CHINESE JUGGLERY.

A Remarkable Expose of Celestial Policy Toward Barbarians.

THE RELIGIONS OF THE WEST EXPLAINED.

Fine Points of the Five Errors of the Tien-Chu.

Lamentations of "the Man Most Distressed in Heart."

Evidence from Public Records Concerning the Dark Deeds of the Christian Missionaries.

Pekin to China, China to the World!—Let None Resist!

How the Tien-tsin Massacre Was Brought About—Prince Kung's Letter to the French Minister and the Result.

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

The declaration of the Chinese government that the treaty obligations entered into by them with the nations they are pleased to denominate Outer Barbarians, in respect to the rights of missionaries to teach Christianity within the wide limits of the Flowery Land, has but philanthropic diplomacy on its beam-ends. Despite of protocols and palavers, public documents and plenipotentiaries, Burlingame and his long tail of Celestial followers, the civilized world is confronted to-day with precisely the same array of disturbing facts as affrighted the first settlers in China. Toward foreigners, especially Europeans, the murderous Chinese are as bitterly hostile as they ever were in the past, while the mandarins and high government officials are more antagonistic than at any former period. Scarcely had we been informed that, through the enlightened action of Prince Kung the Chinese government avowed its willingness to indemnity the families of those Europeans who were massacred at Tien-tsin, and the Sisters of Mercy, who were also ruthlessly slaughtered, than the intelligence reached us of the

IMPERIAL CIRCULAR.

In that arrogant and insolent document the Emperor, or the person who at the moment directed the foreign policy of the empire, asserted, among other falsehoods, that "the attendance of women upon religious services made one of the occasions for the recent massacre of foreigners." And at the same time a notification from the Central Kingdom was published, notifying the foreign ambassadors that, "though these events (the massacres) cannot but be deplored by the imperial government, compensation for their commission is absolutely refused." It was the old Chinese game of prevarication, trained in deceit and delighting in intrigue. The mandarins of every class are masters in that kind of diplomacy which consists in hoodwinking foreigners. For years past we have been beaten by the Chinese in everything but war. They have talked us out of the fruits of every victory we achieved over prejudice and ignorance, and over the uncovered graves of their victims butchered in cold blood the mandarins now impudently proclaim themselves above and beyond the censure of civilized men. The condition of affairs in China is such that no treaty not enforced with cannon can ever remedy them.

In the HERALD of the 2d and 6th inst. we published interesting articles upon China, those printed on the latter day giving an extended account of the Tien-tsin massacre. We are now enable I to lay before our readers facts which confirm our statements of the outrages and their origin in every particular; and, moreover, we are enabled to present to our readers copies of official documents, proclamations and translations from

A CHINESE INCENDIARY PAMPHLET

of peculiar significance. The latter probably affords us the most truthful index of Celestial ideas of Christianity and of the character of Americans and Europeans we yet have had. It was published in Chinese some months previous to the Tien-tsin massacre, and was largely though secretly circulated. There is abundant evidence that it was placed by high government officials in the yamun (law courts) of the provinces, and from thence distributed. The copy from which the following extracts are taken was obtained from the Yamun of Chi-hia. It was given to one of the native Christians by a friend in the yamun, in the hope that it would convince him of the error of his ways and induce him to forsake the foreign religion. Though heard of in every direction only one other copy has come into the possession of the Christians, owing to the fact that all who were supplied with copies were strictly charged not to let the Christians have it. Of its authorship and the exact date and place of its publication the book itself gives no explanation. It purports to be printed by the "Gentry and People." It has evidently been written by a person of excellent literary ability, and that the author had extensive facilities for consulting public documents and for ransacking all that has ever been written in China against

FOREIGNERS AND THE CHRISTIAN RELIGION

there can be no doubt. But not only so; the author or those who caused its publication must necessarily be in no mean position in the councils of the Chinese government. Otherwise the great circulation which it has attained in the cities, towns and villages through mandarins and their underlings would have been impossible.

The translators properly regard this extraordinary book as having an important political significance. In this we agree with them. It throws a lurid light on the dark character of the Chinese. For it not only shows vividly the real animus of those who have arrayed themselves against foreigners, but reveals their purposes and plans and exposes the reckless and diabolical acts by which they seek to manufacture a public sentiment that will be ready for deeds of violence and blood. The aim of the book is to incite the ignorant tools of the mandarins to murder the Catholics, but it is so written as to fan

THE FLAMES OF NATIVE HATRED

against all professing Christians, whatever nationality they belong to. It plainly demonstrates that mandarins regard Christianity as a political agency used for the accomplishment of selfish or political ends. Unfortunately the work is inlaid with vile and blasphemous language unfit to print in the HERALD. The translators have pruned it a good deal, but as it is it affords horrible evidence of Chinese depravity.

It will be observed that the "Extract from the Sacred Edict," which forms the preface to the book (and which we give in full), is general in its denunciation of unorthodox religion. It was written by two of the canonized emperors of the present dynasty, is a kind of paternal address from the throne to the people, and is held in the highest reverence by the Chinese. Artful allusions are made to it in different parts of this book, with the design of convincing the reader that to drive out foreigners and their religion would be but carrying out the views of the most renowned emperors of Chinese history:—

EXTRACT FROM THE SACRED EDICT—SUPPRESSING STRANGE RELIGIONS FOR THE PURPOSE OF EXALTING ORTHODOX DOCTRINE.

I, the Emperor, being desirous of improving the national customs, seek first to rectify the people's hearts. In order to rectify the people's hearts it is necessary first to regulate the methods of instruction. Men naturally receiving from their birth correct principles of truth, whether they belong to the educated or ignorant classes, must be governed by the common relations, the radical virtues and the ordinary rules of daily life. To search out what is hidden and practice what is marvellous are things which were never countenanced by the sages. The "Book of Changes" says "the young must be educated in what is true." To this end were the labors of the sages directed. The "Book of History" teaches that which is neither one-sided nor partial, neither deflected nor inclined. These principles are those on which the empire is founded. The work of the sages and the principles of the government all have their powers in orthodox learning.

With respect to heterodox books, men in accordance with the teachings of the sages, and those tending to excite and disturb the people, to give rise to differences and irregularities and to undermine the foundations of all things, all such teach corrupt and dangerous doctrines, which must be suppressed and exterminated. Though you, my people, are, for the most part, prudent and well disposed, there may be some who have been led astray and through ignorance have been involved with

OTHERS IN GUILT AND WICKEDNESS.

For such I, your King, feel the deepest compassion.

From ancient times the three religions have been propagated together; besides Confucianism, which holds the pre-eminence, we have Buddhism and Taoism. Chu-tu has said:—"Buddhism has no regard to the outward affairs of the world, but only to the heart. It is the simple object of Taoism to retain and preserve the vital principle." This judgment of Chu-tu is most just, and from it we learn the foundation principles of these two systems. There is, however, a class of vagabond adventurers, who, under the pretence of teaching these systems, bring them into the greatest disrepute, making a false parade of what is propitious and what is unpropitious, and of future rewards and punishments, for the purpose of giving currency to their foolish and unfounded stories. Their object in the beginning is to get a living. By degrees they collect men and women into promiscuous gatherings for the purpose of burning incense. Thus husbandmen and artisans neglect their business, and in these meetings talk of things strange and mysterious. The worst of all is that there lurk within these assemblages treacherous, depraved and designing persons, who form dangerous combinations and pledge themselves to each other by oaths. They

MEET IN DARKNESS AND DISPERSE AT DAWN,

They imperil their lives sin against righteousness and deceive and entrap the people. The time arrives at last when their practices come to light. One after another they are legally apprehended and cast into prison, and wives and children are involved in the punishment which they bring upon themselves. The head of the religion, in the end, appears in his true character—as a product of darkness—and that from which happiness was sought becomes the fruitful source of misery.

As to the religions of the West, the leading one is that of T'ien-Chu (the Lord of Heaven). It is not to be regarded as orthodox. Because its teachers were well versed in mathematics our government made use of them. Of this you cannot be ignorant. Now, as to unauthorized doctrines which deceive the people, our laws cannot tolerate them; for false and corrupt teachers your government has fixed punishments. The object for which the government established laws is manifestly to restrain the people from doing wrong and to lead them in the way of virtue; to suppress what is corrupt, and to elevate what is true; to avoid danger and to promote peace. You, my people, are born into the world blest with peace and protection; you are provided with food and clothing; in whatever direction you look you have no cause for anxiety. Should you be blind to the dictates of conscience, violate the fixed principles of truth, break the laws of the empire, and render yourself obnoxious to authority, would not this be the extreme of foolishness? My august father, the "Benevolent Emperor," transformed the people by love, and moulded them by righteousness. His ability was complete and illustrious; his mode of instruction most luminous; its adaptation to the world and men most thorough and complete. You, my people, looking up with submissive reverence to the Imperial will, should, in obedience to it, reject and oppose corrupt doctrines as you would

ROBBERS, CONFLAGRATION AND FLOOD.

Indeed, the injury inflicted by flood, conflagration and robbers extends only to the body, while that of corrupt doctrines extends to the mind. In the constitution of the mind there are inherent tendencies to truth and also to error. If you hold fast to the truth you will be superior to temptation; your conduct will conform to what is right; evil doctrines of whatever sort will have no power over you; tranquility will prevail in your households and the evils you meet will be turned into blessings. You who are filial to your parents and loyal to your king and attend to all the duties which devolve upon you as men will certainly merit the favor of heaven. You who look not above your station, do not what is wrong, and give your attention to your callings, will meet with the favor and blessing of the gods. Let husbandmen cultivate the fields and soldiers practice military exercises; let the people attend to the manufacture of cloth and silks and cultivate vegetables and grain. In these ordinary callings conform to and receive the rewards of peace. Thus will loyalty and righteousness and corrupt doctrines will of themselves disappear without any effort of yours to rid yourselves of them.

A COLLECTION OF FACTS RESPECTING THE FALSE RELIGION OF T'IEN-CHU. BY A MAN OF JAO-CHOW, ABOVE ALL OTHERS DISTRESSED IN HEART.

The religion of Tien-chu (the Lord of Heaven) originated with Jesus. It is universally adopted by all Western nations. Its adherents falsely assert that Jesus was endowed with divine gifts. He was able to speak various languages. He commenced propagating his doctrines by exhorting men to be virtuous. Afterwards he was nailed to a cross by violent men and killed. His disciples called His religion that of Tien-chu (the Lord of Heaven), and regarded Christ as having had an existence prior to His appearance on earth. They fabricated a book—very artfully devised—which they call a revelation from Heaven. Everywhere, in cities and villages, they erected places of worship and did homage to the cross. The teachers hold the cross in their hands or wear it on their breasts. If any disrespect is shown to it they regard it as an offence against Heaven, worthy of the severest punishment.

This religion has two general names—one Baptism and the other the Holy Supper (1). The subordinate divisions of this religion are twenty-five. It is impossible to speak of them in detail. It has its headquarters in Italy. It has

A SUCCESSION OF KINGS OF THE CHURCH

(Popes), who assume, on behalf of heaven, to communicate instruction. When a king of any of the Western nations succeeds to the throne he receives his authority to rule from the Pope. In all important matters the king receives commands from the Pope. He also sends several tens of subordinates to control affairs relating to religion in each kingdom. These are called ta-wang (bishops). Priests are for the most part educated to their profession from their childhood. There are other heads or superintendents distributed everywhere. As to expenses, they are defrayed by contributions from kings, officers and people of the different Western kingdoms, from which supplies flow in without interruption. Every seventh day they perform worship, which they call the mass. All work is suspended, and old and young, men and women, assemble in the church. The leader of the service takes the principal seat, and extols the virtues of the head of the religion, the whole crowd also muttering prayers. When the ceremony is over all give themselves up to indiscriminate sexual intercourse. This is the height of their enjoyment. They call it the "Great Communion," or the "Love gathering." In forming engagements of marriage no go-betweens are employed, and disparity of age is disregarded. The two parties manage the matter themselves. They worship only the pre-existent lord of their sect and pray to God (Shang-ti). Men are not allowed to marry two wives, because they say that God originally created but one male and one woman. So they have

NEITHER SECOND WIVES NOR CONCUBINES,

though they practice adultery without restraint. If a wife dies, they then take another. When a father dies, his son may marry his mother. When a son dies, a father may marry his daughter-in-law. A man may also marry his own daughter. They marry the widows of deceased brothers, uncles or nephews. They also marry their own sisters. Women are regarded as superior, men as inferior. From the king down to the people, all are subject to the authority of their wives. It is a common thing for a wife to drive away her husband and seek another. They say that men are born of women; therefore many of their kingdoms are governed by queens.

In social intercourse men show respect by removing their hats. A less degree of respect is shown by raising the hand to the forehead. They do not kneel, never bending a knee even before their king. They take hold of and kiss his hand, or pluck out hair from the forehead and throw it on the ground, this being the highest degree of honor shown either to a king or a father. They kneel only before God (Shang-ti) and

THE PRE-EXISTENT LORD OF THEIR SECT.

When friends meet they inquire about each other's wives, but never about parents. They regard parents as belonging to a past period. Brothers and friends seldom see each other, but when they meet they give themselves up to licentious intercourse. They call this "reunion of original elements." In intercourse between superior and inferior officers and between fathers and sons all address each other by the name "brother." Mothers and daughters, mothers-in-law and daughters-in-law, call each other "sisters." They say that only the Heavenly Father, the Heavenly Mother and the Heavenly Brother are to be revered. In heaven there are no distinctions of high or low. While this is true of Western nations generally, it is especially so of England and France. These people have an outward show of gentility, but their hearts are full of deceit. Their appearance is such as easily to deceive.

They live by carrying on commerce on the sea. They are to be fully met and their gains to be secured by scrambling and plundering. At first they confined themselves to cheating barbarians adjacent to them, not daring to carry on their practices in the middle kingdom.

They say that the followers of this religion will be permitted to ascend to heaven, and will forever escape the punishment of hell; and that whatever they ask for, whether happiness or long life or posterity, they are sure to obtain. By such assertions they excite the cupidity of the ignorant. They also bewitch them by magical arts and incantations, so that they joyfully enter the sect. The methods used by them in propagating Christianity here are different from those which prevail in their own country.

Now, our Emperor, full of compassion and condescension, has deigned to hold friendly intercourse with them; but these barbarians, so far from appreciating this condescension, have availed themselves of this opportunity to give unbridled license to their lawless propensities and to scatter their agents over every province and district of the empire to propagate the corrupt and dangerous doctrines of Tien-chu; as well as the "Christian religion," the "Catholic religion," the "Protestant religion," &c. They all discourse of seeking heaven and avoiding hell; with their nobrilled tongues they deceive the ignorant. Those who follow their instructions become their subject slaves. The harm which they are accomplishing by their unrestrained lawlessness far exceeds what we have ever known before.

When persons are sick they never make use of the medicines ordinarily used by others; they must necessarily be prescribed for by some of the religious teachers. Women must present themselves for medical examination in a state of nudity. If a person does not recover the body and head are cut open in order to investigate the cause of the disease, thus adding to the medical knowledge of those who come after. Adherents of this religion, whose bodies are subjected after death, are called "saints of the first class." Those who have only their heads cut off are called

"SAINTS OF THE MIDDLE CLASS;"

while those who have their ears and noses cut off are the "inferior saints." Children dying in infancy are called "virtuous genii." When the women who are keepers of the chastity lamp are called "chaste genii." Women dying in pregnancy are spoken of as "carrying their children with them to the Western home." In case of funerals the religious teachers eject all the relatives and friends from the house, and the corpse is put into the coffin with closed doors. * * * Both eyes are secretly taken out and the orifice sealed up with plaster. This they call "sealing the eyes for the Western journey." They also envelope the head in a bag of red cloth, which process is called "swaddling." If they are unwilling to conform to these burial customs the teachers regard them as rebelling against the authority of the Church, and lead a crowd of men to their dwellings to insult them in every possible way. The four ounces of silver received on entering the religion are demanded back with interest.

The reason for extracting the eyes is this:—From 100 pounds of Chinese lead can be extracted eight pounds of silver and the remaining ninety-two pounds of lead can be sold at the original cost. But the only way to obtain the silver is by compounding the lead with the eyes of Chinamen. The eyes of foreigners are of no use for this purpose. Hence they do not take out those of their own people, but only those of the Chinese. The method by which this silver is obtained has never been discovered by any of the native Christians during the long period in which this religion has been propagated here. There is, however, a method of taking witnesses by spreading some chemicals over the surface of a mirror. The practice of this art is very lucrative, and some native Christians have, by great assiduity, possessed themselves of it. The worst of all is that they are able to impart a magical power to water; to send abroad charms on the wings of the wind, and to take capture the spirits of living persons for the purpose of holding licentious intercourse with them. This is called "spiritual intercourse."

They also, by obtaining the hair and nail parings of women, and placing them under the bed mat, acquire the power to compel their presence. They take the horoscope of children of either sex, place it on a tree and utter incantations over it, and in this way gain possession of their spirits to use them as familiars. Many acquire this art as a means of spiriting articles hither and thither, and stealing money which has been hidden by others. This they call "repossessing themselves of their wealth."

It is impossible to enumerate all these practices. If we seek for the general motive which leads to them, it is a fixed determination utterly to befool our people, and under the false pretence of religion to exterminate them. Thus they wish to take possession of the middle kingdom. What infatuation to embrace such a religion as this! I have, by an extensive searching of ancient books, and accurate observation and inquiry, been able thus to disclose their wickedness and to sound the alarm so as to give you a timely warning.

POSTSCRIPT BY AN UNWORTHY RETIRED SCHOLAR.

Books relating to the Christian religion are very numerous, and it is impossible to review them in detail. My friend who compiled the preceding treatise accomplished his work by investigating a great multitude of books, and making use of a large experience and observation. His statements are as clear as the light. The simple reading of them is sufficient to make one's heart shudder and his hair stand on end. Even the vicious and uncultivated cannot listen to them without dread. Hence the production was put immediately into the hands of a printer to give warning to all, so that those living within the four seas may, when they see it, gnash their teeth in rage. Although you are not permitted to seize the battleaxe and sword for vengeance, you can destroy them by the power of your mouths and tongues. In this way the universal hatred will find vent and the power of corruption will be broken. The immediate effect will be that men will be at once set right, and, in the future, our doctrines will be firmly established. Will not the advantages accruing to all generations be very great? Mencius said—"He who can overthrow the false doctrines of Yang and Muh is worthy of being ranked a follower of the sages." Is not this title fairly earned by my friend and pupil, the writer of this treatise?

EVIDENCE FROM PUBLIC RECORDS.

"A certain keeper of a curiosity shop, named Lin, whose family had been in the Tien-chu sect for several generations, went one day into a shop of the same kind, and there met an acquaintance, called Sun. While sitting there the young Sun playfully took his fan and made the figure of a cross on the door, and said to Lin, 'Why do you people worship this thing?' Lin did not reply. Afterwards, when he went out, he did not go through the door, but sprang over the counter and so passed out. The next day he assembled his clan and came to the shop, using every kind of abusive language and seeking the man Sun that he might obtain satisfaction from him. Sun sought a man to intercede for him, and after repeated acknowledgments of his offence the matter was dropped."

Having heard that for one of the Tien-chu sect to tread on the cross is an act of apostacy which destroys the efficacy of their magical arts, I sent men in the night to take ashes and scatter them in front of their doors in the form of a cross, and then in the morning sent men to await and see what form their anger would take when they opened the door. They took a broom and swept the ashes away, and kneeling down repeated imprecations for a long time, and then returned to their houses.

The two events just narrated are matters of personal observation, so that the fact that they will not tread upon the cross is most clearly established. If, therefore, the head man of every particular district would give instructions to the various sub-districts to employ stonecutters to make crosses for all the roads and streets, and also to carve crosses on every doorstep, and if any one objected to it set him down as one of the sect and drive him out of the district; and if at all the river and seaside ports, as well as at the villages and crossroads, crosses were cut as a precautionary measure, this would be an admirable plan for managing this matter.

In every temple they are in the habit of worshipping a naked boy, five or six inches long, which they call Prince Jesus, but out of respect to the name and in order to avoid repealing it they call him Prince Noa-cha. This ought also to be examined into.

A DEATH BLOW TO FALSE DOCTRINES (EXTRACT).

The Christian religion, in not allowing honor to the tablets of emperors and ancestors, and forbidding to sacrifice to deceased parents, most certainly seeks to abolish, under heaven, the relations which men sustain to the Emperor and to parents. But it is said in Hsu's introduction that the Buddhist and Taoist religions have manifestly no suitable apprehension of the fundamental relations subsisting between the Emperor and his officers and between father and son; and that even Confucianism is not without fault in this regard. Oh what talk! Buddhist and Taoist in their temples worship the tablet to the Emperor. This is sufficient evidence that they understand their relations to him. It is also a remark of the Buddhists that "to worship the whole company of Buddhas is not to be compared in importance with reverencing your two parents." This is certainly recognizing filial duties. Moreover, our Confucianism refers to "the arrangements of Heaven," "the order of Heaven," "the relations of Heaven" and "the nature conferred by Heaven" as its very foundation.

But Jesus, the Lord of Heaven, in consequence of breaking the laws of his country, was crucified. This is evidence of His ignorance of His duties to His sovereign. His mother's name was Mary and His father's Joseph, and yet they say he had no father! His followers are not allowed to worship the tablets of their ancestors; this shows that they do not understand the duties which children owe their parents. * * * * This false religion has its churches in the capital, inside the Shaun-wee gate, west of the Fung-Kenan gate and west of the Fu-chung gate, in Chi-nan of Shautung, in Hwei-en of Kiang-nan, in Yang-chow, Chin-Kiang, Kiang-Ning, Su-chow, Chang-suh, Shanghae, Hang Chow of Chi Kiang, Kin-hwa, Nan-ki, Fu Chow, Kien-ning, Yien-ping, Fing-Chint Nan-chang, Kien-chang, Kang-chow, Canton, Keve-lin, Chung-ching, Pas-ning, Wu-chang, Si-an, Fai-yuen, King-chow and Ke-fung—thirty dens in all. * * * * What, think you, is their ultimate design? The reason of the decline of the Ming dynasty is to be found in their disregarding the precepts and laws of their predecessors and entering into relations with the seaports. * * * Persons residing several tens of thousands of miles distant and not acknowledging allegiance have been allowed to come and go without any inquiries as to their object; they have travelled hither and thither without any one to accompany and watch them, and have sojourned wherever they liked, without any one to exercise surveillance over them. Thus they have made careful maps and records throughout thirteen provinces of our hills and rivers and the general features of the country, and of our military strength and material resources, there being no effort made to restrain them. From ancient times to the present have foreigners ever been treated with such laxity? The mistaken policy of the Ming dynasty has been adopted by the present dynasty as a precedent, the wily treachery of these men having been forgotten. When their thievish designs culminate and manifest themselves it will be acknowledged that I have thus spoken because I could no longer refrain from doing so.

SEQUEL TO PART (EXTRACT).

The "Book of Poetry" says, "The first fall of snow is gathered into globulets," and the classics say, "Although the eagle is transformed into a dove, yet the wise still find fault with his eyes." At this time the vapors of the sea are not tranquil. A searching examination should be made. When you invite a robber and open the door for him to come in you deserve to suffer the consequences. I would rather be reproached to-day for being too suspicious than that at another time it should be said that I had the inscrutable knowledge of a prophet. All that I desire is that the prosperity of the middle kingdom may be secured.

NOTE BY THE AUTHOR.

The man most distressed in heart would remark that from an examination in order of the various books compiled by these Western barbarians, it appears that some say that Jesus is God (*Shang-ti*), while others say Jesus is the Son of God (*Shang-ti*), his title being God (*Shin*) the Son, and the title of the Supreme Ruler (*Shang-ti*) being God (*Shin*) the Father, and that Jesus died without any descendants; others say that he had a son born after His death, called Prince Jesus. Some say that Jesus was born in the first year of the Emperor Yuen-Sze, of the Hau dynasty; others say that He was born in the second year of the Emperor Yuen-Ti-she, and still others say in the fourteenth year of the same emperor. The accounts are of various kinds and disagree among themselves. In the treaties which have recently been made the T'ien-chu sect and the Jesus sect (the term by which Protestantism is known in China) are spoken of as distinct. From which we see more clearly than ever the intensely villanous character of these barbarians. They doggedly insist on forcing a distinction, and then use it to dissipate the doubts of those who have not yet joined them, concerning what has heretofore been written and reported against the T'ien-chu sect, saying that their sect is the Jesus sect, all of which is a pitiful pretence unworthy of belief. This is their method of befooling people, so that those who are thinking of joining them, although most manifestly deceived, do not perceive it.

Before quoting further from this remarkable work, it is well to call attention to the scope and character of the accusations against the Christians. It will be observed that no sect was specially denounced, but that all were anathematized and derided. The vile language used and the gross misrepresentations made in the book indicate the venomous animosity of the mandarins and literati, and point to the latter as the publishers of it. It was designed to incite the Chinese mobs to murder and outrage, and certainly accomplished its design. For the purpose of showing the treachery and deceit that characterizes the policy of the Pekin government we have present in Chinese and in English as an illustration the

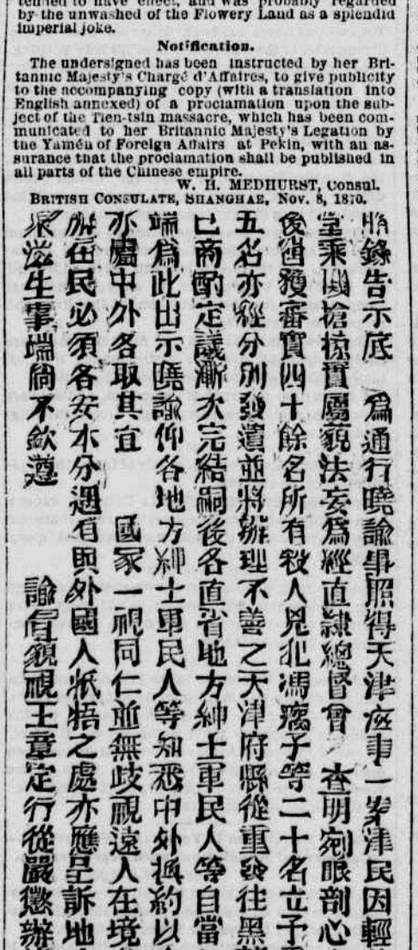
PROCLAMATION OF THE CHINESE MINISTER of Foreign Affairs to the native pigtails, issued after the Tient-sin massacre. Of course it was never intended to have effect, and was probably regarded by the unwashed of the Flowery Land as a splendid imperial joke.

Notification.

The undersigned has been instructed by her Britannic Majesty's Chargé d'Affaires, to give publicity to the accompanying copy (with a translation into English annexed) of a proclamation upon the subject of the Tien-tsin massacre, which has been communicated to her Britannic Majesty's Legation by the Yamén of Foreign Affairs at Pekin, with an assurance that the proclamation shall be published in all parts of the Chinese empire.

W. H. MEDHURST, Consul.

BRITISH CONSULATE, SHANGHAE, Nov. 8, 1870.



A Notification for General Circulation.

With reference to the outbreak at Tient-sin:—The people of Tient-sin, too lightly giving ear to idle stories, suspicions came to be entertained by them which begot ill-blood; (1) then on a sudden (breaking out) they had the audacity to murder a large number of foreigners. Chapels were fired and destroyed, and the opportunity was seized to rob and to plunder. These were undoubtedly wicked acts, committed in contempt of law.

It having been ascertained by Tseng, Governor General of Chih-Li, that the tales about the digging out of eyes and the cutting out of hearts were utterly false, and rested on no foundation whatever, he made search for the murderers concerned in the outrage, and seized, some earlier, some later, about fifty persons really implicated (2).

Of these, Feng, the cripple, and others, twenty in all, who had taken life, have been sentenced to summary decapitation. Wang Wu, (nick-named), the Little Awl, and others, twenty-five in all, who had availed themselves of the confusion occasioned by the outbreak to take property, have been condemned in different degrees of severity to banishment. The Prefect and Magistrate of Tient-sin, who mismanaged this affair, have been punished with unusual severity, being exiled to Hei-Lung-Chiang (the banks of the Amoor), there to atone for their fault by service (3). This for example's sake. The arrangements for the compensation (4) and indemnity (of the families bereaved) have been under consideration and will presently be completed (5).

It will behoove the gentry, the military and the people of every province to take warning by this; that so they may be prevented following the like course. And whereas it is too possible that, the doubts of the multitude not being yet dissipated, further animosity may be the consequence, this notification is issued, and the gentry, military and people of every district are expected to understand that ever since the (ratified) treaties were exchanged trade and missionary preaching have been among their stipulations; that the object of missionary teaching is to persuade men to virtue, and that trade advantages in common both native and foreigner. The State regards all (both native and foreigner alike with the same philanthropic feeling. It draws no distinctions. The men from afar within its boundaries, yet more is it a foremost duty to protect.

It is the obligation of the authorities (*Kuan*), in observance of the treaties, whenever a case presents itself, to examine into it and dispose of it with impartiality. It is the obligation of the people (*min*) to pursue their callings in peace, and they are bound, if there be matter of contention between them and the foreigner, to submit it to the local authorities, and to await the equitable action of these, taken in concert with the foreigner's official. They are not free, on this pretext or that, to assemble and to do violence. If, respecting not the declared will of the Emperor, they set at naught the laws, they will assuredly be punished with extreme severity. (The fate of) the officials and people of Tien-tsin is to be their "mirror of the Yin" (6) (their constant remembrancer).

Let every one tremble and obey!
Let none resist!

A special proclamation.

(1) Lit., a feud, or a feeling of feud commenced; a beginning of hostile relations.
(2) Or has seized and convicted.
(3) That is, service as convicts.
(4) Lit., for comforting.
(5) Or are being gradually completed; the money for the reconstruction of the consulate, cathedral, &c., being already forthcoming, if not paid.
(6) In a classical passage an ancient Emperor is reminded that the mirror of the Yin dynasty which preceded his own, the warning given by the fate of the Yin, is not far off; that is, should be instantly before him.

Returning to the examination of the incendiary book:—The next chapter is in the form of a petition from the province of Hunan for the expulsion of the non-Hunan species. It grew out of a persecution of Roman Catholics in Hunan about ten years since. Though professedly an apology for that persecution it is really a justification of it. It is introduced here to illustrate the manner in which foreigners should be regarded and treated at the present time. After the usual opening the petitioners pray that the dissolute and

ABANDONED NON-HUNAN SPECIES,

who disregard every principle of humanity, may be expelled.

Who would have thought that these rebellious barbarians would be for so long a time the recipients of the extraordinary and civilizing influence of our Imperial Master and obtain by stealth a share of the wealth of Canton? and, still secretly cherishing a malicious heart, possessing themselves of place after place, would clandestinely make their way into the interior. They delude the unwary, print and sell corrupt books, glory in their extravagant falsehoods, and so disseminate their doctrine and establish their clan. Everywhere they are overbearing and extortionate; they distort all admirable social relations and are devoid of all shame. Owing to them the long-haired rebels, borrowing the name of the sect of Jesus, have raised armed revolt in the north, south, east and west; the two Kwangs, Fukien, Yunnan, Szeh'uen, Anhui, Honan, Shantung and Shensi, spreading their poison irreparably over half the empire. When their designs culminated in the disaster of the eighth moon of the year Keng shen (1860), the race of the whole empire was aroused. (The reference is to the taking of Pekin by the English and French.) The T'ien-chu religion has offended against heaven, no sage, no father, no ancestor, no husband and wife, no human principle, and their unbounded ferocity and extreme depravity spread with increased violence throughout the empire. Heaven is only one, and in regard to governing is called Shang-ti; but this sect has changed its name to T'ien-chu, and set up Jesus as his representative. It appears that Jesus was born in the second year of Yen-shen of Ai Ti, of the Han dynasty. Who, forsooth, was Lord of Heaven before the days of Yen-shen? or did its throne wait empty? This, their daring to deny Heaven, is their

ERROR NUMBER ONE.

Yau, Shun, Yu, Tang, Wen-Wang, Wu-Wang, with Chen-Kung and Confucius following them, established perfection of doctrine; and they are the sages of ten thousand generations. But this sect perversely fabricates diabolical books, full of slander, vomit and reviling; and they have even gone to the length of stealthily entering Chee-Fen and destroying the sacred grave and temple (Confucius' grave). This their daring is their

ERROR NUMBER TWO.

The origin of everything is heaven; the origin of man is his ancestors. From the beginning of the world has anybody opposed this truth? Jesus was torn to death by the King of Fa Teu, and this sect makes it a principle of their religion to reverence the crucified Jesus, which has been to death. Every one that would enter the seat must first chop to pieces his ancestral tablets and the tablets of the five gods, and then he may be received. He ranks so low as to call his father old brother and his mother old woman, destroying the law of social relations and virtuous conduct, overturning the three directions of superiority and inferiority. This denial of parents and ancestors is their

ERROR NUMBER THREE.

Heaven developed all things from the two co-ordinates in nature and the five elements. Its law takes their origin from the relation of husband and wife, which, in turn, is connected with the constant virtues which reflect order and the duties which educate it. Anterior to this (relation of husband and wife) there is nothing. Yet this sect, when they have led away the husband will be sure to inveigle the wife, and give the medicine of seduction, pretending it is the pill of immortality— * * * and, having once had such intercourse, she looks upon her own husband as dung and dirt. Moreover many of their daughters are not given in marriage, but are left to serve Tien-chu. Their daring to deny the conjugal relation is their

ERROR NUMBER FOUR.

Heaven delights in life, but they deride the women, who follow their sect, bathe with them in the same vessel. * * * They cruelly maltreat their children. Moreover, when one of their sect is about to die, they must needs send a number of their followers, who go and put out the members of the family, intone prayers and plead for salvation, and while the man still breathes scoop out his eyes and cut out his ears, to be used secretly in the manufacture of counterfeit silver; and immediately wrapping the body in cotton or silk cloth hurry it into the coffin. Their daring to deny the common principles of humanity is their

ERROR NUMBER FIVE.

Their having these three errors is sufficient to impeach them in every kind of evil. These island barbarians cannot be brought to their senses. For they went to Li Wei ya Chow, and Li Wei ya Chow became subject to them; they went to India, and India joined with them; they went to Japan, and Japan was thrown into confusion by them. Judging from these things it is evident that their desire is to extend their villany to not the matter of a day. Their present course also is the bent of Iz Ma Chew (a Chinese Benedict Arnold). Every wayfarer knows it. If this sect is finally allowed to spread in China then this land, which for so many thousand years has been noted for its civilization and refinement, will at once be transformed into the abode of a dishonored Ko Chung (half man, half reptile) and mermaids, roaming about like flocks of wild or domestic animals. Would not this be profoundly distressing?

WE WOULD QUIETLY SUGGEST

that the very best thing at present would be carefully to strengthen the coast defences, to restrain and stop their trading vessels, pluck up their roots, close up their fountain and destroy their fierce and rebellious natures.

Our sacred dynasty, in the spirit of generous liberality, universal benevolence and far-reaching favor, did with great pity force itself to make a treaty and not wage continual war against them. But these rebellious barbarians knew no improvement or self-restraint, and forthwith presumed to spread abroad their vile race and build chapels everywhere, calling and enticing the people into their assemblies. Every kind of vagabond guilty of death-deserving crimes crowded in among them. Filled with traitors and fugitives from justice their sect spread daily like a raging fire, and nobody dared to do anything with them. Such, for example, was the case with the T'ien-chu sect; in our place Heng-chow. In the times of Tan Kuang there were there certain hateful vagabonds who quietly duped uninformed and stupid people secretly to accept their religion. At that time the government was fearfully severe, so that this class kept covert and secret, not daring to show themselves to

THE LOCAL LITERATI AND PEOPLE,

nor to try their arts upon them. By and by the Yung An rebels arose, and there were rumors far and near that the great tribulation (which returns periodically every 3,000 years) was at hand. Heaven's Father, Heavenly Father and Heavenly Brother were about to come forth into the world. Careful investigation proved that these reports originated in the mouths of this sect. Just then it happened that many matters were pressing and the severity of the law was somewhat relaxed, and the scoundrels by degrees became violently furious. Before this, when the priest (Kian Chu) came, he wore ordinary clothing, but now he came in a sedan and on horseback; before he preached at night, now in the daytime; before their houses of worship were in the little country places, now in the busy cities; formerly their emissaries were low people, now literary men and the official class. Although they were seen to be spreading rapidly they were treated as

HERETICS TO BE DESPISED.

It was not at first suspected that they would ever be and do evil to the present extreme extent.

After commenting at length on the hardships the *literati* and people suffered through the despised and hated sect, the learned author condescends to particulars. Some of these are exceedingly funny. This, for instance:—

The sect had a funeral, and a little boy playing in the road happened to scatter dirt in the form of a cross. At once they bound the father and elder brother of the boy. A graduate, Hsin Fang K'wei, tried to pacify them by exhortation, and received a most severe beating. They moreover took the coffin into the house of the little child to bury it there, and not till the neighbors presented them with money and

KNOCKED HEAD TO THEM

many times, confessing error, were they appeased.

Still further, they sent out people of their party in all directions to sell candy, and opened shops professedly for the purpose of dispensing medicine. To those who made the mistake of taking their medicine very many children were purged to death, while the grown people were crazed and wished to enter the sect.

Again, the members of the sect secretly conducted several of the leading barbarians to the top of Sai Yen Pagoda at Hia Kevan, whence, through a telescope, they looked down upon the city and surroundings and made a map, which they took away. Moreover, there was a culprit, Chang Tan Yung, who, his crimes becoming known, was seized and bound; but as soon as he boiled into the sect the head barbarian came and opposed the proceeding, and defended the man, so the magistrate let him go at once, not daring to examine him. Once more, the sect has

SEVERAL TENS OF BOATS

that ply throughout the year, which load and carry goods from place to place, making several trips every month. Each boat has on it several hundred wooden casks, which are received and discharged at the Shang Shui temple, outside the city. These casks are sealed up very tightly, and there is no knowing what they contain! * * * Before the sect had made any disturbance the Heng Chow people were in at peace with them, and now, after the sect has raised the disturbance, we shall never stand together with them on the same earth. Though threatened with a three-footer (an executioner's sword) we could never bow the head nor back the ears nor listen to the commands of the barbarians. The mouths of

THE PEOPLE CAN CHEW METAL,

and the united determination of the multitude is as good as a city wall. Therefore, these contemptible beings, having aroused our righteous wrath, we, heartily adhering to the kingdom of our sovereign, would not only give vent to a little of the hate that will not allow us to stand under the same heaven with them, but would make an eternal end of the distress of being obliged to have them ever near us.

The Hunans continue in reference to the sect in the most violent language. Their (the T'ien-Chu's) crimes are great, their wickedness extreme. Simply to burn their houses is not enough to cover their sins. If ever the mandarins repair their houses their fierce flames will increase the more, and they will devour us Hengchow people like fish and flesh, and there is no knowing what they will do hereafter. We reverently receive the light that descends from your Excellency's happy star, who from the time of

YOUR DESCENT FROM THE CHARIOT

have clearly set in order all imperial business and rectified the relations and virtues. We come altogether, shedding tears of blood, and pray that you, our divinely intelligent parent, will be our leader and drive out violently the non-human species and preserve (us), the good and virtuous, and, digging out this root of anarchy, resuscitate the perfection of doctrine (Confucianism).

Most humbly and timidly presented.

The book concludes as follows:—One who has given great attention to the subject has investigated many authorities and substantiated the facts thus acquired by what he himself