

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

Compiled and Edited by Donald Wilder Menzi

Part 2.

1901 to 1904

1901 - 1904

Editor's Preface

Historical Background

The Boxers remain active in the North China countryside despite “punitive expeditions” by the allied armies, who are criticized in editorials for their barbaric “outrages in the name of civilization.” Although a few Chinese military units support the Boxers’ re-emergence, Yuan Shih-kai’s promotion to governor of Chihli Province is a sign that the government will not give them official support.

Reform edicts issued by the reinstated Empress Dowager appear to move the country in the direction advocated by the reformers whom she had executed in 1898, but are partially offset by the arrest and beating to death of a Shanghai newspaper editor in a crackdown on current dissidents.

Floods and famine again cause great distress and discontent, helping to strengthen sporadic revolts, while Sun Yat-sen continues to advocate from afar the overthrow of the Empire and creation of a republic.

The trickery of the Belgians, who had acted as a front to disguise French and Russian interests in building the Peking-Hankow railway, is exposed.

The Wilder Letters

George Wilder describes the semi-anarchic state of the bandit-infested countryside, as he and other missionaries struggle to re-open their village congregations, many of which were practically exterminated by the Boxers. Among the six new houses built in the American Board’s Tungchou compound is the Wilder’s own, which will later be known as “Wisteria Lodge” for the wisteria vines surrounding the entrance.

An inter-denominational “union” movement is begun, as the four main Protestant denominations in the Peking-Tungchou field – Congregational, Presbyterian, Methodist, and London Missionary Society – form plans to merge their educational institutions into a single Peking University.

George Wilder’s own work shifts from country village evangelism to instructing Chinese students at the American Board’s Tungchou seminary in the practical aspects of the ministry, and teaching the Chinese language to newly-arrived foreigners at The Language School, later to be known as the College for Chinese Studies. (Howard Galt, who will become a life-long colleague, friend and tennis partner, arrives at the Language School in 1901.)

Wilder's editing of a book on Chinese Geography hints at his own later authorship. His friendship with General Ma, the commander of the Chinese troops stationed around Tungchou, signals his life-long ease among all classes of Chinese people.

The first decade of the Wilders' life in China concludes with him acting as the official translator for the International Monetary Commission investigating economic conditions in the interior provinces. His fascinating series of articles as a correspondent of the North China Herald describes the Commission's expedition down the Peking-Hankow Railroad, still under construction in 1904.

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1901

Historical Highlights from the New York Times

January – June

- U.S. general Chaffee denies participation in punitive expeditions (1/4).
- Anglo-Russian agreement for partition of China alleged (1/12).
- Editorial: “Loot and Indemnity”; Allies’ conduct offsets China’s (1/26).
- Allies’ outrages in name of “civilization” (1/27).
- Boxer leaders refuse to obey Emperor’s command to commit suicide (2/14).
- Powers remonstrate against Russian annexation of Mongolia (3/4).
- A.E. Smith’s letter to editor on our duty to reward converts’ fidelity (3/25).
- Franco-German punitive expedition (4/18 and 4/20).
- German punitive expedition from Peking to the Great Wall condemned (4/30).
- Open Door: U.S. wants all cities to be markets for foreign goods (5/7).
- London Times’ correspondent denounces folly of “punitive expeditions” ((5/10).
- Boxer placards being distributed among the natives SW of Che-Foo (5/19).
- Gen. Tung Fu-Hsiang organizing fresh rebellion in Mongolia and Shen-Si (6/21).

July – December

- Gen. Tung Fu-Hsiang attacks converts (7/32).
- Empress Dowager’s reform edicts (7/29).
- Shantung province Boxer outbreak (7/30).
- Chu-chow massacre; Pao and Yung Ching not punished (8/31).
- Educational reform: essay examinations abolished (10/19).
- Yang-tse mob attacks cities (10/2).
- Li-Hung Chang dies; was most powerful Chinese official (11/7).
- Court returning to Peking (11/9).
- Yuan Shih Kai: biographical sketch (11/9).
- Yuan Shih Kai named Governor of Peh-Chili; plans to reform army and navy (12/5).
- Chinese Officials atone for murder of Christians at Tung-Chou(12/21).

THE NEW YORK TIMES, 2/4/01

A MISSIONARY ARRESTED

American Charged with Extorting Money
From Chinese – He Appeals
To Mr. Conger

PEKING, Feb. 4. The Rev. W. S. Ament, one of the missionaries of the American Board of Foreign Missions, was recently arrested with two British subjects by German and French troops, near Tung-Chow. He was charged with endeavoring to extort money from the Chinese villagers.

The British subjects were released, but Mr. Ament was held. He says he was merely trying to settle the affairs of the church there, and has applied to Mr. Conger to request Gen. Chaffee to send cavalry to release him.

The matter has been referred to Count von Waldersee.

THE NEW YORK TIMES, 2/4/01

OUR MISSIONARIES (Editorial)

...And now comes the painful case of Ament. The Rev. Mr. Ament of the American Board of Foreign Missions has been arrested by French and German officers on the painful charge of blackmailing Chinese villages.... And this is the same evangelist whom Mark Twain quotes, on the authority of The Sun for Dec. 24, as saying:

“The Rev. Mr. Ament of the American Board of Foreign Missions has returned from a trip which he made for the purpose of collecting indemnities for damages done by Boxers. Everywhere he went he compelled the Chinese to pay. He says that all his native Christians are now provided for. He had 700 of them under his charge, and 300 were killed He has collected 300 taels [about \$200] for each of these murders, and has compelled full payment for all the property

belonging to Christians that was destroyed. He also assessed fines amounting to thirteen times the amount of the indemnity. This money will be used for the propagation of the Gospel...”

THE NEW YORK TIMES, 4/21/01

THE MISSIONARIES DEFENDED

Interviews in Japan with Minister Conger
and Dr. Ament – Goods Sold to
Succor Native Christians.

VICTORIA, B. C. April 21 – In an interview to The Kobe Herald, U.S. Minister Conger, who is on his way to San Francisco, said:

“There were really no actions on the part of the missionaries there that were not entirely justified, when the circumstances are known. Missionaries did not loot. Missionaries found 2,000 destitute men and women on their hands. There was no government, no organized authority. There were houses of men who had been firing on the foreign quarter, their property had been abandoned as a result of the state of war, and it was taken in order to succor hundreds of suffering and destitute Chinese whose lives the original owners had been laboring to destroy. Winter was coming on, measures of some kind were imperative, and the appropriation of property for the ends in view was unquestionably justified.

“That briefly was the situation. I am prepared to justify the conduct of the American missionaries before the siege, during the siege and after the siege. If you wish to get at the facts there is a missionary on board who would probably give you all the particulars you want.”

The missionary was Dr. Ament, who told the reporter that goods taken by the so-called Loot Committee were goods left in stores by people who had sought refuge in the legation during the siege, and the goods were taken to prevent their destruction. The clothes and bedding were given to men working upon the barricades, and the committee handed to Sir Claude Macdonald the key of the room in which all the valuables were stored. These

goods were sold, and the proceeds distributed among the British soldiers. His (Dr. Ament's) mission received but \$75.

Previous to this, a sale of garments and curios was held, and the \$400 netted was given to the American Board. Most of the goods were taken from buildings that the military authorities had ordered burned. Some of the goods were restored to the owners, and other owners were recompensed for their losses.

Dr. Ament explained the sale of goods in the Mongol Prince's house in which he took up his quarters by saying that those with him were without food, and sold the goods on the advice of Mr. Conger. Had they not taken possession, the place would have been destroyed by the Russians. About \$4,000 was realized by the sale, which was devoted to the needs of the native Christians.

THE NEW YORK TIMES, 5/9/01

MR. AMENT ANSWERS HIS CRITICS

Says in Address at New Haven the
"Extra" Indemnities were Collected
to Succor Widows and Orphans.

Special to The New York Times.

NEW HAVEN, May 9. – The Rev. Dr. William S. Ament, the well-known American Board missionary at Peking answered his critics this evening at the Dwight Place Church, which has determined to personally support him when he returns to China.

Dr. Ament emphatically contradicted and answered in detail the attack recently made on himself and other missionaries by Mark Twain. He said that not until just previous to his leaving for home did he know of the criticism in this country....

As to the statements on which Mark Twain's criticism was based – that the missionaries collected indemnity from large bodies of natives instead of from the guilty individuals, that they took extra moneys, and occupied property by force, Dr. Ament said:

“The clan in China is responsible for the

individuals, and in collecting from the clans we did only what is the settled policy of the Chinese themselves to do. It would have been impossible to have done otherwise. I occupied the mansion and grounds of a Peking Prince with my missionaries only after consultation with our Minister, and after assuring myself that the premises were unoccupied.

“As to the ‘extra’ indemnities, we had to provide them for the widows and orphans left penniless and homeless, and who had lost no property to be paid for because they had none. We collected an extra one-third with the consent of the authorities and distributed it among these people. When it came to the question of collecting indemnities, Li-Hung-Chang sent a representative to confer with us. This representative suggested that an amount equal to one-third of the whole sum should be added and distributed generally to such destitute persons. That is the explanation of the one-third extra in regard to the indemnity. It was considered perfectly just and fair by everybody there. Then, too, we had to provide for these people, and so we went to the abandoned grain shops and took what we could find. If we had not done so the Chinese would have. We promised to pay for everything we took. We also sold off all the furniture and goods in the place and used the money to support our Christians. I have been surprised that this was criticized.”

French and German troops ordered to March In Taiyuan, Shansi Province to help the Empress Dowager "make up her mind" about a peace treaty.
Yuan Shih Kai keeping order in Shantung province.
Semi-anarchy in Chihli province. No Chinese authority in Tientsin. Robbers infest district.
Foreigners welcomed everywhere as protection from foreign soldiers, who destroy a nearby village for any harm to a foreigner.
Indemnity for losses by Christians at Lao Fu station (Hu Chia Ying).
Limiting native churches' claims for indemnity to actual losses.
Churches' interest in "self-support" increases when it can be done at someone else's expense.
Boxers serve foreign troops, bribe interpreters to protect their friends from justice.
Church members also try to protect guilty Christians from being punished.
Tung Chou station should be re-established as a center separate from Peking.
Field extends 45 miles northeast and 20 miles south.
Reopening Hu Chia Ying, Ching Hai stations.

George D. Wilder

Tientsin, China, Feb. 22nd, 1901

Dr. Judson Smith
Boston, Mass. U.S.A.

Dear Dr. Smith,

I have to acknowledge your kind favor of Jan. 3rd. It reached me a few days ago. You know now of the decision at our preliminary mission meeting to have Dr. Peck go to Pao Ting Fu. He reached here the last day of January and after a week went on to Peking where he was to stay over the Chinese New Year and then go on to Pao Fu as soon as possible. The expedition to Shansi province is still contemplated by the French and Germans and Dr. Peck is considering going with them if Dr. Atwood does not reach here in time. The order is out for all troops to be ready to march for T'ai Yuan Fu, Shansi's capital, on the first of March. This, from Walderssee, may be a means of helping the Empress Dowager to make up her mind as to the peace treaty. Dr. Edwards is engaged by the Germans as interpreter and fully expects to go to Shansi in the Spring. It seems now that the opportunity to return to Shantung is coming so soon that it will be wiser for Dr. Peck to be ready to go there, rather than to Shansi. The English Baptists are planning to start for their interior stations from Chefoo on the 5th of March. It will be much safer traveling in Shantung than here in Chihli, for Gov. Yuan Shih Kai is doing everything to make it safe in his province, whereas in this one semi-anarchy prevails. The local magistrates are trying to keep order but they have no power. It is apparently worse near Tientsin than farther away, as there is no Chinese authority at all here. The Provisional Government was supposed to govern this section but until a few days ago they have had no power outside the city of Tientsin owing to some tangle among the military powers. Travel is not dangerous from Boxers or anti-foreign feeling that may show itself, but from robbers. Every village is most vitally

interested in the protection of every foreigner, for any harm to a foreigner means the extinction of the nearest village. We are welcomed when we go into the country as a protection from the soldiers and every precaution would be taken to keep us from falling into the hands of the mounted robbers who infest the district. I think that by traveling only by broad day light there is not much danger, as the robbers work the roads at night and when they go to attack a village in the day time it is known for miles around and the traveler would be warned.

After our meeting in Peking I stopped off at our Lao Fa¹ station and spent the Sabbath there visiting all the places where we have Christians. There were about 75 men out at the service and we had a good meeting of the church in which I tried to make the men understand that the mission would not accept any indemnity beyond the value of the tables and benches, which constituted all our loss. They had been counting on our taking a lot of land and building materials, enough to provide for a central church and foreign parsonage, a chapel in each village and support for the future. It is remarkable how the interest in self-support increases as the opportunity to do it at some one else's expense is presented. The promises of indemnity are several times the amount actually lost by the members, but by the time it is all paid, in the Chinese fashion, there will be no more than enough. They all agreed that they would not try to collect any more than enough to cover their losses and provide for dependent orphans and widows. I have the lists of losses and require a full account of all money received by the committee so that the matter can be regulated.

The women of this field have not returned to their homes yet in numbers, as Miss Porter has had a station class for all who could stay and study. They will return after the New Year holidays and the Chinese week of prayer, which was postponed this year until the first moon to accommodate the Chinese. They are much more at leisure then and also in more need of some good employment to keep them out of temptation. We lose the sense of being united in prayer with the rest of the world, however, and this year instead of following the suggested topics as we usually do, one of the Methodists, Mr. Hobart, has been asked to take charge of the union meetings and make them a series of revival efforts. They begin Feb. 24th.

Some two weeks ago I went again to the Hu Chia Ying field, as the Lao Fa station is called, to perform a wedding ceremony. I found that one of our members, Lui Chin, who had had connection with the yamen, had taken on himself to "fine" several Boxer villages, and even to accuse certain of the murderers of Christians before the magistrate. So I wrote to the magistrate telling him that this man was not authorized to do it and that we would not support him in any wrong. The magistrate immediately arrested him and punished him for insolence, for which I was truly glad. I went to the district city 15 miles away to see the official at his own request. I found him an intelligent and well disposed man. His record throughout the troubles is far better than his neighbor's at Tung An Hsien.² He showed me a letter from a Japanese officer

¹ Loufa.

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complaining of our committee, which is collecting indemnity. The Jap also demanded the release of five men arrested on the charge of a relative of a church member. They were Boxers who had robbed him and fined him for protecting the daughter of this Christian. On my advice the official released the men, promising them and us that he would try the case when the Japs shall have withdrawn from Lang Fang³ and vicinity. The Boxers have managed to get into the service of the foreign troops and use every means to prevent any of their ilk coming to justice or making restitution for their misdeeds. They frequently bribe the Chinese interpreters and as a result the abuses of the interpreting body are terrible to contemplate. There are numbers of men who pretend to be interpreters and go around the country making false claims on the local gentry and officials. Any piece of paper with a few words in Roman script and a seal is considered ample grounds for the most extravagant claims. Our certificates of church membership have been so used in spite of every precaution against letting them get out of the Church members' hands.

One of our former church members and, I believe, a former student at Tung Cho, Wu Li Te, joined the Catholics and has been blackmailing the rich indiscriminately. It is even reported that he has killed two men. Now I note in the Chinese daily that he has been arrested and is held for trial by the Provisional Government. I sincerely hope that he will be punished, as the reputation of the church for lawlessness and crime is enough to sicken one and the worst of it is that the impression is strong that a church member cannot be punished for any crime. There is a strong feeling among the members themselves that we cannot bear to allow a Christian lawbreaker to be punished. They think it would render them all unsafe. I was glad to have our man at Hu Chia Ying⁴ arrested in order to help do away with that notion. I fully intended that this case should be tried in open court. The official had punished him by putting him in the "cage" for a day or two but had not had an open trial. When I left the understanding was that he was awaiting trial. I have just now heard that our members, with the help of the London Mission Society helper who has access to the official, have prevailed on the official not to try the case. The case for which he is held is his accusation against a head man of his village of leading a Boxer band to murder a Christian. The man naturally pleads innocent but is not anxious to have the case go on, as he was implicated to some degree even if he did not do all that he is accused of doing. I fear that the official and I will have to give up our plan of having the case tried and one or both parties punished. The official assured me that the accused was a bad man and that he wanted the chance to render justice in this case.

You will have noticed the action at the Peking meeting regarding T'ung Cho. There was no thought on the part of any one to give up working the field there. The only question was whether the foreign workers should live there or in Peking. A motion to consolidate the two stations was lost and then a motion to have T'ung Cho reestablished as an independent station was also lost. The final action was intended to

³ Langfang.

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show our inability to decide at present. There are some things that seem clear, however. The field should be worked whatever the political future of T'ung Cho shall be, i.e. even if its political and commercial importance should not be restored. It is the center of a populous and prosperous farming country. A women's work has been started there such as can hardly be kept up at the same standard without the presence of foreign ladies most of the year. You saw the work of the ladies in schools and homes. That cannot be carried on by touring and probably not by settling a native helper there. Our field extends 45 miles Northeast and 20 miles to the South. It is enough for one to attend to. If I were to go on with the evangelistic work there I could do it while living in Peking but I should prefer to live in T'ung Cho. It is more healthy. It is so much nearer the field of work. It has been the scene of so much direct work of foreigners that not to return after this catastrophe would be an apparent confession of defeat that would certainly militate against any work carried on from Peking as a center. I think it is not altogether sentiment but that the disadvantage of work there, if we did not return there to live, would be very real.

I appreciate the principle in the "science of missions" that two stations should not be too near together. At the same time there has never been any practical difficulty in the delimiting of spheres of action between us and the Peking station. Peking city is in the extreme northeast of the "Peking" field and our city is very near the Southwest of our field, hence their nearness. Each is a proper mission field to my mind. The actual geographical centers of the two fields would lie nearly a hundred miles apart, eighty at least.

Some missionaries like to work in long stretches of country, necessitating long tours two or three times a year. I prefer to cover less territory and make more frequent short trips. This allows one to carry on a more continuous work, both at the point of residence and in the outstations. The visits to the latter are much more frequent and the breaks in the former are not of such long duration. If the two stations were united it would not do to lessen the number of workers, as the field is too large for those we have already. It would not result in any economy of that sort. It is a question whether Peking needs any more dispensaries, but there is no doubt that there is a plenty of medical work to be done at T'ung Cho. The question seems to resolve to this. Is it better for the three or four evangelists needed, to all live in Peking, or to separate? There are reasons why Cho Chou would be a better place for one or two to live and work the Southern part of the field. Just so there are reasons why some one should be in T'ung Cho. And Peking should certainly not be abandoned.

On the other hand, if the occupation of T'ung Cho necessitated one family being left there alone much or all the time these Boxer troubles certainly make one shrink and wish to be in the safer place at Peking. Mr. Mills of the China Inland Mission yesterday told me that he would dread exceedingly a move into the interior. There is no doubt that it will be hard for many and especially for ladies with children.

Now that the Chinese New Year is past we must think of opening a preaching place in the city. I do not believe there is any deep-seated opposition to it on the part of

the Chinese. The premises we now occupy may be turned into a good chapel if the landlord is willing. The Japs are bringing more troops here and had planned to put 80 cavalry in the place we occupy. On my request to the commanding officer he gave orders to the contrary. We have kept the chapel keeper on pay all winter as it did not seem a time to discharge an old helper and he has had some opportunity for preaching in the back room that he occupies. We have a sign out on the street but as yet there is no suitable entrance to the large hall that is near the street and suitable for an audience room.

One of our former booksellers has been stationed at Hu Chia Ying⁵ and the Ching Hai helper will go back to his station soon. We hope the helper Chang who went to his home in Shantung in December will soon return, as we need workers. We should have voted at Peking for Miss Jones to be invited into the mission. She commended herself to us highly by the way she took hold of the work here in Tientsin before and during the siege.

Most sincerely,

Geo. D. Wilder

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Support for Consul Ragsdale – not anti-missionary as reported by some.
Ching Hai still unsafe from bandits.
Several foreigners killed while out on nefarious business.
Obtaining compensation from Boxer oppressors at Liu K'uai Chuang village.
Provisional Government now controls Tientsin county, but makes indemnity claims difficult.
Missionaries returning to their fields should go to familiar places. Unscrupulous church members try to take advantage of newcomers.
Numerous visitors from Pang Chuang (Shantung province).

George D. Wilder

Tientsin, March 10th, 1901

Dr. Judson Smith
Boston, Mass., U.S.A.

Dear Dr. Smith,

Your good letter of Jan. 12th reached me by our last home mail. In it you asked about Mr. Ragsdale's treatment of missionaries, referring to the rumors that he was not really fair to missionaries. I have just signed with pleasure a paper drawn up by Dr. A.H. Smith in view of the statements in home papers reflecting on the consul, disclaiming any sympathy with such slanders as have appeared. When the Boxer troubles began in Shantung and they were reported to Mr. Ragsdale he was undoubtedly inclined to treat them lightly, as did all the foreign representatives out here. In this way he may have impressed some who were not here last Spring as being unfair in his treatment of the missionaries and their reports of the conditions in Shantung. But I believe that he was one of the first to awake to the serious nature of the Boxer movement.

When I came to Tientsin last April the troubles were increasing apace and Mr. Gammon, Mr. Roberts and I had frequent occasion to report to him the progress of things in the country. Then he seemed always ready to do all he could to help in the protection of our Christians. He had troops sent out to our outstations and really managed to delay the crisis somewhat for our people.

He cannot be blamed for not warning the people in the interior. He did advise the Pao Ting Fu people to come to Tientsin and when that became impossible he secured from the viceroy a guard for Pao Ting Fu which was sufficient until the last of June. We have letters from Mr. Bagnall of June 16th, recently arrived, showing that the viceroy's troops were really fighting and protecting our people from the advance of Boxers along the railway from the North and the South. The Methodists at Tsun Hua also had an escort through the efforts of our consul so that they escaped in safety.

To him is also due the prompt arrival of the Marines in Tientsin May 28th. Mr. Gammon and I stayed at the railway station that day getting the news as fast as it arrived and reporting it to Mr. Ragsdale. As soon as we reported the telegraph lines cut

he had the authority to act as the minister and sent at once for a guard, and Capt. McCalla's men were here the same day. It is thought that the arrival prevented a riot that night. Whatever mistakes he may have made were the result not of unfaithfulness to duty, but to the evils inherent in our consular system that sends men out here who have had no Oriental experience. All the missionaries from the U.S. now in Tientsin are of this same opinion.

In my last letter I think I explained how the collection of indemnity was seriously hindered by the foolish action of the brother of a Christian in going with guns and numbers to demand compensation in a village near Ching Hai. At present it is unsafe for a foreigner to go into some districts around here, and even the official at Ching Hai is in danger from the "*hai yang*," as the armed bandits are called. The Chinese say it is just a new name for Boxer. They have killed several foreigners recently, men who were out on nefarious business. But it would be just as dangerous for a missionary to go to these districts, as they make no distinction between blackmail and just compensation. I went out 15 miles to a village, Liu K'uai Chuang⁶, where we have one Christian family, last week. This family had been fined by the Boxers' 50 swords. They had to pawn all their winter clothing to raise the money and sell all their grain. Then they burned all their books for fear that the Boxers would find them. The pawnshop was looted and their things all lost. They made a claim for \$180 Mex. which I cut down to \$130 as they had an excessive valuation on their books burned by themselves. The Boxers who fined them refused to make compensation on the ground that they were not genuine Christians, and the foreigners would not support their claims.

The Boxer leaders refused to come to the village to see me, so I went to their village and called on them, they coming to the village temple with the village elders and the peace talkers for the consultation. They flatly denied any knowledge of the Boxer movement, and any fining of our Christians. But nevertheless they would not let helper Chang and me go until we had named the sum required and they promised to see that it was made up "just to heal the breach between old neighbors." This place is near an encampment of Indian troops, so that it was comparatively safe. The bandits were said to be near and to have actually plundered the troops once. The Provisional Government has jurisdiction now over the entire Tientsin county, but they will not allow any claims for indemnity unless the actual persons who plundered the Christians can be pointed out. This makes it less easy to collect here than where there is a Chinese official. Although the indemnity has not been secured through the officials, yet the officials' attitude toward us determines the readiness of the villages to pay up. They will not pay up unless they feel that pressure can be exerted either by the foreign troops or the magistrate.

Mr. Chang Yen Kuang, the Ching Hai⁷ preacher, has been carrying out the good record he made last Fall when he refused money for helping to save the city from being

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looted. He has shown wisdom and strength of character in helping to keep his people from acts of revenge and extortion. The temptation is great and is not over yet.

The Peking friends have asked me to go to take Dr. Ament's place for the summer as Mr. Stelle does not, naturally, feel equal to taking the entire responsibility. I do not see how I can leave here, however, until someone else comes, and when someone else comes he might as well go to Peking as for me to go and thus have two new cats in strange garrets instead of only one. It is especially difficult to take up the reins in a new place just now, i.e., since the Boxer troubles. The shady and unscrupulous church members are standing ready to take advantage of the ignorance of a newcomer. This has been marked in our experience here in Tientsin where four men have had charge successively during a period of some eight months. I hope more are planning to come this Spring. My mother insists on staying in Tientsin but some man must be here with her. Dr. Sheffield tells of the possibility of his going to Shanghai for the summer, if the translation committee does not come North. In that case two others will be needed in Peking to take the places of Mr. Tewksbury and Mr. Ament. Pao Fu will still need a man, and Dr. Peck and Dr. Smith have hopes of getting to Pang Chuang this summer. Counting Mr. Stelle and Dr. Sheffield, both of whom are doubtful, there are only three of us on the field who can probably fill the four stations in this province. Dr. Smith wants to be free to start for his field at the first opportunity. I ought to go to Japan when it becomes too hot for the family in Kobe and take them to the Hills. Mrs. Wilder feels that she cannot travel without me. That would be some time in July, I suppose. Possibly she could get to the mountains without my help but I shall have to go to bring them back to China next Fall. I think they could come here earlier than it is usually safe to bring children into Tientsin, as the sanitary conditions are far better than they have ever been before owing to the burning out of our Chinese neighbors and the decision of the French not to let them come back.

We regret to learn that Dr. Goodrich feels the call to devote himself almost entirely to translation work in the future. We shall miss his kindly presence sorely.

Tomorrow Dr. Smith and I go to Peking. I am to attend the funeral services for the martyrs of the T'ung Cho station. It will take all the week and I hardly feel that I can leave so long, but the ladies who are here are able to do almost everything and I think all will go well. We are having numerous visitors from Pang Chuang⁸. I think there are over 20 guests here now. It is a great pleasure for them to see their pastors again.

We are anxious to hear about Mr. Aiken's return. He is, of course, better acquainted with the Peking field than I, not to mention the Tientsin field.

With best regards and thanks for your letters that come to cheer and encourage just when most needed, I am,

Most sincerely yours,

⁸ Panzhuang.

Rumors that soldiers and local officials of Te Chou, En Hsien and Pang Chuan (Shantung) are preparing for renewal of war. Boxers planning a new uprising, starting in Shansi. Bandits kill some foreign soldiers who were out looting the countryside. Foreign soldiers' rapine provokes bandits' attacks.

George D. Wilder

(Undated)

The following, copied from a letter from Chia, the Pang Chuang pastor, confirms other similar rumors. GDW

1. For the last two months the soldiers of the Te Chou, En Hsien and Pang Chuang⁹ camps have been saying that the treaty would not be completed and that if it was not finished satisfactorily by the 20th of the first moon there would be war again and that Gen. Yuan's troops would be engaged.

2. At Cheng Chia K'ou¹⁰, a Hsiao Chan Wang *chiao yu*¹¹ has seen 53 cartloads of ammunition unloaded at the "Old Pawn Shop."

3. A Presbyterian in the army whose uncle is on a gunboat at Lin Ching¹² writes that in the camps south of Lin Ching there are 400 camps of 500 each. At Lin Ching there are a great many gunboats and all are preparing for war. It is also said that many great officials in this vicinity have entered into a covenant that they will not keep any treaty that the Emperor may make. They swear to continue the war and never submit even though defeated.

4. The Boxer leaders of Chih-Li and Shan Tung provinces have not fled very far and the Boxers themselves are all living quietly at home. Kuan Tung Han, the first name on the governor's list of Boxers in En Hsien, is at home and no one dares report it. The En Hsien official has told the Catholics that he will not punish their enemies, as he is a subject of China. "Wait for your own foreign officers. Our superiors will surely punish the magistrate who punishes Boxers and gives indemnity largely, and will be pleased with those who do as little of it as possible." This looks as though high officials, if not the Dowager, are at the bottom of these things, as before. The Boxers also say that in the second moon they are to rise again and not to leave a dog or a chicken of the Christians.

5. It is also the talk that the peace negotiations are only a means of putting the

⁹ Dezhou, ___?___ and Panzhuang

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¹¹ *chiao yu*: store manager.(?)

¹² Linqing, on the Wei River, the western-most inland port on the Grand Canal.

foreigners off their guard and getting time for further preparations. Then they will start from Shansi and slay to the East and from Shantung toward the North to the capital and Tientsin. Do not think the Chinese too stupid and cowardly to do this.

6. Again it is absolutely certain that Yuan's troops were at Peking and Tientsin last summer, for we have seen returned captains. He is not punishing Boxers or giving indemnity in any proper manner. He is just pulling the wool over the eyes of the foreigners.

NOTE: This sort of rumor is current around Tientsin, but is not scattered as openly here as farther away from the scene of foreign soldiers' operations. The bands of mounted robbers do not hesitate to attack small parties of soldiers and several have been killed while out looting. Twenty of the French troops who were sent out to avenge the death of a beach comber were driven back by robbers a day or two ago and this morning, Mar. 5th, a larger force has gone out. These bands do not often attack foreigners, and usually scatter at the advance of even a few, but in the cases mentioned of death the attack was provoked by rapine on the part of the foreigners.

G.D. Wilder

Foreign troops powerless to suppress lawlessness. Anarchy growing daily.
Mr. Ament going to U.S. to counter Mark Twain's articles in the Sun and North American Review.
Tung Chou area funerals for slain Christians in Tung Pa, Fu Hao, T'sao Fang, Tung Chou.
People are grateful for protection from marauding French soldiers.
American soldiers have not disgraced us in the eyes of the Chinese, unlike other foreign troops.

George D. Wilder

Tientsin, March 25th, 1901

Dr. Judson Smith
Boston, Mass., U.S.A.

Dear Dr. Smith,

It is only two weeks since I wrote to you, but much has happened since then. The startling news came last night that Mr. J. Stonehouse of the London Mission Society was shot by Chinese on the 22nd of this month. He was touring in Yung Ch'ing Hsien¹³, about 150 *li* from Peking, to the south, and about 120 northwest from here. I am afraid that this will keep us from going into the country, and tend to keep the Shantung people from getting back so soon as they hoped. The foreign troops seem powerless to suppress the lawlessness in the country, and the anarchy is daily growing more alarming. The country people now say that their great terror is not the "six nations," but the "seventh nation," as they style the bandits. It seems to be far worse around Tientsin and southwards than around Peking.

Mr. Ament left us this morning after a delay here of five days. The Mark Twain article in the North American Review cut him like a knife and weighs deeply on him, but he takes it in a most beautiful spirit.¹⁴ The sympathy of all the Peking missionaries, and their absolute confidence in his integrity and the uprightness of his course has been a great help to him, and I think he goes back well prepared to set things right so far as he can in person. He plans to write a series of articles telling exactly what he has done. It will be a story worth telling, even if there were no occasion for it as a vindication of his character. I have been with him all this first week since he heard about the Sun and the Review articles. The calm and sweet spirit in which he has taken it and his brave resolution to set the matter right so far as in him lies, is answer enough for those who know of it.

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¹⁴ Twain had written that missionaries were claiming indemnities of 13 times the original value of items lost, whereas the real figure was 1.3 times, in order to allow for inflation and the diversion of funds due to graft and corrupt officials before it got to the intended beneficiaries.

I presume that Miss Miner will write an account of the T'ung Chou funerals for publication, but you will want to know directly about them. I do not know when in history there ever was such an event as that we saw ten days ago. Surely there never was a time before when it was possible for large numbers of Christian martyrs to be buried with Christian ceremonies, entirely at the expense of those who had killed them, and in the presence, doubtless, of many who had at least sympathized with their murderers. That very thing took place in five villages around T'ung Chou from March 13th to 16th.

On the morning of the 13th we set out from the T'ung Chou settlement in Peking to meet our cavalry escort outside the city gates. When our column was made up we had an imposing procession. In the distant front were two mounted guides, Christians. Then came Mr. Tewksbury and Lieutenant Guiney at the head of the troop of ten horses from the 6th Cavalry, U.S.A., with their two great canvas covered army wagons. Behind these followed thirty of our Peking carts with from one to three occupants each, and two long open country carts, each with several occupants, and drawn by a small drove of mules. This, with a gorgeously dressed, self-important young Chinese on a bicycle, made up the cortege.

Arrangements had been made for funerals in five of our principal centers outside the city of T'ung Chou. The first was held in Tung Pa¹⁵, the large market town a mile from our village station of "Colt House", where four church members were killed. We found the chief temple of the place all prepared for our use. A mat shed in the outer court of the temple sheltered the four coffins, each with a wooden cross bearing the name, age, etc., of the deceased. There were artificial flower decorations, and the three walls of the shed were hung with eight cloth memorial scrolls, sent by as many of the surrounding villages. These scrolls were of red, blue or white cloth, some four by eight feet, bearing four large gilt or black characters of appropriate meaning, and the names of the donors in smaller letters. The sentiments were largely quotations from the Chinese classics, such as "Faithful unto death," "He died for righteousness' sake," "His throne established in Heaven," "Happiness and Longevity both perfected," "The killing of the body perfected his virtue," etc. The gateway of this courtyard looked out upon the creek bank where the martyrdom took place, and where the mutilated bodies were half buried, only to be swept away by the summer floods. Save for a few bones and a queue in one coffin, these four were empty. The agreement had been that the villagers should provide coffins, graves, monuments, etc. for all the dead, and it seemed entirely appropriate that those whose bodies could not be found should be represented in the services and in the cemeteries in the same way as the rest. To the Chinese it seemed very important.

The second court of the temple was occupied by a large mat shed for the feast provided by the village for the 70 or 80 mourners. The guest rooms of the temple were all thrown open for the use of the funeral party. Even our carters and mules were entertained at the public expense.

¹⁵ Dongba.

After the feast, which was our noonday meal, we held the memorial services in the courtyard where the coffins were. The chief mourners gathered about the coffins inside the shed, the pastors and native helpers who took part in the ceremonies stood at the entrance of the shed, while the Christians and a great crowd of onlookers filled the courtyard outside. These latter pressed up close to catch every word, making a sea of most intensely eager faces. It seemed impracticable to make extended remarks about the life and death of each in such an audience. So the services consisted only of a song, a few remarks by the pastor, Scripture reading, prayer by a native preacher, and more song. Then the undertakers were given way to enter, place the coffins on the great red timber frame to be borne by sixteen pall bearers each, and cover the coffins with the silk embroidered coffin covers. The Chinese musicians with their pipes, doleful drums, and wooden wind instruments to represent wailing, headed the procession to the graves. The pastors and male mourners walked just in front of the four slow-moving catafalques. These were followed by the women mourners dressed in white throughout, riding in carts covered with white. One was in a white sedan chair with four bearers, accompanied by a cart load of bearers to relieve them when tired. The cemetery is a bare place of plowed land not quite an acre in extent, but the villagers gave a sum sufficient to enclose it, set out trees, and erect memorial tablets.

At the grave we stopped only long enough to lower the great unwieldy coffins into the graves and have a song and prayer. Then we took up our march to the next place some seven miles distant where we were to spend the night. Here at Fu Hao¹⁶ we found four mat sheds on a threshing floor with 29 coffins prepared for the burial the next day. There were 13 more killed at this place but they were to be buried elsewhere. More than half of these were not Christians, but were killed because their relatives were in the church. Only one of our 16 Christians at this place was left to mourn the rest. He is our former boys' school teacher, Kao Hsin. His mother, wife and two children were killed, the Boxers sparing his little dumb girl alone as a subtle insult. As nine of the dead constituted the family of one of the London Mission's helpers, we invited two of their native preachers to take part in the services. We were glad of this opportunity of fellowship with the sister church in these sad rites. The services were much the same as at Tung Pa. Our soldier escort attended and seemed impressed. They seemed to be aware for the first time that Christian natives in China had actually become martyrs.

At each place the burial of the dead and the partaking of a feast is considered the last act in the making of peace between the Christians and their enemies. Bygones are to be bygones – we hope. It is the more so here, as seven of the murderers have been punished with death, and the property of the Boxer leader has been confiscated by the authorities and given to us as indemnity. The people seemed to approve entirely of all that had been done, and to be truly grateful for the efficient protection that Mr. Tewksbury has secured for them from the marauding French soldiers.

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We went from the graves at Fu Hao to T'sao Fang¹⁷ near T'ung Chou, where we held services for eleven martyrs. These included two families that were exterminated leaving no relatives to wear white for them. While we were waiting there in the presence of a hard looking crowd before the services began, one of the survivors of the third family represented among the dead could not refrain from reproaching them. She threw back her proud head, and with flashing eyes and steady but intense voice said, "You men that did this, just think what you have done. This old lady lived among you 50 years and never injured any one. I do not rebuke you but God does. And I only want you to think what you have done. Just ponder it!" That was all she said and no one felt like hindering her. We marveled rather that she could restrain herself so well. Indeed it was a constant surprise to us foreigners that the Christians were able to carry themselves with dignity before those who had driven them from their homes.

When we went on from this place the same afternoon to spend the night in T'ung Chou, we foreigners were enabled to appreciate the feelings of these who are returning for the first time to their ruined homes. Miss Miner, Miss Chapin, Mr. Tewksbury and I all felt that we did not want to meet any acquaintances on the street. When I heard the exclamation "Why, there goes Old Wilder" I studiously kept my face turned the other way, though there was nothing disrespectful in the expression. The sight of our formerly beautiful compound turned into a waste did not lessen the feeling akin to shame that we had been so deceived in our friends. It hardly seemed then as though we could bring ourselves to live and work there again, but the next week when I had occasion to spend a day there, the feeling gradually wore away. No funerals had been arranged at the city so we only spent the night, our party filling two of the largest inns, and the next morning early went on 12 miles south to Niu Pao T'un¹⁸, where preparations had been made to bury some thirteen bodies.

We had the services here in a temple while dinner was being prepared in another Boxer temple. After dinner the three great catafalques were all ready for the procession to the cemetery that had been provided, and we stopped only long enough for the burial of three bodies, leaving the rest to be buried by the friends there, while we hurried on another six miles to "Eternal Happiness Market."¹⁹ Here again were 13 coffins arranged in a long mat shed beside the road near the ruins of our chapel. As the sun was still high, and the audience all gathered we had the memorial services at once. One of the dead is our faithful helper Li Te Kuei. He had been faithful to his charge unto the end as he had always been in life, for he might have saved himself had he been willing to leave his little flock. He was a beloved pastor though not ordained, and was loved and respected by all who knew him in that region. He had skill with medicine and had done a great deal of medical work in connection with his preaching. It was said that one of the men who killed him had been healed of disease by his nursing. No one knew anything evil of him. His seminary classmate, Mr. Kung, spoke of him as a student, Mr. Kao Wen Lin spoke of his life and character, and his foreign coworker spoke of him as a

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¹⁸ Niuibaodun.

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preacher, father and husband. His was a model Christian household. He leaves a son and a daughter who mourn him truly. Of his flock of 26 members, one recanted and saved his life, and 23 bravely met their deaths. The next morning in the glory of the rising sun we laid him and his wife in their last resting place. It was a painful privilege to perform these last rites for these we loved, so worthy of love and honor. Then we took up our return journey of 23 miles back to Peking.

Nature had been most propitious. Indeed, one thing that emphasized the havoc man had wrought was the strange insensibility of nature to the misery of it all. The great flocks of jackdaws performed their revolutions and sported as though nothing had happened, and the wild ducks and geese, the larks and warblers were all engaged in their happy pursuits of springtime. We and our mission seemed strangely out of joint with everything.

Our cavalry escort was the best that could be had. The troopers were all interested and perfectly courteous, the lieutenant was most obliging, and nothing was done to make us the least ashamed of our American soldiers. That is much to say in these days out here, though it is the regular thing for our men. They have not disgraced us in the eyes of the Chinese as have the soldiers of every other nation except England and Australia.²⁰ I think the Japs have not been brutal, but they have been detracting from their good record made during the first months of the occupation by their extorting of money.

A most remarkable feature of our four days funeral trip was the promptness with which everything took place exactly on the appointed time. That is no small achievement in China and it reflects great credit on Mr. Tewksbury's management.

In Tung Chou we had a long and interesting call on the magistrate for that district. He is one who has been in office there with some intermissions for many years, and has never been very friendly. He is the one who tried to defeat justice in the case of Dr. Sheffield's assailants. It is said that when the hospital was looted he secured the skeleton and hung it up in his yamen for 17 days, as indisputable proof that all the stories about foreigners are true. He has apparently had a change of heart however for he pretends to be most zealous to collect our indemnity. He promised to raise all that Mr. Tewksbury claims for our Christians. It will be done largely by the confiscation of Boxer property. He expressed the opinion that the seven counties around would be able to pay all our foreign claims, too. Li Hung Chang is anxious to have it done this way rather than through the general government.

Our Tientsin helpers are all out in the country fields, and we are getting day schools started in the country as well as here. We have not opened a street chapel yet and probably will not until one is built.

²⁰ i.e., France, Germany and Japan.

Sincerely yours,

George D. Wilder

Returning to old routine.
Hsien Hsien, Hu Chia Ying, Ho Chien Fu.
Most Christians have been compensated for their losses.
A case of injustice to a Christian by the magistrate in Hsien Hsien.
Settling claims in Ching Hai.
Best not to take temples as indemnity.
Finished revising Chapin's "Geography."
Reporters' anti-missionary magazine articles.

George D. Wilder

North China Mission of the American Board
Tientsin, May 7th, 1901

Dr. Judson Smith
Boston, Mass., U.S.A.

Dear Dr. Smith,

It is a good while since I sent you one of my voluminous epistles but it is because there has been less of special interest than usual. Our work has been going on in more of its old routine than for some time past. We have thrown open the outer chapel in the city near the old site, but few come in, as the entrance from the street is not directly into the audience room. A foreign preacher would doubtless bring in a good many, but thus far I have not made it one of my regular duties to preach there. The care of the business here has engrossed my time. Now that our country members have at last all gotten moved to their homes and the rain has come to keep them busy with their land we will be given a respite from their visits. We have loaned them several hundreds of dollars as an advance on their indemnities with which to begin their farming.

During March and April helpers Chiang from the distant Hsien Hsien²¹ field, Chang Yen Tseng (the helper who has been at his home all winter) and Mr. Nieh have formed a committee for the collection and distribution of the indemnities in the Hu Chia Ying²² field. Though two or three of the villages have refused to fulfill their promises, the three men have been very successful and have not had recourse to official pressure. With the exception of one large claim most of the Christians are almost entirely compensated for their losses.

About two weeks ago a call came from Hsien Hsien for Helper Chiang to return. One of the Christians had been accused by a Catholic of being a Boxer. He came here for a letter to the official. We gave him one after being assured by Mr. Chiang that the charge was certainly false. We also sent a letter to the higher magistrate at Ho Chien

²¹ Xianxian.

²² ?

Fu²³ asking that the case be examined carefully and certifying to the fact that the man was a member of the church, a fact which the local magistrate pretended to doubt. The magistrate not only did not heed the orders of his superior but he beat the Christian a hundred blows for trying to "scare him with a letter from foreigners whom he had never heard of before". The letter bore the names of Mr. Smith and myself. The official further examined the man by beating him another 400 blows, asking him to confess that he was a Boxer in the pauses between each hundred. He was still in prison, though he had not confessed, the last we heard. The official knows and trusts Mr. Chiang and I hope that he has set the matter right by this time. The land of this sufferer is still in the possession of the Boxers, who live in his house and are bold because of the support of a Catholic. I also wrote a letter to the French priest there who is said to be a very just man and I hope that he may do something. The claims of the Catholics and the London Mission Society of this district are all paid and probably ours will be as soon as the helper gets back there.

There is nothing further to report about the Ching Hai²⁴ field, where the collection of indemnity was balked by the attempt of one of the hangers-on to help us a little with fire arms. A Tao Tai has just been appointed to settle claims both foreign and native, and we may simply turn the matter over to him. His plan of giving a fixed amount according to the kind of house the sufferer lived in will not fully repay all the losses as the Christians have estimated them, but it is worth something to have the settlement made promptly and ended.

You will probably receive a copy of the Mission Meeting minutes by this same mail or the next one at least. The meeting was a disappointment to some owing to our inability to penetrate the future. Some felt that this year is so exceptional that we need not make budget estimates or attempt to give full reports for the year. Some felt that the work of the year had been reported enough in letters.

The estimates were made the same as two years ago in all the stations except T'ung Cho, i.e., for General Work. In the case of that station \$1,500 additional was asked for rent of buildings in Peking. More room will have to be found for College and families. \$250 instead of \$100 was asked for gate keepers and watch men. On the other hand the Seminary estimate of \$250 was cut off and another small item of \$16, I believe.

You will notice that a judgment was recorded against taking temples as indemnity. It is probably a wise action though there are some who think temples an ideal indemnity. Those we have were given freely and can be returned if it seems best. In two of the villages I think the people have no desire for the temples for worship any more. They seem to be glad to have them for Christian worship and they attend in large numbers. If we were to take them not as a permanent possession but as a temporary loan until we build chapels it might avoid the embarrassments of insecure title and make

²³ Hejian

²⁴ Jinghai.

it easier to return them in case the villagers should make trouble in the future. In Chien Ying²⁵, where we have started a school in one temple with some fifteen scholars many of whom are not of Christian families, we have another temple that would be good for a sort of town hall and I propose that we give it over to the village for that or any other purpose that they wish. Some of these questions that are not pressing for settlement I am leaving in abeyance until Mr. Stanley and Mr. Aiken come back. Their larger experience in China and in this field will enable them to act more wisely than I can. The surplus land after the fair claims are settled should, I think, by all means be restored to the villagers.

We have just received your letter saying that Messrs. Roberts and Ewing are coming to reinforce us. I think they are the ones needed most, as a good deal of difficulty has attended the care for the Kalgan Christians by the people in Peking who do not know them, and Mr. Stelle certainly needs the help of one who knows the Peking field. With Dr. Peck released from Pao Ting Fu by Dr. Atwood I hope that I may get to Japan and my family earlier than September.

I have just finished the re-revision of the Chapin's "Geography," the first revision having been lost, and it ought to be published before next Fall. In case illustrations can be had so as to print it in Japan this summer it would be well worthwhile for me to see it through the press there. If not, it will be done in Shanghai under some other person's supervision.

We hear that Miss Patterson is in Shanghai and will soon be here. Dr. Atwood and Dr. Peck are just going to Pao Ting Fu. I have just shipped goods to them by boat at some risk from robbers, I fear. Miss Porter and my mother are going to the examinations of the Bridgman School in Peking. My mother will stay a few days for the vacation she needs so much.

I have a copy of the report of the expedition commanded by Capt. Forsyth to San Ho²⁶ in which Dr. Ament took part. It is the expedition that Mr. Millard so misrepresented in a letter to the Daily Mail. The report was sent on to Dr. Ament, and I hope he will let you see it. Perhaps I may have time to make you a copy. In your letter of Mar. 16th, which I should have acknowledged, you ask who Mr. Millard is and what reason lies in his prejudice against Missions in general. Mr. Ament does not know him and I have inquired of several missionaries in Peking, none of whom know anything about him. He wrote to the Mail as late as Jan. 12th from Peking. You have probably seen his articles in some of the magazines of America – Scribners or Cosmopolitan. These reporters come through Japan where there is a strong prejudice against Christianity, especially in newspaper circles, and then they stop a few days among the clubs in Shanghai where they are filled with all the yarns about missionaries. I have known of three or four who have admitted that they came north with prejudices against

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missionaries and that they vanished on acquaintance with our Peking and Tung Chou people. Chamberlain of the Sun was one of these and I think it was he who rebuked another reporter for his tirade against missions by saying "That is the way I felt, too, when I first came but I have changed my mind since I have known the missionaries." We have received copies of a five-column interview with Mr. Ament in the Kobe Herald. He had been terribly slandered by the Kobe Chronicle, whose Editor has announced his purpose to do all the harm to the cause of Christianity that he can, so that we are glad to see an explanation in the same city. We expect Mr. Ament to do much good in setting these things right in the public mind.

Very sincerely,
Geo. D. Wilder

British Sikh garrison is restoring safety from robbers -- shoot anyone caught with a gun.
People expect Boxers to rise again – non-Christians don't come to hear us.
Settling differences in collecting and accessing indemnity.
A just distribution of excess indemnity in Hu Chia Ying.
British experience in India makes them more just with Chinese than French and Germans.
Old chapel site at T'sang Men K'ou in Tientsin.
People in southern parts of province in open rebellion against all authority – partly as a reaction to Catholics wreaking vengeance.

George D. Wilder

Tientsin, China, May 28th, 1901

Dr. Judson Smith
Boston, Mass., U.S.A.

Dear Dr. Smith,

I am just back from my first trip to the country since the murder of Mr. Stonehouse made it appear unsafe to go out. It is safe enough to go to our Lao Fa station now, as the British have a garrison of eighty Sikhs within pistol shot of the Chinese school house that we are using for a chapel and it is less than a mile across open fields from the railway station. Indeed the whole district is fairly safe, as Major Grantham is having good success in running the robbers to their holes. He goes everywhere with a couple of soldiers for escort. He is pursuing the only practicable method, using the Chinese and Chinese methods to catch them. He shoots any man caught with firearms. It is severe, but the people are enjoying a peace they have not seen for a year or more.

I found the son of Pao Fa, who was killed last fall, living with his family in the temple buildings and school house that are turned over to us. He has been hunted from place to place for ten months by the murderers of his parents, and now he is happy in a place where they dare not come, under the eaves of the soldiers' barracks. It was a pleasure to see the scared look leaving his face and being replaced by the job of service. He is a very good janitor for us. The men are getting the main hall of the temple cleared of the mud gods, and it will seat some two hundred people. For the time we are comfortably seated in the school house adjoining, where there was an audience of seventy on Sunday in the morning, and forty in the afternoon when I reported on the Mission meeting to the Christians alone. I think only one non-Christian from the town ventured in. Invitations had not been given out, and they are still pretty timid. They expect the Boxers to rise again. Only two or three of the women besides those in the yard ventured to come. These came two or three miles, however, and I think they could all come out if they could get carts or donkeys. It seemed good, too, to see a dozen bright and interested school boys. The teacher at Chien Ying, Mr. Wang, is a heathen,

but he is a modest and intelligent young man with an interest in his school. He is trying to get all the Scripture knowledge he can, so as to help the boys to something more than ability to recite the Bible lessons. I expect him to enter the church sometime.

The number in the school at Lao Fa is reduced by sickness from six to three or four, so that we are letting the teacher, Mr. Lu, return to his home in Hsien Hsien²⁷ until after the wheat harvest, when he will come back to open school if there are scholars. He also is a heathen inquirer whom we hope to bring into the church. We do not employ these two men for the purpose of winning them, but because we have no Christian teachers to open these schools, which seem to be necessary just now to keep up the work for the non-Christians. I think our Tientsin boys' school teacher may go there for the summer vacation. His wife can do good work for the women.

The Christians were very good in observing the suggestion that I made not to talk of the indemnity matters all day Sunday. We spent all day Monday, however, adjusting the little differences of opinion that had arisen concerning the distribution of the indemnity. The committee seems to have been very wise in its dealings, and there were fewer snarls than I expected. These were all easily cleared up as soon as the differences were set forth in the presence of all. They were all ready to abide by the decision of the pastor, but I tried to encourage them in listening to the decision of the majority. The majority, however, generally preferred not to express an opinion, yielding to the Chinese fear of giving offence. Some thought they ought to be compensated for the crops that the Boxers reaped from their fields. We may decide to allow a sum equivalent to the ordinary rent of land in such cases, if there is a surplus after providing for the widows and orphans. Others could not see the justice of deducting from their indemnity the articles that have recently been restored to them by the pillagers. There had been differences of opinion between the committee and individuals about the appraising of values in land and building materials in two or three cases, but I think all were finally settled in a true, Christian spirit.

With the exception of the first entries when the committee was new to the business, the accounts have been well kept, and the work has been done with more integrity than I had expected.

The natives are busy in their fields, where the crops have a good start since the soaking rains, and there is an air of returning prosperity, especially among the Christians.

We found a happy way out of the difficulty we were in, from the self-appointed committee of last Fall having secured promises from 14 villages at a distance. We had decided not to take anything from them for fear of an excess, but it was not so easy to head off the villages. One had paid all the \$100, and another had paid a part, and recently others have been bringing money in, because the official had issued a proclamation that all such promises should be speedily fulfilled. I do not know who

²⁷ Xianxian.

asked him to do so. We were just going to send a letter to these villages relieving them of their promises, when I learned of a case that had come before the official last fall, and the Japanese officer in a near station had prevented his giving a decision. A wealthy man had taken in the bride of one of our Tung Chou school boys to protect her from death at the hands of the Boxers. They discovered it, and drove him out and plundered his place at leisure, using it as their headquarters. He brought accusation against them himself. The indemnity money asked by our three members is nearly enough to cover his losses, and I suggested to the official that he collect these amounts promised to us, for this man. He liked the idea, but insisted that he wanted to further punish the men who led the Boxers to this place where the woman was in hiding. That of course was none of my business. The official whom I saw this morning also promised to urge the payment of the rest of the indemnity promised us in the Hu Chia Ying²⁸ field. Of the \$17,000 Mex promised in that field, \$14,000 has been paid largely in land and grain, and with the expectation of much of the land for dependents, it has been distributed among the Christians, so that there has been accumulation of moneys in the hands of the committee, and none has been brought to Tientsin. This is for perhaps 150 persons, including 46 families and three chapels.

The commandant of the post is a delightful specimen of the best of the British officers in India. It is noticeably that the British officers, who have become attached to their native regiments in India, and have become interested in Asiatic affairs, are far more just and sympathetic in their dealings with the Chinese, than the French and Germans, just out from their home countries. Maj. Grantham invited me to stay with him, and said I could have the Christians in to see me just as freely as I liked, etc. He lets his doctor treat their ailments. He was interested in the story of Pao Fa's son, and asked for the names and addresses of the murderers. He had inquired about our work before I came, and evidently has some respect for the work. His doctor is an Arab, very intelligent and a pleasant companion. I went with him each evening to the homes of the sick, and it was delightful to see his kindly interest in them. He has picked up enough Chinese to give directions in taking the medicines, but he needed me to interpret in getting the symptoms.

When I asked the Major if it would be safe for me to go alone to the district city, five miles, he said, "Yes, but I will order the regular daily patrol to do a little extra duty, and escort you to the gates of the city." He also lent me a horse. The two evenings when I dined with him were indeed to be remembered. He had been, if not associated with the Humes in famine relief, at least acquainted with them and spoke highly of them. Have I ever said that a Hindu from one of our colleges in India called on us one day? It is interesting to see these links with the work in other fields.

The Provisional government is willing to give us a larger piece of land on one of the new wide streets for our city chapel in Tientsin, in exchange for the old site at T'sang Men K'ou. We are trying now to settle on a site.

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The news from the southern part of the province just now is most alarming. The people are rising up in open rebellion against all authority. We hope it will not spread, but see nothing to stop it, until the Chinese can get full control of the province. It is a refusal to pay the indemnity that the officials, are levying, in addition to the taxes for the Emperor, from whose government they derive no advantage. It is stirred up partly by the remorseless tenacity with which the Catholic Christians have been wreaking vengeance on all of other faiths without much discrimination. Even Protestants have suffered. The outlook is not encouraging for a speedy return to the interior, but we can hope that when the Chinese government is again in power order will be soon restored.

Sincerely,

Geo. D. Wilder.

Stanleys needed in Tientsin, especially for country village work, his favorite.
Need to return to former stations. Newcomers duped by some unscrupulous probationers.
Leading murderers must be punished for Christians ever to be safe, but without a strong
government, a push for justice will lead to violent vengeance for generations.

George D. Wilder

Tientsin, June 11th, 1901

Dr. Judson Smith
Boston, Mass., U.S.A.

Dear Dr. Smith,

Your cable, "Shall Stanleys come October," was duly received and after a delay long enough to learn the general opinion I replied "Yes, Peking Kalgan need men." Dr. Smith wanted me to add the last four words as he feels very strongly the need now as well as for the future. Mr. Roberts was in favor of it also. We would have added Linching and Paotingfu, too, had we not already telegraphed that those two stations "need men now" in reply to a letter from Mr. Perkins asking about the special need. We were very sorry to seem to urge Mr. Perkins to come at the risk of his health but there is no blinking the fact that the need is great. Members of the other Societies represented in Shantung have been back to their fields and our Christians there cannot but become suspicious of their pastors' interest in them as the return which they long for is delayed month after month. Dr. Smith cannot well go alone and Dr. Peck is tied at Paotingfu. We hope that he can leave there soon but the condition there is very critical now that the troops are withdrawing. There is prospect now that they could get a Chinese escort to go direct to Shantung as soon as Dr. Peck can come to make up the party. Paofu ought not to be left but we are coming to feel that the need in Shantung is greater. Dr. Atwood leaves for Shansi Saturday, June 15th, according to plans, in spite of the news of the murder of a party of 15 Belgian priests not long ago in the north at Yuling.²⁹ His preparations for the trip have kept him in Peking so much that he has not been able to do much toward relieving Dr. Peck at Paofu.

Of course you can understand that it is very important that when the abandoned stations are revisited a former resident of the station should be in the party. There are unscrupulous men who understand the customs of the church well enough to palm themselves off on a newcomer as good members. Usually they are former probationers. Often they get some of the church members in their power so they will not dare to tell the pastor and often these men will deceive the natives themselves. For example, an ex-member of the New Connection Methodist Mission last fall ingratiated himself into Dr. Porter's good graces and was used by him to capture Boxer leaders or rather to find their headquarters. The man had come to me for protection at the end of

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the siege and I had supposed him to be one of our own Christians from Ching Hai³⁰. It was only late in the Fall after he had committed all sorts of outrages in the name of our church that we learned his true character, and by publishing the fact that he was none of ours we compelled him to flee the country. Knowledge of many such cases makes us feel strongly the need that a member of each station be on the ground so far as possible. Mr. Roberts is a godsend to us in Tientsin. He knows our people and they know him. But staying here he can do little for those who come from Kalgan. The helpers might come down here and consult about indemnity but it is a good deal more "at arms length" from his Kalgan field than Peking would be. So the need for Kalgan is practically the same as before. Stelle ought to have help this summer in Peking from one who is acquainted there. We hope that it will come early in the Fall – early in September, rather. He came down here yesterday for dentistry and seemed very much worn.

The immediate need for Linching and Paofu³¹ is due to the fact that it is now possible to go to the Shantung fields by Chefoo, if not direct, and that two ought to go, if any. The Linching affairs seem to be in a muddle that only one of the pastors of that station can settle. Mr. Perkins left money in the hands of one of the helpers for the mission use. It has not been available and neither Mr. Smith nor I have been able to accomplish anything towards getting the money for the payment of helpers, etc. Mr. Perkins certainly is the best man to take hold of the matter. For his sake it will be fortunate if the return is delayed until cooler weather.

Had they gotten away to Shantung before this I would not go to Japan so soon but stay to help hold the fort in Paofu or Peking but now in the uncertainty all think the call to Japan is the loudest and that I had better go at once and return as early in the Fall as I can bring the children. I leave on the 17th.

I fear that the return to Shantung is rendered still more indefinite in time because Dr. Smith was overturned in a jinriksha this morning and his shoulder was dislocated. The accident happened about three miles up the river while we were going to see the great arsenal where Admiral Seymour made his last stand. We put Dr. Smith on a boat and brought him home as comfortably as could be in such great pain. Chloroform was administered in order to relax the muscles so as to adjust the bone.

As for the return of the Stanleys, it would be a great help to the Tientsin work in any case but it is rendered doubly necessary from the fact that Mr. Roberts does not feel free to go into the country even where it is safe. He does not even feel justified in going by rail to Laofa³² to escort the women and school girls where he could step from one train to the other for the return. We understand the reasons and the Chinese sympathize with him perfectly, but it is going to make it impossible for him to do much of the necessary work of the station. He will have plenty of work, however, in the office

³⁰ Jinghai.

³¹ Linqing and Baoding.

³² Luofa.

and in the local church and city chapel and in the boys' school, which needs more supervision than I have been able to give it for its greatest effectiveness. The country work is what Mr. Stanley enjoys most and it is what needs him most.

Mrs. Sheffield is spending a few days with us helping Dr. Smith in some of his literary work.³³ His accident will delay her return to Peking. Her daughter and Miss Russell come down on the 15th in order to go to Japan with me on the 17th.

We have just had our meeting of consultation with the helpers. We decided to employ Shih Tien Hsun, a Tungcho schoolboy of the junior class, for the summer at the Laofa station. Mr. Nieh, the bookseller, will stay with him there as he has been on the indemnity committee there and understands the conditions. Another junior, Liu Chia Lin, is to be employed in like manner to help Chang Yen Kuang at Ching Hai. We want the latter helper to take his wife there but he says that since he caused the arrest of a murderer there his life is in danger. All the rest of the murderers of that district have banded together to protect each other. If the leading murderers are not punished the Christians will not be safe. If they push for a punishment they will be in still great danger until a very strong government is established and the enmities aroused will be the seeds of violent acts of vengeance for years or generations.

Chang Yen Tseng and old Chao, the chapel keeper, will be here in the city. There is hardly any need of the latter as soon as Yen Tseng finishes his work in the country on the indemnity distribution committee.

We have just handed our list of losses in Tientsin City—Chinese and foreign—to the Taotai.³⁴ It comes to about 17,000 Mexican Dollars. Of this some 15,000 is foreign. The Taotai's deputy pays one third in a month, one third in two months and the last third in four months. By the agreement we made with him the Christians do not get all they lost repaid. He will not consider the claims for miscellaneous losses of goods. Where houses were burned or a business was ruined he will compensate but not otherwise except in the case of fines, where there were papers or witnesses who will testify. We quite sympathize with his unwillingness to examine claims for things for the loss of which nothing but verbal evidence of interested parties can be produced. The foreign claim is the one that we handed the consul here and sent to you. In case the Taotai pays it, it will simply be credited to the Chinese government. There is a perfect understanding of that point with the Taotai and the consul.

I see that several letters from you to various individuals are just in but I have not heard what their contents are.

With best regards, I am

³³ Arthur H. Smith, *China in Convulsion*, Revell, New York, 1901.

³⁴ A high provincial official.

Sincerely yours,

George D. Wilder

Catholic claims.

Local officials eager to settle claims of native Christians, which were ignored by foreign powers.

Proofreading Chapin's "Chinese Geography."

Mr. Galt has passed his first year's language test.

Prefer going to Peking. Members of my country churches practically all exterminated.

George D. Wilder

Arima, Olecogo Keu, Japan

Sept. 12th, 1901

Dr. Judson Smith
Boston, Mass., U.S.A.

Dear Dr. Smith,

Your good letter of July 26th has just reached me and strengthened the purpose which I have had for some time to write to you. You wrote in reply to a letter of mine in which I mentioned the probability of a speedy payment of our indemnities both native and foreign. I wrote just after an interview with Tao Tai Chang, who called to arrange for meeting our claims. At that time he expected to pay the losses of foreigners, but later he found that the Catholic claims were so very large that his only hope of effecting a settlement in his district was to try to pay only the losses of Chinese Christians, referring the large foreign claims to the general government. However, our losses were so small comparatively that he admitted our mission claims of 1,100 *taels* for chapels at Ching Hai and Hu Chia Ying and held out hopes of paying our losses in Tientsin's native city as well. He has already made one or two payments to Mr. Roberts, who has doubtless kept you informed of the matter. A letter from him to me expresses the hope that I may take charge of the distribution among the native Christians, as I helped them make out their lists and also advanced considerable sums to them from the moneys sent from the States to help the needy. This apparent eagerness of officials to settle the claims of Christians seems strange in view of the fact that the foreign powers in the peace negotiations have ignored them altogether.

I rejoined my family in Kobe June 24th, finding them and the Galts all well. We came to this place for the summer occupying one house - Mr. and Mrs. Galt and our family, and also Miss Evans. The work of getting "Chinese Geography" through the press began as soon as we reached here and is not finished yet. The printers are straining every nerve to finish by Sept. 25th, as I wish to sail on the 26th. We had planned to go on the 12th - today - with Miss Evans and Mr. Galt, but the work of proofreading keeps me. I am afraid I may be kept over another steamer at the present rate of progress on the "Geography." I was fortunate in finding a Chinese teacher who had read proof in Shanghai. Each of us has to read it twice. It would prolong the work almost indefinitely were it returned before it is finished and the book should be ready for the use of schools this fall or it will be superseded. There are four others to come out

this year, I understand. The Japanese printers are doing far better work on the maps and illustrations than anything I have ever seen in China.

I have the pleasure, as chairman of the Education Committee, to report that Mr. Galt has passed the examination for the first full year's work. He had done everything required in a scholarly and thorough manner. His only deficiency was in the fluency that will come with the use of the language in intercourse with the Chinese. He has worked at some disadvantages here, though our household with the three Chinese servants has had quite a Chinese flavor. Miss Porter and Mrs. Sheffield are the other members of the committee but as Mr. Galt was anxious to be examined and begin his next year's work I presumed to give him the examination here, with the help of Miss Evans, Mrs. Wilder and his personal teacher.

He is returning in the hope that he may relieve for a brief rest some one who has borne the heat and burden of the summer. I would like to do the same.

Dr. Sheffield writes of the need of the Tung Chou church for a pastor - both foreign and native. He also speaks of opening the seminary with himself, Miss Andrews and me as teachers. My mother and the Stanley family, of course, would rejoice if we could be in Tientsin, but the Peking station has asked to have us help them and with both Mr. Ewing and Mr. Ament away that call seems the loudest. Probably I could take a class in the seminary even if located at the Pei Tzu Fu³⁵. We have decided therefore to go to Peking for the year. I look forward to the work there with great pleasure as I am even better acquainted with the church members there than in Tung Chou now. The members of my special field there - the country - were practically exterminated, you remember?

We grieve that Pang Chuang and Lin Ching³⁶ cannot yet be visited because of the absence of men, but hope they soon may be.

With best regards,

Sincerely yours,

Geo. D. Wilder

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³⁶ Panzhuang and Linqing.

Yuan-Shi-Kai, One of Two Possible Successors to Li-Hung-Chang

Special to The New York Times

WASHINGTON, Nov. 8 – Of the two officials who are in line to succeed Li-Hung-Chang in the principal offices he held, one is a man who has always been extremely friendly to foreigners.

Yuan-Shi-Kai, considered the most powerful man in China next to the great statesman who has just died, is about fifty years old, an age very young in China for the holder of an important office. He comes of an official family, which circumstance secured for him his early advancement, but his recent success must be placed to the credit of his own qualities. After the war with Japan he secured permission to arm and drill a number of soldiers in the foreign fashion, and he engaged a number of German instructors for the troops. In 1898 Yuan's abilities came to the personal notice of the emperor. The latter, so it is said, trusted Yuan with his scheme of reform, and Yuan played the part of a traitor, thus securing the gratitude of the Empress Dowager.

At the time of the Boxer outbreak Yuan was sent to Shan-Tung as Provisional Governor. He restored order in the province, successfully coping with the intense hostility to himself manifested by the majority of the populace. When the Dowager Empress sent her edict announcing war against the foreigners, Yuan posted it, but with it placed an edict signed by himself, announcing that no notice was to be taken of the imperial order, as "nobody knows what is the state of affairs in Peking."

F. W. Chapin, a missionary of the American Board, visited Yuan some months ago in Shan-tung, and wrote of him:

"The impression made was that Gov. Yuan is a very able man, who will first of all look out for

his own interests. His fat cheeks and plump form showed that he does not burn the midnight oil, although as he told us, he disposes of 200 cases daily. He assured us that his capital had been placarded with denunciations of himself as a follower of foreigners. And he did not hesitate to speak of himself as anything but a lover of things alien. At the same time, he disclaimed any intention to favor one class, and showed a determination to put a stop to the depredations of the Boxers.”

CHINESE OFFICIALS ATONE FOR MURDER OF CHRISTIANS

Solemn Funeral at Tung-Chow for Converts Massacred Last Year— Minister Conger Present

PEKING, Dec. 20.—The officials of Tung-Chow have given a remarkable funeral to a number of native Christians who were massacred last year. This action was taken in accordance with an agreement between the missionaries and the officials, by which the missionaries were to refrain from demanding the punishment of those guilty of murdering the Christians, if the officials would make public atonement for the crimes and impress the people with respect for missionaries and converts.

The funeral procession traversed the principal streets of the walled city of Tung-Chow. There were seventy coffins to be interred and these were followed by hundreds of relatives of the victims. The procession was composed of a company of Chinese cavalry, a company of infantry, several bands and hundreds of men carrying gaudy funeral emblems.

The procession took two hours to pass the reviewing stand, where were gathered the city officials, Gen. Ma, commander of the Chinese troops who besieged Tien-Tsin, Mr. Conger, American Minister to China, and many American and English missionaries.

An immense crowd witnessed the services at the cemetery. The Chinese troops, the police, and the funeral attendants formed in a square with the officials, the missionaries, and the white-clad mourners in the center near the graves. Chinese officials from fifty villages, where Christian converts had been massacred, attended the burial. These officials subsequently signed documents

guaranteeing protection to the Chinese Christians if they would return to their homes.

The missionaries and Chinese Christians traveled in a special train from Peking to Tung-Chow. After funeral services in the temple, the Chinese officials tendered a banquet to the missionaries and the converts.

Similar funerals will be held in other towns.

CHINA PREPARING FOR A GREAT WAR

Prediction of Supt. Gammon of the
Bible Society

**Gigantic Effort to Crush the Foreigner
Likely to be Made Within Ten
Years, Possibly Within Five.**

Charles F. Gammon,³⁷ superintendent of colporteurs³⁸ for the American Bible Society in Northern China, writes thus to the society concerning the present situation in the Chinese Empire:

“Regarding the situation a great deal could be written, with excellent arguments on every point of view. Both the extremes of optimistic and pessimistic opinions are held by people of experience, and even the signs of the times are self-contradictory and misleading, so that the truth is deeply hidden.

“When at Shanghai I was discouraged by what I learned. The Chinese, in obedience to the powers, were, it is true, issuing edicts of sorrow for the past and promises for the future, but nearly all were subtle, and their interpretation by scholars could readily be base reflections on the powers and approval of the dark past. Unfortunately the masses are unable to read imperial edicts, each village being dependant upon a scholar or two able to interpret each edict as received.

“Then, too, I observed that the Chinese Government was openly violating the provisions of

³⁷ George Wilder's brother-in-law, the husband of Mary (“Mame”) and father of Agnes.

³⁸ Colporteur: a book-peddler, esp. one employed to travel about and distribute Bibles and religious tracts gratuitously or at a low price.

the protocol. Thousands of boatloads of small arms and ammunition were passing weekly up the Yangtze-Kiang, the arsenals were being enlarged and worked day and night. Cargoes of explosives were being received, and the Dowager had issued instructions to all officials to recuperate the army and to inform her as to the fighting strength of each division and the time required to concentrate the forces at a given point. There were and are many other unpromising features which weighed heavily upon the minds of those interested.

“On the other hand, the Dowager has issued voluntarily several edicts of a decidedly reformatory nature, and the attitude of both officials and people is better than ever before known. Much apprehension was felt as to the period of transition in Peking from foreign military control to Chinese government, yet the change was made in perfect order, and Peking is now as quiet and peaceful as any city could be. The soldiers who, under Gen. Nieh, were fighting us here last year now guard the roads and are as jolly and friendly as possible, while the people generally welcome the foreigner and encourage his work.

“Large bands of Boxers still exist and meet, but they are now known as rebels, robbers, etc., and, in fact, they prey upon all alike, while the soldiers who fought with them before, now shoot them on sight. The officials meet us with every show of friendliness and are doing their utmost to aid us in settling Chinese claims and extending our work. There never was such perfect freedom between Chinese and foreigners.

My own views take a medium course. I must believe that the end is not yet and that within ten years, and possibly within five, strife will again be the order and a war ensue the like of which the world has never known. For centuries China has been making repeated attempts to expel the foreigner, each time profiting by past experience, each time with more power and success, each time better equipped and better planned. She is now preparing as never before, buying vast quantities of superior weapons and reorganizing her armies on a correct basis. Therefore the next attempt will be gigantic in force and terrible in execution. It will

result in a universal upheaval and the final dismemberment of this empire, at a terrible cost.

“To offset this is the enlightenment that has come to many minds, the power of the reform party, and the Christian influence that is now so great. These may gradually prevail and stay the power of superstition and ignorance. God grant it! The whole situation is so complex, the arguments on both sides so conclusive, that no man can say what is or is to be.”

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1902

Historical Highlights from the New York Times

January – June

- Court enters Peking; foreigners look on (1/8).
- Chinese Empress gratified: greatly relieved because the foreign ministers recognized her as the real ruler of the Empire (1/30).
- Empress receives legation ladies (2/2).
- Rebellion: French killed in Kwang-Si (1/21 and 3/23).
- Boxer placards in Peh-chi-li torn down when the Emperor passed through Ching-ting, and afterward posted up again (1/25).
- Peking-Hankow Railroad: American plans for southern portion (6/28).

July - December

- Rebellion in Sze-Chuan(7/3).
- Converts murdered (7/31).
- Yuan Shi Kai in control in Tien-Tsin (8/16).
- Re-emergence of the Boxers (9/20).
- Yang-tse River floods: hundreds drowned (12/28).

Revised Chapin's "Geography" sold out (2,000 copies).
Indemnities all settled.
At Shun I Hsien (24 mi NE), Helper Hao falsely charged.
Authorities now in control of countryside; full of bandits 5 years ago.
Friendly soldiers.
Intelligent Chinese reject Boxers.
Little in actual indemnity payments to missions yet.
Church services full; boys' school, started 2-3 years ago, has 35.
Bridgman (45) and day school doing well.
Property bought to complete Peking mission compound.
Countryside safe for travel, except near Tientsin.
Drawing on Ament's "punitive indemnities."
Boxer resurgence 50 mi. south of Peking suppressed last year.

George D. Wilder

Peking, Jan. 9, 1902

Dear Dr. Smith,

Please pardon me for letting so long a time lapse before writing you the impressions made upon me by the affairs on my return after the three months in Japan. There were many changes to work on my return, and important events have followed fast ever since your good letter of Nov. 16th reached me just before New Years and reminded me of my obligation to you.

You may be glad to know that the summer's work on the revised edition of Chapin's "Geography" was not in vain. The two thousand copies were sold almost before they reached China's shores and another edition must be out in the Spring. We had used the Williams' Dictionary fund to print this first edition and have sold this first 2,000 for just enough to pay all expenses of the edition's 2,000, including stenotyping, copper plate, maps, etc. The next edition will net the publication fund 50% profit.

Very soon after I wrote you last it became apparent that the chief need for men in the field was in the Peking station. Mr. Stelle, worn with the responsibilities of the summer, felt that he must be relieved entirely from responsibility in order that he might first rest and then study. He had done splendid, careful patient work in buying the property around our old Teng Shih Kou compound, and also in claiming and distributing all the Peking city indemnities for the native Christians. When I arrived this work was practically completed and my hands were free to take up the spiritual side of the work, and the church was ready for it too. With indemnities all settled the church seemed glad to turn from its engrossment in material things to higher thoughts. I cannot be too grateful that the way was thus opened for an aggressive Christian work. In speaking of this station being most needy, of course I should have excepted Kalgan, Linching and

Pang Chuang,³⁹ still not revisited, but I had no call to those places as I had to Tientsin, Tungchou and Peking.

Soon after we got settled here in Mr. Ament's quarters in the Pei Tzu Fu, Pastor Jen and I took a run out to Shun I Hsien⁴⁰, 24 miles North East, to investigate charges of extortion made by the magistrate against our helper Hau. He confessed to the minor charge and the major charge was found to be grossly exaggerated, if not all false. We persuaded him to reconsider his resignation, which he had presented. This, though only for a day with bicycle and fast horse, showed the country to be well in the hands of the authorities. The road lies along the border of three counties and is always infested with bandits. Five years ago when Mr. Ament and I traversed it together in August the natives had to travel in great companies of 50 to 100 to protect themselves and our book seller slightly in advance of us was robbed. This time the travelers everywhere were remarking on the security of the road. We met squads of native soldiers every few miles, well dressed, and armed with serviceable repeating mausers. They all treated us with deference or with hearty cordiality. Many of them were in the fighting around Tientsin and we were mutually interested in exchanging our experiences there. They were anxious to know about our losses and also as to whether our soldiers wanted war or not. They were pleased to find that all their shooting had not been in vain and that we Americans, at least, did not seek the fight. A few weeks later when I went out to bury our martyr "Crazy Lui" and six others I met many of my soldier acquaintances but found that the country was so quiet that large numbers of the troops had been withdrawn.

We were well received everywhere and on all sides I met sincere denunciation of the Boxers. Educated and wealthy men admitted that they had been duped by the Boxers and had suffered greatly at their hands but they said "This generation can never be deceived by them again." I have often since then spoken to intelligent Chinese about Sir Robert Hart's fear that the whole population will become Boxers and they ridicule it. They say that thing is exploded and that all decent people hate the Boxers. Many declare that more non-Christians suffered at their hands than Christians. In some sections the Mohammedans were treated the same as the Christians were.

I presume that Mr. Roberts has informed you ere this of the Tientsin indemnity. The claims settled by the Tientsin Tao Tai were all for Chinese losses or buildings of Chinese architecture. The latter included our country chapels at Ching Hai⁴¹ and Hu Chia Ying⁴² to the value of 1,100 *taels* and I think it has been paid. The Tao Tai could not repay the losses of foreign style buildings so the claims for those were left in the consulate. The Prudential Committee seems from the telegrams to be in the dark about the indemnities at Pao Ting Fu and Tungchou. At the former place foreign claims, i.e., losses by missionaries and the mission, were included in the promises of local payment;

³⁹ Zhangjiakou, Linqing, and Panzhuang.

⁴⁰ Shunyi

⁴¹ Jinghai.

⁴² ?

at the latter only Chinese claims were paid as in Tientsin, with only the minor exception of small country chapels. As a result, the missions as yet have very little indemnity money to use – nothing from Tungchou, a few hundred dollars from Tientsin and only the promise of some in the Winter and Spring from Pao Ting Fu. The first installment at the latter place, I believe, were all distributed to the Chinese claimants.

We are well accommodated here with a hall nearly as large as the old Teng Shih Ku chapel for our church services. In spite of the severe losses the hall is full even to overflowing on Sundays and comfortably filled for week day prayer meetings. The Boys' School, started only 2 or 3 years ago, has grown to thirty five and requires two native teachers, graduates of the college. Bridgman school has 58 girls and Miss Russell's day school a goodly number. All the remnants of the Peking North Church are living nearby and attend here. The pastor, Jin, ably assisted by Wang Win Shun, a recent seminary graduate, has been the preaching pastor of the whole Peking church since Mr. Ament went away. Now we three divide the work and have all we can do, as to country places have to be supplied from here and the country work alone needs all of one man's time, and he should be a missionary, too. At a cost of fifty *taels* [\$35] I have renovated a stone cutter's shop next to our old street chapel and we are preaching the gospel at the old stand to audiences practically as large and attentive as four years ago.

Miss Russell, Sheffield, Chapin and Porter are busy in the school and woman's work. They keep house together in the two side buildings of our large square court. Mr. Stelle and our family occupy the large main dwelling on the north side of the court and the large chapel forms the south side of the square.

The property Mr. Stelle bought to complete our mission compound supplies buildings for our boys' boarding school, three teachers and their families, Pastor Jin's family and our street chapel. The rent from the rest of the buildings makes an interest of nearly 8% on the total cost of the newly purchased property. These need not be all torn down for years and will be a constant revenue until the space is needed. One set of buildings has been fitted up for a foreign residence and is rented to Dr. Gatrell for the year. When we have to give up this place it will give accommodations to two families temporarily. One family and three or four single persons could be well housed in it until the foreign style residences are built. We hear that there is a bill ready for paying the mission indemnities at once. We sincerely hope so as it will greatly disturb our promising work if we have to leave our present quarters before a new chapel, school buildings and residences are built. You will notice in the minutes of our mission meeting that we plan to build first a street chapel and use it for Sunday meetings for a year or two more if necessary. The enlarged grounds enable us to put it on a street, or rather street and alley corner, where more people pass than at the old place further west. Mr. Stelle has used for the purchases of land the money Mr. Ament left from the "punitive indemnities." I believe there is still some 4 or 5 thousand *taels* [\$2,800 - \$3,500] of this money in hand but we are constantly drawing on it for funerals of martyrs, and for payment of legitimate claims that could not be settled in the confusion of last year. Some of these could not be settled then because the Christians and witnesses involved

had fled to distant parts and were long in coming back. Others died in distant places and the facts are just coming to light. We count ourselves fortunate in having this money to draw on and Mr. Ament's wisdom and foresight in asking 1/3 more than the actual losses then in sight are amply justified. I hope you will be able to secure an early payment of the foreign claims or get such a guarantee of its payment as will warrant your advancing money for the building asked for this Spring. It would be a calamity not to be properly housed next winter.

You have doubtless been informed of the state of things at the "Little Tungchou" compound in Peking. It is a great pity that the helpers and Christians there are to such an extent cut off from evangelistic work for outsiders. They have no street chapel and some of the helpers feel that there is nothing for them to do. Now that the Tung Chou funerals, indemnities, etc., are finished I hope to see medical and street chapel work opened there, but the country fields I fear will not be opened until we move back there. The country is perfectly safe, i.e., safer than ever before, or at least safer than at any time for three or four years. The people say in the country, "It is perfectly safe for us on the roads and all the more for you foreigners." This is not true perhaps near Tientsin, but elsewhere the officials have the country well in hand. They ask foreigners to notify them when going on tours and sometimes they think best to give us a few soldiers. The escorts themselves tell us it is unnecessary as a safeguard but is the proper thing as a token of honor and respect. This in spite of a resurgence of Boxerism last summer, 50 miles south of Peking, which was suppressed by several pitched battles last September. Participants declared that 3,000 Boxers were killed in three engagements in that section. I must leave an account of recent trips for another letter.

With best regards, I am,

Sincerely yours,

Geo D. Wilder

Four missions uniting in education work – a proposed Peking University.
Special meetings to deepen spiritual life, but not satisfied with result.
Meeting with architect, Gordon, to plan for a new house in Tungchou.
Rented a temple in the Western Hills for the summer.
Redefined boundaries dividing country field with Presbyterians.
Trading Ping Ku for Pao Ti Hsien.
Opening Hsiang Ho Hsien.
Lu Kou Chiao out-station is booming.

George D. Wilder

Peking, Feb. 24, 1902

Dr. Judson Smith
Boston, Mass.

Dear Dr. Smith,

There are many things worthy of reporting to you that have happened since my last. Most important of them is the consummation of a practically unanimous agreement among the four chief missions in this province to unite in educational work. It seems to us that we have at last obviated every difficulty here on the field and it remains to be seen whether the various home boards will be able to make the corresponding arrangements on the home front. Our suggestions for a constitution and bylaws for the proposed Peking University will reach you before this does and also, doubtless, letters from those more competent than I to explain the evolution of the document. It certainly represents a great deal of hard work and enthusiastic agreement among us. If carried out as proposed, a department in each mission with the plant owned by the mission, but teachers and scholars of each department provided from all four missions⁴³ – it will make the professional schools, especially the medical, far stronger than they could possibly be if supported by only one mission. Indeed it is doubtful if one mission can support a medical school. It must also enlarge and improve the Arts departments and unify the system of lower schools in all the missions. It ought to relieve some of our teachers for other mission work.

We are now on our third week of special meetings for deepening spiritual life in preparation for this busy year ahead of us. Rev. Walter Lowrie of Pao Ting Fu and Mr. Gordon, the architect for the Presbyterian Mission, are the chief leaders. We have had an uplift, but are not satisfied.

Mr. Tewksbury has furnished the architect, Mr. Gordon, with a Chinese draftsman, who relieves him of much of the mechanical work of the plans and so gets

⁴³ Congregational, Presbyterian, Methodist, London Mission Society.

his time for planning the compounds and buildings for Tungchou, Peking and perhaps Pao Ting Fu stations. We are to have the pleasure of his presence with us some evening this week to talk over the needs of our family for a house and he will plan it, also the chapel, church and school buildings for the Peking station.

According to the latest telegrams we have enough money advanced by the Prudential committee to build the college and two dwellings this year. That will leave two of our Tungchou families unhoused and the other three families and three single ladies rather crowded. I have offered to take my furlough to relieve the situation but it will be a most inopportune time to leave the Tungchou church work without a leader. All the other men are in educational and medical work. Nothing but the lack of a house in which to live will be regarded as a sufficient excuse for our going home this year, as we are in excellent health. We want to stay a year or two longer to fill out the ordinary term on the field of ten years. You know it will be the very beginning of reconstruction at Tungchou as almost all our Christians are still in Peking and not a single country station is as yet reopened. It would be sad to let the reopening of our fields where so much martyrs' blood was shed wait still another year or two. We have defined our boundaries with the Presbyterians so as to concentrate our work more, giving them our Ping Ku⁴⁴ field (40 miles N.E. across their territory) for their Pao Ti Hsien⁴⁵ work about the same distance east but in connection with both Tungchou and Tientsin stations. This practically necessitates the opening of Hsiang Ho Hsien⁴⁶ 23 miles east, which we have never occupied. Pao Ti Hsein is also really a new field. I am eager to get into these places and can't bear to think of postponing it two years as I shall have to do if we go home this Spring. If the money cannot be advanced can it not be borrowed, with the indemnity claims as security? The banks here are loaning to the Methodists on that security. We live now in hope that the bill for paying us this Spring is to be passed speedily. I have just rented Dr. Martin's temple at the Western Hills for a summer sanitarium for our family and one or two others who may need it. The Buddhist abbot let me have it because we are Christians and Americans at Mex \$190 for 4 months, when he had offers of \$300 from the British and Dutch legations. That shows the Christian church and the American nation's reputation to be at a premium.

We are rejoiced at the prospect of Dr. Ament and wife being with us in May and the much needed doctor at Pang Chuang being already appointed.

Our work at Lu Kou Chiao⁴⁷, 13 miles S.W. on the railway, is booming. There are about 30 probationers who are farther advanced than many Christians. We send a preacher every Sunday and they keep the Sabbath - all from the exertions of the good man who lived in the tiny hut at the end of that long stone bridge. Several interesting country trips must wait for another letter to be reported.

⁴⁴ Pinggu.

⁴⁵ Baodi.

⁴⁶ Xianghe.

⁴⁷ Lugouqiao.

Most sincerely,

Geo. D. Wilder

Houses to be re-built by Fall.
Use some of funds for a chapel and girls' school.
Wilder, Sheffield and Ingram houses under way in Tungchou.
Lu Kou Chia work encouraging.

George D. Wilder

Peking, March 7, 1902

Dr. Judson Smith
Boston, Mass.

Dear Dr. Smith,

Your letters of Jan. 15th and 22nd have been passed around the mission and last evening the members of the two stations quartered here met to consult about buildings. We are greatly rejoiced now in the prospect of having our houses ready to live in next Fall. Dr. Sheffield and Mr. Galt will live together, Mr. Tewksbury invites two of the ladies to share their house and Miss Evans will find a home either in Dr. Ingrams' or our family. The \$12,100 Gold provides four houses in which we can live very comfortably. I have rented a temple for the families with small children this summer, and our anxieties for housing are pleasantly removed. However the College cannot be continued without buildings and the members of the Pao Ting Fu station have consented to a loan of Pao Ting Fu indemnity for the amount of 15,000 *taels* [\$10,500]. This is enough to house the school boys for the year and we are rejoiced that the work can go on without a break.

The Committee did not seem to have the situation at Peking station fully in mind however when it gave \$10,000 to provide three houses and a wall for this station. The minutes of our November meeting were somewhat indefinite as to the order of urgency in the needs.

At present we are renting to Dr. Gattrell at 20 *taels* [\$14] per month a series of buildings that will provide amply for Dr. Ament and two ladies or Mr. Stelle. These are all fitted up for foreign residents. Then there are other houses that can be made nearly as good without much outlay. These are ample for Mr. Stelle and the other ladies and are in close enough connection with the sites of the proposed girls' school for the ladies to carry on much as usual.

We cannot, however, fit up any of the buildings to provide for the large church audiences. A meeting place and a girls' school house are the first needs. The indemnity for these will be ample when it comes, so we ask leave to divert the money just appropriated for three houses to the construction of a street chapel (\$2,000), Girls' School building (\$7,000), and the necessary wall and gatehouse. Our premises at present are well protected by the fringe of Chinese houses and shops and their tenants

on our premises.

We do not like to seem to disregard the advice of the Prudential committee in thus diverting the money but it may be regarded as a matter of bookkeeping, borrowing the money now in hand for houses and to repay to the house account when the indemnity comes in.

We are very anxious to keep within the \$3,000 limit for all our houses and the architect, Mr. Gordon, is working on the plans that we may get the most possible for the money.

Our work in the city and at Lu Kou Chiao⁴⁸ continues to be most encouraging.

Very sincerely,

Geo. D. Wilder

Enclosed a copy of the motion I was asked to prepare for forwarding to you - signed by all in Peking.

G.D.W.

⁴⁸ Lugouqiao.

Rebuilding in Peking - girls' school, boys' school, five houses, etc., and North Church.
Using Ament indemnity fund for rebuilding country chapels, etc.
Rebuilding at Wen An Hsien (280 li S); Lu Kou Chiao (40 li S).
Wilder, Sheffield, Ingram houses under way in Tungchou; Drew own plans;
Galt superintends the work.

George D. Wilder

Peking, April 23, 1902

Dr. Judson Smith
Boston, Mass., U.S.A.

My Dear Dr. Smith,

Your letter of Feb. 13, reached me some three weeks ago and has been a constant reminder that I should write to you about the Peking station work.

For the past few weeks we have been making plans for the buildings to be erected not only this year but during the next few decades. We found it difficult to make any detailed plan for the present until we had the plan of the completed compound well made. Mr. Gordon has spent much time and after several changes has planned a compound that suits us – and leaves room for growth. I doubt not that the building committee will send you the accurate plan but I will give you its general outline on another sheet. It provides for street and domestic chapels, girls' school and dormitory, and five dwelling houses and leaves space for a girls' higher school, boys' boarding school (already well housed in Chinese buildings), women's and men's station class buildings, dispensary, hospital and another dwelling whenever they become necessary. Five dwellings were planned for with the thought that in the new Union educational scheme we may be required to furnish one or two professors here in Peking, if not the President sometime. This, with a ladies house, Dr. Ament's, Mr. Ewing's and possibly Mr. Stelle's, makes a possible need of five houses within this decade.

As I wrote you before, the house now rented to Dr. Gatrell will house either the ladies or Dr. Ament and Mr. Stelle, but we have just received a cable from Dr. Ament ordering to build his house. The indemnity fund he collected is not, as you say, to be used for rebuilding but it might be loaned until the indemnity is paid. Mr. Bainbridge, Secretary of the Legation, tells us that he thinks the indemnities will be paid within a year. He has begun taking affidavits and examining claims already.

We are using the Ament indemnity fund for rebuilding the country chapels, etc. Since writing you we have purchased buildings for the Peking North Church. We had planned to rebuild on the old small site - a chapel for 2,000 *taels* in memory of the martyrs. The new site has a much larger chapel than we could build, a roomy school house; teachers' house, parsonage and five-roomed house good enough for a foreigner's residence if necessary. It has a large yard, too, and cost us 2,000 *taels*. As it has no large room opening on the main street - only a large gateway - we have rented

a shop for 500 *taels* - just across the street. We may be under the necessity of buying this outright for 500 *taels* more but even then the total cost will be some 2,000 *taels* less than the indemnity for the old North Chapel buildings. We have paid for this out of the fund mainly with a fixed deposit check for \$2,200, of which I was not aware when I wrote you that the fund amounted to 4 or 5 thousand. After the above outlay I find that it still amounts to something over 5,000 *taels*. At Wen An Hsien⁴⁹, 280 li south, we are building two chapels, helper's house, and two rooms for women's work at an estimated cost of 1,100 *taels*. At Lu Kou Chiao, 40 li South West, where we have nearly forty applicants for baptism and a most healthy growth of interest, we are building a similar set of buildings to cost 900 *taels*. At Shun I Hsien⁵⁰ we are negotiating to sell the old site and buy other buildings for about 400 *taels* including repairs. It would cost about 1,000 to build anew. The old site will bring in 150 *taels*, perhaps. When these are finished our country stations will be well housed for the present. This will leave about 2,500 *taels* still in hand for future growth in the country work. This sum may be loaned for the Ament building and as much as 2,000 more will have to be borrowed in order to complete it. Indemnity claims are now held as good security for such loans by the banks here.

My house, as well as Dr. Sheffield's and Dr. Ingram's, are under way at Tungchou, with Mr. Galt to superintend them. I should like to be there but I have the utmost confidence in Mr. Galt as builder and I have the opportunity to consult him frequently. We drew plans for ourselves and submitted them to Mr. Gordon, the architect for the Presbyterians. His criticisms have been worth hundreds of dollars to each house. He planned the college building, which Mr. Tewksbury is building, as well as his own dwelling. We fully expect to keep within the appropriation and get comfortable houses, too, for brick is much cheaper than usual in Tungchou, the gold dollar brings 163 *taels*! and we can buy quantities of old brick for a song. Tungchou brick is less than half the price of Peking brick - partly owing to Mr. Tewksbury's having protected the brick makers and secured their promise to furnish him brick at a fixed price - the same as before the Boxer trouble. I must not add more now.

Sincerely yours,

Geo. D. Wilder

P.S. The compound plan must wait.

⁴⁹ Wen'an.

⁵⁰ Shunyi

Trip to southern stations, from Cho Chou to Wen An.
Things back to normal. Countryside very quiet.
Caught in mud-storm. Villagers friendly, sold food without asking money.
Nan Ming fair day.
Village churches flourishing.
Rebuilding houses in Peking compound.
Tungchou house will cost \$3,000; using broken brick inside.
Chapel dedicated at Lu Kou Chiao (M. Polo Bridge).

George D. Wilder

Peking, July 23, 1902

Dr. Judson Smith
Boston, Mass., U.S.A.

Dear Dr. Smith,

Your letter of June 10th is just to hand and reminds me that I should have written long ago.

Just after Mission meeting, May 13th -19th, I took a hurried trip to all our southern stations from Cho Chou to Wen An⁵¹. I was anxious to report that trip but as it was a very normal country trip and all the country stations in normal conditions I let other matters crowd out the report. The great interest of the trip was in the very fact of the country being so quiet and work going on so much as usual. It seemed strange not to have any of the church members bring a request to "see the magistrate." In fact I saw only one official and that one call was simply a friendly visit to a military official whose yamen is directly across the street from our new chapel in Wen An. I had met him before and owed him a call. The prime object of the trip was to carry 700 ounces of silver to Wen An for the chapel building. While safe enough for a foreigner it would be very risky for a Chinese to take so much silver. Several messengers carrying small amounts for us or others have been robbed this Spring on the road. By packing my silver in a box under a lot of ammunition for my shotgun and rifle, which I took partly for sporting purposes and partly for moral effect on highway men, it was so concealed that not even my carter knew that we were carrying silver.

We were caught in a terrific mud-storm i.e., a thick murky Gobe Desert dust storm and heavy thunder storm at the same time, and had to take refuge in a village temple for the night. Lights had to be lit at 3 P.M. but the villagers crowded into our room as soon as they discovered that we were not soldiers, and listened to the gospel for some hours until suppertime. They sold us eggs, millet, rice, sugar, etc., without money and without price, and were very friendly. Of course we left a present at the temple large enough to cover all they had given us and on our return they urged us to stay overnight again.

⁵¹ Zhuozhou to Wen'an

At Nan Ming⁵² I spent Saturday and Sunday. The first was a "fair day" and we preached and conversed for five hours with a chapel full of heathens. Last December at this place the chapel was carefully avoided by them on fair day. There were several earnest inquirers and four candidates for baptism, all of whom we advised to wait a few months longer. On Sunday one of the members led a very interesting Christian Endeavor meeting. Their Society had been reorganized without the help or even knowledge of the missionary. There were some forty or fifty Christians out for the Sunday service, ten or fifteen being absent. At Ping Tung, and Shih Ku Chuang⁵³ the outer chapels are open and well attended. At Fan Chuang, Cho Chou and Wen An⁵⁴, the church is in flourishing condition and is or soon will be well housed. At Lu Kou Chiao⁵⁵ - the bridge of Marco Polo - the chapel was dedicated recently. Mr. Ament seems much pleased with it. The ground, outer chapel, domestic chapel, helpers' house and out buildings have cost 1,500 *taels* or \$930 gold and are good substantial buildings. The Wen An chapel will cost a little more.

Our house at T'ung Chou is costing as at first planned – about \$2,700 including furnace – but the addition of a verandah on the south, a cistern and servants' quarters for men and women will doubtless bring it up to the \$3,000. These are almost indispensable but we were planning to get along without them until indemnity is paid if necessary. The others have built their verandahs, etc., and are running over a little I believe. We are going to be very comfortably housed and I think in spite of having used broken brick in interior walls that the houses will be practically as durable as if built entirely of new brick.

Since Dr. Ament's return I have been helping Dr. Ingram, who was overloaded with six buildings to superintend. Although our broken brick cost us nothing, other materials are so very expensive – brick twice as high here as at Tungchou – that the houses here will cost considerably more. Mr. Ament's house and the Yale-Ewing house were begun so late that all the materials are much more expensive than early in the season. I think they will cost \$3,300 each, without furnaces. I hope that the above amount for the Yale house will be sent soon, as we are pressed for money. We have not ordered a furnace for the Yale house, though it is built for it, but have ordered four grates. If the newcomers will bring two or three hard coal stoves I think they will be well heated. Stoves can be purchased here, however. We find the Round Oak a fine stove for transportation as well as heating, which cannot be said of the more elaborate base burners with fancy isinglass doors. Will you kindly inform the Yale Band⁵⁶ representative? If he wishes to order a furnace sent out he can do so. The house

⁵² Nanmeng.

⁵³ Shigezhuang.

⁵⁴ Fanguan, Zhuozhou, and Wen'an.

⁵⁵ Lugouqiao.

⁵⁶ The Yale Band was a missionary organization founded in the 1820s by a group of Yale graduates.

should have one sooner or later. The one for my house just out from San Francisco cost \$85.00 with all fixtures. Laid in Tungchou it will be \$140 or \$150. I will try to enclose a rough sketch of the house so that you can order a furnace if thought best.

I have just made a hasty copy of the plan of the reorganized Teng Shih Kou compound showing the plan for the finished compound, which I enclose, hoping it will give you an idea of our expectations.

We are very sorry to hear rumors that Mr. Rockhill is trying to get Mr. Conger's place⁵⁷. I think the missionaries would unanimously oppose such a change, as Mr. Rockhill is opposed to the principle of Christian Missions while Mr. Conger is a most sympathetic believer in it. If there is any opportunity for us to support Mr. Conger we will gladly do so and there is no doubt that it is to our interest to retain him in preference to Mr. Rockhill.

In haste to catch the closing mail, but with best regards, I am,

Very sincerely yours,

Geo. D. Wilder

⁵⁷ As U.S. Minister to China.

Moving into new house in September.
Teaching prevents my doing country evangelism, which I prefer.
House costing more than expected.
Warn Yale Band of extra expense.

(August, 1902)

(Missing first page.)

Since Dr. Ament came I have turned the church work over to him and devoted most of my time to helping Dr. Ingram with the building. After roofs are on the work of supervision is greatly lightened so that there is no need of our both being here. In a day or two the Yale house will be slated and I shall go to Tungchou to see the finishing touches put on my house. The oiling of woodwork is going on now and I can live in the house. My mother, wife and children have been for a few weeks at Pei Tai Ho. I shall get heavy furniture in place at Tungchou and then go to bring them to our new home early in September so as to get well settled for the opening of the Seminary, in which I teach a class. Dr. Sheffield is already moving into his house.

I regret having to teach this year because it will seriously cripple the evangelistic work. I have exegesis of Romans and it will take a good deal of study. The country work, I fear, is like breaking prairie sod. Of our 75 country station members I think not more than three are in their old homes. The rest are dead or in Peking and Tungchou. The helpers are all interested in various enterprises in Tungchou so that the opening of the country fields may not have their hearty cooperation. I hope to be happily disappointed in this respect but have serious misapprehensions. Working under these disadvantages I would like all my time for the evangelistic work, but it seems necessary for me to teach.

Mr. Galt writes me that the woodwork is so expensive that our house is going to take all of the \$3,000 without providing the heating apparatus, which costs \$170 to put in place, or the servants' rooms, which would cost about \$50 more. Fortunately there are five mud house rooms that can be repaired for a year or two. I hope that when the indemnity comes these may be granted. For cistern, furnace, grates and servants' quarters probably \$270 or \$300 will be needed. I think we can get along without this grant, however, until indemnity is paid. I shall have to be allowed an advance on indemnity or overdrawal of account, however, as our family expenses for the past year have put us behind over \$350. This is due to beginning housekeeping all over again in China after losing all, and also to increased cost of living in Peking. If indemnity should be paid before Dec. 31, it would relieve our situation greatly.

We have made as careful an estimate as we can of the rest of the expenses of the Yale house and think it cannot come much if any under \$3,300. This includes four grates (\$40) and a cistern (\$50), and blinds - in fact everything. No new servants' quarters will be needed for this and Dr. Ament's house as Chinese houses are already on the ground. I hope you can inform the Yale Band of the necessity for the \$300 extra expense due to beginning late in the season when some materials had risen 20% and 30% in price and second hand material was not to be had. We shall need this money much. It might be used to pay the last order for grates, doors, windows, etc. in Frisco - but all of that order was not for the Yale house.

We are having a delightfully cool August and hope to have a good working September, which is a sickly month.

Most sincerely yours,

Geo. D. Wilder

1903

Historical Highlights from the New York Times

January – June

- Revolt spreading in China: Tung Fuh-Hsiang's army causing grave apprehension in Kansu. Kwang-Si rebellion also serious (1/26).
- Famine in Kwang-Si (5/24 and 6/5).
- Re-appointments of degraded officials (4/8)
- Reforms faked (6/1).

July – December

- Famine and rebellion impending in China: Complete crop failure around Peking and Tien-Tsin. Foreign marines being landed (7/19).
 - Chinese editor tortured: Dowager Empress ordered Shen Chien beaten to death to terrify other reformers (8/2).
 - Chinese liberals terrified. Reformers in greatest fear of arrest. Political discussion has stopped. The Shanghai sedition case (8/3).
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Not taking furlough until next year.
New house very comfortable.
Since indemnity talks, have access to leading men in over 500 surrounding villages.
Work at seminary, pastor of church – no time for direct missionary work.
Daily schedule: prayer, teaching, tennis, etc. preach, country work.
Boxers exterminated nearly all Christians in country field.
Ping Ku Hsien given to Presbyterians; Pao Ti Hsien and Tsu Kou to us.
Deacon Li Wen Jung, Helper Kao Wen Lui doing country work.
Cordial relations with officials.

George D. Wilder

Tungchou, Feb. 19, 1903

Dr. Judson Smith
Boston, Mass., U.S.A.

My Dear Dr. Smith,

A letter from Dr. Goodrich speaks incidentally of your expecting me and my family to take our furlough this year, leaving our house for him or the Galts. As a furlough is not absolutely necessary for health's sake and as the evangelistic work is just beginning again in Tungchou it seems best for me to stay and try to push it another year before leaving it again. So unless something unforeseen occurs we shall stay another year on the field. I believe the Prudential committee has not taken action on our request for furlough and it need not until next year. In case the indemnity is paid as expected and the houses for the Galts and the ladies are allowed, the Goodrichs could be accommodated, though not so well as if their house, too, were built. Our house, with its furnace, is very comfortable and we are well suited with it. We are gradually getting furniture made, but seasoned lumber is scarce and we find that the amounts asked for the furniture we lost will in no wise replace it, labor and materials both having advanced. I have a roll top desk just finished at a cost of about \$23 gold, which in former days would have cost about the same in Mexican.

Not having any building to superintend, when I came back to Tungchou last Fall I was most happily free to devote myself to direct mission work. It was and is a most magnificent opportunity. On account of the indemnity negotiations we now have access through acquaintances made then to the leading men of over 500 villages around Tungchou as well as to all the gentry, scholars and officials in the city. My time could be filled entirely in calling in city and country but the work in the Seminary and as pastor of the church forbids it. As soon as possible after our return I rented a chapel in the very best business quarters of the city and put two men at work there, one a seminary graduate, the other formerly our chapel keeper - an ex-gambler converted in the

hospital and a veritable Jerry McCauley.⁵⁸ The chapel has been crowded from day to day and has produced more probationers in three months than in as many years before the war.

My theoretical program is to spend the morning after prayers in the study, preparing for and lecturing on Romans. The afternoon is spent in an hour's tennis and the rest of the time at the outer chapel or in making calls. The classroom work five days a week prevents spending many days in the country. Helpers Kao Wen Lui and deacon Li Wen Jung take the brunt of the country work. We have not reestablished a helper in any one of our five former outstations as yet. The Christians in all of them were nearly or quite exterminated. Nui Pao Tun⁵⁹ has three instead of twenty. Yung Lo Tien⁶⁰ has one recantor who has turned again to us, instead of twenty six. Chu Tzu Fang⁶¹ has five or six who attend Mr. Stelle's services at Ping Fang⁶² two or three miles away. Ping Ku Hsien⁶³ we have turned over to the Presbyterians, who have work near it. This leaves Pao Ti Hsien⁶⁴ to us. All the country work is done now from Tungchou as the base. We have just recently established a place for weekly preaching at Tsu Kou, 13 miles North, and it will become an outstation. There are five Christians near there and as many new probationers. As pastor of the church here I preach on alternate Sundays and lead the weekly prayer meetings. On the other Sundays I plan to be out in the country. Church business often interferes, of course. We had one month's station class in November with eight men, and several inquirers have kept up evening study - a good movement having been started among the carpenters. Kung, the elder has withdrawn from responsibility in church work, mainly on account of health, leaving me only four helpers, including two laymen.

We have been singularly free from lawsuits and all our relations with the officials have been pleasant, with the recent exception of one who insulted us in a most uncalled for way but backed down at once on our sending a polite note asking an explanation.

There is much to report but I can only send this now to let you know what I am doing. Thank God that we can continue in the work.

Sincerely,

Geo. D. Wilder

⁵⁸ Jerry McCauley was a one-time thief and alcoholic who became a Christian while in prison. He founded the then-famous Water Street Mission in New York City in 1872 and was widely known as the prototypical reformed drunkard.

⁵⁹ Niubaodun.

⁶⁰ Yongledian.

⁶¹ Also called Tung Pa (Dongba)

⁶² ?

⁶³ Pinggu.

⁶⁴ Baodi.

Pilgrim Church, Cleveland, to replace Kalamazoo as sponsor.
Unpunished districts remain unsettled, but peaceful here.
Jung Lu, #2 power in government, dies; Yuan Shih Kai will probably be army chief.
Example of venality of rotten Manchu officials: an innocent woman put in official "brothel."
Broke my own rule against intervening in lawsuits to secure her release.
Need to rebuild church building to save face with church members.

George D. Wilder

Tungchou, April, 14, 1903

Dr. Judson Smith,
Boston, Mass., U.S.A.

My Dear Dr. Smith,

Your letter of Feb. 25th came by last mail just as I was planning another letter to you.

Your announcement that the Pilgrim Church of Cleveland has adopted me as its missionary was a surprise and gratification indeed. I suppose you knew that I was formerly supported by the Kalamazoo church and until the Boxer upheaval we kept up a pleasant correspondence. Since then it has fallen off and since my friend Mr. McLaughlin left there it has ceased completely. I am all to blame for it, and am sorry. I do not know who the new pastor at Kalamazoo is and do not know that the church continues my support. That matter should be settled before making a new arrangement.

Now that Mr. McLaughlin has gone away from Kalamazoo I have no personal relations with that church. I have looked forward with pleasure to making the acquaintance of the people there on my furlough. I already feel acquainted with the Pilgrim Church, as I have been there to arrange about sending assistants there each Sunday from Oberlin Seminary and I went myself two or three times as Sunday assistant. So I know Mr. Mills and some of the people and am drawn to the church naturally.

I shall write to Mr. Mills soon, and hope that there will be no misunderstanding with the Kalamazoo church. Of course it is for that church to decide whether they retain me as their "Pastor in the foreign field" or select another, releasing me to the Pilgrim Church.

I know that Mr. Pitkin, dear fellow, did nobly in maintaining the warm personal touch begun before he came out here and I fear I shall not be able to do as well as he did with pen and camera. I am glad to try my best, however, and hope to make acquaintance more intimate next year when we go to Oberlin to live.

I find that the motion of the mission giving me a furlough this year in some way

was left out of the minutes when they were copied for manifolding and that explains why no action has been taken by the Prudential Committee. It is immaterial now that I have decided to stay.

We are happy in getting our house and grounds into a house-like condition. Have been setting out trees, shrubs and evergreen hedges. We are so very comfortable that it makes life most joyous and leaves every thought free from worry to engage in the opening work for China. Districts that were not punished in 1900 are unsettled now but all around us it is quiet and I think there is little danger from the people. If the government can keep sane enough not to turn loose its military power on us I believe we shall see years of peace.

Jung Lu died last Saturday morning or Friday evening, April 10th. He was the ruling power, next to the Empress dowager, if indeed second to anyone, and it opens a question as to who is to succeed him. Probably Yuan Shih Kai will become Commander in Chief of the Armies, which will give us more confidence in the sanity of the military arm of the government. Old Wang Wen Shao as Grand Secretary would probably be acceptable to foreigners and give us confidence.

We see new signs of the conscienceless rottenness of the Manchu officials every day. My heart is wrung often by appeals of widows and orphans and weak men who are having the bread taken from their mouths to swell the coffers of a despicable Manchu official here - the only one we have. Our chou (district) magistrate has just been discharged for venality and incompetence in office. Not long ago a woman distantly connected with us was arrested and held as security for the appearance of her nephew who had without her knowledge abducted a woman and sold her in Peking. A few days later the nephew was arrested and by all rights the woman should be released, especially after her innocence was found and the case finished. Instead she was put into the "official brothel" run for officials' gain, pandering to the very lowest dregs of society, not to the wealthy class as one would suppose. For once I broke my iron-clad rule never to see an official for any one except on a case of persecution for the faith. I called on the deputy who tried the case, simply inquiring whether the woman had been found guilty or not. He assured me that she would be released from custody at once. No reference was made to the place where she was detained and she was let out the same day - before any had come to her, I believe - simply because the foreigner knew of the case. The husband and son and her Christian relative were deeply grateful and I do not think I can be accused of "meddling in lawsuits."

Our work is running smoothly and we are beginning to have fruits in baptisms. I received seven young men a few weeks ago and more are waiting for their six months of probation to end before being baptized.

I did not intend to write so much but I have by no means exhausted the news. One thing more. We could not have the face to live here in our comfortable houses another year without a suitable meeting place. The Chinese are already criticizing us

gently and our people would certainly do so if no church were built this year. We have some means from our personal indemnities and are making arrangements to build the church, which is almost an absolute necessity if we are to continue religious work in the station outside of the school work. There is about \$5,000 gold indemnity for our old chapel and for that we can build. We hope you will not feel that we are trying to be independent of the committee. You reasoned well as to the urgency of the needs but not being on the ground could not see, as everyone in the station does, that the first need in point of urgency is the church. We ought to have put it more clearly in our presentation of plans for rebuilding.

With best wishes, I am,

Sincerely yours,

Geo. D. Wilder

Uncertainties after Jung Lu's death.
Little danger from Empress Dowager, with British mines and torpedoes under city walls.
Boxers being repressed wherever they appear.
Rumors of Gen. Tung Fu Hsiang returning to finish job.
New outstation at Tsu Kou (40 li N)
Local commander, Gen. Ma, is friendly – a true soldier.
Rumor of Boxer wizard turning corn stalks into soldiers.
Chinese saying: "Wet weather breeds fish; dry weather breeds rumors."

George D. Wilder

Tungchou, April 20, 1903

Dr. Judson Smith
Boston, Mass., U.S.A.

My Dear Dr. Smith,

I wrote you a few days ago acknowledging your announcement of my being adopted by the Pilgrim Church Cleveland. Jung Lu had just died during the Empress Dowager's absence at the Western Tombs. We are now in the midst of the uncertainty and excitement as to what next. I write just to let you know that we are reassured of safety for the present by the return of the court to Peking. We think the Empress Dowager would scarcely risk bringing on hostilities suddenly while still living within range of the foreign guns, and in the city whose walls are partly over the British mines and torpedoes.

She is reported to have told her court that she would never forget the injuries of 1900 and would take care of herself withal and in doing so perhaps give us all sufficient warning.

There is little danger that she will allow the Boxers to rise up again. The Boxers are surely repressed whenever they appear and they do not appear in any numbers in these districts where they suffered punishment, though each village is said to have one doctor or wizard who still practices the Boxer incantations. That was the case, however, for scores of years before 1900. I was 40 *li* [13 mi.] north of here at our new outstation of Tsu Kou⁶⁵ yesterday and found that the country is much stirred by the rumor that Gen. Tung Fu Hsiang, who is supposed to have been levying troops in his place of exile, is now on his way towards us to finish the job he failed to do three years ago. A letter from Mr. Roberts, however, says that a Belgian Roman Catholic has just come through Northern Kansu and Shensi from Northern Tibet and he says all is quiet in Tung Fu Hsiang's district and there is no movement or fears of any.

⁶⁵ ?

The common people all have the rumors that Yuan Shih Kai depended on Jung Lu for his influence and that now he will decline in power, being sent off to Canton so that Gen. Ma, commander of forces in the province, and other friends of Tung Fu Hsiang will have a free hand to cooperate with him when he comes to drive out the foreigners. It is generally admitted to be an open question whether the Empress Dowager will treat Tung as a rebel or a patriot. It is said that he has given as his ultimatum that she reinstate Prince Tuan's son as successor to the throne on pain of Gen. Tung's rebelling and occupying Kansu, Shensi and Szechuan provinces at once with the young prince on the throne at Hsi An Fu. We hope she will show her hand soon, especially if the reports of Tung's moving troops are true.

Of course in case of sudden orders to the military to attack foreigners we at Tungchou would be at the mercy of the 10 or 12 thousand soldiers here. Gen. Ma appears to be a true soldier, not in love with fighting defenseless people or women and children and he is known to have saved the life of a French priest whom his men had captured. He has been most friendly with us and has acted a manly, straightforward part from the beginning of the war, I think.

For the past six weeks no outsiders except those taken in on probation have attended our meetings at Tsu Kou, and the street chapel crowds are falling off a little. I was told yesterday that there were 40 people in Tsu Kou who would gladly attend our services regularly but they are frightened at the rumors. It is not owing to the pursuing of Spring work that people do not come, as I had thought for a time. The rains refuse to come and there is little for the people to do besides spread rumors.

One story is that 200 *li* east of here a wizard puts corn stalks in the ground and during the night each one turns into a fully equipped soldier, horse and all. At our last meeting with Gen. Ma around Dr. Sheffield's table I jokingly told the General the rumor, suggesting that he might find the wizard useful in raising troops. His blunt soldier's mind failed to see the point and said, "Oh, don't believe those yarns. There is no such thing possible." I hope I made it clear that I did not think of believing them.

The Chinese say, "Wet weather breeds fish, dry weather breeds rumors." We pray for rain to stop the rumors, which is a step toward stopping the real thing. We are going on with work as usual and have little fear. We are afraid our friends worry for us and suffer more than we.

Sincerely yours,

Geo. D. Wilder

Empress back.
No danger of uprising by Gen. Tung for now.
Annual meeting: New Chinese superintendent of primary schools.
Teaching hinders country work, but planning a new summer countryside campaign.
Want to do more evangelistic work. Seminary students lack evangelistic spirit.
Students think it "unfilial" of me to "force" mother work – a barrier to my influence.
Signs of promise in country work. Hope Galt will take over teaching load.
Plan to send 8 -10 men to villages NE of Tung Chou. Yen Chiao campaign.

George D. Wilder

Tung Chou, China,
May 31st, 1903

Dr. Judson Smith
Boston, Mass., U.S.A.

Dear Dr. Smith,

My last letter to you was somewhat alarming, written as it was at the time of the alarming reports in the foreign papers and just when the dry weather rumors here were at their height. I simply gave you what we were hearing all the time and I am afraid that it may have given you more uneasiness of mind than necessary. Not long after I wrote, the Empress Dowager returned from the Western Tombs and that took all the foundation from under the rumors. We have not been apprehensive of trouble since then and I think the danger of uprising due to Gen. Tung Fu Hsiang is over for the year.

We are in our Annual Meeting now and a large representation is here. The new building is quite as convenient as the old one for guests and meetings. Some important plans were made at the annual meeting – for instance, a Chinese superintendent of the primary schools was appointed for the whole mission. The appointee, Kung Chun Fang, is admirably adapted to the work and interested in it. The Chinese started subscriptions toward his salary and the foreigners helped until about \$340 Mexican money was promised. This is to pay his salary and also help start schools where the people cannot give entire support. He will get the primary schools throughout the mission on a uniform basis and doing the same grade of work. We hope he will greatly increase the number of pupils and that will have a direct influence in increasing the supply of pupils for the college.

I have received a new evangelistic impulse and am planning a summer campaign in our field to see if we can make far more impression on the country than we have during the year just reported. Perhaps I let the teaching interfere with the country work more than necessary but it seems to be the common experience that teaching does hinder country work in this college. There is a feeling throughout the mission that the graduates of the institution do not have the strong evangelistic spirit that we desire to

see in them. I have been wont to take the main share of the blame to myself and regret that I have been unable to lead the young men in evangelistic work while they are in the college.

One great hindrance to my having an influence with the students has been a strong feeling they have had that I was most unfilial in my treatment of my mother when I was married and allowed her to go to Tientsin to live and work as the Mission treasurer. They have insisted on considering that I drove her from home and compelled her to work for her own living. Accordingly it has been very hard to do anything for them. Now that she is come back I think there is an improvement in the feeling. It is an unfortunate state of affairs that time will change. But in the mean time I grieve for the inability to lead the present generation of students in work for souls. I look for great things from Mr. Galt in this line and sincerely hope that he will be freed from college work so as to take the evangelistic work when I go home next year. He himself looks forward to it.

Our country field is giving signs of promise. Within the last few days we have nearly completed the bargains for chapels in a large market town 7 miles east, one 6 miles northeast of that, and one some 6 miles still further north. The latter is only 3 miles from Tsu Kou⁶⁶, where we started regular Sunday services a few months ago. Now that the schools are dismissed my plan is to take all the teachers, student helpers and preachers that I can get together and go to these places for two or three weeks at a time. We will have two men on the street every market day and the rest will preach on the streets of the villages in the vicinity, going out two by two and taking the villages in regular order until the ground is covered. That will give the helper who is established there a start and we hope many friends and inquirers to begin with. If I can get other members of the station to take over the street chapel and let me take the two men now employed there, we can muster a band of eight or ten men. We tell you the plans for the next two or three months so that you may pray for us.

After Miss Sheffield and Mr. Stelle are married my family will go to Pei Tai Ho with Dr. Stanley. My mother will stay here until the June settlement and then go to help Mr. McCann with that before going on to the sea shore. I shall stay here most of the summer, freeing Dr. Ingram for a needed vacation if possible. His hospital is well along and the church nearly ready for the roof. Mr. Galt's two houses are roofed so that I hope he may have a rest before long.

I have written to the Pilgrim Church in Cleveland expressing my pleasure at being adopted into their circle and giving them a little glimpse of us here in Tungchow. I have also replied to the Stoneham, Mass. Christian Endeavor Society, assigning to them the support of our converted gambler, Liu Fu T'ien, who works in the outer chapel and knows all the toughs in the city as well as many in Peking and Tientsin.

⁶⁶ ?

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(June 3, 1903)

I am waiting now to hear from Mr. Papazian but will write to him before long even if I do not hear from him. I propose that the member of his church assume the support of Li Wen Yu, one of our heroes who barely escaped martyrdom with many spear wounds and burns.

Please excuse this letter being so patched and not on missionary paper - we are out of paper and the box containing paper in the last shipment was "shut out" in Shanghai or somewhere. I borrowed a typewriter to write this, was interrupted and now the machine has gone back to Tientsin and I cannot rewrite, as I am making final arrangements for our two or three weeks campaign in and around Yen Chiao⁶⁷ - 20 li ([7 mi.] east. I went to see the new chapel there yesterday and although it was the only available house in the place it is the one house I would choose as the best if all were available. Mr. Tewksbury and Deacon Li have promised to take time from their building to care for the outer chapel for two weeks, releasing the two men employed there to go into the country. Dr. Sheffield and Mr. Galt will take the other church work and the daily meetings in three places with workmen on the buildings. So this is my opportunity. In view of Dr. Goodrich's return I am freed from Seminary teaching and look forward to a year in my chosen form of labor.

In your last letter you comment on our great opportunity in Tungchou and remark that we will be able to employ a much larger number of native preachers under these conditions. We would be able if there were any to be had. Just now it is not lack of money but men here. We are employing all the preachers we have and more, i.e. church members with very little education, native or Christian. We must wait for students to graduate and we need more students in the school.

With best regards and high hopes for our work in the whole wide field as well as for our advance movement in Tungchou, for which we ask your special prayer, I am,

Sincerely yours,

Geo. D. Wilder

⁶⁷ Yanjiao.

Home-like celebration of July 4th - first time in 10 years.
Family in Pei Tai Ho.
Mr. Gammon supervised building of a cottage there. Paid 200 *taels* for the lot.
Organizing country evangelism – a team's campaign in Yen Chiao.
Finishing other houses and college buildings.
Supervising finishing of 8 compound buildings meant giving up doing country preaching.
Government is acting against reformers and the press.
New examinations in Western learning used to identify, then degrade or keep them from office.
Reformist newspaperman bamboo-ed to death.

George D. Wilder

Tung Chou, China, Aug. 15th, 1903

Dr. Judson Smith
Boston, Mass., U.S.A.

My dear Dr. Smith,

Your kind and helpful letter of May 25th reached me on the glorious Fourth. I escorted the rest of our family to Peking on that day to see them safely off to Pei Tai Ho for the summer and then celebrated with the soldiers at the legation barracks, having the rare pleasure of watching a pretty good baseball game, and finally I contributed a jack knife to the putting out of a fire in their mat awning that was started by the cannon firecrackers, set off at exciting stages in the game. It made quite a home-like Fourth for me, my first in ten years.

My mother went to Tientsin for two weeks to help in the settlement⁶⁸ as usual and then rejoined the others at Pei Tai Ho where they are all with the Stanleys. We had hoped to spend the summer here in our comfortable house but the heat was too much for the children and when they began to droop we changed our plans. Mr. Gammon has kindly superintended the building of a cottage for us there so that we now have a place of our own to go to in case of sickness and heat. I bought the lot and ruin belonging to Miss Douw, formerly an independent missionary in Peking.⁶⁹ She very graciously requested me to pay our Treasurer the entire sum, 200 *taels*, to the credit of North China College and 200 to the account of women's work. I presume that Mr. McCann will inform the treasurer in Boston so that the gift may be recorded in the Herald, and a marked copy might be sent to Miss Douw.

Mr. Galt and Dr. Sheffield have been here to share my loneliness some of the time but for the last two weeks I have been alone since Dr. Sheffield went to Kalgan. I was especially anxious to be here this summer as the evangelistic work was just getting well started, and it seemed a pity to allow any break. We have just begun to carry out a plan for keeping all the helpers acquainted with all the work of the station. We have six men this summer and we divide them into three sets of two each. A pair works in the

⁶⁸ The year-end financial report and reconciliation.

⁶⁹ Matilda Duow, a member of the International Missionary Alliance.

street chapel here for two weeks and then takes the country village work near the city for two weeks and then goes to the new outstation, Yen Chiao for two weeks. Every other week when these changes are made we have the Sunday evening meeting given up to reports. This was their own suggestion. The scheme has worked well so far, though we find it well to have a man at the street chapel and at Yen Chiao permanently so as to hold the inquirers. This has been arranged now and the summer has been a time of laying foundations for a good work this next year. We have been getting the machinery in order.

I hope that Mr. Tewkbury's conference at Pei Tai Ho will give the spiritual impulse that the workers need. Next Tuesday, the 18th, I take charge of the special car he provides to take the delegates from Peking to the sea. They are to hold sessions until the 31st. Three men from each station of all denominations are invited.

Since the Yen Chiao⁷⁰ campaign and the departure of the builders I have had eight different buildings to superintend, so that with the regular church services I have been compelled to give up the street chapel and country preaching. Until the soaking rains came late in July there was splendid opportunity for the latter, and the former continues to be most encouraging.

The painters are putting the finishing touches on the Galt and Ladies houses, the hospital and the women's work buildings. The College kitchen and out houses are finished, the Goodrich house is nearly ready for plaster and flooring, as is the church. The College building is already partly floored and plastered. The London Mission plans to build for Mr. Biggins in this autumn and then I hope we shall be through with the building era.

The recent acts of the government in connection with the schools and examinations in Western learning and against the freedom of the press are very disheartening. A reporter, Shen Ch'ien, after a secret trial in which there was admittedly no evidence but his own confession, (under torture), was bamboozed to death by special order of the Empress Dowager. His crime was the exposure of malfeasance in the offices near the throne and was executed for being a reformer. The successful men in recent examinations under the new rules have been degraded or studiously kept out of office, contrary to all precedent. The students in Japan are all afraid to continue their studies, and intelligent men are unwilling to take appointments for establishing the smaller schools. These examinations, etc., seem to be considered by the government a means of spotting the reformers and traps for catching them. I have just lost my teacher who, having passed an examination for teachers in the minor schools, has gone to Pao Ting Fu for special study in Japanese for six months. His substitute tells me that he was offered 20 *taels* a month to undertake the establishment of a school in T'ung Chou but he told the magistrate that he would help the good work in any way in his power but could not consent to take any money for it. That was his way of refusing to have any

⁷⁰ Yanjiao.

official connection with it whatever. He felt it safer to come and be my teacher at half the salary.

Please excuse this paper. I have been unable to get mission paper for some time. I think there must be a supply in Tientsin or coming soon.

I have had two most delightful letters from Dr. Mills and have just been writing a letter to Pilgrim Church telling them about our new work at Yen Chiao and as the matter is of interest to you I will enclose with this a copy of the main part of that letter. This method of opening a station is new to us here and I hope that it marks a new era in our country work.

(Missing a page)

...seven men on confession last Sunday and nine not long before that. This raises our roll to 167. One of the best of these men was formerly the apprentice to our chapel keeper, Liu, in gambling. It is Liu's great ambition to win his old cronies, and especially to repay those he has injured, by giving them the gospel. But that is another story still.

Three of our leading native helpers are just about to go to the seashore for a two-week summer conference. Mr. Tewksbury pays their expenses as well as those of representatives from every mission station in the province and four or five of the choice men of the missionary body are to lead in a conference planned after the Northfield model. I hope that your prayers will go up for these young men that they may be empowered for the coming year's campaign for testimony. Please remember to pray for our new Yen Chiao outstation, the first country station we have opened since the war, to be followed we hope by several more this year.

I certainly ought to beg your pardon for imposing so long a letter upon you but it does not tell all there is to be told and might be made much longer.

A cablegram came from Boston asking Dr. Sheffield to hurry on the statistics. He had already gone to Kalgan and doubtless had not sent the statistics for the reason that in the P'ang Chuang station it had been impossible to collate them and so the totals have not been made up. I have been trying to find the materials for giving the report of the rest of the mission and hope to send them on in a few days. Am waiting for necessary documents to come from the Hills.

With best regards, I am,

Sincerely yours,

Geo. D. Wilder

CHINA'S FAMINE AND FAILURES

People Are Starving in the North.
Banks Collapsing During
Financial Crisis.

C. F. Gammon, Superintendent of Colportage of the American Bible Society for North China, sends the following communication to the society concerning the distress in that country caused by the recurrence of famine in that region:

It is hard to write from China without speaking of some new calamity which has fallen upon the people and so this time I have to make mention of the great famine which faces the millions of the north at this time. All through the Winter and thus far in the Summer there has been no moisture, no snow, no rain, no dew. The Spring crops have failed, and famine is already upon many districts. Wives, sons, and daughters are being sold to those who can afford to buy; in some districts being sold by the pound, the price being less than that of rice.

Another serious matter is the great financial crisis in Tientsin and Peking. Over seventy of the most reliable native banks in the north have smashed, and in Tientsin the troops are ordered out to prevent rioting. High and low are all affected, and the trade of the north is almost at a standstill. The Viceroy has tried in vain to relieve the situation and the condition of the trade and the people is growing daily worse.

Inviting neighbors to 4 o'clock teas, tours of our house.
One of our deacons had been killed on their street.
Amusing scenes at parties.
Neighbors contribute to dedication of our new church.
Evening classes for Christians also attract others, especially in geography.

George D. Wilder

T'ung Chou, China, Nov. 19th. 1903

Dr. Charles S. Mills
Pilgrim Church
Cleveland, Ohio, U.S.A.

My Dear Dr. Mills,

It is nearly three months, nay more than that, since I wrote last and it is a longer time than I intend between letters. I have, however, in the meantime sent you our Mission report for the year and a few photographs taken by my brother-in-law, Mr. Gammon, on his last visit. I have also answered a very friendly letter from Miss MacInnes and hope that she can use the letter or a part of it as my first message to the Sunday School.

In my last letter to you I spoke of the beginning of a work for our neighbors in the form of inviting them to four o'clock teas with me. When I was here alone in the summer I had two such teas with about twenty guests from our heathen neighbors and as many of our leading Christians to help entertain. The people of the South street near us are in general of the best in the city from a social standpoint, but there are a good many of the respectable poor. I was most fortunate in having just secured a new teacher who is the head of one of the best families and respected by all. He was a great help in selecting the guests and smoothing the way for their coming. Every one of the forty accepted the invitation in a good spirit and came. There was only one who stayed away and he sent the plea of sickness. Two who were out of town called as soon as they returned, giving me all the better chance to get acquainted with them. You should know that a reason for some frigidity between us was the fact that one of our best deacons was killed on their street by a Boxer band composed mainly of home talent. They could hardly see how we could forgive and forget that. But they came. There were some rather laughable features, from the Western standpoint. One old man was so pleased with the first social function that he came to the second bringing his son and making the lame excuse that he was not coming to the party uninvited but was just taking this occasion to make his party call. Of course I insisted on his staying as long as the rest and according to my waiter he made a record on the number of dishes of ice cream. Another old gentlemen laid out a handkerchief some where near a yard square on the table and heaped up samples of every kind of cake every time it was passed. The waiters were generous and he had a good supply when he went telling me

apologetically that the members of his family had never tasted foreign food and there were some twelve of them. We had an old phonograph and gave them specimens of Western music and a few selections from their own plays. We had a few short speeches intended to show that we want to let bygones be bygones and to be friends in the future. Many of them were extremely curious to know what was upstairs and in the garret of the house so they all were shown from cellar to garret every room in the house. I fear that the ladies of the house would have objected if they had been at home and I was glad they were not here. Such an inspection of all our mysterious rooms helps to assure the people that the stories about our supposed evil practices are false. At the same time there is always the danger that they will seriously misunderstand or misinterpret what they do not understand. So I had to explain most carefully the working of the hot air furnace, the sewing machine, typewriter, etc.

Our social relations with them were interrupted by my trip to the sea shore for three weeks and then by the busy weeks of finishing the new church, and buying chapels in various country towns. But now we are seeing that the attempt to get into friendly relations was not in vain. The neighbors had been told that we were not going to have a Chinese house warming and big time at the dedication or consecration of the church. They had been invited to come and see our foreign style of dedicating a building to God. The Chinese can never come empty handed to any such exercises so practically every one on the street contributed to get up a gift so that they would have the face to accept the invitation. They prepared the customary red flannel banner with great gilt characters expressing a congratulatory sentiment. This is the regular custom of "hanging red" as they call it, in every case of congratulation. They also tried to fit us out with the minor utensils supposed by them to be necessary in a church, such as a teapot and twenty tea cups, (very useful) a package of tea for one hundred steepings, a tray, wash basin, towel, foreign made soap, a parcel of cakes for the guests, and a pair of scrolls with a fine couplet from the classics in fancy letters. They felt that the customary ceremonies of receiving such gifts were not appropriate for Sunday and so they brought them the day before. The one hundred and fifty donors all came and were received in the church where they drank tea and ate cakes, which was the least entertainment that we could properly provide. We had some speeches and Mr. Tewksbury played the large organ we fortunately secured second hand in Peking at a bargain. The two hours function in the church over, we lead the guests to see the new hospital and dispensary, and the new college building. On Sunday they all came to our dedicatory exercises. Besides the city neighbors there were red hangings brought by eight villages near us, by the two contractors who failed in their bids for the church, and by the London Mission church in Peking. There were representatives from all the four missions in Peking and from our own mission in Pao Ting Fu⁷¹. The native pastor of our Congregational church in Peking gave the chief address on the duty of the church in T'ung Chou for the future. This was preceded by an address from Dr. Sheffield on the history of the church in T'ung Chou. The customary parts were taken by representatives of various churches, Methodist, Presbyterian and Congregational.

⁷¹ Baoding.

This dedication took place on Nov. 8th. The following Sunday there were nearly as many people present, our neighbors still turning out in force. If this goes on we shall outgrow our church soon. It will hold 800, which we considered ample as our ordinary services have numbered from 150 when the College was not meeting with us, up to 350 in union meetings. We had hardly realized that the attendance was limited greatly by the lack of seats and standing room.

The Sabbath School and the prayer meetings have increased in like measure with the novelty of the new church. We are putting it to daily use now. We have opened a sort of night school, primarily for the Christians but with some features to attract our heathen neighbors as well. Monday nights are devoted to an hour of study of the Old Testament and an hour on the Chinese classics. Some of our Confucian scholars in the city have consented to prepare essays or talks in the colloquial on important themes in the classics. Then a Christian scholar will set forth the Bible doctrine on the same point. Discussion, but not controversy, will be allowed. Time will also be given to translating the classics into ordinary language for the uneducated.

Tuesday evening is devoted to Bible study and Dr. Sheffield's book on Theology. Wednesday is occupied with a reading and explanation of Pilgrim's Progress and a lecture on Buddhism. Thursday evening the two hours are devoted to Bible study and Martin's Evidences of Christianity. Friday nights this winter are for the heathen primarily and the drawing card is a class in geography which is eagerly sought by them just now. Arithmetic, History, etc., may be added as called for and the college faculty may be led into a regular University extension work. Saturday night is given up to conversation on the themes of the week or anything of interest. Classes in reading are held every night, all who can read being impressed as teachers of all who cannot.

So far there have been about thirty in attendance, of whom half are not Christians. Our good helper, Mr. "Lofty Literary Forest," is taking the supervision and most of the teaching at present.

I am just going to the country to complete arrangements for a campaign like that at Yen Chiao last summer in a field adjoining. I will write of this another time.

With best regards to yourself and Mrs. Mills and Margaret, and especially to all the church members, I am,

Sincerely yours,

Geo. D. Wilder

Board out of debt at last.
Re-opening work at Yung Lo Tien, Hsi Chi, Niu Pao T'un.
Pastor Chang and Deacon Li Ti Kuei prepared the way in Yung Lo Tien.
Shansi bankers, distillers and pawnbrokers common in this area.
Men and women are separate in church.
Hsi Chi, 10 mi. from Yen Chiao.
Catholic vigilantes stronghold at Chia Chia T'uan – a private jail.
I don't get mixed up in local quarrels - impossible to sort them out.
Profound truth in Bret Hart's poem on the "Heathen Chinees."
Yung Lo Tien campaign.
Galt and I challenge legation students in tennis.

George D. Wilder

Tung Chou, China, Nov. 22nd, 1903

Dr. Judson Smith
Boston, Mass., U.S.A.

Dear Dr. Smith,

Some time ago when the news of the Board being out of debt at the close of the fiscal year reached us my impulse was to write at once telling our joy at the news. It certainly did bring us great joy and we sympathized with you in the relief you must have felt when the result became known. I believe that the churches are going to stand by us. We in T'ung Chou do not feel the cutting down in general work appropriations as much as we would if we did not have the indemnity for our nice buildings, which we are now enjoying. We are too happy in the use of them to be in a grumbling mood at the cutting down of the other items and we know that the deficit will be provided for as it always has been in the past. We positively cannot dismiss any helper or stop renting any chapel.

Just now we are busy investing our indemnity for country chapels to the best advantage. You know it was never the policy of this station to ask the Board for any help in opening our outstations. We did it by the contributions of the foreigners at the regular church services, assisted in emergencies by special subscriptions from both natives and foreigners. So the losses of property in our outstations was not a loss of the Board and the indemnity was paid locally. This results in our having the sum of 3,130 *taels* [\$2,200 Gold] on hand for reopening country places. I am going into the market towns in our district and buying or renting places for purely evangelistic work without reference to the presence or absence of Christians. As you know we have already rented in Yen Chiao⁷² at \$58 Gold a year. As it was just too late for the estimates for next year we paid the first year's rent as well as the fitting up out of our indemnity. Another year the Board should pay the rent. At Yung Lo Tien⁷³, formerly our

⁷² Yanjiao.

⁷³ Yongledian.

largest outstation, now with two members, we have just bought a place at a bargain for 575 *taels* and it will take another 100 to fit it up. I go there tomorrow to finish making my first calls on all the gentry and shops in the town. We plan to put a Christian in this chapel to sell books and standard medicines, both native and foreign, and speak as he can without any salary. We shall try to have a regular preacher there at every market day. Every odd day in the month has a fair. When we can get men enough to go around a helper should live there.

Last week I also completed a bargain for two *mu* (1/3 acre) of land and a four-chien house at Hsi Chi.⁷⁴ I have been visiting this place regularly for some time and after two or three unsuccessful attempts to buy or rent I have gradually made a bargain with the landlord of the inn where I always stopped for a place opposite his inn at the junction of three roads. It is just outside the business street but where all travelers must pass and where all the farmers to the West of the place will naturally stop to rest or wait for companions. There is land enough for a domestic chapel some time in the future, when needed. We shall have to build three or four chien facing the street next year as the present building does not face on the street. It is end-on to the street, so to speak, and will make a good home for a helper. The inn keeper is very friendly and offers us the use of a lot of his benches, tables, etc., for the winter, and will let us get earth from his land for building. The fairs at this place are very large, but there are only three fairs every ten days.⁷⁵ I give 320 *taels* [[\\$224] for the place including building timber to the value of 80 *taels* (\$56).

The town of Niu Pao T'un⁷⁶ promised to build us a street chapel, church and parsonage as indemnity for the many lives of Christians taken there and also to take the place of the houses of an old man whose houses were occupied by our helper and used as a church. In view of his having no near heir and of his having expressed his desire to make the church his heir this arrangement was made without difficulty. The gentry have pleaded for delay from time to time so that they actually began work only a few days ago. The street chapel is just ready for the roof and they are doing very good work on it. They will put up a two-chien house for the helper right behind it. I think their plan is to please us with this and beg off from building the domestic chapel. I am inclined to think that we would better let them off with this and a site for the church, as there are only two brothers and their wives in the church there. The actual building of the church may well be left until there are Christians enough to do it themselves. The gentry see the fitness of their building the outer chapel, which we encourage every community to consider as a place of public resort, but they think that the domestic chapel is more peculiarly the property of the church and therefore should be built by the church. There is a good deal of reason in that and it will pay us to be easy with them in the matter.

I have just been to Yung Lo Tien to pay my respects to our neighbors there and

⁷⁴ Xiji.

⁷⁵ In Imperial times, the Chinese calendar was based on a 10-day week.

⁷⁶ Niubaotun.

was greatly struck with the difference between the place and Yen Chiao, where I went through the same social form last summer. There the people all had very hazy and altogether false notions of our object in opening a chapel, as well as of the church in general. Here the work of pastor Chang and of Li Te Kuei has told, and most of the people understand what we are here for. We heard many testimonials to the latter's friendliness and the good he had done by his treatment of the sick. The chief military official of the place told me that he owed his eyesight and the cure of terrible sores on his legs of ten years standing to our helper. Much good seed has been sown there and the conditions for a harvest are favorable. This morning was occupied with receiving and returning calls and when I came away at one o'clock Deacon Li and the blind bookseller, Hua, had an audience of a hundred men standing in the bare unheated chapel. Among the shopkeepers I found a man from Chang Chia Wan⁷⁷, a large town four miles from here where we have never had work although there are five fairs in every ten days. This man says he can get us rooms on the street for a chapel. I hope he can, for we have had several others try already in vain. I met three men from T'ai Ku, Shansi, and they all bore testimony to Dr. Atwood's good work there but knew no one else. Shansi bankers, distillers and pawnbrokers are common all through the country here.

I shall send you a photograph of our new church and of our compound soon. The former was dedicated Nov. 8th and to save time I shall send you a copy of a letter I wrote to Dr. Mills, which tells about the dedication. We are using the whole church for our Sunday services and it seems quite well filled. The women in the Sunday School rooms seem quite secluded and the Chinese, especially the heathen, like the arrangement much better than the old way of all sitting in one room with only an aisle separating the sexes. The main room seats 500 and we originally intended not to use the side rooms until we outgrew the main room. The side rooms will seat about 280. They are in constant use for prayer meetings, evening classes, Sunday School classes, and women's and children's meetings after church services.

The church has been finished practically within the appropriation of \$5,000 gold and now we shall call for another \$1,000 for seats, pulpit furniture, bell, furnace and finishing off of two or three rooms in the basement for evening classes, etc. A part of the indemnity for the old chapel may legitimately be applied to this, (\$3,000 I think), as the \$5,000 is the indemnity for the church destroyed by the Boxers before completion.

The work at Yen Chiao needs a letter for its proper reporting. One ex-gambler, Liu Fu T'ien, is stationed there with a lay preacher to help him. The interest has been so marked that two or three men have been required there every market day. During the summer we had two or three of the school teachers there most of the time and made the permanent arrangement after the schools opened. In the future these two men will have to care for the new station at Hsi Chi⁷⁸, 10 miles away, unless we

⁷⁷ Zhangjiawan

⁷⁸ Xiji.

succeed in getting a place in Hsia Tien⁷⁹, which is nearer to them. I have made regular trips to this station and have found interested inquirers. Two very promising probationers were taken in there last Sunday but they are, alas, planning to move to T'ung Chou next Spring. We have had applications for immediate admission by people who have suffered from reprisals, if not aggressions, from the Catholics. The helper is very cautious and has steadily refused to countenance any calls for help against the Catholics. Not long ago the brother of an old probationer (and therefore no longer a real probationer) was arrested by Catholics, tied by the queue to the saddle of one of them and compelled to run over muddy roads for several miles to their stronghold (Chia Chia T'uan⁸⁰), where he was condemned to whipping by their private committee and the last I knew he was held in their private jail. We can have nothing to do with such cases, much as our indignation may be stirred. To take up one case would lead to a thousand others and the tangles of these quarrels cannot be unraveled by the unaided human intellect. One can never be sure when he tries to put himself on the side of simple justice in these cases that he is not doing gross injustice. I am becoming more and more impressed with the profound truth of Bret Harte's lines on the "Heathen Chinees."⁸¹

My wife and I go to Mr. Conger's for Thanksgiving service and dinner tomorrow. Mr. Galt and I hope to get a game of tennis with the legation students, one of whom took the Peking championship away from a British officer this year. We have challenged him and the second secretary but it is hard to get the time to play. They will come here for a return game this week, perhaps. Next week our campaign in Yung Lo Tien begins and we hope the normal opening can be the following week.

With best regards, I am,

Sincerely yours,

Geo. D. Wilder

⁷⁹ ?

⁸⁰ ?

⁸¹ Harte's poem describes a card game in which Ah Sin, the "heathen Chinees," is even more successful at cheating than are his two American fellow players. The poem's opening lines are:

Which I wish to remark
And my language is plain
That for ways that are dark
And for tricks that are vain,
The heathen Chinees is peculiar
Which the same I would rise to explain.

"Written as a parody of Swinburne's "Atalanta" . . . this poem was soon being reprinted and republished across the country. Its sensational popularity made Bret Harte the most celebrated literary man in America in 1870." *West Meets East: Depicting the Chinese, 1860 – 1873*.

<http://etext.lib.virginia.edu/railton/roughingit/map/chinesehp.html>.

1904

Historical Highlights from the New York Times

January – June

- China's progress: Japan's influence grows (1/2).
- Yuan Shi-Kai asks to reorganize army (1/4).
- Russian-Manchurian railway concession; How it was obtained (1/4).
- Boxers rising (1/30).
- German railway opened in Shan-Tung province from Tsinan-Pao (3/17).
- Rebels threaten foreigners and Christians (3/23).
- Tombs vs. railways, Ming and Korean (3/27).
- Reformers of 1898 pardoned by the Empress (6/23).

July – December

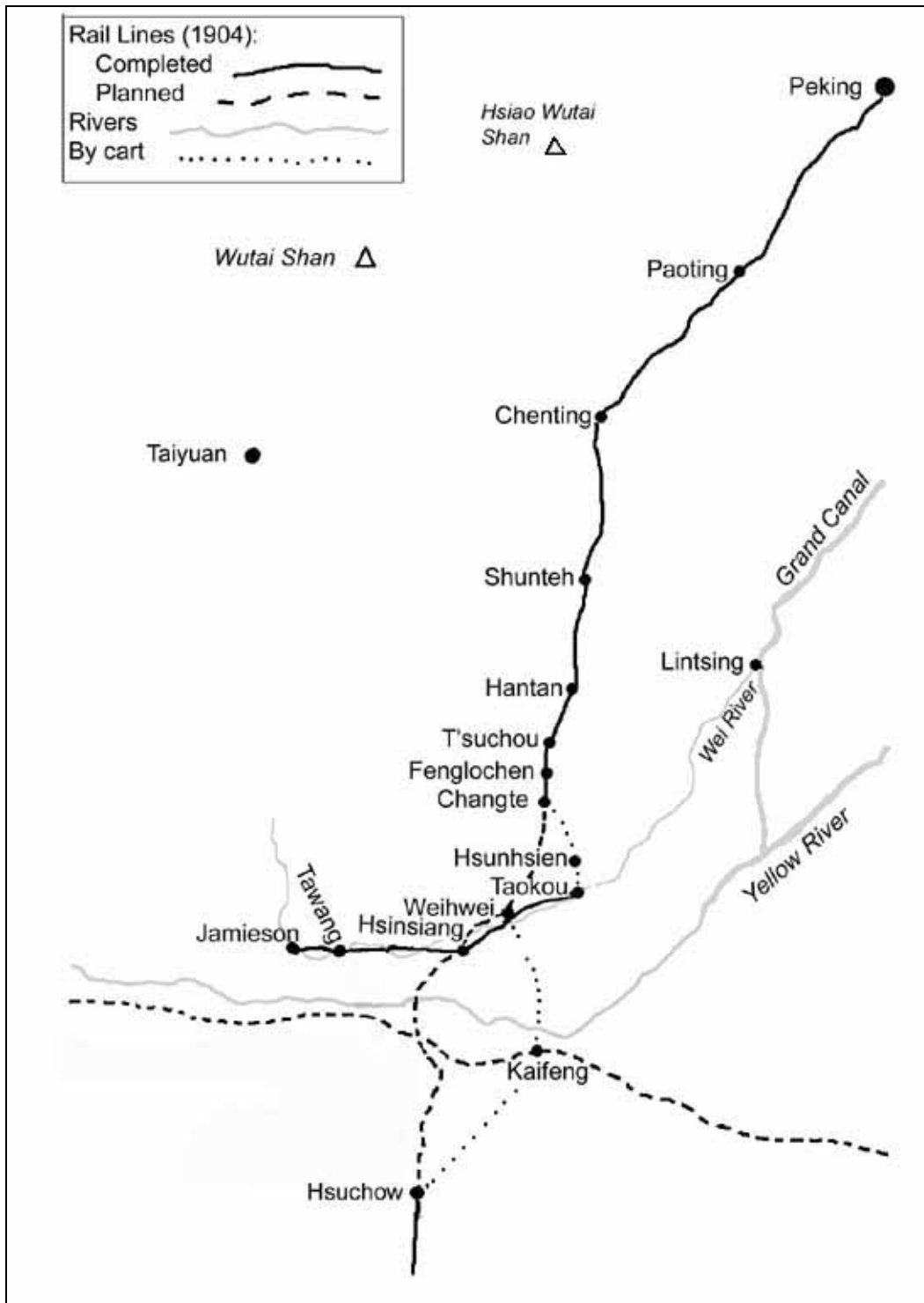
- Boxer outbreak in Chao-Yuen (7/11).
- French threat to China: troops to be landed if Kwang-Si revolt is not suppressed (7/18).
- Revolt in China spreads: foreign-trained imperial general joins rebels in Kwang-Si.(7/28).
- Boxers in Shan-tung province (8/27).
- Boxers threaten American missions in Pecheli (8/31).
- Sun Yat Sen says Chinese want a republic (9/9).
- Peking-Hankow railroad: story of Belgian trickery (9/18).
- Indemnity: powers squeezing China (12/22).

THE PEKING-HANKOW OVERLAND ROUTE

By George D. Wilder

Originally published in 1904 as a series of articles
in *The North China Herald*.

Route on Which George Wilder Accompanied the International Monetary Commission in 1904



**Former and Current Place Names on Peking-Hankow Route
(North to South)**

Formerly

Peking
Paoting
Chenting
Shunteh
Lintsing
Hantan
T'suchou
Fenglochen
Changte
Hsunhsien
Taokoa
Weihwei
Hsinhsiang
Tawang
Jamieson
Kaifeng
Hsuchow

Currently

Beijing
Baoding
Shijiazhuang
Xingtai
Linqing
Handan
Cixian
Fenglezhen
Anyang
Xunxiang
-
-
Xinxiang
Dawang
Jiaozou
Kaifeng
Xuchang

THE PEKING-HANKOW OVERLAND ROUTE⁸²

By George D. Wilder

Part I

Many travelers who wish to see the interior of China are unwilling to brave the discomforts of a long trip by cart. But with the nearing completion of the Peking-Hankow Railway, it is becoming possible to visit what were formerly the most inaccessible places with very little tedium of cart travel. Since many are inquiring about this overland route from Hankow to Peking, an account of the trip taken by the United States Commission of International Exchange last March may be of value. Because Prof. Jenks and his party were guests of the Imperial Government, the five days' journey between rail heads was smoothed by the provision of sedan chairs for the four foreigners, plenty of carts for servants and baggage, and convenient rest-houses and attendants at every stopping place. But the ordinary traveler would find no difficulty in making the same trip, as it follows the great highway from the southern provinces to Peking, and good native inns are located at convenient intervals. Good two-mule carts are easily hired. Bedding must be taken for use on the native brick beds or bedsteads, which are common in Honan. Good cots are a comfort, especially in warm weather when insects are active. If foreign food is desired it must be carried and a good cook and servants, though not indispensable, add greatly to the comfort of a trip. In going from Shanghai, a servant who can speak Mandarin should be sought for.

The fare from Hankow to the farthest point where tickets were sold in March was about \$13.00. The managers of construction trains are obliging and carry passengers and baggage free of charge up to Hsuchou⁸³ within about 200 *li* [70 miles] of K'aifengfu, a point of great interest, six miles south of the Yellow River. If one does not care to visit Kaifeng, one may continue the journey somewhat further by rail to the north-west to within about a day's journey of the Yellow River. The railway is to cross some 200 *li* [70mi.] up the river from Kaifeng, which will doubtless in time be connected with the trunk line by a branch line. Three days' journey from the Yellow River, about April 1, brought one to the rail head at Changtefu.⁸⁴ At present the iron must be approaching Weihui⁸⁵, so that the cart journey is shortened to 3 or 4 days between rail heads. No tickets were sold until Shuntefu⁸⁶ was reached and the 1st class fare from there to Peking, 260 miles, is \$15.00. The regular price for carts with two animals is one tae⁸⁷ per day, so that the traveling expenses from Hankow to Peking are now about \$44.00 estimating \$1.50 per day for food, etc., while traveling by cart. By taking 2nd class tickets the figure is reduced to \$30. Foreigners will be found at K'aifengfu, Weihui,

⁸² From *The North China Herald*, June 3, 1904

⁸³ Hsuchow = Tsuchang = Xuchang

⁸⁴ Changte = Anyang.

⁸⁵ Weihui = Wehwei = Chih sien = Qixian.

⁸⁶ Shunte = Sintai.

⁸⁷ In 1904 the money value of one *tael* of standard silver was approximately \$1.40.

Changtefu, and Shuntefu, and all along the railways. These places all have post offices, telegraph stations, and Catholic and Protestant missions.

An interesting side trip is found by taking the Peking Syndicate Railway, which runs south-west 83 miles from Taok'ou⁸⁸, the head of large junk navigation on the Wei river, through Weihufu to their mines at Jamieson, or Chameisen⁸⁹ as it is in Chinese, in the foothills of north-west Honan. This road was still in the management of the contractors, Pearson and Sons of London, and not open to passenger traffic, but the chance comer, if a foreigner, finds hearty hospitality among the engineers and builders. If one visits K'aifeng one may as well go to Changte via Taokou, saving 40 *li* (13 miles) and reaching the headquarters of the Peking Syndicate Railway. If you go by the direct route between rail heads you can take this side trip from Weihui. If you follow the line of railway construction to the great bridge that is to be built over the Yellow River you may strike this railway at Hsinhsiangsien⁹⁰ or further west at Kuochiahsien. The railroads cross near Weihui.

During the month of February, Prof. Jeremiah W. Jenks, heading the Commission of International Exchange, saw the Emperor and the Foreign Office Board of Revenue, and the committee of six high officials appointed by the government for consultation; also Governor Yuan Shih-k'ai, T'ang Taotai, bankers, customs officials, and others of Peking and Tientsin. These interviews were in the nature of introductions and a beginning at getting a grasp of the present monetary situation rather than an attempt to pursue a fiscal scheme. As the remark was often made that conditions in the interior are quite different from those in the ports, Prof. Jenks decided upon the tour from Peking through the provinces of Chihli, Honan, and Hupeh to Hankow as the most feasible for investigating the conditions away from treaty ports.

The Peking-Hankow railway line was willing to do everything for the Commission and gave a private car from Peking to Shuntefu. The Department of Construction attached a first-class passenger car to this work train and forwarded the Commission to T'suchou, then near the end of the line.

The run from Peking and Shuntefu was made between 7:45 a.m. and 7:45 p.m. The party consisted of Prof. Jenks and his private secretary, Mr. A. C. Durand, Mr. Charles F. Gammon, and an interpreter⁹¹, six servants, four saddle horses, and much baggage. Ch'anghsintien⁹², about 16 miles from Peking, was noted as the mechanical headquarters of the road – a site well chosen among the foothills, near the Hun or Muddy river. Foreign-style brick kilns, where red brick are burnt, supply the stations far down the line with trimming to ornament the buildings of grey brick.

⁸⁸ Tao-kow = ?

⁸⁹ Jamieson = Jiaozou

⁹⁰ Xinxiang.

⁹¹ The author, G. D. Wilder. Charles Gammon is his brother-in-law.

⁹² Changindianzhen?

Among the engineering feats, the crossing of the Hut'ou River south of Chengting⁹³ is noteworthy. The actual bridge seemed to be a half-mile or more long, supplemented by some miles of grading faced with stone, with several bridged sluiceways for flood water, which undoubtedly overflows the wide sandy valley in the rainy seasons. Several spans were in place, but in the middle of the shallow river full of sand bars the men were still working leg deep in the icy water, sinking caissons. The bridge seemed in a fair way to be used before the rainy season comes to destroy the temporary structure on which trains are crossing now.

Strong evidence was seen that the road will be, if it is not already, a good money-maker. Passengers of all descriptions thronged the trains and photographs of crowded pony cars were taken to show how the Chinese oppose the railways.⁹⁴ The railway comes as a great relief to the richer pilgrims from Mongolia and Manchuria who used to walk or ride in litters and on horseback the weary miles to Wutaishan in Shansi.

A prince's party of ten or more Mongols with women and nursing children were taking life easily on their pilgrimage. They left the train at Tingchou⁹⁵ and still had a matter of 450 li [150 miles] to travel before reaching the Holy Mountain. The old priest accompanying them was constantly telling his beads, but it is doubtful if he laid up as much merit as he would have by creeping all the thousands of *li* on his knees or striking his head at every five stops.

At Chengtingfu bales of Bombay cottons, brought up on river boats from Tientsin, were loaded for distribution in Shansi and North Honan. The importance of Chengting as a distributing centre should increase now that the railway is there.⁹⁶ The city is a fine landmark from the train with its gate towers, long walls, pagoda and twin-spired Catholic Cathedral. The track is laid on a curve around the west and north sides of the city at a distance of a mile or two.

The various magistrates at Shunte⁹⁷ had been advised by the Governor of our coming and they met us at the station with official sedan chairs for our use, a temporary reception room having been fitted up in the station building. They had also taken an inn nearby for our use and fitted it up as for an official residence. The construction train was to leave at 6 a.m. and the officials came again to see us off. Owing to the lateness of arrival and the early hour of departure the officials of this place were not interviewed on monetary questions.

⁹³ Chengting = Zhengding.

⁹⁴ The statement is ironic. The crowded cars were evidence that, while some Chinese opposed the construction of railways, many others did not.

⁹⁵ Tingchou = Dingxian.

⁹⁶ It now appears that the junction with the east-west rail line was at Shijazhuang, 10 miles south of Chengting, which has become a much larger city than Chengting..

⁹⁷ Shunteh = Singtai = Xingtai.

While waiting for the train to leave in the morning we met Mr. Reid of the Peking Syndicate on his way north. He had just come over the road from Taok'ou⁹⁸. On our mentioning that we had a letter of introduction to him somewhere in our baggage he made the gallant and sincere rejoinder: "You need no introduction. Your nationality is sufficient introduction to carry you everywhere among us British." He gave his card, asking the Syndicate railway managers to extend us every courtesy, but it was quite unnecessary, as we found all were glad to be as helpful as possible and gave us every facility of travel on their line that was in their power.

The run by construction train from Shunte to T'suchou⁹⁹ ("porcelain district") took from 7 to 11 a.m. Now that the line is through to Changte, that place, a distance of 70 *li* (23 miles) can be reached in two hours more, by rail. The commission interviewed the magistrate at T'suchou on money and trade matters, getting a good deal of information more or less correct. It was found that the reports of officials on such matters often needed checking by questioning the traders and bankers themselves. At T'suchou we had tiffin [lunch] with Mr. and Mrs. Elliot, members of an independent mission, who have just established it there. Before reaching T'suchou the road passes through thousands of acres of very productive land irrigated by wells. Several Catholic chapels stood out conspicuously among the smaller houses in the villages along the railway. Grave stones in the style of old-fashioned English churchyards were also a marked feature of the landscape.

At Talatun¹⁰⁰ in Shahohsien¹⁰¹ we learned that one of the superintendents of construction had been mobbed by the villagers on account of some dispute as to wages by a gang of coolies in the gravel pits. They attacked twice with sticks, stones, and swords, and after receiving some injuries he was compelled to save himself by drawing his revolver and shooting a man.

At Fenglochen¹⁰², 35 *li* (12 miles) from T'suchou on the Laochang River, we entered the province of Honan and found deputies sent out from Changte¹⁰³ to welcome us with a feast in the official guest house. As we were traveling by chair, carts, and horses through dust and deep sand, the stop for rest was refreshing, but delayed us, so that we entered Changte long after dark. The magistrate of the district was waiting outside the north suburb with a bonfire and torches, soldiers, and servants to guide us through the city to the official guest house, where we were well entertained. In spite of the lateness of the hour, Prof. Jenks questioned the official closely as to the local trade conditions, sources of revenue, etc. He also had a call from two missionaries of the Canadian Presbyterian Mission, who gave much information about their field. It

⁹⁸ Huaxian

⁹⁹ T'suchou = Cixian

¹⁰⁰ ?

¹⁰¹ ?

¹⁰² Fenglochen = Fenglezhen.

¹⁰³ Changte = Anyang.

comprises the three “-fu”s of Honan north of the Yellow River -- Changtefu, Weihufu¹⁰⁴, and Huaich'ingfu¹⁰⁵, – including Richthofen's “garden of Honan.” They have stations with foreign families in each of these “-fu” cities. They and the Catholics have the only missions in North Honan. It is a magnificently rich field for their work, with railways traversing it from north to south and from east to west, crossing at their central station of Weihui. The trip of three weeks or more by boat from Tientsin is shortened to two days by rail.

From Changte to Taok'ou¹⁰⁶ through Hsunhsien¹⁰⁷, by cart, chair, and horse is a long day's journey, called 120 *li* [40 miles] but stretching into 140.

On this stage of the journey opportunity was given for investigating the small traders. Most of the numerous wheelbarrows were found to be pushed not by hired labor but by their owners, who had their own capital invested in the goods they carried. When we did find hired wheelbarrow-men they were usually accompanying the owner of one or more wheelbarrows. They are hauling pears from the south to the north, 300 *li* [100 miles], and bring the powdered wood of the hills back again. The blue and bluish-white coarse porcelain of T'suchou is distributed by those wheelbarrows all over this plain of North China. The business of hauling mill stones from the quarries to the rivers, four or five days' journey with a cow or donkey and a man to each pair of stones, seemed more remunerative, for a stone costing 1,000 cash at the quarries brings 5,000 at the destination and the traveling expenses for five days for man and beast amount to only 3,000 cash. The wheelbarrow-men did not make much more than their food on the trip. They usually carried a load of 400 catties¹⁰⁸ with a capital of \$10 to \$20 invested on a trip of four or five days, making 60 *li* per day. Their profits, however, seemed quite large when compared with the manure gatherers, who picked up one or two baskets a day for sale at 10 cash a basket. These small traders' and laborers' economic conditions were all of interest to the student of China's monetary situation.

This part of Honan is most picturesque with its gently rolling hills, groves of trees, high-walled villages or *chaitze*, and grain towers inside the walls. The latter, with the castellated village walls, looked like old castles and dotted the country as far as the eye could reach. Doubtless these walls and towers date back to the times when robbers like the Taipings devastated the country.¹⁰⁹

Among the curious agricultural implements of Honan are the rigid four wheel carts with large cube-shaped box bodies for hauling dirt, etc. In turning, the fore-wheel cannot change direction. When fitted with racks they carry great loads of hay or fuel,

¹⁰⁴ Weihi = Xinxiang

¹⁰⁵ Huaching = Huaxian?

¹⁰⁶ Possibly Huaxian.

¹⁰⁷ Hsunshien = Xunxian.

¹⁰⁸ *catty* = a unit of weight equal about 1.5 lbs.

¹⁰⁹ The Taiping Rebellion in the 1850s.

and again are used like an omnibus with tiers of seats to carry the crowds to the fairs and temple theatres.

Bamboo is grown in N.W. Honan so that all sorts of implements are made from it. The uses to which it is put by the farmers alone form an interesting study. Taok'ou is a large commercial town at the head of navigation on the Wei river. It is of no political importance however. It is famous for the manufacture of pewter dishes, some of which are engraved in beautiful designs. A fine quality of lacquered ware is also made here.

Our party came in late at night, travel-stained and dusty, to find a royal hospitality awaiting at the Peking Syndicate's headquarters a mile N.E. of the town, but being the guests of the Government we went on into the town to the inn where the Hsunhsun magistrate had provided for us. The residence of Mr. Bourne is on a commanding hill that rises out of the plain overlooking the company's machine shops, engine yards, and the town below.

The account of our trip over the entire length of this railway and of our visit to the mines must be left for another letter.

THE PEKING-HANKOW OVERLAND ROUTE Part II.¹¹⁰

At Taok'ou¹¹¹ the inns were full of pilgrims coming many tens of miles to the annual temple fair at Hsunhsun¹¹², thirty li [10 miles] to the north. This fair continues for fifteen days and seems to be attended by all of the old women in the country, for the roads were full of them in all directions. The streets of the city and the templed hillsides were thick with men and women. It is a great opportunity for the missionaries; they come from Changte and Weihui, rent a place for a chapel, and live there through the days of the fair, preaching in several places to great throngs of people.

Early on the morning of March 12, the Commission loaded its horses and baggage on the construction train at Taok'ou. Two superintendents of construction, Messrs. Ross and Pennycook, were just returning to the other end of the line after an evening party at Taokou; they made the journey comfortable and interesting for our party. They provided a flat car with railing on which to carry our ponies, and we had access to the special car they have fitted up for their own use. It is simply a flatcar with a structure, about six by twelve feet, that would pass well for a Western "claim shanty" in the United States. Fitted with boys' stove, table, chairs, etc., it was comfortable enough. The train made ten to twelve miles an hour, which is about as fast as we found the construction trains ever travel.

After leaving Taokou at 7 a.m. we reached Weihui¹¹³, the department city, at 9:30 a.m., a run of thirty miles to the south-west. Not far beyond Weihui we passed through a series of old dikes of the Yellow River, built to protect the city when the river was near there 300 years ago. It is now forty or fifty miles further south. Continuing to the south-west along the right bank of the Wei River, the railway runs through Hsinhsiangsien¹¹⁴, forty-three miles, Kuochiahsien¹¹⁵, fifty-six miles, Hsuiwuhsien¹¹⁶ and Tawangchen¹¹⁷, seventy-five miles from Taokou. Between Hsinhsiang and Kouchiahsien, the Wei River is seen, a mere ditch, ten feet wide; and not much further on it is a dry channel, the water being all drawn off for irrigation. Fifty miles below, or less, it is navigable for house-boats or large junks. The road is completed only to Tawang, but the remaining eight miles to the mines are soon to be covered. Before reaching the present terminus the road leaves the Yellow River bed and enters the ground rising into the foothills, and the eight mile horse back ride to the mines is through a fine loess¹¹⁸ deposit, irrigated by wells, covered with wheat fields, and dotted everywhere with persimmon trees. It is a

¹¹⁰ From *The North China Herald*, June 24, 1904.

¹¹¹ Huaxian?

¹¹² Xunxian.

¹¹³ Jixian

¹¹⁴ Xinxiang

¹¹⁵ ?

¹¹⁶ ?

¹¹⁷ Daiwang

¹¹⁸ loess: a loamy soil deposit formed by wind, usually yellowish in color. A word coined in 1823 by von Leonhard on the basis of the old German *losch* (loose, light).

beautiful, rolling country and must be fair as a garden of the Lord in the summer and fall when fruits and grains are ripening.

The Company plans to extend the line beyond its coal-mines at Jamieson into what Richthofen¹¹⁹ calls "the garden of Honan" around Chingkou, eight miles west. Thence following the gorge of the Tou River, they will reach Tsechou in Shansi, and perhaps Luan, tapping the iron as well as the coal fields. A surveyor, in speaking of the agricultural richness of the loess country to the west, said that in grading through one stretch they would have to destroy three hundred persimmon trees in one mile. This is the region that produces bamboo, supplying the whole country for hundreds of li around.

We approached the mines by roads in which the loess soil was ground into impalpable dust by the many carts heavily laden with cement, iron-ware, stone, etc., for the mines. There was nothing to do but tramp our horses through it for the most part, as the deep gullies with perpendicular banks from six to thirty feet high made short cuts impracticable. Nearing the mines we saw the fresh red soil of the railway grade turned up, in the midst of the green fields of winter wheat.

These deep roads, through this loess deposit, furnish opportunity for investigating a fine problem in geology. Is this loess laid down by water or air? The roads cut through material having all the characteristics of the Shansi loess, perpendicular cleavage, sponge-like pores, fine rootlets or their fragmentary remains, cave dwellings, etc. But there are also beds of coarse gravel and sand undoubtedly laid down in water, with loess both above and below. In some cases a thin stratum of loess two or three inches thick was found between two beds of gravel, the pores here and there lined with the bark of rootlets just as perfect as in the heavy beds of loess. These gravel beds were pointed out as proof that it was all a water deposit, i.e., loess from Shansi brought down and re-deposited on the edge of the plain by water. Some shells were found in the loess, but they were land snails and we saw nothing to prove that even here the loess is not air-deposited. We only need suppose that after a freshet depositing gravel, sufficient time elapsed for the wind to sift the fine dust on to the gravel and for the grass to get a start. Probably a year would be enough time for the seeding and building up of the two or three-inch beds mentioned above.

We saw a village of cave dwellers in one ravine near the mines, and the men who are coming to get work are digging out their homes in the banks of the streams and roads nearby. Some of these cave houses have four or five rooms connected, all ventilated and lighted usually through the front door only. The usual form was about thirty feet; with an elliptical, arched ceiling six or seven feet high in the middle, but only three or four feet high at the sides. The stove or cooking kettle is at the doorway so that the smoke may have free exit; the bed of straw or a mat is at the rear, sometimes on the floor, sometimes in a niche in the wall, or in a bedroom opening off at the side.

¹¹⁹ Baron Ferdinand von Richtofen, a noted German explorer and geographer of central Asia. He coined the term "the Silk Road" in 1877.

Sometimes the dirt was left in a platform like the ordinary brick bed. These houses of one room, eleven by thirty by six feet high, can be dug out at a cost for labor of from four to eight dollars. They are therefore very cheap, as well as "cool in summer and warm in winter." As a cave dwelling family prospers however, they try to enlarge the terrace in front, build a regular adobe house with thatched or tile roof, and use the old cave for a barn or storehouse. Some of these dwellings are 100 years old, blackened inside with smoke, or polished with wear, but with the original tool marks still showing on the walls, and without any sign of falling in or crumbling away. They never open chimneys or ventilators to the surface, though it would be quite feasible to do so. Sometimes a smoke-hole is opened near the doorway in the face of the cliff.

When we came up out of the last gully in sight of the Peking Syndicate's plant we were surprised to find it down on the plain at some distance from the base of the mountains in the face of which the coal measures crop out. The chief product so far seems to be water, which was flowing out at the rate of thirty-eight thousand gallons an hour from three large pumps. It is not known, however, whether the Company's stock is watered as freely as the surrounding fields. The Company has certainly spent money freely as water. Great stacks of coal in the yard were not produced here but brought down from the mines in the hills, which are operated by Chinese methods, for use in the six huge boilers that turn the lathes in the machine shop, work the five pumps, each with a capacity of fifteen thousand gallons per hour, and run the hoisting machines. These boilers make one wonder how they were ever brought so far inland through the gullies of the loess land, and a question to that effect brings the answer that a Chinese contractor, with a lot of coolies to carry them by means of a great bamboo mat, brought them up from the station.

They have sunk two shafts seventeen feet in diameter, one hundred and forty feet apart, connected for ventilation, etc., by a tunnel. One of these was down 230 feet, and drilling and blasting in the water at the bottom was still going on. The other was down 280 feet, having reached the sandstone that lies above the coal measures. In this pit the work of "coffering" was in progress.¹¹ They expect to get the first seam of bituminous anthracite coal at 600 feet.

Although the Yellow River is forty *li* [13 miles] away horizontally, they found it only 170 feet away perpendicularly, for it seems to flow under the whole country for miles on either side, and the water level in the soil is on the level of the Yellow River. So at 170 feet the miners were confronted with a problem which has led to the adoption of a method of coffering probably never used before in the history of mining. They cased the walls of the pit temporarily with planking as they went down. When they came to the sandstone rock at two hundred and eighty feet they began casing from the bottom with black lime stones cut with tongue and groove and laid in cement. This masonry has a concrete backing from twelve to eighteen inches thick between the masonry and the earth wall of the pit. When they had built up level with the water-

¹¹ Coffering: A watertight enclosure constructed in water-logged soil and pumped dry so that construction can continue under normal conditions.

bearing strata, they made a collar of concrete five or six feet thick vertically and extending back horizontally about the same distance. They hoped thus to cut off the water entirely from the lower strata.

Their powerful pumps give them perfect control of the water. They lay up some ten feet of masonry in cement and then let the water rise so that the cement may set under water. The stones are cut at a cost of fifty cents apiece, one foot in height and five inches thick, and there are twenty-one in a circle so that the stone coffering costs ten dollars fifty cents a foot or \$6,300 for one pit down to the coal. They plan to continue the same kind of casing through the sandstone and shale to the bottom at the same diameter.

There are some T'angshan¹² Chinese employed and large numbers from the adjoining country. At present they have about 400 men. The regular workmen of some experience get 130 real cash or 13 *tael*/cents per day, while the raw coolie gets only 90 real cash. It is good wages for that part of the country and the men are contented. Hospital care and a foreign physician are provided for sick employees, and men injured at the mine continue on the pay rolls. Dr. King, a former missionary of the China Inland Mission, is in charge of the hospital and tries to dispense to outsiders and preach when possible. The family members of his hospital assistant are almost the only Christians in that region, as it is thirty miles from the nearest mission station, Huaich'ingfu, which has been recently opened by the Canadian Presbyterian Mission.

The new-comer who speaks ordinary Pekingese will find the dialect here on the border of the province almost unintelligible at first – much more so than at the capital of the province, but even there one finds marked differences in tones, sounds and diction.

When one learns that these railroad and mining operations have all been done in the last two years, one is impressed with the energy and efficiency of the handful of men who are carrying it on. When one sees the substantial brick and stone bungalows of the resident engineers, the large power house, the extensive sheds, shops, and compound walls, lofty brick chimneys and busy gangs of workmen, one is impressed with the fact that the Peking Syndicate, or **福公司礦務局** is there to stay, and that is for the good of all that region as well as for themselves. We can trust the skill of these men to make it profitable to tap the coal measures when they dip below the plain, in spite of the difficulties involved and the competition of the seemingly cheaper Chinese methods of mining. We can only wish that many more such concessions may be given for the development of the natural resources in other parts of China, and that everywhere the same justice, native tact, and consideration in dealing with the native Chinese may be exercised.

¹² Tangshan is a mining district near the coast, northeast from Peking.

After a day with our hospitable hosts at the mines, the Commission returned by rail as far as Weihuifu, where we were met at the station a mile south of the city by deputies of the magistrate with chairs and carts, escort and banners. We were conducted into the city to the official guest house. On inquiring for the Prefect, with whom we had hoped to have an interview, we were informed that unfortunately he was shut up for three days in the examination halls, where he was trying for a higher degree. So we had to be content with seeing the local magistrate.

Professor Jenks, coming under the care of the Chinese Government with the rank and title of a special ambassador from the United States, seemed to overawe and embarrass this and other officials. Indeed we found the rumor everywhere prevalent that a foreign Governor had been appointed for the province and the reception we received by no means tended to dissipate the idea in the minds of the people. This magistrate in Weihui sent a deputy to inquire what ceremonial he would be required to observe -- the "kowitz," or some foreign mode of salutation. He was evidently relieved to find that notwithstanding the visitor's high rank he would be pleased to meet the official and converse on the monetary situation as an equal. When ushered in, the man was at some loss to know whether to act as guest or host, but Prof. Jenks took the seat of honor as a guest and the official's embarrassment gave way in his effort to answer the questions that were put him. Inquiries as to the current rate of exchange, sizes of the different silver weights in use, etc., he referred to bankers on the street and sent written replies the next day before we left. Here, as elsewhere in the province, dollars were almost unknown, even the telegraph clerks preferring *sycee* at 72 *tael* cents to the dollar.¹³ The railway and postal system that is now being established in all the chief towns of Honan will, of course, introduce silver coins. The ten-cash coins that are being introduced from Hupeh are discounted to six by the people, but the official thinks that before long they will be accepted at full value. The *lao'ch'ien*, or "real cash" system of counting, is in use here and everywhere we went in the province. The exchange was a thousand and a few tens of cash to the *tael*.

Weihui is on the Wei River, which becomes the Grand Canal at Linch'ing in Shantung; but most of the traffic stops at Taokou; accordingly, that is the chief place on which bills of exchange can be drawn. Even that depends on the convenience of merchants, and may often require a delay of eight or ten days. Kaifengfu, the capital of the province is the only other place where drafts, instead of money, can be sent. This district official has to send some 200,000 *taels* a year in actual silver to the Treasury in K'aifengfu.

Inquiry revealed the fact that this magistrate has made an accurate census of his district, and to prove it he gave us the results in writing later, as he did not hold figures in mind, but gave numbers off-hand quite at random in answering. According to his memoranda, however, Chihsum has four market places, 401 villages, 21,363 families,

¹³ *sycee*: "Fine, un-coined silver, in lumps of various sizes, usually bearing a banker's or assayer's stamp or mark, used in China as a medium of exchange. [Literally, 'fine silk,' because it can be made into wire as fine as silk thread.]"

and 112,155 people. If this is correct it give 5.28 "mouths" per family and 53 families per village in this district. In the district of Tungchou, however, we have found an average of 80 families to the village in 211 villages. The estimate of five individuals to the family is doubtless under rather than over the average in China.

The official recognized the great obstacle to trade in the inequality of weights and lack of exchange facilities, and said that the Governor had announced his intention of establishing a uniform coinage for the province and has already secured the machinery for the coinage of ten-cash pieces.

The Commission called upon the Protestant missionaries in their fine compound nearly a mile west of the city on the bank of the river, and took dinner at the house of Dr. Churchill in the north suburb. He is physician for the men working on the Syndicate's railway – the only one at present residing in Weihui. He has a large clinic in his free dispensary for the natives. This, in addition to the mission hospital, gives the people of that vicinity exceptional medical advantages.

The four missionary houses have been built at less than half the cost of similar houses at Peking and Tientsin, and are a marvel of economy in construction. Labor and materials are much cheaper in the interior, but much is due to the careful planning and supervision of Dr. Menzies, the mission's builder. His native-made hot-air furnaces are so extremely cheap and efficient that they ought to find a large sale in the North, in place of those from the United States that are being introduced so rapidly. Given the pattern, they could be cast in Tientsin or elsewhere as well as or better than in Honan.

The mission compound seems large but is in fact crowded with its chapel, dispensary hospital, and schools. The four houses referred to above are all alike, of two stories, nearly square, consisting of eight main rooms, with double-deck wooden verandahs on the south and west. The roofs are flat so as to dispense with expensive timbers, with a battlemented wall all around for the sake of appearance. The effect is good and the cost only about \$1,700 gold.

THE PEKING - HANKOW OVERLAND ROUTE Part III.

We had no time to visit the places of historic interest in this old city (Weihui). The Wang Ching Lou is conspicuous from afar. It is a huge cube-shaped tower, standing high above the city walls, said to have been built by a usurper to the throne who was exiled to this city and built this tower, where he could spend his time in sight of his distant home.

Ten *li* [3 miles] north of the city beside the Great Wall is a black stone, ten feet high on a huge turtle, now broken in pieces. It marks the spot where Pikan (比干) is buried, as one learns from the large deep-cut characters –

殷太師比干廟墓

- that extend from top to bottom. Pikan was a great sage and statesman of the Shang or Yin dynasty, whose heart was cut out by the tyrant Chou Hsin in order to see what a sage's heart is like, in 1123 B.C. The temple of this sage, about a mile west of this monument, is doubtless worth a visit.

Inside the south gate of the city the Catholic premises make an imposing appearance with a fine entrance on the main street. We met two Catholic priests at the railway-station, out for a walk with their schoolboys. Later we frequently heard the Weihui priest, Pao, praised by the Chinese for his management of affairs since the troubles of 1900.

While both railways have stations at Weihui, the city loses the advantages of the railway crossing, which is a few miles south-west.

From this point we once more reluctantly left the railway for carts, horses, and sedan-chairs, resting by change from one mode of travel to another. Several officials in places 100 and 200 *li* [35 and 70 miles] away sent a military escort for our party to show that they knew of our coming, and wished to take their share in our entertainment. From these we selected twelve horsemen to accompany us to the Yellow river, relieving the several squads of infantry provided by the Weihui officials.

The first day we traveled only 70 *li* [23 miles] to Yenchin (延津). Nearly half of the distance was through deep sand and over sand hills in an old bed of the Yellow River, a most desolate, barren country. There were many high mounts of yellow clay or loess, which may be ancient cities or remnants of old dikes, or simply islands in the old river bed, which the river never quite washed away. This land produces nothing but brushwood. Passing through this we regained the imperial highway, repaired for the Empress Dowager's train in 1901, with shallow wells every few rods¹²⁰ by the wayside to

¹²⁰ rod – a measure of distance, commonly used in U.S. farming, equal to 16.5 ft.

water her great numbers of animals. This country has all been under the Yellow River from time to time, and whenever the waters pass over fertile land they seem to make it so barren that it can produce very meager crops, or only salt and nitre. One piece of land yields poor salt and another piece close beside it yields soda or some vitreous composition. The Chinese cannot tell what determines the product.

Although this district and Yuanwuhsien¹²¹ to the west, are proverbially the poorest sections north of the river, the "Salt Creek" for Chinese officials who are out of favor, yet we were as handsomely entertained there as anywhere, before reaching the capital of the province. Indeed a large part of this magistrate's duties must be the escorting and entertaining of officials. Many a city gate on this highway has the inscription "This road leads to ten provinces," and the official travel to and from Peking has been in the past something great. It has led to the building up of great inns every forty or fifty *li* [13 to 17 miles] The coast steamers have diminished this traffic and now the Peking, Hankow, and Canton Railway will nearly kill it, but will bring a tremendous relief to weary travelers and long-haul draft animals.

The official called on us in the evening after we had dined on a mixture of the good things he had provided for us and our own food cooked, in foreign style. He conversed in a very intelligent and animated manner, but some of the "facts" he gave us were far from true. For Instance, after telling us that his district is very small, only eighteen *li* [6 miles] north and south by a hundred and twenty-five, we asked him how many villages were included, he said unhesitatingly, about six hundred. Careful inquiry among the resident clerks in his yamen¹²² reduced the number to seventy-two. This tallied more nearly with our observations, as we saw only two or three small villages in passing through the district. He judged that the villages would average fifty families of five persons each. At the close of the Ming dynasty the river had covered a large part of this district and many of the villages had sprung up since then.

Prof. Jenks asked about trade. "There is none," he said. "The people can raise barely enough to eat and have nothing to export. There is not a bank in the city." "Do you use dollars at all?" we asked. "Not even *sycee* is used, much less dollars, nothing but cash. Travelers can get their silver changed only at the yamen treasury as an accommodation." All the taxes amounting to 20,000 *tiao*,¹²³ real cash, per annum are collected in copper cash, which is carted to Taokou, 140 *li* [47 miles] north, where it is changed into silver and sent by bill of exchange to Kaifengfu, only 90 *li* [30 miles] south of Yenchin.

Most of the revenue is derived from tax on land at sixty cash a *mou*, or one-sixth of an acre. "Is not that a very light tax?" we asked. "Yes, but the land is worth only a thousand cash per *mou*." "Even so it is a light tax," said Prof. Jenks, and he found

¹²¹ ?

¹²² Yamen: The residence or office of a public official. [*ya* = office + *men* = gate.]

¹²³ ?

everywhere that the regular taxes are light as compared, for instance, with those in India. Officials were ready to admit that they might be made lighter still, and the revenue increased greatly, if only they could be collected honestly and on all property. Another source of revenue is stamping of deeds at three per cent of sale price, to which another three per cent has been added recently for military purposes; there is a penalty of confiscation of half the property if it is sold without registration. This brings about three hundred *tiao* per year. Recently a tax of three per cent has been levied on mortgages. The two distilleries of the place, producing about eleven thousand catties of wine a year, are taxed eight large cash a catty. "The owners report monthly on their product, and as they are honest and glad to contribute to the government. They need not be watched." The tax on imported salt cannot be increased as it would be double taxation, but that technicality is avoided by compelling the dealers to raise the price two cash a catty and contribute it to the government. "This does not amount to much in my district," said the official, "as my people are too poor to eat sea salt from Tientsin. They have to get it out of the ground under their feet." In general this province north of Hsuchou is supplied with Tientsin salt. The southern part is supplied from Kiangsu and the north-western part from Shansi. "Have you any other source of revenue?" "No." "How about *likin*?" we asked.¹⁵ "There is no *likin* charge in Honan on anything but opium," he said, and we did not verify or disprove it. "Do you have any income from fines for crimes?" "Very slight. The only fine is in case of women who are guilty of a crime requiring a penalty of banishment. As a woman could only go to the bad if sent away from her home, the penalty is altered to a cash fine. Such cases are, of course, rare."

"The land tax is sent up to the provincial treasury. How do you get enough for local expenses?" was another question. "We collect at the rate of 2,400 large cash per *tael* and buy silver to pay into the treasury. Of course, at the current rate the balance goes into the local treasury." At that time it was 1,030 to the *tael* so that "local expenses" consume considerably more than one-half the taxes.

Questioned as to the agricultural products, he said they were "sweet potatoes, and most of the grains except kaoliang (sorghum), for which the soil is too poor. There is nothing for trade. The people are so poor that even the missionaries will not come. There is neither a French nor an English missionary in my whole district."

We asked if the Government ever remitted the taxes to relieve the people. He said: "In years of drought or flood, taxes are remitted. We do not follow the custom here of classifying the land according to fertility into three grades, but taxes are remitted on the scale of "three-seven" and "four-six." This means that the best land pays taxes on only seven out of ten *mou*, while poorer land pays on six out of ten, a scheme similar to that in India.

¹⁵ *Likin*: A provincial tax imposed on articles of trade that are in transit.

Asked about interest he said: "A man of good business and moral standing can borrow at one or two per cent a month; a bad man at four or five per cent, if at all. There is no regulation." He also explained pawn-shop rules in the province, where the interest is fixed at two per cent a month, in Peking it being three per cent but without interest in the first month.

I give these interviews in full as illustration of the kind of interviews the Commission is holding with the minor officials along its route. With the Governors and Treasurers of provinces, of course, the deeper questions of finance and taxation are discussed. The accountant who keeps the books for the party will have a most practical experience of some of the intricacies of the silver and copper money in the interior before he finishes taking accounts with the "boy" and striking his final balance-sheet.

In spite of the poverty of the district the city itself is well walled, has several *pailou*¹⁶ arching the streets, a pagoda, and an old temple of some interest to the photographer.

In view of the lack of missionaries, Mr. Gammon left a large number of tracts and Bible portions with those who waited on us, asking them to distribute to others. We later found that they had done it faithfully and the books had been read to some purpose.

From Yenchin we went on 70 li [23 miles] to the river through a better country. The landscape is marked by numerous artificial mounds of earth twice as high and larger than the average house. After several vain attempts we learned that these are the surface of the soil taken off by the farmers for a depth of six to twelve inches in order to get rid of the nitrous efflorescence and leave a good surface for crops. The salt-makers later boil out at their leisure the various chemicals contained for a further profit.

As we neared the river, messengers from Kaifungfu met us, one to ask which gate of the city we preferred to enter. Many grandees on entering for the first time go to the east gate for good luck. We told them we were not particular, as we had no faith in signs, but would enter wherever most convenient for those who were preparing our reception. Another announced that tiffin was prepared at a rest-house north of the river some three miles out of our way. We preferred not to delay but to take lunch on the ferry. After crossing three dikes in fair repair which have not broken for sixteen years, we came to the Yellow River bottom land. The winter wheat here looked well. It is planted in close rows without leaving room for the later crop to be planted, as though the inundation were certain to prevent a second crop.

¹⁶ *Pailou*: In Chinese architecture, a decorative or monumental gateway, usually with three sections, the central one higher than the others. [*pai* = tablet + *lou* = tower.]

Arriving at the river crossing we found two ferry-boats, one for our seven carts, three mules, four horses, etc., the other with a cabin all furnished with chairs and tables and draped in official red for our party. The regular price for crossing is 200 large cash for a cart and one animal, with 200 more for each additional animal, 100 for a horse and rider. The boats are about 90 feet long by 17 wide, drawing 2 ½ feet of water with a capacity of ten carts and thirty animals. Even with this draft they ran aground in midstream and the men went overboard into the icy water to push off or track along the sand bar. The stream at low water is about four *li* across but in order to round the bar in the middle we had to go about ten *li*. With no accidents and a fair wind we were over two hours in crossing. The channel changes every day, the ferry moving up or down the river several miles at a time. At high-water the river may spread out to a width of twenty or thirty *li* [7 to 10 miles] and the crossing consume a half day or more. This Liuyuankou is the official crossing, but another some twenty *li* further up stream is equally good.

At the landing on the south bank we found the district magistrate of Kaifeng waiting with a temporary mat-shed reception-room for the formalities of tea-drinking and introduction. He had provided four official sedan chairs and a military escort to take us the remaining eighteen *li* [6 miles] to the capital. It was a sandy road for the most part with no cultivated fields other than the willows planted in the sand dunes. These willow stumps produce a crop of poles every three years worth some fifteen *taels* per *mou*, so that the land is not absolutely unproductive. The dunes increase in height up to the city walls, so that the city seems built in sand as one approaches from the north. The curious brick houses with steep heavily-thatched roofs in the north suburb stand waist-deep in the sand. It is not allowed, however, to cover the doorways. The final descent to the north gate is made from a sand hill almost as high as the fine city wall.

As we entered the city gates we were reminded of the way these same gates had been shut in foreigners' faces many a time before; how, once, criminals' heads were exposed above them with the inscription to the effect that this would be the fate of foreigners who should enter, how Dr. Martin and Bishop Schereschewsky had been expelled from the city; how a few who had entered had been allowed only to pass straight through. We went in with the Governor's escort, his deputy having come with a card to welcome us, and excuse the Governor for not coming in person. Inside the gates the streets were lined with the inhabitants who stood in silence to see the procession pass. Even the "street arabs" did not pursue us with derisive yells. A most strange effect was produced by the crowd bowing down to look at the "great men" in their chairs. It was a wave in the line, continuous for about two miles. Though due to curiosity, it looked much like a token of respect, as no one dared to crack a smile or speak aloud.

We finally came to a suite of good buildings prepared for an official residence and found the district magistrate awaiting us. He had taken a short cut from the river and arrived first. A temporary *yingfei*, after the manner of yamens, was erected in the street facing the entrance. The two outer courts were for our servants, the inner court with twelve rooms for us four foreigners. When ushered into the reception-room we

were astonished to find in this interior city, so hostile to foreigners, board floors carpeted with Brussels carpets, foreign-style tables and chairs (made in the city carpenter-shop), new foreign table-linen, china-ware, silver service cruets, vases with cut flowers, Huntley and Palmer's biscuits of all sorts, cube sugar, white salt, condensed cream, and coffee for our afternoon tea. There were pots of nasturtium in bloom and geraniums in the windows; this in addition to the regular Chinese furniture for an official reception-room, and servants galore. A private office and bedrooms adjoining were provided for Prof. Jenks and his interpreter. More could not have been done to give us a comfortable place in which to do our work. We learned that days had been spent in making these arrangements and in drilling the troops for the reception at the Governor's yamen. The ideas were mainly those of Jui Liang, the treasurer, who is a Peking Manchu of long experience in intercourse with foreigners.

There seemed some doubt on one point of etiquette. Should the Governor call first, or Prof. Jenks? The Governor sent his interpreter to say that he was indisposed and unable to come that evening, and asked whether we would call on the morrow or wait for him to call on us. While we were discussing the matter the district magistrate sent to ask at what time we would call, and we let that settle the matter, inasmuch as Prof. Jenks had called first on the officials in Peking in accordance with Chinese etiquette. So a messenger was sent to find what time would be convenient, and 10 a.m. was fixed.

In the meantime, we received cards of welcome from many officials in the city, the military officials sending guards of soldiers until we had a bodyguard of thirty-two. The Governor sent four of his personal servants to wait on us during our stay, and the local magistrate sent a corps of ten cooks, twenty-four chair-bearers, "hewers of wood and drawers of water," all told eighty-five souls. The mayor gave us the freedom of the city and guides to show us everything.

The reception at the Governor's yamen the next day was impressive in the extreme, and the five or six discussions of problems in finance and taxation, with the four highest officials seated in foreign style around a large table, were most interesting. Each interview lasted from one and a half to three hours, and they continued through five days.

THE PEKING-HANKOW OVERLAND ROUTE. Part IV.

The following day the Treasurer Jui Liang made his return call at 9 a.m. and for nearly two hours discussed the currency question. He asked particularly how the gold reserve was to be protected. It was explained that it would be replenished by gold drafts on China. He spoke of the imports largely exceeding the exports and asked if this adverse balance of trade would not sooner or later exhaust the gold reserve. In reply it was pointed out that in the long run a country cannot buy more than it produces and that year in and year out the imports and exports must balance. His Excellency assented to this, but immediately referred to the payment of China's enormous indemnity for which there are no corresponding imports. Here, too, he was satisfied, apparently, with the explanation that the actual value of this indemnity would have to be made good in China's products, and while there was no return, except the sense of satisfaction at fulfillment of a moral obligation, yet it has nothing especially to do with the currency system and maintenance of the gold reserve. He considered a national bank an absolute necessity for the success of a new system on a gold basis. Prof. Jenks submitted a number of questions in writing to which His Excellency gave written replies in full the next day.

As an eclipse of the sun occurred in the afternoon all the officials were engaged in ceremonials that prevented another interview on that day. The rest of the day was therefore given up to viewing the many interesting sights of this old city. The "Dragon Pavilion" contains the old Dragon Throne of the emperors of the Northern Sung Dynasty, 960-1127, A.D., during which time the city was the capital of the Empire. It was then called as it is to this day very frequently, "Pien Ch'eng." This throne is a block of black limestone 3' 10" wide by 4' 8" long by 5' 8" high, splendidly carved with dragons in high relief. It can only be seen by candle-light as it is now covered in by the boards of the shrine of Chang Yu-huang. The idol's seat is placed upon this block of stone. Chang Yu-huang was a great statesman of the Sung Dynasty, apotheosized by one of the emperors. His temple now stands on the forty-foot high foundation of the old palace surrounded by a lake where once were the palace grounds and buildings in a most brilliant period of China's history. The approach to this throne is between two huge stone lions under a *pailou*, along a road raised in the lake for nearly half-a-mile, through two gateways and courtyards, up a long double flight of stone stairs, with great flat stones carved with dragons forming an inclined plane between them, as in the present palace grounds. These stairs and balustrade with the lions, the throne itself, and the high mound, are all that remain of the original Sung palaces. Across this lake to the south-east is a beautiful structure, a memorial hall to Marquis Tseng Kuo-fan, built by the Government at the instance of Ling Hung-chang, according to some. It is called the *Erh Hsing Sze*.

Near the drum tower, which is worth visiting, is a remarkable temple of the Sung Dynasty, called the *Hsiang Kuo Sze* (相國寺). It consists of three large buildings in one great court-yard where daily fairs are held. The two buildings at either end are

not remarkable, being of the common style of architecture for large two-storey temples. The middle structure is eight-sided in the form of the *pakua*¹²⁴ by which divinations are made, with a high pavilion in the centre covering a four-faced, thousand-handed Buddha, or Goddess of Mercy.

Near this is a large Mohamedan mosque. Inside the West gate is the Governor's yamen. On the same street further east, is the temporary palace built for the stay of the Court in 1901 on their return from Hsian.¹²⁵ The Court was here a month during which time the Emperor and Empress-Dowager visited all the public temples, and on each of them bestowed a tablet written by the imperial pen as a memorial of the visit.

Not far east on the street is the temple of the God of War, erected and kept in fine repair by the merchants' guild of the three provinces of Shansi, Shensi, and Kansu. Its courts, gateways, drum, and bell-towers, halls, and side-courts have some of the most elegant and beautiful architecture and carving we have seen in China. No visitor to the city should fail to see them. Entrance is most easily obtained through the guild-hall at the rear. The Commission was interested, too, in going through the labyrinth of warehouses in connection with the largest pawn-shop in the city.

The Kung Yuan, or examination halls, are near the beautiful pagoda in the north-east corner of the city. These are more imposing than those in Peking in some respects. The entrance is a fine gate-way and *pien-pei*.¹²⁶ The drum-tower is high and gives a view of the acres of cell roofs, the examiners' residences, and hall for presentation of diplomas, with the pagoda, Lungt'ing (Dragon Pavilion), city wall, gate and towers in the distance. The grounds cover 156 acres; and there are cells for ten thousand students to be examined at one time. Each cell is fitted with a shelf for a writing table, and another for a seat. It is too small for the occupant to lie down in. He is walled in for three days with only an opening left for food and water to be passed in. None have ever died in the cells here as has happened in Peking. North of the Dragon Pavilion, or "Lungt'ing," filling the space to the North wall of the city and west of the North gate, is the Manchu encampment. This will interest those who have not seen the Manchus of Peking or elsewhere.

Two or three *li* [about one mile] south-east of the city is the temple of the rain god – doubtless a cool retreat in summer. It is especially interesting by reason of the apparatus stored here for pumping the water out of the city after inundations. We saw several great Archimedes' screws and the cogged wheels for turning them. These were more powerful than the simple screw of Archimedes, which is a tube twined around a central axis, one end placed in the water and the other elevated, turned by a crank. These were made by a central wooden axis some fifteen feet long and nine inches in diameter, surrounded by a plank cylinder nearly thirteen feet long and thirty-four inches

¹²⁴ ?

¹²⁵ Xian

¹²⁶ ?

in diameter. The space between this axis and the cylinder was divided by four spiral partitions which formed four screw-shaped tubes. A cross section of each is nine inches by five inches. A wooden wheel seven feet three inches in diameter was fastened on one end of the central axis by which to turn it. Iron spikes in the rim served for cogs, and another wheel, at right angles to this, was arranged so that twelve men could apply their force to turning at the same time. It is certainly a powerful machine for elevating water, invented by some Chinese Archimedes. These four have not been needed since the time of Chi'en Lung, but with a little repairing of the hoops would be serviceable.

Near this "Rain God Tower" is the "*Pai T'a*" or White Pagoda, dating from the T'ang Dynasty. It is not white nor is it like the ordinary pagoda. It is a massive tower of eight sides with four or five stories, each smaller than the next lower one, leaving a broad ledge upon which one can walk around the structure at each storey, the staircases ascending from doorways opening on the outside of each storey. This ledge at the top of the third storey is very much broader than the others, leaving a fine space for the visitor to sit and take in the magnificent view on all sides. The last two stories are in the form of two truncated cones or eight-sided pyramids one on top of the other, so as to leave a ledge around the base of the upper one, as at each storey below. Each face of wall is of fine, large, square brick with a circular niche in each for an image in bas relief of Buddha. It is said that no two are alike but here and there are some faces and forms that can scarcely be distinguished.

A mile or two west of the White Pagoda, and outside the South gate, is the arsenal established five or six years ago, and now become a mint as well.

That for which K'aifengfu is most famous among foreigners is its colony of Chinese Jews who are supposed to have come to China in the latter part of the Han dynasty, possibly 76 A.D. Certain it is that they were settled in this city when it was the capital of the Empire, and built a synagogue in the first year of Hsiao. Some of the Chao family have gone to Shanghai with the help of this Association to study Hebrew. The Jews in K'aifeng speak hopefully of this Society assisting them to rebuild their synagogue, when they shall have priests once more and gather their scattered members. They say that then they can leave off idolatry.

The Commission had intended to spend only two or three days in K'aifeng but first an invitation from the Governor to a feast, and later the desire on both sides for further questioning on the subject of the currency, taxation, China's resources, etc., led to a stay of five days. The Governor's feast was partly in foreign, partly in native style. The Commission's cook was requisitioned to make the bread, we learned on our return, after wondering if K'aifeng supported a foreign bakery. At this function the conversation turned on lighter topics and was very interesting. Occasionally one of the officials asked questions about the gold standard, national banks, etc., in other countries, which showed that they had the monetary subject in mind.

The next day a three hours' interview was held in which, after enquiring minutely into the taxation of the province, amount of trade, currency, etc., Prof. Jenks gave a fine lecture on "scientific taxation," in which all seemed deeply interested. From great experience added to natural ability as a teacher, Prof. Jenks has peculiar facility in making abstruse subjects plain and interesting. His investigation of the monetary systems in India, Java, Straits Settlements, Mexico, and the Philippines, gives him a fund of concrete historical illustration.

The Commission went on to Hsuchou¹²⁷, two days by cart, thence by rail more than one day to Hankow, where many days were spent with Governor Tuan Fang and other officials. Then Nanking, Shanghai, Haining, and Hangchow were visited. After a trip to Canton the Commission plans to spend two or three months in Peking with the men of authority to institute currency reforms. If these men can only find time to study the question under Prof. Jenks' direction, and really master the sound principles of finance which he is prepared to explain, there is hope of something being done to extricate the country from the present monetary chaos.

¹²⁷ Xuchang.

THE NEW YORK TIMES, SEPT. 18, 1904

CHINESE THREATEN THE RAILWAY TO PEKING

Outbreak in Pe-Chili Reported
to French Foreign Office

NATIVES ANGRY AT TRICKERY

Found that the Concession Given to
Belgians Was Really Acquired by
French and Russians

PARIS, Sept. 17 – A dispatch to the foreign Office from Peking announces that disturbances have occurred throughout Peh-chi-Li Province, threatening the security of the railway from Peking to Hankow, which is a French-Belgian concession.

Accordingly, the French Minister, M. Dubaile, protested and asked that Chinese troops be ordered to re-establish order.

The Minister does not expect the disorder to have serious results.

In the absence of detailed news as to the nature of the disturbances which threaten the railway from Peking to Hankow, it cannot be known how serious the outbreak is, but it is certain that the Chinese are highly indignant over the manner in which they have been treated in connection with the construction of this railway.

The whole story of the intrigues connected with the Peking-Hankow Line and the complementary road from Hankow to Canton is a long and involved one, but in effect China has found herself outwitted by the French and Russians, and, after supposing that she had safeguarded herself by giving the concession for the line to Belgians, representatives of a country from which no complications were to be feared, discovered too late that these Belgians were acting on behalf of France and through France, Russia.

The Belgians began by getting the concession for the half of the line nearest to the Russian sphere of influence, the Peking-Hankow section. The

concession was ratified in August, 1898, and in March, 1899, the prospectus of the Societe Belge pour l'Etude de chemins de Fer en Chine informed the astonished Chinese that three-fifths of the funds of the undertaking were French, that the shareholders were French, and in addition, that the Society claimed the right not only to build the northern half of the line, but also the southern half, from Hankow to Canton in case the contract with an American syndicate for constructing it, then under negotiation, should fall through.

China, in her agreement with the American syndicate, thereupon took precautions which she thought would absolutely prevent any such trickery as she had suffered in connection with the northern railway. She expressly provided that "the Americans cannot transfer the rights of these agreements to other nations or people of other nationality."

But the guileless Chinese were deceived again. The Belgians set about to get control of the American China Development Company, the concern which had obtained the concession, and it is said that two-thirds of the shares of the company were acquired by the Societe Asiatique, which represented the Belgian-French-Russian group.

This fact did not become known publicly until last year, though it is said that control of the company was obtained in 1899. In 1903 Mr. Parsons was forced to resign as President of the American China Development Company and was replaced by Gen. Whittier, while most of the other Directors were forced out and replaced by Belgians. It is expected that the next move will be the formal amalgamation of the companies controlling the northern and southern sections of the great trunk line.

China, on her part, threatens to cancel the agreement with the concessionaires of the line from Hankow to Canton, but the Belgians declare that even though the control of the American China Company has passed into their hands, the company itself remains American, and that it is therefore entitled to the protection of the United States in the enforcement of its agreement with China. So far as is known, the Washington Government has not at present made any decision regarding the case.

Epilogue – Sharga: A Horse Story¹²⁸

The tour of the International Monetary Commission's party through the interior province of Honan, as described in my letters to the North China Daily News, ended at Kaifengfu, the capital of Honan, as far as my personal participation went. Mr. Gammon accompanied them the rest of the way, while I took my horse and returned to Tungchou alone. The story of that trip back is mainly the story of the intelligence and docility of my Mongolian horse, Sharga. He was a fine specimen of the sturdy China pony, so famous for carrying heavy loads long distances and able to stand the coldest weather, often staying out all winter with temperatures 40 - 50 degrees below zero. They are said to thrive better in open sheds than in warm barns. When brought down to the warm Peking plain, Sharga was sleek and fat with heavy cropped mane and tail almost white. His body color was what the Chinese will call "mixed gold and silver." He had been a pet long years in a Mongol prince's family until given as a present, supposedly rather superannuated, to Miss Chapin, and loaned to me for a year or two.

The return trip crossing the Yellow River was without incident the first day, with a night at some Chinese inn. The first object was to get a lift for horse and man on the railway. I soon came to where construction trains were running – all flat cars for carrying gravel. They went north empty and offered me a ride if we could get the horse on. There was no station platform and it was a climb for a man to get aboard, and impossible for a horse. The engineer told me that three miles on, at the first water tower where they had a temporary platform for loading coal into the tender, it might be possible to load the horse onto a flat car. So I rode ahead and arrived about the same time as the construction train. There was no station platform and the grade for the railway was six or seven feet high above the level ground. The platform for loading coal onto the tender was a tower built corn-crib fashion of seven-foot railway ties, about 20 feet high. An inclined plane of planks laid on this led along two sides to the seven-foot square platform at the top. A pair of coolies could carry a basket of 200 pounds of coal slung on a pole between them up the ramp to the top and empty the basket over the high side of the tender. The top of the tower was at least six feet above the floor of the flat car alongside.

The engineer suggested getting the coolies to un-hinge the drop side of a flat car to make a loading board for the horse to descend onto the car. While the coolies tried unsuccessfully to get this, I got two ties a foot wide by seven feet long, placed them side-by-side, one end on the flat car, the other against the tower of ties. This inclined plane fell short of the top by a foot and at that was so steep that I hardly dared try it myself, and even though I had rubber-soled galoshes I had no idea they would stick, and thought I would have to slide. It sloped at least 60 degrees and how could a horse

¹²⁸ This section may have been written many years later. A copy was found written partly on the backs of letters from George Wilder's grandchildren, Bill and David Daniels, dated Jan. 14, 1945.

negotiate it even if he dared to take that first step down off the tower? Before getting the two ties I had led Sharga to the top. On that seven-foot square platform he stood like an equestrian statue on a pillar. He had watched the proceedings and must have understood. All in place, I climbed back to the top and took Sharga's leading rein as unconcerned as I could pretend to be. I took that first step down onto the two ties. My rubber soles stuck fairly well and I half walked, half slid down to the deck of the flat car without mishap. Sharga followed without tightening the lead strap, took the first step carefully and then mostly slid down the ties to the car.

He had been afraid of the engine the first time we had loaded him onto a boxcar at the start from Tungchou, and when the engine came puffing down past us on the switch I wondered if he would jump off the side of the car in a panic. But he simply crowded up close to me, trembling a bit.

Then we were off north to Tsuchow¹²⁹, the first station where tickets were sold and the regular trains running. The track was newly laid and so rough that they dared not go more than 10 or 15 miles an hour and the deck of that flat car warped and twisted like the swell of the sea. Sharga spread his four feet and braced against lurches from all four sides. For that ride of some hours I do not remember that he stirred from his tracks in the center of the car. I spread my blanket at his feet and took a nap with my bedding roll to break the wind.

At Tsuchow we had a loading plank for horses to use and had no more trouble. For the long all-day trip from Tsuchou at the southern tip of the province to Peking we had an open freight car with sides as high as my head, where we both felt more secure, and had a better wind-break. I do not remember buying any ticket for self or horse. The railroad men remembered our going down in government escort and told me to get aboard.

Sharga's friendly intelligence was often seen. Once I had to cross a bridge 10 or 12 feet high that had been washed out over a stream, and only the central stringer left. He followed me across it without a sign of refusal, just picking his way carefully across.

In China when a horse comes in sweaty, often they have no blanket and have the regular custom of having a boy walk him back and forth until dry. They call it *liu*-ing the horse. Sharga knew enough to *liu* himself on cold nights in his roomy pen. On country tours I would sometimes dismount, take out some tracts or scripture from my saddle bags and walk to the crowd at a market place. I would stand with my back to the horse's broad side and he would allow no one in the crowd to touch the saddle bags. The sweetest-tempered horse you ever saw, if they got too near he would lay back his ears, show his teeth or threaten to kick with a hind foot.

We sometimes would put two or three children on his back. Once, Durand tried

¹²⁹ T'suchou = Cixian.

to climb on. Just able to reach the stirrup, he was scrambling up when Sharga, deciding that he had enough, pushed him back, reaching forward his hind foot to do it. Another time, he reached around and pulled him off by the seat of the pants with his teeth.

* * * * *



Sharga, with GDW at rear of Wilders' Tungchou compound. City wall is across the moat in the background.

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