion's progress (3/4).
- Yellow River floods: appeal for destitute (3/25).
- Empress Dowager's edict for protection of missionaries (4/7).
- Shan-Tung province: German sovereignty proposed, with Prince Henry as king (4/16).
- Lord Salisbury proposes dividing China into "spheres of influence" (4/30).
- Anglo-Russian agreement on spheres of influence (5/14); effect upon United States interests and policy (4/30; 5/2; and 5/3).
- British forces sent to hold Kow Loon (5/16).
- Russian demands for railway concession to Peking (5/15).

July – December

- Importance of China's railways as links of the Empire explained: United States concessions.
- The division of China; Washington interested in alleged plans of foreign powers to parcel out the Empire. America will have no part in it (11/27).

Empress Dowager's takes back control of government from Emperor.
Visit to Niupao Tun—people avoid contact with us.
Execution of six high officials for "following the foreigner."
Rumor that missionaries put drugs in wells causes village's first well-cleansing ever.
Ruffian soldiers attack engineers and Catholics along rail line to Pao Ting Fu.
Kansu soldiers had slaughtered Mohammedan rebels.
Officers camped near at P'ing Ku are friendly; troops well-disciplined.
No audiences for preaching, but church members are steadfast.
Date supposedly set to massacre this province's Christians passes quietly.
Local officials are cordial – sent troops to rescue us when they thought we were kidnapped.
Tao tai (governor) Chang is very friendly and pro-Western.

George D. Wilder

Tung Chou, March 6, 1899

Dear Dr. Smith,

In my last letter to you I spoke of my plans on my return to Tung Chou for the evangelistic work in city and country. The regular routine of those plans has been continued now for some five months without any serious interruption, for which I am very thankful. In fact I have missed only one appointment. Mr. Stanley had a severe attack of pneumonia in January and I was called to help nurse him suddenly one Saturday, just before starting for the Sunday at Niu Pao Tun.³¹ Dr. Ingram and Mr. Lyon with their bicycles offered to go in my place so that the service was provided for. The presence of the Lyons has been a great source of joy and help. We are very glad to have them stay with us another year, the more so in that Mr. Kingman is compelled to leave us. He has done so much for our otherwise somewhat barren social life here that we feel his loss in a peculiar way. His keen interest in the forms of work in which he has not been engaged directly, his sympathy and general helpfulness makes us especially sorry to lose him, aside from the consideration of the crippling of the educational work.

We returned to Tung Chou with our personal effects, settled down in our old home here, and took up the work just at the time of the Empress Dowager's *coup d'etat*. My first visit to the country was made at Niu Pao Tun, 13 miles south, just after the news had reached there. Although I went with my bicycle, which usually draws crowds, I was most sedulously avoided by the people. The church members and three or four of the most eager inquirers were all who dared to come. The execution of the six high officials for "following the foreigners" made everyone very careful lest any such suspicion should rest upon him. The stigma of "following the foreigner" is attached to every one who joins the church or shows any interest in the truth, as you know. Rumors of every description were rife. In addition to the old stories about cutting out hearts, livers, eyes, etc., they had it that the foreigners had succeeded in putting drugs in the

³¹ Niubaotun.

wells of Peking, which bewitched the people and made them an easy prey of proselyters. That story is said to have arisen from the water carriers having used dirty kerosene tins to carry water in. After I left they cleaned out the village wells for fear I had put the drug in theirs, too. It was the first time the wells had been cleansed in the memory of man so that my visit was generally acknowledged afterward to have done some good.

For some six weeks, every Sunday was spent at an outstation and the invariable rule was for the crowds to avoid us. Even two or three bicycles with special demonstrations on the street would attract only a half dozen of the braver spirits within speaking distance. However, I hailed it as a grand opportunity to preach directly to the church members and help them in their Christian lives. When our regular services are flooded with outsiders the Christians are apt to be neglected by the preacher while he speaks to unsaved souls. None of our church members in the country station seemed moved at all by the increased hostility. They said that the hostility and bad talk exists all the time and this apparent reverse of the foreign party at court simply encourages more open manifestation. We were deeply gratified by their steadfastness, and thankful to God.

At one time the ruffian soldiers that attacked the railroad engineers and Catholics along the line of railroad from Lu Kou Chiao³² to Pao Ting Fu³³ were frequently met on our streets so that after two or three unpleasant encounters some of our deacons thought it best for us not to go to the outer chapel. I desisted for a week or more until the soldiers had passed through. They were being stationed at points east of us where there are few mission stations. Our route to our most distant station, P'ing Ku,³⁴ 40 miles east, lies through their camps, but we have not been molested on our trips. The petty officers are under strict orders not to allow the men to interfere with foreigners in the least. I have had some very pleasant meetings with these officers, who are usually men from the province and of some education. The common soldiers are mainly ruffians from Kansuh, where they have been fed on license in exterminating the Mohammedan rebels. As soldiers, however, they are the most effective and indeed under the best discipline of any I have seen in China. About 3,000 of them are located at P'ing Ku, some three miles from our helper's home. The natives of the place aver that the soldiers are to watch the Christians and prevent rebellion.

The rumors at P'ing Ku, being more remote from the capital, were most amazing and ludicrous, had they not been so serious. Our helper being far more than six weeks without news from us was under some nervous strain as the reports of wholesale massacre of foreigners reached him and the local rowdies came to announce the date set for slaughtering all the Christians. November 6th was set all over the province for the date of massacre but when that day passed in quiet the people began to come to

³² Lugouqiao.

³³ Baoding.

³⁴ Pinggu.

their senses, we began to get audiences as before in the country, and everywhere except at Ping Ku the work began to run its course. Foreigners have rarely been seen there, never until Mr. Beach went about 1890 and then Mr. Ament and I in 1896. Dr. Ingram and I spent one day at a fair there simply showing ourselves to the throngs of villagers who came to our chapel to see us just as boys flock to a circus in American villages. Preaching was almost impossible, we were almost crowded through the wall of the chapel at our backs and the streets were packed for blocks, and yet it was merely a curious crowd. We were compelled to reprove only one man for calling us bad names. The helper, however, when alone finds no audiences of listeners. The village in which the helper lives, 2 1/2 miles from P'ing Ku, is friendly on account of his admirable tact in dealing with its inhabitants but for months no one has come to hear preaching. He reports now that last Sunday his heart was gladdened by two men coming in to the service with the church members, the first in some five or six months. I am glad to say that here in Tung Chou and in most of the nearer villages practically the old conditions prevail. We hear ourselves called "foreign devils" more often than formerly. This requires more friendly admonition and will pass away in time.

In spite of this setback due to the Empress Dowager we have many bright things to record in the way of steadfastness under ridicule and persecution. I will have to write again soon to tell you of some of them for I can't begin that theme now. Sixteen men and women have joined the church in my country parish and I believe that their coming in at this time is a guarantee of the sincerity of their motives even were there not other sufficient proofs of it.

In contrast to the coldness manifested toward us by the ignorant common people has been the cordiality of officials. The governor of the "chou" or county called on all of us on our return, and did it in a very ostentatious manner, as he said, so that the local rowdies would see and be awed by it. About that time there had been threats to attack us and no more was heard of it. Then later when Dr. Ingram and I took a trip to P'ing Ku for five days a rumor started that we had been seized and carried off by the Kansu soldiers. The higher officials of the city, three of them, each sent out soldiers to rescue us, among them military officials of sufficient rank to take us out of the hands of our captors. Some of these parties were out three days, returning after we did. On our return, of course, we had to go to thank these officials. They returned our calls and seemed quite eager to keep up the intercourse. It has given us some prestige, which is valuable at this time and has settled one severe case of persecution.

The *tao tai*, corresponding somewhat to a governor of a state, sent us Christmas presents, made New Years calls, has dropped in on us for meals unexpectedly, and has dined us at his home. He is a very enlightened and progressive man who is in hearty sympathy with the Emperor and has "sold his heart to the foreigners." He wants to discuss the latest and most vital events in Chinese and international politics with us, and evidently is not the least ashamed to show his pro-foreign feelings in the presence of his underlings. His chief clerk in the yamen was formerly a church member, expelled for his "squeezing" in making purchases for the church at Pao Ting Tu. For some two years he

has been identifying himself with our church here, has put his boy in our school, paying all expenses himself, and has shown a truly humble and penitent spirit. The *tao tai* heard of his desire to enter the church and told him that he would be glad to have him join and would see that no yamen duties should interfere with his observing the Sabbath. We hail that as a bright omen of the change that may take place in higher circles in China before long. This letter may seem gloomy, but my next will tell of some bright things.

Most sincerely, Geo. D. Wilder

Empress Dowager's proclamation of tolerance for Christian preaching.
People again coming to look and listen.
Rumors of Italy's demand for a port and Russia's for a railroad stir people's suspicion.
America's reputation is high because of helping China make peace with Japan.
New outstation in Chu-tsu-fang ("Colt House"), also called Tung Pa.
A case of persecution there settled, followed by feasts and an ice cream party.

George D. Wilder

Tung Chou, China, May 28, 1899

Dr. Judson Smith
Boston, Mass.

Dear Dr. Smith,

The last time I wrote I mentioned some of the effects of the changes at court on the country people, as seen in our outstations. I am most happy to report now that the evil effects, if they were really evil, are passing away. The better class of inquirers seem quite free to come to our chapels now and a bicycle in a new place, or a magic lantern exhibition draws hundreds, just as of old. The Empress Dowager issued the best proclamation of tolerance for Christian preaching that has ever been spread among the people. The officials have on the whole attended to persecution cases as efficiently as they ever did, and as a result the people are beginning to look on us in a more reasonable light. Just at present the massing of troops in Peking and the rumors about the demands of Italy for a port and of Russia for a railroad to Peking, are stirring suspicion in Peking and it will doubtless spread, but it is a very different feeling from that of last Fall. The more intelligent are learning that all foreigners are not Japanese or Russians and are not all combined against China. Fortunately for us the reputation of America for friendliness stands at the very highest. Sometimes I meet parties whose apparent hostility vanishes as soon as they learn I am an American and mention is made that America helped make peace with Japan four years ago.

Mission meeting has just begun and I have been looking up statistics for reports. I find that I have baptized 18 adults and eight infants in our outstations. I have made over fifty trips, usually occupying only one day as I have used my wheel almost exclusively in the touring. That has reduced the expense of touring to almost nothing. We have added one outstation and as it is one of the most hopeful features of the work I want to tell you about it.

Chu Tzu fang,³⁵ or "Colt House," is eight miles to the northwest. A good many years ago Ch'uan Hsien Shing was stationed at the market town a mile away. As there was only one family to show for a great deal of work in that region, the station was given

³⁵ Also called "Tung Pa" (Dongba). See December 31, 1899 letter.

up for years. Miss Andrews has had a little day school, however, for some years at the home of the one family, visiting it every week when the weather allows. The man of the family is an indefatigable preacher. A young fellow of another large family was converted in Peking where he worked. His consistent Christian life has won his whole family of father and mother and two brothers with their families. In all I found eleven church members in the village last Fall, all members of the two families, and some ten or twelve inquirers who wanted instruction. So I gave the place a regular time on my list of country visiting. In the winter we took a helper from another outstation to teach a class at the place. They paid all their own expenses, although most of them were too poor to buy the more expensive books and we loaned them. The helper was so moved by their desire to possess the books that he presented them himself. Of the class, we admitted five men to the church, one more on probation and two or three others will probably come in later. The wives of three of the men were in Miss Andrews' station classes and were admitted to the church, making a list of 19 members for that place; nearly all the members of several families being with us, where last fall were only two families. Their houses are too small and of their own motion they have subscribed a certain amount to be paid each quarter until enough is had to buy a three *chien* chapel. At the present rate it will take three or four years but when they have half enough I think we may help them. Having no helper to put there we send students out each Sabbath to preach, provided no pastor or teacher is going. The students have entered heartily into this work.

A case of persecution there has just been finished up in the courts with almost ideal results. One of the new members lives in a little village 1/2 mile from "Colt House." As he had been threatened from the time he began coming to us as an inquirer, and as the house had been nearly set on fire by incendiaries three times, we decided to send to the district magistrate in Peking for proclamations. There seemed to be the grossest ignorance or misunderstanding of the Christian church in that whole region. The proclamations were posted in the two villages. One afternoon, after the station class recitations were over, I accompanied Li³ Yung Shun over to his home in the K'ang village and called on the constable to call the villagers' attention to the proclamations and protect it from the rowdies of the place. He promised so to do, but before I was out of sight one of the wealthiest men of the village, one of the four village head men, came over where the proclamation was posted and proceeded to chastise the young church member for bringing his "foreign devil daddy" to their street. Bystanders prevented his inflicting bodily injury and with a torrent of abuse he turned on the proclamation, which was posted up on a thin board. This he tore down and tramped to pieces, daring the church member to bring any retribution upon him, declaring that the proclamation certainly was forged and by this action he would test it.

We informed the official of the affair, and after two or three attempts the man was arrested. He avoided arrest for a time by bribing the police. He let them hold him awaiting trial for a month giving the official's underlings a chance to "bleed" him and, giving him time to repent. Then he was tried and convicted, the sentence being left with us. According to law it was punishable with 10 years banishment, and the man's family

greatly feared it would be inflicted. They left no stone unturned to get the official's favor, and in vain so far as securing any remission of penalty. However, the official pleaded for them and we asked him to commute the sentence to beating and ___(?)___ing the K'ang whenever we should name the day. This he did and we left them opportunity to find men to come forward as peacemakers.

One afternoon over thirty head men of eighteen surrounding villages came to Tung Chou ready to sign papers admitting the fault and guaranteeing peace in the future. Dr. Sheffield took an hour to explain fully our position in the matter. It was a most attentive audience and doubtless the best preaching opportunity he had enjoyed for many a year. They signed the proper papers for us and we gave them a letter asking the official to release the man. This he did after requiring them to sign another paper to leave in the yamen as security. They were loud in praise of the justice and mercy of the "church." The numerous peacemakers proceeded to get up a feast and insisted on our naming a date most convenient for the largest number of our teachers and preachers to attend. They had it in the village temple, giving the Christians, foreign and native, the highest seats.

Then the family of the persecutor had to give a feast of gratitude. Again we were invited to set the date, and were given the seats of honor, in the man's own home. There were over one hundred guests. There was every evidence of sincere hospitality on their part. The mother of one helper who had come to share in the peacemaking was especially well treated. They sent a cart for her the day before and entertained her in their own home three days, giving her a fine opportunity for giving them the gospel. They even invited Mr. Ament and me to stay all night after the feast.

Then the persecuted church member, according to custom, had to give a feast for all concerned. He was too poor, so the church members built a large mat shed and we foreigners furnished foreign cake and ice cream, a novelty they had never seen. We also invited them to a magic lantern show. Kao Hsin explained the gospel pictures in a large temple yard to a crowd of 600 men and in the mat shed to the women and children. They kept him until midnight. Among the people we talked with that afternoon were all the wealthy and influential citizens for miles around and they came to hear.

At first the church members felt that anything short of actual punishment of the criminal in the eyes of the village would not end hostilities, but in the end they were enormously of the opinion that this was an ideal settlement – amply public – and even winning the hearts of the enemies. It certainly has opened doors and driven out much ignorance as to the church. Mr. Ament very kindly helped in all the negotiations with the officials in Peking, for which we were deeply grateful.

We are now just at the opening of Mission Meeting and are reminded of the pleasant times a year ago when you were with us. There are more present than usual, 37 adults and 17 children. We hope that the Spirit may guide us in ways of wisdom while we plan for the coming year.

Most sincerely,

Geo. D. Wilder

P.S. We have recently heard from an old friend, McLaughlin, pastor of the church in Kalamazoo, saying that his church has taken me for its foreign field pastor. I realize that this increases my responsibility for letter writing but it is a responsibility that ought to be assured and I hope an increase in gifts will result.

THE NEW YORK TIMES, MAY 31, 1899

**THE NEW CHINESE RAILROADS:
HANKOW-CANTON AND
PEKING-HANKOW.**

W. B. Parsons, Representing the Brice
Syndicate, on the Prospects

SAN FRANCISCO, May 30—W. B. Parsons, a civil engineer of New York, has arrived here from the Orient. He was sent to China by the Brice syndicate, which holds a concession for the construction and operation of a railroad to connect Hankow and Canton. He took with him a staff of engineers and surveyors, and is now on his way to New York to report to the syndicate that he has completed the survey, and that he favors the completion of the proposed work.

According to the terms of the concession, the Chinese Government is to pay for the railroad when completed by the issue of bonds. The syndicate will receive 20 percent of the net profits for a period of forty-five years, the remaining 80 percent going to the Chinese company, the real owners of the road.

“When this road is built,” said Mr. Parsons, “and the Belgians construct the road for which they have a concession, the heart of the Chinese Empire will be in close touch with Europe. The road which I have just surveyed will run from Canton, in the southern corner of China, north to Hankow, and the road which the Belgians will build will run north from Hankow to Peking. The Chinese government line running out of Peking is being extended to connect with the extension of the Siberian Railway in Manchuria, and China will soon be gridironed with railroads, all linked together in one big transcontinental system.”

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Need to avoid too much "missionary" supervision, foster more independence in local churches.
Pang Chuang and Tung Chou lead in self-support for schools.
Some think Roman Catholic aggression is biggest obstacle to evangelical Christianity.
Boys' Day and Boarding School and Academy are doing well.
Growing sentiment for teaching English in mission schools. Future reform leaders will only go to schools where English is taught.
Gertrude also getting a bicycle; may accompany me on trips.
Studying Chinese classics, an interesting novel ("The Three Kingdoms"), and *Kuan Hua* Bible.
Editing next edition of Chapin's "Geography."

George D. Wilder

Pei Tai Ho, Sept. 3, 1899

Dr. Judson Smith
Boston, Mass.

Dear Dr. Smith,

Your kind letter in answer to mine of Mission Meeting time was received not long ago. Your good words about the report of my work among our outstations are very gratifying. This reservation should be made, however, regarding the additions to the church during the year; humanly speaking they were due to the faithful work of the helpers and pastor the year before, rather than to my reinforcement of the evangelistic work. That interesting development at Chu-tzu-fang, "Colt House", is the outgrowth of steady effort, consistent lives and increasing prayer on the part of the two Christian families there. Now the chief thing needed is wisdom to foster the spirit of independence already manifested, rather than destroy it by our "missionary" supervision. I hope they can build their chapel and start a school without much or any financial aid.

Mr. Stanley has, I believe, given you something of a report of the conference held here this year. You may be interested to know that in the discussion following a paper on "Self-support in Schools for Native Christians" it appeared that Pang Chuang and Tung Chou stand in the forefront of advance along that line. By the way, you will be interested in the report of the Committee on Self-support this year. It shows that something is being done by the native church, though I think it is not as complete as it should be in another year.

The most significant points of the conference were the sentiments expressed concerning teaching of English in mission schools, and concerning Roman Catholic aggression. Several members were strongly of the opinion that the latter is now a greater obstacle to evangelical Christianity than Buddhism, Confucianism, Taoism or governmental opposition to reform. The resolution requesting the British and American ministers to ask for the same ranks to be given Protestants and Catholics was passed in

the hope that it would be an aid in conflicts with the Catholics in the future. That seemed the only weighty reason presented.

As to English in Mission Schools, the sentiment in favor of it certainly is growing. Several said that during the past few years they had been gradually but surely converted to the wisdom of it. The church is deeply interested in having the men who are to lead reforms be Christians, or at least in sympathy with true religion. English seems almost essential to education in Western learning - not inherently so but because the men interested in it and ambitious are very sure to seek schools where the English language is taught. They realize that some Western language is necessary to keep any specialist in touch with world thought and progress in his specialty. Unless mission schools teach English they will go to non-Christian schools, and thence to the leadership of China in the reforms that are bound to come. That was the argument most emphasized. I am afraid that English is bound to come, much as I would like to see our schools remain as they are for the sake of the Christian singleness of aim that is almost universal among our students now.

We are getting eager to return to our work now that the cooler weather is coming on, but we dare not take Theodore and Margaret back into the city until after the middle of September. They have been most of the time well and strong here by the sea this summer and I hope will be able to fight off the malaria of the city this year.

The teacher of the Boys' Day and Boarding School, Kao Tsiu, is a comfort to us when we are kept away from the work. He kept up a summer school for the day scholars and four or five boarders who wanted to make up work and get ready for entering the Academy this Fall. He will also have sole charge at the opening of the Fall term, Sept. 11th; one week before the College and Seminary open. We expect to get back in time for the latter. We have decided in the future not to keep a summer school for the day pupils, but to give only two months vacation instead of three. The summer school is mainly useful for relieving the parents of day scholars of their care through the day, of disarranging the graded system of the school, and depriving the teacher of his needed rest. We are becoming alarmed at the failing health of some of our teachers and helpers. The pastor helper, Li Te Kuei, a most consecrated man, and Deacon Liu, the street chapel preacher, all needed a rest and we sent them to the Eastern Hills for some six weeks, I believe. They lived in a temple where the priests treated them royally, shot pheasants, climbed mountains and recuperated finely until a few days before they left, when they were poisoned by partaking of some strange mountain vegetable the priest gave them and they returned home feeling they had lost the benefit of the vacation.

My summer has been one of the best for study. Miss Patterson and I have one of the Theological students, T'sui Ming, for teacher, and a very good teacher he is. I have just finished a pretty careful study of the "four books," having read the orthodox Chinese commentary, Legge's translation and notes, and some collateral reading. This has occupied the principal part of my regular Chinese study for two years. I have also

dipped into the most popular Chinese novel, "The Three Kingdoms," intensely interesting but long – 700 different characters and more than twice as many pages. I am also continuing the *Kuan Hua* Bible and am running through Mateer's "200 Lessons" for new expressions. This summer I have brought Chapin's "Geography" up to date for the next edition and prepared our mission's share of the Sunday School lesson quarterly, i.e., three lessons. So I do not feel these ten weeks to have been wasted in spite of absence from our station. I have still to prepare for taking up the exegesis of Thessalonians in the Seminary this year before we leave.

There are so many preachers here that I have not had the opportunity for preaching as often as I should like, or would have at the Hills. We each have one chance in English and one in Chinese. What with swimming, boating, tramping and shooting there is plenty of incentive to needed exercise and I feel quite ready for my long bicycle trips again. I hope to have Mrs. Wilder's company on some of the shorter ones, for her new "Rambler" is on the way out now.

Mrs. Wilder wishes me to send you her kindest regards, and my own accompany them.

Sincerely yours,

George D. Wilder

People again come to hear, but converts few because of Empress Dowager's coup.
Positive effects of "Colt House" reconciliation.
A water-carrier in Ping Ku (40 mi. NE) who sought a better life after re-birth.

George D. Wilder

Tung Chou, Dec. 31, 1899

Rev. Judson Smith, D.D.
Boston, Mass., U.S.A.

Dear Dr. Smith,

For a long time I have planned to write you one more letter this year and in order to do so I must make haste, for the New Year is upon us. My last was written just before our return from the seashore in September, so that you have not heard how our work has opened this year.

In our outstations, and city street chapel, the unwillingness to have anything to do with us, which was such an embarrassment a year ago, has passed away and there is none of the wild-fire rumor that troubled us then. There has been a good deal of genuine interest in our outer chapel, but the setback of the Empress Dowager's *coup d'etat* last year will, I think, make itself felt in the statistics of converts more this coming year than last, for last year we were unable to get hold of new inquirers to be the probationers and "baptized" this year. This lack of earnest inquirers is a very disheartening feature of the work this year. We have audiences but few who are eagerly seeking the truth. We have almost no material for men's station classes except church members. In the country this Fall I have baptized five adults, but all are inquirers of two or more years standing, and there is small prospect for more baptisms this winter. During the year I have baptized twenty adults and ten children in our outstations. Most of them are good, strong Christians which is one of the compensations for undergoing a little adversity.

You may remember the interesting case of persecution we had last Spring at Chu Tzu Fang ("Colt House"), which Miss Andrews calls Tung Ba.³⁶ As the months go by the good effects of those two months of lawsuit and peacemaking feasts became more apparent. The persecuting family was indeed changed. The old mother of the family has called on the Christian women of the families most connected with the case and has twice sent her cart to bring them to see her for a few days' visit. They have had severe losses by fire this autumn and, wishing to see if their invitations to me given last Spring were sincere, I took occasion of their misfortune to call and condole with them. They welcomed me kindly and renewed their invitation to call whenever convenient to drink tea or spend the night if necessary. The family's business is grinding their corn and wheat and selling flour and meal. I mentioned the fact that we foreigners don't like

³⁶ Dongba.

the bean meal mixed with cornmeal as the Chinese do, and that we were unable to buy the pure cornmeal. Some days afterward the eldest brother called on me bringing 40 lbs. of pure cornmeal as a present and also some sweet meats for the children. He said he would not take money for this but if we liked it he would make it for us in the future at the regular price of the mixed meal. Of course I shall have to give him a return gift and this makes an excuse for giving him a good copy of Martin's "Evidences for the Bible."

Another result partly of this lawsuit and reconciliation is the admission of the chief peacemaker, Chao Yung T'ai, as a candidate for baptism. Of all the thirty or forty men connected with the case he was the man of most tact and wisdom and weight. He has had his son in Miss Andrews' school there for two or three years but has never felt drawn to the truth enough to overcome his fear of ridicule until this summer, and he left word to the little chapel to send him word the first time I visited the place in the Fall. I went out there a few days after my return from the seashore and was rejoiced to see the progress he had made since last Spring. At that time Mr. Ament had a talk with him and said to me, "I believe you will reach that man." He now has a deeper sense of his own sin and of his forgiveness than any man I have seen, if I am not deceived in him. He had instituted family worship and in our little prayer meeting that day his prayer was full of thanksgiving for God's goodness in healing him of a sickness, and in forgiving his sins, and of petition that he might show his gratitude by his testimony among his neighbors, of whom he has been afraid. Since he joined on probation the church there has been disturbed by differences of opinion between two or three leading church members, and Mr. Chao's old business of peacemaking has been helpful in settling church quarrels. The members realize the importance of harmony and really try to make mutual concessions for the good of the church. True Christianity is working there against strong old human nature.

There are many interesting things I might tell you were it not for fear of dragging out this letter too long. At P'ing Ku³⁷, 40 miles NE, where there are only 5 or 6 members and none in the village where the helper lives outside the city, there are encouraging signs. Some of the villagers who scoff when approached among others, when we get them alone admit their knowledge of the truth by saying that they dare not break the ice by being the first to join the church. When the property was pawned or leased there, the owner was persuaded to consummate the bargain by the suggestion from some one that if we didn't have converts for a year or two we would leave and he would not have to redeem the property. So now he reproaches any one who shows interest with helping to deprive him of his ancestral inheritance, for he can never redeem the property from us without finding a purchaser of it. One has been found at last who is independent enough to break the ice and admit his conviction of the truth openly. He is a bright man, very ugly looking, nearly blind from his youth, who has been trying to lay up merit so as to be born in better circumstances next time. He is the water carrier for the helper and some of the families. His only glaring sin was that he gambled inveterately. Mr. Kung, the former hospital assistant who has gone there to change

³⁷ Pinggu.

places with Mr. Kao Chih, has taken an interest in this man and began by showing him the sinfulness of his gambling. Convinced of that, the water carrier's hope of merit enough to entitle him to official position in his next incarnation was gone. Gradually Mr. Kung has replaced that false hope by the hope of eternal life and the man is a new creature indeed. He hasn't gambled for six months and is an earnest student – one of the most intelligent I have met. He is, however, a perfect mine of ethical sayings, casuistical points, superstitions and historical anecdotes, which he can spin off by the hour. It takes time to change those superstitions, though he never asserts them as true now, only telling them as a common belief or as proverbial sayings.

Mr. Kung's skill in medicine has given him a great deal of work. He has been in danger of giving beyond his strength, as he has consumption tendencies. He has shown admirable tact in taking up the work. For a time few people went to our outer chapel in the city of P'ing Ku and rumor had it that we dared not open for fear of the soldiers stationed there to watch us. Kung and his brother, a seminary student, hearing this, immediately moved their stock of books out onto the porch and preached from the steps in plain sight of all comers to the fairs. Then he paid visits to the camps of the soldiers and ministered to their diseases, requiring them to go to his home to get their medicines. Dame Rumor's mouth was speedily stopped. To interest some fishermen he cut out the various parables and stories of fishermen in the Bible and made them into a little book. In the same way he interested this semi-blind man and some others totally blind, by selecting the passages about blind men. Although a Manchu, and naturally refined, he comes down to the level of the farmers and fishermen in a way beautiful to behold, and at the same time he can outdo the scholars of the place in politeness and learning. His Sunday morning services for the few Christians, he has converted into a course of Bible Study, which gives them the instruction they have failed to get in the station classes that those who live nearer Tung Chou attend.

Our valuable helper at Yung Lo Tien³⁸, Li Te Kui, has been threatened with consumption and we sent him to the mountains last summer. By being careful in his work he is holding the disease at bay now, but we miss the vigor of his past years, in that few new men are reached. On his tours there is a large fair every other day and his custom has been to spend two or three hours at every fair in open air preaching. His lungs will not stand it now and it is a loss to our work. The shopkeeper who two years ago offered seven dollars toward buying or renting a street chapel still holds the offer to us but the mission, with its reduced appropriations, doesn't yet see the way to give this preacher a shelter. Only a few dollars would do it. The same shopkeeper also offers to help buy him a bicycle so that he can visit the shopkeeper's native village oftener. This shopkeeper has joined on probation during the year since making these offers.

With best regards to yourself, I am

Sincerely yours,

³⁸ Yongledian.

Geo. D. Wilder

1900

Historical Highlights from the New York Times

January – June

- Battle in China; “Boxers” and Chinese government troops have severe fight. Each side loses heavily (3/28).
- North China terrorized. Bands organized to destroy the homes of Christian converts. Work of pillage and murder by Boxers – would drive out foreigners. Suspicion of government connivance (4/15).
- “Boxer” movement grows, joined by members of imperial clan. Powers threaten to land troops (5/25).
- Anarchy in China; disorder due to “Boxers” is spreading. Foreign troops to protect legations in Peking (5/28).
- The rebellion in China; “Boxers” said to have support of the imperial troops. Massacre at Peking feared. Rebels massed outside. Foreign envoys call for guards. Nine Methodist missionaries killed (5/30).
- News of landing confirmed. Admiral Kempff cables Navy Department from Taku (6/1).

July – December

- Ray of hope for safety of legations. Two legations at Peking said to have been standing July 3. The situation at Tien-tsin reported very serious. Japan to send a division to China at once.
- Tien-Tsin capture: Russian troops brutality (7/18 and 8/8).
- German expeditionary force for China: embarkation witnessed by Emperor William, who addresses troops. His “Give no quarter, take no prisoners” address criticized. (7/28 and 7/29).
- Massacre of missionaries at Pao-Ting Foo; U.S. Consul Fowler’s dispatch to U.S. State Department (7/29 and 8/21).
- Dr. Marshall Says Boxers are the patriots of China – Blames “robber nations” for the outbreak. European governments forced China to give up large portions of her territory and her finest harbors. They try to make missionaries “scapegoats” for their selfish ends (7/30).
- Allies begin advance on Peking (8/2).
- German, Russian troops kill Chinese wounded; German Lieutenant explains that it is impossible to aid them or to take prisoners (8/2).
- M’Calla saved Marines; Admiral Seymour says all the credit is due to him. No quarter for Chinamen. Defenders of Tien-Tsin ordered to shoot “anything but foreigners.” Japanese savagery – disembowel Chinese prisoners in revenge for Chinese atrocities five years ago during China-Japanese war (8/8).
- Dr. Lowry, President of Methodist University of Peking, says outbreak is partly

due to missionaries themselves. German seizure of Kiao-Chow in 1897 also helped Boxer leaders stir people up against foreigners (8/27).

- Allies enter Peking and surround legations. Empress flees to Hsian (8/18 and 8/19).
 - Scenes when relief came to besieged legations (8/3).
 - Allied troops' savagery; Gen. Chaffee's protest (9/3).
 - Peking and Tien-tsin looted by Allied troops (9/12 and 10/14).
 - Germany's proposal: punishment before peace (9/26).
 - European barbarism: looting, killing Criticized (10/2).
 - French-German punitive expedition to Paoting-fu condemned (10/12).
 - Peking legation siege details discussed; American troops praised (10/26 and 10/28).
 - German troops' excesses: "Christian barbarism" (10/29).
 - United States dissents from powers' policy, especially Germany's (9/20, 9/21 and 9/24).
 - Allies' seizure of the Ming Tombs; Count von Waldersee's act of desecration was ill-advised (11/30).
 - Emperor and Empress agree to powers' demands (12/14 and 12/15).
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Three weeks of revival meetings – a mass spiritual awakening among Christians.

George D. Wilder

Tung Chou, March 20, 1900

Dr. Judson Smith
Boston, Mass.

Dear Dr. Smith,

I have exceeding glad tidings for you. God has indeed answered the prayers of years far more abundantly than we had asked or thought. We are just nearing the close of a series of three weeks of revival meetings wherein God's spirit has wrought marvelously. The church members have been stirred most deeply to the confession of sin, repentance of it, and atonement for wrongs done. More unexpected has been the Spirit's work among the indifferent and gospel-hardened heathen around us. We have the names of about ninety who have taken their first stand for Christ or who renew it after years of lapse into heathenism. Of these, 26 are women, 42 are men and some 24 or 25 are boys in their teens. Our whole boy's school has come out for Christ. The work in the college under the lead of Mr. Tewksbury has been no less wonderful, resulting in the signing on Sunday evening of an "In His Steps" declaration by about seventy upper class men, teachers, preachers and missionaries.

You may have heard before this how it all began, on the human side. Not to mention the prayers of years, the beginning was in the deaths that have moved the hearts of the people this winter. In 22 days there were five funerals. One was a little, only child. Then the pastor died after a two months illness during which time many who had had hard feelings toward him were softened. The church seemed one in its mourning for him. Then a humble woman of deep Christian experience died in the hospital in Peking and was brought back here for burial. Soon after, Deacon Liu was called. He was a godly man, converted from a hard life as soldier and yamen runner into an earnest worker for souls as our street chapel preacher. He was smitten with paralysis in his home just in the act of bowing his head in prayer. He had just been restored to communion after two months' suspension, for striking his sister-in-law in a burst of temper. His penitence had been deep but many of the Christians had not forgiven him. It is a great crime in China because she happened to be his elder brother's wife. If she had been a younger brother's wife or his own it would not have mattered so much to the Chinese. His death was a uniting influence. Then last of all old Mrs. T'sui, the first woman convert in Tung Chou. Alas! her eldest son and her brother are not Christians and they insisted on a nine days heathen funeral. We do not mix heathen and Christian ceremonies, so all we could do was to have a memorial service for her. These things brought us close to heaven's gate.

Just at this time Dr. Ingram went to Peking to get pointers on chapel building

from our Methodist friends. He was pressed at once into revival work, and came back the next day filled with the Spirit and feeling that it would be a disaster not to have a similar revival here. So early the next week we sent the seminary students up to the meetings, also a few helpers and teachers. I went up for two meetings, Dr. Goodrich for two or three days. The following Sunday at various meetings reports were given of the great revival in Peking and a preparatory sermon preached. The time seemed ripe and services were announced for the week at 8 a.m., and 4 p.m. for the city community, morning and evening for the college. Dr. Goodrich took the morning meetings, I the afternoon and Mr. Tewksbury the evening meeting.

In the city from the very first morning the working of God's spirit was marked, in broken confessions of sin, and earnest prayers for personal forgiveness. The meetings were very simple with no extended addresses. A song, prayers, a few verses and ten or 15 minutes of remarks and then an hour of steady confession by burdened souls was the program for two weeks. Often before the leader was through, men felt constrained to rise and unload their burden in a sentence or two of definite confession. Quarrels were made up in the meetings and between them. By Tuesday afternoon the servants began to be moved and by Wednesday "the fountains of the great deep were broken up."

At the college the first interest showed on the third day but it came in a great wave of prayer. Often during the meetings the whole audience would break into simultaneous prayer in a subdued tone. It was always easily controlled however, by a hymn or request for silent prayer. The Chinese liken it to the sound of the mighty wind at Pentecost. Many confessed feelings of jealousy and hatred of certain ones and asked forgiveness. Some confessed to thefts of fuel, money, food, etc. Restoration was made in some cases where it was possible. Some confessed in four or five successive meetings as the Spirit's work went deeper, or enabled them to speak of things they had not dared mention at first. One young man for instance, first confessed with shame his envy and hatred of one of our eloquent preachers, the next day of his having broken his temperance and anti-theater pledges, later of having cheated Dr. Goodrich in a money matter, and finally of having satisfied his spite against his parents by beating his wife.

Some felt they could not bring themselves to do it in public and first asked in public and in private to be given the courage to do it. Such prayers were always answered. One of them was our gate keeper, who had been working in Peking and had fallen while there into almost every sin except opium taking. He made manly confession after two days of heart suffering, wrote to his former employer making a clean breast of everything and then went to work for others.

Another young man who has been a Christian openly for years but refused to join the church, confessed this sin of lightly esteeming the church, and his own pride, etc. Then he went on confessing other things evidently to make an impression. Ten minutes later he was up in tears to confess the hypocrisy of his first confession. The Spirit had

convicted him at once. Several times men who said they never shed a tear before were broken down with weeping before they had more than begun to speak. Others stood for minutes before they could get control of their voices.

The confessions of wrongs against the dead pastor and deacon, too late to be heard by the wronged, came from hearts wrung with true remorse. Such came from the wives, among others, who had not been as sympathetic and helpful as they should have been. A school boy, the former pastor's eldest son, told first of such things as fighting with his school mates, bullying his brothers and not helping his mother, then the next day he told what was evidently very hard to tell, how he stole some money, lied about it to his mother, who finally detected him and compelled him to take it back to the men he stole from. Instead of obeying he threw it in the moat and lied again to cover the fact.

Of course there were some false confessions but they were not hard to detect and they were few. As soon as a burdened soul was relieved he went to work for others and the results of personal work began to appear after five or six days in confessions from men and women outside the church circle, and the first day I asked them to stand to confess Christ there were three. The next day we were astounded to find thirty ready to confess Christ. Then there were 50 on their feet at once. Finally the number rising in one meeting at the call for new converts reached 78 and the total of names is now over 90. It may reach 100 before the week is out, but the limit seems about reached.

This week the workers have nearly all scattered to the outstations, even to Pao Ting Fu, Tientsin, Cho Chou, and Shun I Hsien. Dr. Ingram has prayers with the workmen on the new chapel every morning and the neighbors who come in swell their numbers above a hundred. A general meeting is also held each afternoon with a half hour's address on some practical topic in the Christian life. This will probably not continue next week but our hands will be full with station classes and special prayer meetings for the new converts for many weeks to come. We propose detailing the seminary students to instruct them, making each one responsible for four or five inquirers and converts. The academy boys are taking up their studies but the college and seminary students are away. Dr. Goodrich and some students are at Pao Ting Fu. Mr. Tewksbury has listened to the call from Peking for help in meetings there. We had a large number of Peking church members, helpers and students down here last week and they caught fire, too. We entertained all church members who wished to come from abroad.

This revival has humbled us greatly, showing us what imperfect workers we are. It has shown us how honeycombed our church was with sin but it shows also that God does not despair of us. His Spirit has not left His church and the dry bones can be clothed with flesh. We have been led often to exclaim "I believe in the Holy Ghost." We rejoice that so little was done by human means. Not until the second week when we were faced by two hundred hungry souls longing to be instructed in the higher life did we feel the need of outside help. Miss Andrews gave seven Bible readings, one on God's view of sin and six on the Holy Spirit. Mr. Walter Lowrie of the Presbyterian

mission at Pao Ting Fu came for four days last week and gave four or five soul-satisfying addresses.

Thank God for his goodness to us and pray for us that we may see his leading clearly in following up the work begun.

Most sincerely yours,

Geo. D. Wilder

Boxer movement has reached a climax in the Tientsin-Peking-Pao Ting Fu triangle.
Foreign troops from Japan, US, Germany, Russia, France, go toward Peking.
Tung Chou houses and college looted and burned.
Mother and family go to Japan.
Baby (Durand) born.

George D. Wilder

Tientsin, June 12, 1900

Dr. Judson Smith
Boston, Mass.

Dear Dr. Smith,

The days have been too full of late for me to write. I am acting as business agent now for the 6 weeks past, Mr. Roberts long gone to Tung Chou.

You know the general nature of this Boxer movement.³⁹ Well, it has reached a climax. Murder and arson are filling the province from Kalgan⁴⁰ to Lin Ching⁴¹, apparently, with Tientsin, Peking and Pao Ting Fu as a great central triangle where the fire is hottest. In this triangle many rumored outrages were committed on Catholics and Protestants during May and great numbers of Boxers assembled. At the last of the month the word came down from the throne for them to “create disorder” as rapidly as possible.

They gathered in great force North of Cho Chou⁴² and on Monday a.m., May 28, began work burning the railroad stations of Liu Li Ho⁴³, Chang Hsin Tien⁴⁴ and Lu Kou Chiao⁴⁵ that day. The foreign engineers – French and Belgians – escaped, some to

³⁹ The term “Boxers” refers to the “Society of the Righteous and Harmonious Fist,” an anti-foreign movement many of whose leaders were masters of martial arts such as boxing and sword-fighting. Originally anti-Manchu, they changed their motto from “overthrow the Ch’ing and restore the Ming” to “support the Ch’ing and exterminate the foreigners” after being recognized as an official militia by the strongly anti-foreign governor of Shantung province in 1899. (Wakeman, p. 224, n. 23.) The Shantung populace was especially alarmed by the German occupation of Kiachow Bay (Jiaozhou Wan), where the Germans established a colony at Tsingtao (Qingdao), now known in the West primarily for the beer by that name.

⁴⁰ Now called Zhangjiakou in the far north of Hebei province, on the border with Mongolia.

⁴¹ Linqing, in the south, on the Hebei-Shandong border.

⁴² Zhuozhou

⁴³ Liulihezhn

⁴⁴ Changxindiarchen

⁴⁵ Lugouqiao

Peking, 36 to Pao Ting Fu⁴⁶. These latter took a boat(?) for here, and were ambushed repeatedly on the way. Several were murdered. They forged their way through for several days on foot with great suffering, at every village meeting and defeating a band of Boxers, often hundreds or thousands of them.

The Boxers went on looting Fung tai⁴⁷(?) and station after station on the line from Tientsin to Peking until for the last week ready trains have ceased. The facts about the first railway burning were gathered by Mr. Gammon and myself from Chinese engineers who fled with their engines. We reported to the Consul and he sent for troops. The Japs landed a few on Tuesday P.M. and the U.S. sent us 115 marines and bluejackets, two machine guns and a 3-inch cannon under the energetic lead of grand old Capt. McCalla. The railway refusing to bring them, they came on tug and lighter, reaching us Tuesday night. All nationalities gave them a rousing reception. Their prompt arrival doubtless prevented an attack on the settlement by thousands, or myriads even, of Boxers. In two or three days other nationals arrived and Tientsin was protected. But alas! for those in the interior.

The people at Tung Chou, gathered in revival meeting, were in danger. We telegraphed just as they were breaking up not to approach Tientsin, as it was hemmed in by Boxers and all approaches were dangerous, so last Thursday night men, women and children escaped to Peking. We kept getting false reports of the burning of the college but now it is probably a fact that our houses are all looted and the college burnt, though it was not done Saturday noon when one of our teachers left. Dr. Goodrich telegraphed Sunday last that it was done. This was not done by Boxers but by our neighbors, who didn't wait for a Boxer attack.

Our faithful Li Te Kuei, who had ministered untiringly to bodily and spiritual needs of the people for years at Yung Lo Tien⁴⁸, is probably a martyr. Li Men Yu of Niu Pao⁴⁹ escaped with a sword wound to Peking, where most of our teachers and Christians are. It is my great grief not to be there to help my flock. But I have adopted another flock. We have 120 refugees here in Tientsin in our compound. The three meeting places in the Hu Chia Ying⁵⁰ district had been burnt as well as the houses of all the Christians. We know of three martyrs there, a woman and her two daughters, and two more aged church members are missing. Their gray hairs may have prevented their wearing a martyr's crown, however.

The rest of the church members have all come here except one rich man who was caught while escaping and under pressure of torture and threats to burn his property, etc., he has recanted. Three fellow church members, at the risk of their lives,

⁴⁶ Baoding.

⁴⁷ ?

⁴⁸ Yongledian.

⁴⁹ Niubaotun.

⁵⁰ ?

went back from here to parley with his captors, who promised to spare the lives of all if they would recant. The three managed to escape, however, and prefer poverty and Christ to wealth and idols. The community people are helping care for them. But these are trifles compared with events of national import that are taking place.

The foreign governments' ministers in Peking all had to take refuge in the British legation, where the guard could better protect them. The missionaries are all in the Methodist compound with a detachment of the 400 that were allowed to go to Peking by train. By May 31st this guard consisted of 75 British, 75 Americans, 75 French, 75 Russians, 30 Japanese and 50 Germans, I believe, and some Austrians. After the trains stopped frantic appeals came to the ministers for protection.

Last Saturday night the various consuls here had a stormy meeting until 12 midnight. The French and Russian representatives bitterly opposed sending troops to repair the road and to relieve Peking. They withdrew for consultation several times. The British consul held steadily for that action, backed by the American and Japanese consuls. Finally Capt. McCalla said, "We have talked a good deal. Now I will tell you what I will do. Our minister telegraphs that he is in danger. It matters not what others do or do not do. My entire force of bluejackets, 100, will take a train to start for Peking tomorrow morning." The British, Japanese and Germans followed the lead, the French and Russians refusing. But the next morning when the train was made up they sent in large forces, which had to report to Capt. McCalla and then wait, partly, for a second train section. Two thousand four hundred (2,400) set out that day and the next day 300 more Germans. Today another train with officers has gone.

The first train pushed on ahead of it two flat cars with seven cannon and machine guns and material for track construction. We do not know how far they have gone. Chinese track-layers deserted and American sailors took up the work. The Boxers, who have boldly fought Chinese troops with blank cartridges or with orders to fire high, gave these trains a wide berth, though they were massed at various points along the line.

The Viceroy was in consultation with four Boxer representatives today and is said to have "knocked the head" to them to secure their promise not to massacre foreigners at Pao Ting Fu. Mr. Pitkin, Mrs. Morill, Miss Gould, a Presbyterian family, a China Inland Mission British family and a French priest are in imminent fire there, but were still unharmed yesterday.

Mr. Sprague and family can escape North, though Mrs. Sprague is sick. The Shantung stations – Dr. and Miss Porter and Mr. Parkins – can probably escape south. The G. H. Ewings and Mrs. Perkins' children are at Pei Tai Ho⁵¹, to be taken away by H.M.S. Humber to Chefoo. Thence they go to Japan. Except for our family, all the rest of the mission are in Peking. This force that has gone there may bring them back if the gates are opened. If not, it will be war against 75,000 Chinese troops armed with

⁵¹ Beidaihe.

foreign rifles and artillery, but, thank heaven, with Chinese ammunition. Two thousand (2,000) Cossacks and 500 British are marching overland from Pei Tai Ho, we are told, and I believe these 5,000 are more than a match for the Chinese armies. Two of the Chinese generals are pro-Boxer and intensely anti-foreign and ignorant of foreign power. The other three – one of whom, Yuan Shih Kai, is in Shantung, however – are afraid of foreigners and may not fight.

Will you kindly ask Mr. Swett to delay all shipments for the present, as this trouble has spread to Chefoo and many are planning to leave for Japan. Tientsin is safe but not large enough for the entire mission to summer here. We think of leaving the business and the compound in Mr. Gammon's hands (or Mr. Cousin's) while my mother and our two families go to Japan. This, if we can get the mission's consent. After next Sunday steamers will be very scarce, as there is no freight. They will only come to take away refugees. If we go it will leave more room for refugees from Peking. Our hearts bleed for these native Christians who lean on us so.

We have a little boy⁵² born in the midst of all this excitement.

It looks dark for missions here now, but we trust that it is God's way of opening the land and the hearts of the people to the gospel in the future. We have hopes that sharp action of the powers will bring quiet in months rather than years and allow us to go back to our homes and begin work again. We know we have the sincere sympathy and prayer of the church at home.

With sincerest regards,

Yours truly,

Geo. D. Wilder

⁵² George Durand Wilder Jr., known all his life as "Durand."

Allied troops looting native city in Tientsin.
Paoting fu missionaries killed.
Student messenger from Peking describes siege of legations.

George D. Wilder

Tientsin, July 22, 1900

Dr. Judson Smith
Boston, Mass.

Dear Dr. Smith,

When I wrote last, the fate of Peking, Pao Ting Fu, and other interior places was unknown and I have been waiting for definite news before writing to you again. I wrote to Mr. Wiggin some two weeks ago the condition of affairs and you have doubtless heard the gist of that letter. Now alas! we have pretty authentic news from Pao Fu. During the past week the allied powers have been looting the native city here, which was taken after a hard bloody fight on the 13th and 14th of this month. Mr. Evans, the agent of the British Bible Society, has been investigating the archives of the public offices of the city. He found a letter from the provincial treasurer, the highest official at Pao Ting Fu, written to the Viceroy of this province. This Viceroy had ordered the protection of the foreigners there and on June 25th they telegraphed to Shanghai that they were not in great danger. But the letter from the treasurer informs the viceroy that on July 3rd, I believe, the compounds both North and South of the city were burned and the foreigners were injured "*yang jen pei hai*." That is the euphemistic way of saying that they were killed. So far as we can see there is no hope that Miss Gould, Miss Morrill and Mr. Pitkin are still alive. Mr. Bagnall and family and another gentleman of the China Inland Mission were there. Also Mr. Simcox, wife and three children, Dr. Mackey, I believe, Dr. Taylor and possibly Dr. and Mrs. Hodge were in the Presbyterian mission there. There is a hope that the latter went to Peking before the trouble broke out. There was also at least one French Catholic priest there.

As for Peking, there is a rumor that the beleaguered foreigners were all right on July 10th. I do not know the foundation for it. Last Sunday the 15th, Li Chin Fang, one of the brightest and best of the Tung Chou college students, reached here with dispatches from Sir Robert Hart, Inspector General of Customs, to Mr. Drew, Commissioner of Customs. I do not know the wording of the dispatch. It informed us that they were still holding their own but needed speedy succor. The messenger's account of their condition was the most full and reliable that we have had. Most cheering of all was his statement that they had raided the stores on Legation Street and had provisions for 40 days. You should know, however, that the student left Peking June 24th, 20 days before, some seven days after the Taku forts were taken. He said that for two days the Chinese tried to use artillery on the British Legation where the foreigners were fortified but gave it up and resorted to attacks with small arms. The guns they mounted on the wall near the Ha Ta Men (gate) sent the shells over into the

palace. Every other position compelled them to fire over the palace, and so terrify the Empress. Stray shots entered the inner city and it may be they were ordered not to use the big guns any more. Their ammunition is probably scarce, too. Four or five only had been injured by the shells or the rifle balls. F. Huberty James, a professor in the Imperial University, was killed.

The young messenger had been marvelously preserved. Just out of the Ch'i Hua gate he had met a man he knew in full Boxer regimentals, but passed unmolested. He then went to the camps of soldiers and secured a position as writer for the Chinese officers. It was a smart thing to do. He was well treated and was passed from camp to camp so that he arrived here in about two weeks. He reached here just as the allies were beginning to bombard the native city and he had to wait until the city was taken before he could get into our lines. He says the dreaded Mohammedan troops of Gen. Tung have all become Boxers and have discarded foreign rifles. So they are to be counted out of the fighting force of the enemy. They have about 30,000 drilled troops around and in Peking. About the same number at the highest estimate have been employed around here.

Li took letters back. It is a brave thing for him to do. He says he can handle the Boxers as though they were little children by appealing to their superstitions. "And when it comes to practicing I can kick as high as any of them."⁵³

Now today we have a spy in again. He is a little boy of 16 years but apparently only ten. He also is from one of the missions. He was let down over the wall by a rope on the 4th of July bearing letters from both Minister Conger and Sir Claude MacDonald. The former says they must be helped soon if at all. He sets 20 days as a limit. They have made a sortie and secured more territory. They now hold some forty yards of the South wall of the North city. That is right south of the legation. They hold the ground between, including much of Legation Street, the French and, it was said, the German legations. They also hold the Prince's palace just across the moat east of the British legation for the Chinese Christians. These latter, there as here, are the hewers of wood and drawers of water as well as the doers of many higher offices. This boy had difficulty in delivering his message. A Japanese threw it away, then an English officer put it in his pocket and dismissed the boy. They had much trouble to find him to take back the papers.

In the papers from the Viceroy's office there was full proof of the connection between the government and the Boxers. Their lists with addresses, ages, etc. were found. Also receipts for flour, arms, etc. issued to them. The Viceroy had recommended that they be put on the payrolls of the regular army. This was probably on compulsion. His diary and reports to Peking about the military operations here are said by the military men to be very accurate.

⁵³ A reference to the kicks in the Boxers' martial arts practices.

I have much to say of the work of the Christians in all these days of trial, but must leave it until another letter. I am proud of them on the whole. Some have made me ashamed, but they are few. I must just speak of some of the signs of promise. Now that the Boxers are whipped here in this city the place is safer than for years. There are many who seem very sincere in saying that they fear the Boxers and not the foreigners. They are very anxious to scrape up every possible relation to foreigners and to Christians. Some of our preachers have been out on the streets selling books and preaching. They are well received and get good attention. It is too early, of course, to tell the real attitude of the people, for as soon as the fright of these few days wears off they may change, but I think the indications are that as soon as the war is over our work can begin again if the complications between the powers do not hinder. The people will receive us. There will be greater need than ever of pushing the work and we will be short of some good helpers who now wear a martyr's crown. We know that some of those not in Peking have escaped to Mongolia. We know the Lord is keeping all for whom he still has work. We cannot thank Him enough for his mercies to us in Tientsin.

Very sincerely yours,

Geo. D. Wilder

A TYPICAL BOXER PLACARD.

LONDON, July 27. The Canton Correspondent of The Daily Telegraph, in a dispatch dated Wednesday, says:

“There are daily arrests of Boxers and smugglers caught loaded with arms and ammunition. Executions quickly follow, but the rowdy element remains practically undismayed. In the country districts the people are more threatening and bolder than in the city. There, inflammatory placards are freely posted, such as the following:

“We, the Chinese children of the sages, are faithful and filial, as well as modest. How does it come to pass, then, that any one of us can so far forget himself as to become the proselyte of a barbarian’s religion? Tens of thousands of native converts have been killed in North China, and their houses and possessions destroyed. Because of this all the countries of the world have sent soldiers to Tien-tsin to protect the converts. This they have failed to do. The mission churches, the foreign Consuls, and all the barbarian troops have been slaughtered just as you kill chickens and dogs.

“You converts have involved the barbarians in this calamity. We look upon you as rebels, and soon your doom will overtake you. Unhappy is your condition, for all men hate and despise you. Great is your distress. Your hands hang helpless by your sides. Despair has seized your minds. Death alone will relieve you. By following the doctrines of these renegades and foreigners you have forfeited your rights as men. We warn you at once to fly to safe hiding places while yet there is opportunity.”

ESCAPE FROM TIENTSIN DESCRIBED IN LETTER FROM DR. HYKES

July 27. A letter from the Rev. Dr. John R. Hykes, Agent of the American Bible Society in China, was received at the society's headquarters in this city yesterday. Mr. Hykes gives a graphic account of the extreme tension of the situation. His letter, which is from Shanghai and is dated the 26th of June, reads:

Mrs. Gammon and her little girl⁵⁴ have arrived from Tien-Tsin. They escaped with their Summer clothing and nothing else. At Tongku they went on board of the merchant steamer Lien-Shing. That night the forts at the mouth of the river opened fire on the allied fleets. The Lien-Shing was in the line of fire, and those on board of her had a terrible experience. The ship was attacked by the soldiers, who attempted to loot her. It soon became so dangerous that the Captain was obliged to leave the wharf and put out to sea, although he was anxious to remain as long as possible in the hope that more refugees might arrive. Mr. Gammon remained in Tien-tsin to help defend the women and children who were unable to get away.

“Peking should be razed to the ground.... Show no mercy! Take no prisoners! A thousand years ago, the Huns of King Attila made a name for themselves which is still considered formidable in history and legend. Thus may you impose the name of Germany in China for a thousand years, in such a way that no Chinese will ever dare look askance at a German again.” (From the address by Kaiser Wilhelm II to German

⁵⁴ Gertrude Wilder's sister, Mary (“Mame”) and her daughter Agnes.

troops departing for China.)⁵⁵

⁵⁵ Chesneaux, Bastid and Bergere, *China from the Opium Wars to the 1911 Revolution*, p. 334, quoted from P. Renouvin, *La Question d'Extreme-Orient* (Paris, 1945), p. 197.

120 refugees protected in mission compound.
Allied soldiers try to break in.
Dangers of assault by foreign troops.
Summoned by telegram to Japan.

(Note: It was in response to this letter written on my way to Japan the last of July that Dr. Porter and his sister sailed from Chefoo for Tientsin, August 3^d. GDW)

George D. Wilder

En Route to Tung Ku, Russian Railway.

Dear Mr. Porter,

Last night I heard that you are in Chefoo. My letters of inquiry and their answers have gone astray. I have much mail for you in Tientsin and you will ask Mr. Lowrie to forward it if you cannot go for it.

I have been holding the fort for our 120 refugees and expected to do so all summer. A telegram came yesterday summoning me to Yokohama. So I have put our people in charge of Walter Lowrie for 20 days or a month. If you can go to relieve him it will be an opportunity for plenty of mission work. All you can do. There are about 170 refugees who look to our mission for counsel, etc. Some are out at service. Most of them – 130 or 140 – are in our compound, but not idle. We are running a bakery that employs 4 bakers, and a laundry that has employed 40 men and 10 or 12 women. The rest of those who can work at all have tasks of various sorts assigned. It takes much supervision to keep things running smoothly. They can scarcely venture out for water, wood, food, etc. without a foreigner accompanying. For the last week we have sent them out alone with passes, but some have been assaulted by French soldiers and other have been pressed into service. Soldiers often try to break into the yard for loot but they break out again as soon as foreigners appear. There is no danger, only foreigners' presence is absolutely necessary.

I have enjoyed the work. Dr. B__(?)__ and Dr. King and Mrs. King have boarded with me but have just moved back into their own compound to better care for their own people. They have done no religious work for the women (and it has been sorely needed) except in the dispensing room. If your sister could come there is much she could do. A man's ministry to the Chinese women, or mine at least, comes so far short of what they need. I hope she can find her way clear to come with you. Our compound is empty but you can live where you like as far as foreign houses are concerned. Will you not come, Mr. Porter?

Few foreigners have been out on the streets in the native city probably, but with the foreign troops so numerous it is not very safe. The _____(?)_____

people and residents receive them well. I think a foreigner can _____ (cut off) _____
open a street chapel if the Military Authorities would _____ (cut off) _____
and friends are coming all the while for help _____ (cut off) _____
for the best of mission work and the need is great for a representative of our Board.

I do not know what it is that calls me to Japan, but I would surely go back to Tientsin as soon as possible if no one is found to stay in Tientsin. Mr. Chapin's last letter expressed his willingness to stay a year or so while his family went home. It may be better for us to take our furlough now and hope to get back as soon as work can be resumed in Tung Chou or elsewhere. The sense of the mission meeting was, I think, that in case work was hindered greatly, all those whose furloughs came in a year or two should go at once.

Our last word from Peking was by our best Tung Cho student, Li Chin Fang, who first left Peking with Hart's dispatch June 25th, and reached here July 15th. Returning at once to Peking, Li was made to deliver his reply on the 18th and 19th, and on the 24th, he returned to Tientsin with a mass of most valuable information for the military authorities. He reports them much more closely shut in, though fighting had ceased since July 14th. Guns on the wall and at Pei Yu Chiso bear on them but haven't injured them much, not having been used much. We heard that a truce for negotiations between ministers had been declared, and yesterday the Japanese Consul had word that a peace of some sort was being arranged. This is common talk this A.M.

The Boxers and Tung Fu Hsiang's rabble had been removed from besieging the Legation and only Jung Lu's troops are around it. The French Catholics are still fighting at their mission N.W. of inner city wall. Conger and MacDonald's last dispatch, by a little Shantung boy, was July 4th, saying that help must come within 20 days, if at all. I fear that the Powers are going to delay too long. They talk of August 1st or August 15th for departure. If only they can be saved. How much is at stake for our mission! Chin Fang says the neighbors are carrying away the bricks from the burned College building, a sight that made him weep. The military men praised highly Chin Fang's keenness of observation, memory, etc.

Please come to the relief of our people and Mr. Lowrie's. What a salvation you must have had! I long to hear of it. God did wonders for all who have escaped.

Peking still holding own.
Russians and Japanese are coming from the North independently.
Tung Chou student's report on situation in Peking (map).
Text of cable dispatch from Peking.
Summons to Yokohama.

George D. Wilder

S.S. "Solace", Yellow Sea, July 30, 1900

Dr. Judson Smith,
Boston, Mass.

Dear Dr. Smith,

A week ago yesterday, I wrote you the latest news from Peking and Pao Fu. The sad news about the foreigners at Pao Ting Fu was confirmed by other papers found in the deserted office of the Viceroy in Tientsin. The British intelligence department, with the help of a Methodist missionary, Mr. Fred Brown, are working over the material and are publishing it in the London Times. Of course you will watch for it.

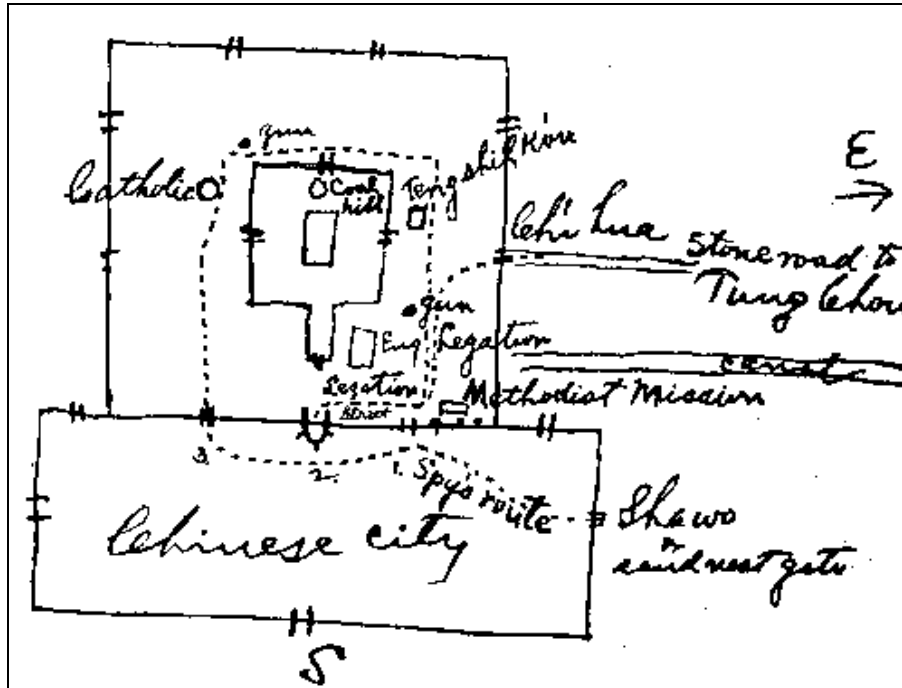
Since writing we have had several messages from Peking indicating that up to the 23 of July they were holding their own. They then had rice and horse meat for two weeks longer. The Russians have decided to act independently. They are probably already advancing, as are the Japanese in a tentative way. They deny the rumors that are being confirmed from Chinese sources that they are advancing on Peking by way of Manchuria and it is suspected that they are moving from the north, i.e., Irkutsk.⁵⁶ They refuse, alas, to give the figures of their forces here. The attempt has been made to have the Japanese land as many forces as the Russian. You know the latter are trying to circumvent it. This date was set for an advance by British, Japs and Americans but a letter of July 28 from Maj. Walter to Col. Meads, who is aboard this ship, says that the plan is delayed four days, i.e. until August. So our hope is largely in the Russians liberating the besieged.

But now let me give you the news in order as it has come to us. Would telegraph in brief if possible. I believe Mrs. Drew has done so both to "F_(?)_nstalk" and to the Press. Communication both by mail and wire is pretty uncertain, when not impossible, these days.

On Tuesday, July 24th, we were delighted to see Li Chu Fang, the Tung Chou student who brought messages and returned to Peking July 15th. He had avoided the soldiers' camps in returning and reached Peking in three days, spending the night in the southern city, where the troops of Jung Lu and Tung Fu Hsiang were lined up all along

⁵⁶ Near Lake Baikal. in Siberia.

the wall of the Tartar City.



He entered the Sha Wo gate and found the first gate into the North City (Ha Ta Men) closed. The second or "Front Gate" (#2) was open only for soldiers and those who had the password. He entered the third (#3) and passed the Catholic mission where fighting was going on between Chinese troops and Christians, French, etc. in the mission. The Chinese troops were planting a gun and entrenching around the N.W. corner of the Imperial city. Thence he went around the N.E. corner and found traffic going on but no Boxers or Tung Fu Hsiang's troops. These had all been excluded from the vicinity of the English legation and replaced by Jung Lu's troops. Jung Lu is more in favor of protecting the civilians, you know. South of where I indicate a gun there was no traffic. The Prince's residence east of the English legation, which had been used by the refugee Christians, was burned and occupied by Chinese troops. (He heard rumors of the massacre of 200 Christians but didn't know.) So also Legation Street and the street under the wall from Ha Ta Men gate (#1) to Front gate. That is, the besiegers had drawn in much closer and he was unable to pass the lines.

He spent the 19th in that vicinity, learning that there had been no fighting since the 14th – a blessed rest for the besieged. Shop keepers reported a truce party of ministers going to Tsung Li yamen. While I was interpreting the news for Capt. Bailey (English) a note came from the Jap consul saying his minister was negotiating with

Tsung Li yamen. He went out the Chi hua gate back to Tung Chou on the 20th and reached Yang tsin⁵⁷ and Pei Tsang⁵⁸ on the 23rd. There he took on his old role of writer for the army and spent two days locating their guns, false camp entrenchments, numbers, etc. and came in on Tuesday the 24th.

Capt. Bailey, who apparently hasn't much respect for missionaries, praised highly Li Chin Fang's evident refinement, power of keen observation and memory, etc. Chin Fang spent the half day with the intelligence bureau and they were greatly pleased with his information. He said that the wounded and 5,000 effective soldiers were at the Yang-tsin forts. The big steel bridge is blown up. At Pei Ts'ang, eight miles from Tientsin, the Viceroy and 15,000 troops are making a stand on the high dikes of the river. They are also damming the river and cutting dikes to flood the country east of the river between Tientsin and Yang-tsin. This news has undoubtedly hastened their departure and changed their plans of collecting boats first for transportation. We have had further rumors of their treating for safety but it evidently did not result in anything tangible, for on the 23rd another message came through from Peking saying they had supplies for two weeks, that they were exposed to almost constant shell fire and rifle fire and had only 24 rounds apiece. The shell fire can only be from one or two directions and they have good cellars and heavy walls to get behind. The British guard and Chinese soldiers are separated only by a two-foot thick brick wall.

The following dispatch has been received from Dr. Coltman, formerly of the Presbyterian mission. It has been cabled, I believe, to some papers. [Brackets mine.]

July 20. Kelteler [German minister] murdered by Chinese troops, Secretary wounded, en route to Tsing Li Yamen. Foreign residents besieged in British legation. Since then under daily fire from Chinese artillery. Fortunately cowardice prevented successful rushes. Our losses, 60 killed, 70 wounded. Theirs exceed 1,000. No word from outside world. Food plenty; rice, horses. Yesterday flag of truce message from Gen. Jung Lu requested MacDonald willing to meet. Replied, "Willing, provided Chinese come no closer." Shell firing ceased. Quiet now. Hope means relief troops, having defeated Chinese, are nearing. All exhausted, constant watching, fighting, building barricades, digging trenches night and day. All legations excepting British utterly wrecked, shell shot. Austrian, Italian, Belgian, Holland burned to ground. British also much shattered. American Marines still hold vital position on city wall, commanding legations, after brilliant sortie night of July 3rd. Capt. Myers driving back horde of Kansuh troops [Gen. Tung's]. He, slightly wounded. Captured flags, arms, ammunition. [This position is said to be hardest to hold but best fortified]. Greatest credit due Sec. Squiers whose military experience, energy invaluable. Present dangers: treachery, possible entrance to city of defeated Chinese army.

⁵⁷ ?

⁵⁸ ?

Intense anxiety for early relief. Coltman.

So we have hopes that the worst will not happen. What a blow to our mission if it should.

You may wonder at the dating of this letter. As you know my mother, wife and children left just at the time of the capture of the Taku forts, June 16 and 17. On July 24 I received a telegram dated July 11th from my wife to the U.S. Consul at Chefoo, "Tell Wilder Tientsin come Yokohama." Rev. Walter Lowrie of the Presbyterian mission, Pao Ting Fu, agreed to take charge of our property for a month and I came away the next day. I was exceedingly sorry to leave and it was with deep feeling that I parted with the Chinese Christians. That telegram was the first word I had received since my family reached Japan and at the last word from Shanghai they were none of them well, so I felt the summons to be imperative. We had just learned that Dr. and Mrs. Porter are in Chefoo and both Mr. Lowrie and I wrote, urging him to come to Tientsin. We heard he had applied for work in the medical staff of the army and was awaiting a reply. If necessary and possible I will return from Japan.

We have been perfectly safe and comfortable in Tientsin since July 13th, when the native city was taken, but the property and native Christians need a foreigner's presence. The "Solace" is carrying wounded and some naval officers to the hospital in Yokohama and Frisco. I am called and am acting as chaplain. It is a thoroughly enjoyable company, with opportunity for work. May God use me.

Sincerely,

Geo. D. Wilder

Modern History Sourcebook:

Yao Chen-Yuan: My Adventures During the Boxer War, 1900⁵⁹

WHEN the letters of the various ministers had been committed to my care, I returned to Su Wang Fu, saying to myself, "How shall I ever be able to take these letters to Tientsin?" I breathed a simple prayer to God to give me some method by which I might reach my destination in safety. The words had scarcely left my lips when I noticed on the wall a large straw hat, such as is commonly used by coolies in the summer-time, and as it was composed of two layers of straw, I wet it, ripped it apart, and concealed my letters between the two sections, after which I carefully sewed it together as before, with the prayer upon my lips, "Lord, when do you wish me to start?"

When I left the Legation, I crossed the bridge and climbed over a wall of barricades into Su Wang Fu, where two Japanese soldiers said to me: "What are you doing here?" "I am going to Tientsin with letters," I replied. "What is your name?" inquired one of them. When I told him, he said in a kind but warning tone "You must be careful or you will be killed before you are well started on your way." He took me to a small lane at the outskirts of the barricades, where he left me to go on alone; but I had not gone far when I discovered that a Boxer watchman was stationed at the other end of the street and my heart almost stood still. I had gone too far, however, to turn back, so I put on a bold front, prayed the Lord for guidance, and walked boldly onward. "Give me ten cents, and I will let you pass," was all he said, which I was quite ready to do.

My way through the East Gate was without incident; but when halfway to Tung Chou I overtook some three hundred of Tung Fuhsiang's soldiers to whom I joined myself and continued on my way. The canal had overflowed its banks at the Eight Li Bridge, and at their suggestion we had our dinner, for which they paid, after which one of them offered to swim across with me on his back, which kindness I was glad to accept, as I saw no other way of getting to the opposite side. I continued with the soldiers, stopping with them that night at a Mohammedan inn, the proprietor of which was very kind to me. He refused to accept payment for my entertainment and asked me to take vows of friendship before I left.

During the night, a crowd passed by, led by a woman Boxer---a member of the Society of the Red Lantern---who asked me my name, my business, and where I was going. As I seemed to satisfy them with my answer, they went about their business, which was the destruction of a Catholic village, and the murder of the Christians. The next morning I continued on my way, being early joined by a Boxer who invited me to dine with him, after which we separated.

⁵⁹ This first-person narrative appears to be by the same boy who is mentioned in George Wilder's July 30 letter, but the name is different. It is possible that Eva Tappan changed the narrator's name in her book, which quotes this story (see note at end).

That night I heard the keeper of the inn at which I stopped say to a Boxer, "We have no Christians here," and I spent the night in peace. The following day a child warned me not to go through a certain village, saying that the Boxers were taking every one they suspected, and I saw the fire kindled at which they burnt twenty Christians, while I at the same time thanked the Lord for putting it into the mind of a child to warn me, and thus save me, and perhaps the people of the Legation, from a like horrible fate. The country was flooded. I was compelled to wade through water the depth of which I knew nothing about, and I was wet and discouraged. I had just emerged from the water when a man with a gun on his shoulder called out to me in a loud voice "Where are you going?" "I am going to Tientsin," I answered. "What for?" "To find the head of a flower establishment in which I was employed before this trouble broke out." The readiness of my answer seemed to satisfy him, and he allowed me to continue on my way. At the next village a shoemaker informed me that the road was dangerous, being crowded with Chinese troops; a thing which I soon found to be true by being made prisoner and having my money taken from me. My money being all they wanted, the soldiers at once set me free, and I in turn complained to the officer that I had been robbed by his troops. "Wait," said he, "until I see who did it." "No, no," said I, "do not let me trouble you to that extent; the day is far spent, and I should like to spend the night in your camp." "With pleasure," said he. So I spent the night in the protection of my enemies.

"Please search me," said I in the morning, "to see that I have taken nothing, and I will proceed on my way." He returned my money, warning me not to go on the Great Road lest I fall into the hands of the foreign troops and suffer at their hands. "I understand," said I, with a meaning which he did not comprehend, and I left. When I came to the river, I noticed a boatman and accosted him as follows "Will you take me to the Red Bridge in Tientsin?" "We do not dare to go as far as the Red Bridge," he answered, "the Japanese soldiers are there, and they will shoot us." "You need not be afraid," said I, "I can protect you from Japanese soldiers."

On hearing this he readily consented, but he put me off some distance from the bridge. I saw the soldiers in the distance, but waved my handkerchief as a token that I was a messenger, and thus encountered no danger. They escorted me to the Foreign Settlement and then left me to go alone, but the Russians refused to allow me to pass and I was compelled to return to the Red Bridge. I took one of the letters out of the hat and showed it to three Japanese officers who happened to be passing. "Where do you come from?" they asked. "From Peking." "Were you not afraid of the Boxers?" "No."

"You are a good man; wait till I give you a pass." While he was writing, it began to rain, and they took me to their headquarters, where I saw a high official, dined with him, and related all my adventures by the way as well as the condition of affairs in Peking; all of which he wrote down, and then sent four of his soldiers to accompany me to the British and American Consulates. When I saw the American Consul, I burst into tears and told him of all that the people in Peking were suffering; how the Boxers were firing on them from all sides and trying to burn them out; how each man was limited to a small cup of grain a day, while at the same time they were compelled to labor like coolies, under a burning sun, in employments to which they were not accustomed, and I urged him to send soldiers at once to relieve them.

He sent a man to take me to my room, and I found among the servants one of my old acquaintances, with whom I spent a pleasant evening, and then had a good night's rest. The following day I went to the Methodist Mission, where I met those who had passed through a siege similar to the one I had left. When Dr. Benn saw how sore my feet were, she washed and bandaged them with her own hands. After a rest of two days I secured the letters of the various consuls, together with others from friends of some of the besieged, and started on my return journey, depending upon the Lord for his protection. I had not gone a mile from the city when I was arrested by two foreign soldiers, robbed of all my money, and taken to the tent of their officer, who, when he saw my pass, recognized it as that of a messenger from Peking and restored both my money and my liberty. Two miles from the city I came to a stream I was unable to cross, and found myself compelled to return and leave by way of the North Gate of the city.

Seven miles from the city I fell into a nest of Boxers, the head of whom asked me "Where have you been?" "To Tientsin," I replied. "What for?" "To see the head of the flower establishment with which I was connected before this trouble broke out," I answered. "How old is he?" "Seventy-six years," I replied, without hesitation. He said no more, and I asked if I could dine with them. After dinner I said to the head Boxer "I wish to go to Peking; can you tell me the safest route for me to take?" He told me, and after wishing him good-bye I left, taking the direction he suggested. The following day, when passing a melon-patch watched by Boxers, I walked up to them and asked them to give me a melon, thinking that they would be less likely to disturb me if I first addressed them.

"Where are you going?" they asked. "To Peking," I answered; "can you tell me which road it would be safest for me to take?" They told me, and, as in the former case, I followed their directions, reaching the city without further adventure other than that of avoiding several crowds of Boxers and Chinese soldiers. Outside the East Gate I ate two bowls of vermicelli, while I watched the soldiers and Boxers on top of the city wall. I went west to the Ssu P'ai Lou, thence south to the Tan P'ai Lou, where I turned west toward the British Legation. All the way through the city I was compelled to saunter slowly, as though I was merely looking about and not going anywhere, so that it took me from noon till evening to go from the East Gate to the Legation. The soldiers in the lines between the Chinese and foreign quarters were gambling as I passed and paid no attention to me. In the Austrian Legation grounds I noticed a Chinese soldier digging as though for treasure. Walking up to him I addressed him thus: "Hello! Captain. What are you doing?" "What are you doing here?" said he, staring at me and speaking in a loud voice.

"Please do not speak so loud," said I in an undertone, as though to enter into a secret alliance with him; "I was originally a coolie in this place. My home is in the country, and I have just been to see if my family were killed, and finding them safe, I have returned to get some treasure I have in the Su Wang Fu." "How much have you?" he inquired. "About one thousand dollars." "What is your name?" he inquired further. "Yao Chen-yuan. What is your honorable name?" "Wu Lien-t'ai," he replied. "Now you go and get your silver and we two will open an opium shop." "Very well," I replied. "Have you any silver with you?" he asked. "Only about four or five ounces." "Well, you give that to me. Not that I want the silver, but it will cement our friendship, and I will return it to you when you come back." "Very well," said I, giving him what silver I had.

While we were talking, an officer with forty or fifty soldiers came up and wanted to have me killed.

"Do not kill him," said the soldier to whom I had been talking; "he is an old friend of mine from the country, here to make money out of the foreigners." "If he is a friend of yours, what is his name?"

"Yao Chen-yuan," he replied. "What is this soldier's name?" asked the officer, turning to me. "Wu Lien-t'ai," I answered without hesitation. "Quite right," he said, and passed on to the Great Street.

Just then a crowd of Boxers came up, and the leader asked "What is this fellow doing here?" "Do not meddle with my affairs," said the soldier, "he is my friend." And with this they passed on, leaving us alone. "Now you go into Su Wang Fu," said the soldier, "and get your money; and if you cannot come out tomorrow, stand behind the wall and hold your hand aloft that I may know you are safe."

"Very well," I replied, "but how am I to get in?" "I will take you to the end of that alley, where you will be safe," he said, at which place I bade him good afternoon. In a few moments the Japanese soldiers, who had observed and recognized me, pulled me up over the wall, and I was once more safe.

I was at once taken to the officer and met Mr. Squiers, to whom I delivered the letters. When he saw me ripping open the hat and taking them out, one after another until I had given him eleven, he could not refrain from laughing. He took me with him to the American Legation, where as we entered he held aloft the letters. The people clapped their hands and cheered, and many of them wanted to talk with me, but I was led out through the Russian into the British Legation. Here I met Mr. King, who after a short conversation asked me for my hat. "It is all ripped apart," I replied. "I can sew it together again," he answered. "What do you want to do with it?" I inquired. "Take it back to America as a relic of your trip," said he.

Source:

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THE SIEGE OF TIEN-TSIN

**Foreigners' Desperate Plight De-
scribed by Charles F. Gammon**

MEN DETAILED TO KILL WOMEN

700 Russian Troops Held 14,000 Chinese
at Bay Until Assistance Arrived

VICTORIA, B.C., Aug. 1.—Many new details of the siege of Tien-Tsin were received here per the steamer Grenogle today.

Charles F. Gammon, Superintendent of the American Bible Society in China, arrived at Nagasaki shortly before the steamer left for Victoria. He said as soon as the Chinese troops received word that the bombardment had begun they immediately opened fire on the city. The telegraph, telephone, and railway systems had been destroyed, leaving the residents without any means of communication with the outside world.

The shelling of the city continued for twelve days, until every house had received some damage. There were but 700 Russian troops in Tien-Tsin, and Mr. Gammon claims that it was owing to their bravery that the lives of the foreign residents were saved. At the railway station 14,000 Chinese troops were held at bay by the 700 Russians. Had assistance not arrived the foreign residents intended to shoot all the women and children rather than allow them to fall into the hands of the Chinese. A number of men had been detailed to perform this terrible task.

A German pinnace,⁶⁰ which attempted to reach Tien-tsin during the siege, was fired on by Chinese hidden in an abandoned fort. The Germans finally ran the vessel ashore on the opposite bank, and there the besieged in Tien-Tsin saw them fall into the hands of the Chinese. They are said to have been brutally killed.

⁶⁰ Pinnace: a small sailing vessel, especially one used in attendance on a larger vessel.

Another tragic incident of the defense of Tien-Tsin was the sortie of the troops and capture of the military school in which the Chinese soldiery had taken a position on the 18th. The Chinese made a stout defense, but inside of half an hour the allies climbed the walls and forced the gate. The Chinese then retired to a large room upstairs, and, barricading themselves, made a last stand there, refusing to surrender.

An English blue jacket battered down the door with an axe. He was shot dead. Others were shot, but finally an entrance was made and the Chinese were put to the bayonet. The place was fired and burned in two hours.

Several foreign soldiers, it is reported, have been given a drumhead court-martial and shot for looting.

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Our little girl was not expected to live, but recovered now.
Expect to come back and work in Tientsin. Plan to stay in Japan till October.
Rumors of slaughter of foreigners in Shansi province.

George D. Wilder

Yokohama, Aug. 10, 1900

Dear Dr. Smith,

I have just returned from a run up to Karuizawa for consultation with Dr. Sheffield about our work. You will hear from him, doubtless by the following mail, if not by this. I wrote you on the "Solace" before reaching Nagasaki about the conditions up to Aug. 1st. According to the Japanese papers Tientsin's native city has continued to be quiet and the normal conditions are gradually being restored. Thirty Japanese regular police have been sent over, shops are opening and local trade is starting up.

You remember I left Rev. Walter Lowrie, Presybterian Mission, in charge of our place expecting Dr. and Miss Porter to relieve him soon, as they were trying to get to Tientsin then. I reached Nagasaki Aug. 1st, was in Kobe on the 3rd, meeting Mr. Perkins and family besides the Japan friends, and arrived here Aug. 4th. When the telegram was sent calling me here my little girl was not expected to live and my wife was worn out. I found them quite recovered. They had received only my last letter and I had had none from them since they reached Japan.

Apparently Dr. Sheffield and I are the most available, able-bodied men on the field to look after our work in Tientsin. Dr. Porter is much worn, doubtless, and Mr. Perkins should remain with his family unless there are urgent reasons for his leaving. There is work in Tientsin for more than one and as soon as Peking is reduced to the condition Tientsin is in it must be manned. We dare not count on any of those who have passed through this siege there being able to work this coming year. So it would seem best for us to plan to help that station as soon as the way opens. Dr. Sheffield is having a touch of his old bowel trouble, which would indicate staying away from China until after Sept. 15th as the wisest course. My family needs a rest, especially my mother, but a vacation at Karuizawa for 6 weeks will doubtless be enough and I should like to stay with them.

Mr. Gammon has returned to Tientsin and will be a help to Dr. Porter. He would care for our property and people alone if necessary. It would be an inexpressible privilege to be there to minister to those who shall be released from Peking but it seems best for me to remain here until I can take my family back – say Oct. 1st – unless there should be an imperative call for me alone. The Japanese and U.S. government troops on hospital ships have been very kind in furnishing transportation for the cost of board

only, but there may be trouble in getting our families back to Tientsin early. There might be objections, too, from the military authorities to our early return to Peking. Would it be well for me to make application to our government for permission? Sometimes it is easier to go without asking, as it was when I wanted to get a place on a military train. Capt. McCalla said, "Don't ask me. I can't give permission. But no one will put you off." Consul Harris of Nagasaki has been kind in getting favors for Mr. Gammon, Dr. Stevenson and others on Government ships. They have both returned and I hope we will not be hindered. We hope to hear your advice as to our movements. My mother says she is ready to go whenever the time comes.

It looks now as though the war would spread over all the country, i.e. in and near all the treaty seaports and up the Yangtze at least. But we hope that Tientsin and Peking will be held and be kept quiet. We hope the more, of course, that the capture of the capital will be the end.

There is a long chapter to be written about God's care for the native Christians in Tientsin, but it must be left for another letter. The latest here is the rumors of the slaughter of 25 – again of 60 – foreigners in Shansi. Mr. Goforth, wounded in coming out of Honan with the rest of the Canadian Presbyterians, is just leaving on the "China," which will carry this. He says 11 Shansi missionaries were coming down after his party through Honan. His party was attacked over and over by Boxers. They had numerous miraculous escapes. Mohammedans helped them and offered to fight for them, if need be. The Boxers are against the Mohammedans, but dare not attack them.

The Canadian Presbyterian mission has ordered three of its men to stay in the field. If they need three we certainly need as many, I should say, if not more. Besides the three, Mr. Mitchell and Mr. Slimmon have engaged themselves to the British as interpreters. Probably the other three who stay would like to make their headquarters with us in the Tientsin compound.

I have told you of Mr. Aikin's house burning with all his goods except a large clothes press, an extension table, and a bureau. The other damage in Tientsin houses comes under \$100, perhaps.

There is the greatest interest taken here in the China situation. Daily prayer meetings are held and the China refugees are received most cordially. Their wants are largely supplied by willing hands.

The losses of our mission in property must be carefully invoiced. Probably Tung Chou is a total loss, as the people are carrying away the bricks from the burnt houses. Dr. Goodrich set it at \$150,000 gold which would not cover personal property, I should say. We can well afford, however, to lose all our property if only the lives of our people may be spared.

Has Mrs. F. Huberty James been informed of her husband's death? He was shot some time before June 25th. Li Chin Fang brought the news July 15th. She lives somewhere in Ohio, I have heard. Her husband was formerly in the English Baptist mission but became a Unitarian and was teaching in the Imperial University, Peking. His sons are in Columbus Ohio.

Please excuse the marks of haste and interruptions in this letter. With best wishes for yourself, and with thanksgiving to God for His wonderful mercies to us thus far, I am,

Very sincerely,

Geo. D. Wilder

Description of the Boxers' siege and shelling of the Tientsin compound.

(An excerpt from G. D. Wilder's Aug. 25, 1900 letter to his father-in-law, Charles Stanley, on furlough in the U.S.)

. . . As to the damages to our compound, Aiken's house was burnt late in the siege. The enemies' guns were on the mud wall beyond the woolen mill where our guns should have been, and on the salt heaps, and at the old Korean legation; all going at once and sometimes in volleys of 6 or 8 at a time. It was terrific. I was in Miss Patterson's cellar, and in a lull ran over to see Bryson, when they started up again.

We were quite safe in his West porch (Kings' old house). Within 5 minutes the west slope of Aiken's roof was struck 3 times thus:



two notches and a big hole into the garret where the goods were stored. I thought it too hot a fire to go to see the damage, but one of the Chinese in the cellar went up and discovered nothing of fire. About an hour later I saw smoke rising from the big hole and went over to find the Chinese bringing their bedding out of the cellar. We had 50 bags of rice in the north corner room and I had them climb in at a window and throw it all out—that side being comparatively safe, the shells then coming from the mud rampart. They also brought out the enormous clothes press and extension table and bureau. I believe a bedstead and mattress were saved. Nothing else except the kitchen and servants' quarters were saved. Mr. Aiken's kitchen stove had been "commandeered" by the Marines long before. We can get it again or its money value when they are through with it. It is at the China Merchants' office, now the Marine barracks.

One small shell hit the corner of your pantry three feet from where Hung Hsi was ironing, not doing much damage. One shell entered Gammon's (Treasurer's) house on the north side, at the 2d story floor-line under a partition. It ruined the bedroom set upstairs and half came into the room below. I had just left it, at 3:30 a.m. It was the only time in four weeks of bombardment that I had been wakened by night shell fire. That time I dressed and sat on the bed 10 minutes wondering whether to lie down and

go to sleep again or go out on the porch for safety. I did the latter just in time. It was God's voice that woke and warned.

Another shell took a corner out of a chimney on the same house. The ladies' house had a shell through the wall, which dropped without exploding on the landing, half way up the stairs. Another spent itself destroying the chapel chimney nearest the gate house. Another ploughed up the ground S.W. of ladies' house, just after we – Mr. & Mrs. King, Miss Dr. Benn and I – sat down to dinner; the rest of the dinner was eaten on the verandah.

Other marks and small holes made by pieces of shell are mentioned, but they did little or no damage. But it rained fragments from those exploding high up, and also many bullets in the yard, so that it was dangerous venturing out when firing was in progress. One Chinese was hit and slightly injured.

(Copied by Charles. A. Stanley)

All missionaries in Shansi and Paoting Fu killed outside city.
Eyewitness account of humiliation and killing at Pao Ting Fu.
Gammons going to America.
Plans to return to Tientsin.
Officers are obliging, except to those who try to claim their rights.

George D. Wilder

Karuizawa, Japan, Sept. 20, 1900

Dr. Judson Smith
14 Beacon Street
Boston, Mass.

Dear Dr. Smith,

My mother has just received yours of Aug. 17 asking for information about the Shansi and Pao Fu people. By this time you have received the telegraphic accounts of the murder of all our missionaries in Shansi. The Associated Press correspondent had an authentic account given him by missionaries who heard it from the lips of an eyewitness at Fen Chow Fu.⁶¹ His name is Fei Chi Hao, one of our brightest Tung Chou college boys who had not graduated but went to our Shansi mission as a school teacher a year or two ago. He and some 20 foreigners were protected in the district magistrate's office until Aug. 13th.

The order came from Gov. Yu Hsien for them to be murdered, but the magistrate refused, reporting them to be good people. The governor degraded him or at least replaced him by another man who sent them out of the city some ten miles to be killed. Mr. Fei was with the party but one of the soldiers became interested in him and suggested that he slip off his donkey and escape in the fields of lofty *kao liang*.⁶² This he did, the soldiers obligingly looking the other way. He hung around until he learned the fate of the others and then brought the news to Tientsin at great risk all the way. Some of the horrible details of the Pao Fu massacre have come now. We hope and believe that Mr. Pitkin was shot and beheaded at once. We only know that the ladies were taken to temples to be killed. The four Presbyterians had neck cords cut so that the head was unsupported, eyelids cut off and then were driven one at a time around the streets for the mockery of the rabble, then beheaded. The heads of one after another were brought around for the survivors to see.

I am writing now in Yokohama, whither I have come to escort Mrs. Gammon, who returns to America with Mr. Gammon for a furlough, and to meet the Goodrichs. Dr.

⁶¹ ?

⁶² *kao liang*: sorghum.

Goodrich will go back to Karuizawa with me for a week or two of rest before taking up the wearing work of Bible translation in committee. I expect to see Mr. Miller of the Pao Fu Presbyterians and he can tell more of the Pao Ting Fu massacre. We are glad to hear that a military expedition is going there to disperse and finish the Boxers. We shall be glad to see a demonstration there, however, not out of a feeling of revenge but because it will do more than anything else could to make life safe there in the future. The provincial treasurer there, as the one locally responsible, should be apprehended and punished as an example. I do hope that public opinion in America will not be blind and think that we who have suffered are calling for revenge. Just punishment of the instigators of these massacres will render the slaughter of thousands of the also-guilty instruments not necessary. It will be the only measure to a lasting peace. It is reasonable and expedient. It is the most economical way of settling matters, for it will save a repetition of present conditions, so prodigal of life and property, and the victors' ___(?)___. That it satisfies the evil desire for revenge is no reason why it is not also just, reasonable and essential to the good of all.

Since writing you a card about ___(?)___ I have heard from Dr. Goodrich and Dr. Porter. They say that my mother and I are both needed in North China this winter and they are not without hope of the family's being able to return. Dr. Porter had formerly not advised my return to Tientsin but I think his change of view is fully due to the military authorities having changed their plans. They reserve our office and our houses for their officers' use, leaving us the ladies' house, and in addition quartering no troops but the guards in the compound.

I think that with me alone in Tientsin my mother could carry on the treasurer's work here in Japan, but I hope that we all can go. My wife could never endure a winter here along with anxiety for me and care for the children to prey upon already over-wrought nerves. For my mother and me to go and leave her with the children ought not to be considered a possibility. If the Powers are in no danger of fighting among themselves in China, and if we are allowed a house and can secure coal, meat and vegetables I think the family would better go. Mrs. Stanley's fine cow is supplying the compound with milk. We kept her through the siege and now she is paying well for her protection.

The officers are obliging and considerate to those who keep on their good side, but very disagreeable to any who try to claim their rights, etc. Dr. Porter had the misfortune to get their ill will at the start by his innocent request for "breathing space" and has had some unpleasantness to endure from them, I am told.

Two Methodist ladies, Miss Nelson and Miss Glover are going back and my mother would like to go, she says, even if only for one month to straighten out accounts. She needs to refer to some of the papers in the vault.

We were very sorry to hear of your ill health after the Ecumenical Conference.

With best regards,

Sincerely yours,

Geo. D. Wilder

Mother and I returning to Tientsin – family staying in Japan.
Boxers re-assembling and attacking foreign outposts
The army agreed to pay rent for buildings, but objects to it when leaving
Chinese are too wily for the allies' diplomats. Downgrading guilty officials is meaningless.

George D. Wilder

No. 26, Yokohama, Oct. 4th, 1900

Dr. Judson Smith
Boston, Mass.

Dear Dr. Smith,

In pursuance of my plan to write you as often as I have definite news to record I will try to get a letter off by the Empress of Japan, which leaves tomorrow noon.

We have been gradually finding our way opening back toward China. Dr. Goodrich has been with us for a week in Karuizawa and has, by the way, improved wonderfully in health and spirits. He made it clear that both my mother and I were needed in North China, just as I had supposed. Mr. Gammon and others had strongly advised my wife and children to stay in Japan on the ground that comforts would be hard to get in Tientsin owing to the presence of so many foreign troops. So we planned to leave them in Kobe for the winter, my mother intending to return to Tientsin for a week or two and then returning to Kobe. It is necessary for her to be in Tientsin for the adjustment of the ___(?)___ settlement she made June 30th. She has to refer to documents there.

On arrival here, Oct. 2nd, we found a telegram from Dr. Porter saying "Sept. 27th advise Madams Wilder and George to return immediately." Last night we had another dated Sept. 30th: "Leave with family." We suppose this to be in answer to my letter asking him to get the advice of the consul and military authorities at Tientsin. The consul at Nagasaki has written that no restrictions are made on ladies returning by the U. S. transport, which makes weekly trips from Nagasaki. So we are buying our winter clothing here in preparation for a return to Tientsin. We have just secured passage with Dr. Goodrich on the German Mail, "Sachsen," which leaves Sunday the 7th – the first steamer. The coast steamers leave daily, almost, from Shanghai for Taku so that we think the best plan is to go there, especially as there is a quantity of goods there to be distributed to owners in Peking, Tientsin, Kobe and the United States. We can do that, purchase needed provisions, and go on with only a few days delay.

Your letter of Sept 5th has just been handed me. It confirms me in the belief that we have done right in staying here. When you wrote you were hopeful that in some places evangelistic work could begin soon, in view of what I wrote of the conditions at Tientsin, but the presence of foreign troops seems to have changed the atmosphere a

good deal and the Boxers who seemed to have been dispersed are reassembling and are extremely persistent in their attack on the foreign outposts. They are still slaughtering all suspected of having any relations with foreigners. This will doubtless continue until after the "second eight"⁶³ month at least, when we hope they will subside.

Wherever the allied troops are, the country is almost deserted, but everywhere 10 or 12 miles away from Tientsin and the line of garrisons to Peking there is a hornets' nest of Boxers. We can do nothing but shepherd the flock for a time. This is Mr. Gammon's report. He tells so much of the opposition of the military to ladies being there, and of the petty annoyances that they will have to endure, that Mrs. Wilder has practically insisted that they stay in Kobe, my mother returning after her work in Tientsin is done. This is the safest plan, undoubtedly, though the danger of Mrs. Wilder's breakdown is not small.

It seems as though Mr. Tewksbury and Mr. Ament would need speedy relief, though I have not seen this, of course. I would gladly relieve either of them but probably I am better acquainted with the Tientsin church members than any one else available except Mr. Stanley and Mr. Aiken. I hope that some of those at home will be ready to come on short notice. Perhaps Dr. Goodrich will arrange a code for cabling in case of necessity.

We have secured no rent from the army for our buildings. When they go in they agree to pay rent. When they leave they object to it on the ground that they are here to protect us and ought not to be charged rent. We feel some force in that position, especially in the case of Capt. McCalla's command, which stayed in Mr. Aiken's house for 10 days. Another command came as he left for a fortnight. Since the land forces came in July there have been two or three different bodies of men there. It will be impossible to get rent from those who have gone, but Gammon thinks Col. Moule (?) would pay for the winter. We shall want to hear from Mr. Wiggin whether to urge payment of rent or not.

We apprehend that little is to be made of the present opportunity by the allies. Too many cooks spoil the broth. The Chinese are too wily for the diplomats, I fear. This degradation of the Princes and ministers who instigated the Boxers means nothing from a Chinese point of view and is nothing more than an indication that the Empress realizes the necessity for arranging a peace with the Powers. The "degraded" men are probably rewarded and understand fully that they have the favor and confidence of the Empress.

With longing and prayer for the speedy restoration of working opportunities, I am,

Most sincerely,

⁶³ "Second eight: one of the months in the traditional calendar used in China at the time.

Geo. D. Wilder

Conditions in Tientsin.

Mrs. Wilder and children remain in Kobe.

Personal goods indemnity claims of \$4,211 – not trying to make money on the situation.

Italians burn a village in retaliation for a Boxer murder of Christians in Hu Chia Ying.

Lawlessness of foreign troops is now the main problem.

Insist that all indemnity for foreigners be from the government, not collected privately.

Catholics and some renegade Protestants extorting money.

Ching Hai village Protestant Christians persuaded not to accept a share of Boxer loot.

(2,000 teals of silver = \$1,400 gold.)

A peculiar example of practical questions and decisions to be made.

German soldiers burn the home and bayonet a Christian probationer.

Sikhs taking wooden doors and window from peoples houses for firewood to keep warm.

George D. Wilder

Tientsin, China, Dec. 5th, 1900

Dr. Judson Smith
Boston, Mass.

Dear Dr. Smith,

Your kind letter of Oct. 25th has just reached me and reminds me that I have long purposed to tell you something of the conditions here. My last was written on the steamer just before reaching here, I believe. You know the pleasant situation of Mrs. Wilder and the children in Kobe. Though we found difficulty in deciding, I think it was wise not to bring them here this winter, unless my wife should break down with the care and anxiety of the winter. We are crowded into the ladies' house and thus far have had to be content with very little fire. It was easy enough for us but would have been rather dangerous to have the children here. We are getting settled down comfortably for the winter now, however, and have secured a winter's supply of coal.

In your letter you spoke of Mr. Aiken and Dr. Peck possibly coming out to help. I am still of the opinion that it would have been well if they could have come but we shall get through the winter and then hope for reinforcements in the Spring. The business of this station is ample to take the time of one man and the religious work that of another. We are most fortunate in having Mr. Smith present for counsel and occasional sharing in the pulpit work.⁶⁴ His literary work and pastorship of the Union Church naturally and rightly take his time from our regular station work.

I send with this my claim for indemnity and that of my mother. We at first made

⁶⁴ Arthur H. Smith's "literary work" produced *China in Convulsion*, a two-volume 770 page history of the Boxer movement, published in 1901.

out the valuation on the basis of actual present worth when lost, but on the advice of those who had consulted Minister Conger we changed the principle and have put things at first cost or in some cases at the cost of a new purchase. The sum total of \$4,211.00 strikes us as pretty large but on careful review of the prices of individual articles we are struck often at the smallness of the valuation. It would be extremely unfortunate if we should ever appear to have made money on this awful revolution. The Chinese will be most keen to look for that very thing and are sure to suspect it where there is not the least ground for suspicion. We must be above reproach in the eyes of our converts at least. We cannot possibly prevent the suspicions of others.

Mr. Conger and Mr. Ragsdale have advised recording our claims with them and I will send the latter a copy of this that I send you. Most of our missionaries have already done this.

When I arrived here I found that the losses of the Christians were already being made good. In our Hu Chia Ying⁶⁵ field they have nearly completed the matter. It came to pass in this wise.⁶⁶ A man named Pao who had put off flight last June until too late saved his life by a temporary recantation and payment of money. After the fall of Peking he ventured to visit the church in Tientsin and was killed a day or two after his return home by the Boxers, who also killed his wife and tried to catch his son. The latter brought the news to Dr. Porter who reported it to the Tientsin Provisional government. A punitive expedition was formed by the Italians and the village was burned. One man, supposed to be the son of one of the murderers, was caught and executed. This affair so terrified the inhabitants of the neighboring villages that they sent a deputation to Tientsin to make their peace with the Christians who had been plundered in that region. As a result our preacher, Cheng Yen Tseng, went out, and secured the indemnity to the full value of the losses. The district borders on territory worked by the London Mission Society, and some of our men live on their territory, and vice versa. The ground was divided and it was agreed that we should arrange the indemnity for their members who lived in our district, and they for ours.

The indemnity lists are still out in the country, but I can tell about what we have secured from memory. There are nine temples given over to us with all their contents. Two of these are said to be usable as they stand. The rest will be valuable chiefly as furnishing material for rebuilding the ruined houses of the members. There was no Mission property there formerly, all was private. With the temples are some 235 English acres of tillable land. The deeds for this have been given, and the rental will gradually reimburse the losers of property. In addition there is a good deal of grain and money promised. This latter, or at least the grain, is ready to be delivered as soon as we can arrange to have it protected from foreign soldiers. Our chief difficulties now are in connection with the lawlessness of the troops. The members from that district are

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⁶⁶ A linguistic allusion to Matthew 1:18, in the "King James" version.

wanting to go back home, and as soon as the railroad is open I shall escort them. If unmolested by soldiers they can get through the winter now in comfort. Some of the neighbors who drove them out planted the crops that their friends are now harvesting for the Christians.

At Ching Hai Hsien⁶⁷ where the Mission had about \$700 in buildings, we might easily get the indemnity in the same way. We have decided, however, that all indemnity for the foreigners shall be claimed from the Government. I have also taken a stand against allowing any more settlements to be made for the Chinese privately, or by the helpers. The Catholics and some renegade Protestants have been extorting money and are adding to the unsavory reputation of the church. It is too great a temptation for our helpers, and suspicion is sure to attach to them if they are engaged in this sort of work. Mr. Tenney, Chinese Secretary of the Provisional Government, is in favor of having the claims of the Chinese settled through the Provisional Government, rather than privately, or even through the district officials, who will gladly settle them and take a large commission for the trouble.

A few days ago a delegation of Christians came from Ching Hai with this story. The loot taken by the Boxers last June was stored in the yamen of the very magistrate who was protecting our helper, Chang Yen Kuang. In the latter part of July the magistrate was changed, and the new official was afraid to let the loot stay in his office. So he stored it in a pawnshop. Still he does not feel safe and wants to divide it equally between the Catholics and Protestants. He wants my consent however, and wants a list of our Christians, as some have been making claims in our name who had no connection with us. I persuaded the delegates that it is not wise for us to mix up with the Catholics in any such affair; that any amount they might get in this way would only have to be subtracted from their claim for indemnity to be made through the authorized channels; and that any of the property of the wealthy heathen which was mixed up with the loot might bring trouble in the future if it fell to them. So we wrote to the official that we would not take it, but relinquished our claim, and would apply for all losses to be made up at one time. It appeared that there was no chance for the owners, Christian and heathen alike, to pick out their own belongings. It was all clothing and our people are pretty well supplied for the winter.

Our young preacher at this station has done nobly in all the trying events of the summer. He was on familiar terms with the district magistrate and the local gentry, so that when Mr. Annand of the British Bible Society went down to Ching Hai to settle Boxer business of some sort, our helper was in a position to help them to a peaceable settlement. Mr. Annand had an escort of four Italian soldiers, and the local gentry look on Yen Kuang as their savior from the foreign troops. They have subscribed a present for Mr. A. of some 2,000 *taels* of silver, or \$1,400 gold. Mr. Annand is willing for Yen Kuang to have a share of two or three hundred *taels*. Yen Kuang's salary for three

⁶⁷ Jinghai.

years would hardly reach that figure and it was a temptation to him. He asked my advice about taking it, and soon decided for himself that it would certainly injure his work as a preacher; that it would injure his Christian reputation, and that if it was pressed, he would decline in favor of the local church. That is, allow it to go as contribution to rebuilding the chapel there.

I just want to mention another case that shows the peculiar situations in which we find ourselves placed and the practical questions we have to decide. Outside the West Gate of the native city there are a great many houses belonging to a notorious Boxer leader. Some of our Christians led a party of soldiers and citizens to one of these houses, where they found a quantity of arms. This visit of foreigners and discovery of the arms was the signal for all the neighbors to rush in and tear down the buildings for the material they contain. The tenants, however, declared that the houses were now the property of the foreigners and that any trespass would be punished. So they prevented their dwellings from being pulled down about their ears. Later they paid their taxes to the Provisional Government and felt more secure, but they had no one to whom they could pay rent. So they applied to one of our church members nearby to take the rent and in fact to become temporary landlord until the owner, his heirs or assigns, should turn up. Three or four of the helpers and members were strongly tempted to take over the ownership pro tem, but finally consulted us, and on consultation with Mr. Tenney, we dissuaded them from having anything to do with it. It would almost inevitably lead to a lawsuit in the end. If not for the possession of the property at least for the back rent. There were plenty of arguments for it, too. The thing is sure to be taken over by someone less scrupulous than we.

You may have heard of our trying to get temporary quarters for our city chapel work. We have moved into a fine large place which would make a good chapel if we could open a large door on the street. The owner seems perfectly willing for us to use the place free but is unwilling to rent it. We cannot get the proclamation of the Provisional Government protecting us in our tenancy unless we have a lease. The owner would sell, however, at a very fair price. We do not wish to buy unless it were offered for less than we would require to rebuild the old chapel, of course. It is on the same street only two or three doors from our old site, which is now a dumping place for garbage and worse. We have had the old chapel keeper Chao move in and also some of the refugees from the country. Probably it is not best to open a regular street chapel at present but we have put out a sign and some may find the little door and go in to talk with the preacher. Last Sunday I went to two little villages nearby to see some of our poorest members, and I had two audiences of men who had come back to keep guard over the remnants of their property. They were most attentive and ready to listen and talk about our faith. They had already promised the old Mr. Kuo that they would turn their new temple over to us for services. The gilded mud gods lay strewn in fragments all over the temple yard where we gathered. We found two probationers who have held firm all through and should be received. One of them is just recovering from bayonet wounds received from German soldiers for trying to save his home from the flames they

had just kindled. The doors and windows of the houses in these unburned villages are being all walled up by their owners to prevent the woodwork from being taken for fuel by the poor freezing Sikhs. A Chinaman cannot keep wooden doors or windows these days to shelter himself from the cold.

Please excuse this length of letter. I hope it will help you to realize some of the conditions in which we live.

Sincerely yours,

Geo. D. Wilder

Edmund Cousins, a compassionate businessman.
Post-Boxer reconciliations between Christians and their enemies.
Need advice on how to deal with Christians who recanted under duress.
Danger from foreign soldiers.
Chien Ying, Lao Fo, Hu Chia Ying are centers of work in field
Former Boxers set up an agency to provide services to German troops – steal from Christians and force them into coolie service.
Report to officers of garrisons, who provide protection.
German officers come around demanding women.
People have a haunted look, fear of foreigners. Women hide in fields all day.
Hu Chia Ying, Huan Hao Tien, Tang Tsau.

George D. Wilder

Tientsin, China, Dec. 14th, 1900

Dear Dr. Smith,

I sent you a long letter a few days ago but omitted to mention some things I had in mind and now I have had an interesting trip to tell you about.

The Chinese have been expressing their gratitude to those who protected them last summer by presenting tablets of praise, and it reminds me that our whole mission is deeply indebted to Mr. Edmund Cousins, the agent of Jardine, Matheson & Company, steamship owners. You remember how he took in all the Chinese refugees of the four missions and fed them for some two weeks at his own expense. When some one told him that it would hurt his business he said, "My business is to care for God's people." He did everything that could be done for their comfort. He was most fertile in resources, too. He even took milk around to the babies and several have kept the condensed milk tins as souvenirs of his personal kindness. He welcomed all missionaries to his private table and made the siege for us a pleasant memory in many respects. I have written you how he championed the cause of the Chinese Christians when the authorities were proposing to put them out of the settlement. That was most brave in him. If you could write to him in an official capacity the thanks we missionaries have often expressed in private it would be most appropriate. We have about 170 Chinese at his place besides Misses Patterson and Jones, Mr. Gammon and myself. He was most kind, too, in helping those who went away on his steamers. His is more than a business kindness, too. It is in every sense Christian.

About my trip - several of our Hu Chia Ying⁶⁸ refugees have long wished to go home, as peace had been made with their enemies, and their indemnity arranged. The

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only obstacle was the danger from foreign soldiers en route. Lao Fa⁶⁹, where we had a chapel, is within five miles of their homes. I offered to go there with them as soon as trains should run beyond Yang Tsun.⁷⁰ But there has been such delay in railroad building that at last on the 11th inst. we set out for the latter place, planning to walk the remaining 13 miles. One of the men had a horse in the hands of the Japanese at the Yang Tsun Station and at a venture, we applied for it, as the interpreter had told him that they would send it back in a month or so. We were greatly pleased to find that the Jap had the whole affair in mind, and was ready to deliver the horse to its owner. It happened to be away, and he lent another to be exchanged at pleasure. We loaded him with our baggage and led him in triumph back to Chien Ying⁷¹. The neighbors of the Christians had noted that they were plundered by the soldiers just the same as others, and the neighbors were beginning to doubt the Christians' claim that the foreign troops were fighting for them. They were in some cases beginning to persecute again in a tentative way to test the matter, and it was a common joke to ask, "Have you gotten your white horse back yet?"

In Chien Ying⁷², Hu Chia Ying, North and South Shuang Miao,⁷³ and vicinity there seemed to be pretty cordial relations between the heathen and the Christians who had already returned home. I found several who had fled far away from Tientsin, whom we had feared were lost. There were others who had been fined for the permission to recant. In the lists for indemnity they have handed in we often find the item "*ch'u chiao ti ch'ien*". That means money paid to get out of the church. Another item is for feasts and theaters given in honor of the Boxers by recanting Christians. This recanting, it seems, was done on extreme compulsion, at the point of the sword, before the Boxer altar. In many cases they were compelled to assent to all the master of ceremonies might say in reviling of foreigners and their God. Liu Ch'un and our host Chang had been suspected that their recanting was not sincere, and they were charged with it while still kneeling before the altar. The characteristic Chinese reply was, "You don't know what is in our hearts. If you say we are insincere we are insincere, if you say we are sincere, why, we are sincere." I hope the Boxers felt as baffled by the reply as I have felt when a servant or a scholar accused of stealing has said to me, "If my pastor says I stole, why I stole; if he says I did not steal I did not steal." The man who made this reply to the Boxers took the first opportunity to show that this recanting was not voluntary by leaving his property to be burned and coming down to Tientsin. His comrade stood by his stuff, and aside from having to give a large feast and pay for a theater, he suffered no more, and was not compelled to worship at their temples any more. I was invited out to breakfast by a non-Christian the morning I came away. My host was expanding on how he and others had saved the lives and property of our Christians, and I remarked

⁶⁹ Luofa.

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that nevertheless the village had had Boxers, and they had burned and robbed several houses. He said, "O, yes, but if we had not been Boxers, we could not have even saved their lives from the Boxers who came from away." In some cases this form of recanting was essential to the safety not merely of the relatives, but of all the friendly fellow villagers. They certainly feel little compunctions of conscience, and their friends and neighbors, as well as they themselves, look on it as merely a temporary expedient, justifiable under the circumstances. We want advice as to the treatment of such cases.

In this place the people seemed to have no further use for their temples, and preferred to give them as indemnity. The head men of the village expressed themselves as perfectly satisfied, and I could not see that they felt that the demand had been in the least exorbitant. They went around with me to gather up the bronze gods to sell as curios, and they did not show that they were the least bit shocked by the procedure. The temples are not sacred in any such sense as we understand by the term. If they were, I should be averse to taking them. Mr. Smith fears we will have trouble in keeping possession, judging from the experience with temple property at Pang Chuang.⁷⁴ They certainly are not worth having if they are to cause any litigation. Mr. Tenney thinks them ideal indemnity from every point of view. The six that we have in this place are chiefly valuable for building material for the Christians. One in the center of the village will make an admirable chapel, unless experience should show that the people will feel prejudiced against going to the temple they have built to hear the gospel.

After gathering up more than sixty idols I went to Pao Chia Ying⁷⁵, the scene of the murder of our man Pao and his wife and of the dire retribution meted out by the Italian soldiers. Only some four or five houses, out of thirty, are still standing. The Christians want no more of that kind of indiscriminate punishment. In this case, however, it had a good effect on the Boxers of that district and made them anxious to make compensation for losses. The murderers all escaped and are carrying on highway robbery on the borders of the next district. The son of the murdered man dares not to return to the village until the men are apprehended. His relatives are all without clothing and he came here with me to get them clothing from our supply. The Provisional Government has had a quantity of winter clothes made for free distribution. We have given out some fifty suits and have in store over a hundred more which we are now trying to give to worthy sufferers outside the church.

Returning to Chien Ying for breakfast I found all the reputable men of the place gathered to ask me to speak a good word for them to the commander of the garrison at Lao Fa. On the way to Lao Fa I stopped at Hu Chia Ying, the center of our work in this field. There I saw the ruins of four homes of men who had saved their lives by flight to Tientsin. There were one or two others who had recanted and paid all the money they

⁷⁴ Bangjun, near Tungzhou.

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could borrow. They are now in a position to make homes for those who return. The neighbors also welcome them back gladly as they consider their presence to be a little protection from the ravages of the soldiers.

At Lao Fa we had only two probationers and a wealthy inquirer. They had been treated as full church members by the Boxers, who do not draw fine distinctions. The poorest had been burnt out and the room we rented had been destroyed without injury to the rest of the premises as the landlord recanted and was pretty well-to-do. They compelled him to entertain Boxers at his inn free. The constable also made him pay a lot of money to suppress an order he claimed to have received from the district magistrate to post a notice offering a reward of twenty *taels* per head for Christians.⁷⁶ This, with two expensive feasts and the plundering by the foreigners, had drained his resources severely. All his family except one son had fled to Chien Ying. His life was rendered hollow, moreover, by renewed persecution by his old enemies, the Boxers. Several of their leaders had formed a bureau for waiting on the German garrison, as is the custom now. They call it the *Chih Ying Chu* (Bureau of Chinese Supplies). Its business is to provide coolies, fuel, mats, houses, water, carts, mules, etc., as the troops may require. This relieves the inhabitants of much pillage. At Lao Fa this bureau is managed by Boxers and they were using the soldiers to continue their persecution. These inquirers had our certificates in several languages but the Boxers doubted their genuineness and were putting them to the test and I doubt not that eventually they would have had these men shot. Whenever coolies were wanted they went for these men first and took others only if the Christians were too few to fill the demand. There was no escape. One snowy day they were called out and a guest at his house stopped a minute to put on his wet stockings. No excuse would do, however, for an instant's delay when coolies were wanted, and he was shot down as he came out as an example to others. When fuel was wanted the bureau went with a squad to the houses of the rich inquirer and took all his doors and windows from a large collection of the best houses in town. The garrison was quartered in some of his houses already and doing damage enough without cleaning out all the rest of his property. They had taken almost all of our landlord's furniture for fuel and had cut down two large locust trees in a temple yard that had been turned over as indemnity. These trees were valuable as timber being the color of black walnut and much harder. In this temple there had been a well furnished school room and they had taken about a hundred fine tables and chairs for fuel and to fit up the railway station.

Young Mr. Meng wished that I would say nothing about it to the officers for fear that these rascals would take vengeance. He was thoroughly terrorized by them. I

⁷⁶ One *tael* of silver was worth approximately 70 cents (gold) in 1900, so the reward was about \$14.00 per head.

went to the constable or burgomeister, as the Germans called him, and put our property into his care. Then he went with me to see the headmen of the Bureau of Chinese Supplies. Of course they disclaimed ever having made any such invidious distinctions as I mentioned in getting labor and fuel and promised not to do it any more. They were evidently surprised that any foreigner actually came to take the part of these Christians. They laid it all to the soldiers of course. After taking tea with them the constable, Christians and I went to see the chief officer of the garrison. He received me cordially, expressed great regret at the occurrences, said that they took nothing that the burgomeister did not allow them to take, that he would give me notices with his seal attached to post on all our property in that vicinity protecting it from his men and that he would hold the burgomeister responsible for any loss in the future. The Bureau had ordered the wealthy inquirer referred to above to vacate his grocery store with all haste. They said it was the order of the Germans. That was ten days before and nothing had been done with the premises except that the bureaucrats had been looting it. Now he took advantage of the interview with the German officer to ask if he might open the shop again. The officer said they had never ordered the removal and would be glad to have him open. He further reprimanded the constable for allowing it, but unjustly, I think, as the man could not control it however much he may have sympathized with it. When I hinted to the officer that these men on whom he was leaning in all his intercourse with the natives were formerly Boxers and still Boxers at heart, he shrugged his shoulders and said "I suppose so and if we catch them in any mischief we shoot them on the spot." This visit decidedly changed the atmosphere for the men who had been persecuted and later reports say that the situation continues favorable. I secured German notices also for two or three villages where we have the temples and expect to store the grain indemnity.

Leaving this place I visited the scene of another murder and the town of "North Double Temple". The fine temple is ours. The Liu brothers are returning to live here. They send word now that their old neighbors are receiving them most cordially and speak only good of the foreigners in spite of the plundering and outraging. At "South Double Temple" I found several brethren and tried to strengthen them. Their village had had no Boxers and the villagers had united to protect all the property of the two Christians who had fled to the interior somewhere near Pao Ting Fu. They naturally made this fact the ground of a request that I protect them from the soldiers. Two or three of the young men of this village exhibited placards signed by Mr. Tenney and pasted on thin boards. The words were "This man is personally known to me to be friendly to reform and opposed to the Boxer movement". At the first sign of a foreigner approaching they would run out to show these placards. While I was there one of them came in great haste to get me to talk to three German officers who were knocking at the door of the best house in town and demanding "*pao wa wa ti*," literally translated being "those who carry babies in their arms." No words were needed for they turned away ashamed as soon as I came in sight.

The people have a hunted look and the fear of us foreigners is upon them. It is a

pleasure to see the look of relief that passes over them when one speaks in their own tongue and they see they have nothing to fear. They said that the women spent the days hiding in the fields and were always ready to rush out to their hiding places at night when the dreaded pounding on the doors wakened them.

Two of our temples are occupied by refugees from Yang T'sun⁷⁷ where there is a large garrison of several nationalities. We are glad to let them have the place of refuge.

I came back to Chien Ying⁷⁸ for the night and found quite a large company gathered to hold a service and visit after supper. I felt that it was a good day's work when we went to rest, and thanked God for the opportunity. The next morning I visited Hu Chia Ying again, and Huang Hou Tien⁷⁹ where the London Mission Society has a preacher who has just returned to his station. Then I struck out on my good wheel for Yang Ts'un⁸⁰, where I caught the three o'clock train, the only one in fact.

Mrs. Sheffield has passed through at last, having been kept here waiting for the road to be finished nearly two weeks. We hear that Dr. Peck is on his way. The river has opened again but he will probably have to come by Ch'ing Wang Tao.⁸¹ He will be needed in Peking and will be gladly welcomed by all of us. This last is written December 23rd and I wish you a Merry Christmas though it will be long past when you receive this. We are planning to give our people a merry Christmas and I rejoice to see some twenty men from the Ching Hai⁸² region here for these few days of cheer and also to get warm clothes, which we can supply. The guests from outside crowd our chapel to its utmost on Sundays and it is a treat to preach to these audiences of people who have just come out of much tribulation. I hope the rest of the quotation will apply some day.⁸³

Sincerely yours,

Geo. D. Wilder

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⁷⁹ Huanghua?

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⁸² Jinghai.

⁸³ A biblical reference, perhaps to "those who have dwelt in darkness have seen a great light."