

MISCELLANEOUS.

Written for this Paper.

CHINESE RIOTS.

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KIUKIANG, China, May 2, 1894.



SEE the long-haired barbarians! Look at the kidnapers of babies! There goes a pig-goat blue-eyed devil!"

These are some of the expressions which are hurled at me

in Chinese in every city I visit. A tall Chinaman, in a blue silk gown and big spectacles, spat at me as I walked through the streets here this morning, and wherever I stop a crowd collects and the remarks which my interpreter translates for me are by no means elegant nor polite. At Hankow I had great trouble in getting a man to go about with me. There was a well educated Chinaman, who spoke good English, but he said if he went the people would call him "a foreigner's dog," and he evidently did not want to be seen on the street in my company. I confess I don't like it. Even the babies yell at the foreigners in some of these towns. The dogs, who will not molest a strange native, recognize a foreigner by his smell, and rush for him, snapping at his heels. I carry a good club and I think that this protects me to a certain extent from both dogs and men. This is one of the most rebellious parts of China, and the Chinese here are far different from those you find in America. They are big, broad-shouldered fellows, with stronger features than the men of South China, whence our coolies come. They speak a different language and are more independent in their actions. The better classes all over the empire hate the foreigners, and the millions which the Viceroy of Hankow is putting into his factories and rolling mills are spent because he hopes by them to make China entirely independent of the rest of the world.

It was throughout this Yangtse valley that the great riots of 1891 began, and they extended from here all over the empire. They resulted in the massacre of hundreds upon hundreds of native Christians, and for a time all sorts of foreigners feared for their lives. At Wusueh one of the English customs officers and a Methodist missionary were killed by the mob and foreign property was burned and looted at a dozen different stations along the river. Today an intense dislike for foreigners prevails among the literary and official classes of the empire.

They look upon us as savages and boors, and they would if they dared sweep us from the country today. It is from them that the stories come as to the wickedness of the Europeans. They

distribute books full of all sorts of lies about the missionaries, and the chief cause of every riot comes from such publications. Just before the Tientsin massacre a pamphlet was issued charging the foreigners with stealing Chinese babies and cutting them up for medicine, and the same stories were printed and shipped over the empire by the million during the riots of three years ago. At this time there were published colored prints, under the title of the "Devil's Picture Gallery." These represented in the vilest of scenes the alleged practices and institutions of the religion of the foreigners. I have secured a set of those prints, and they lie before me as I write. I have also procured a translation of the Chinese characters which surround them and which so explain the pictures that the most ignorant Chinaman can see just what they mean. The word for hog and Jesus are pronounced almost the same in Chinese and the Christian religion is called here the worship of the hog. Among the pictures are cuts of hogs, labeled Jesus, hanging to crosses, with Chinese men and women kneeling before them and other men and women going through the most obscene and licentious performances in the back-ground. One of the hogs so hung is filled with arrows, which Chinese soldiers are shooting into him, and a mandarin is directing the attack. The foreigners are represented in these pictures by goats, the words or characters representing the two being practically the same, and one of the cuts is entitled "Slaughter the Pigs and the Goats." Some cuts represent the slaughter going on, and others incite the people to rise against the "hog sect," as they call us. The pictures state that the Christian religion is a worship of lust and the pigs and goats are painted with green heads, which in Chinese typifies this. Many of the paintings could not be described, much less illustrated, in any respectable newspaper, and the whole is incendiary in the extreme. Many of the common people believe the stories. They look upon us as demons, who are possessed of witchcraft powers, and backed, as some of the publications are, by extracts from public government documents, they receive full credit.

In the blue books of China, for instance, you find how the foreigners scoop out the eyes of Chinamen for medicine or to grind up to make photographic materials. The Chinese have eyes which are invariably black. They think that their eyes have different qualities from ours, and that we are always seeking to get them. In one of these prints, which I have, two blood-thirsty villains in foreign clothes are cutting out the eyes of a dead Chinaman, while another foreigner is gloating over a saucer full of eyes, which he has just captured. The blue books of China say that the Christians shroud the dead that they may hide this scooping out of the eyes, and from my translation of "The Death-blow to Corrupt Doctrines" I copy the following:

"In case of funerals the religious teachers of the Christian sect 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 a plaster. They call this the sealing of the eyes for the western journey. * * * 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 can be sold at the original cost. But the only way to obtain this silver is by compounding the lead with the eyes of a Chinaman. 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 writer here goes on to speak of the use of Chinese eyes as photographic material, and he shows that these eyes spread over the surface in a way to take magic pictures, which the Christians prize.

Further on in the work there is an extract from the public records, showing how a Chinese scholar cheated a missionary and saved his eyes. I copy the extract verbatim:

"In the reign of the Emperor Wan Lie: a foreigner, named Pa-Ta-Li, came into Chekiang and began to persuade men to join, the Christian sect, and great numbers were ensnared by him. Now, there was a certain military undergraduate, named Wang-Wen-Mu, an athlete, who, hearing that when any one who joined this sect died they secretly took out his eyes, had a desire to test the matter. So for some days he ate nothing, and word was sent to the priest that he was about to die. The priest came, and, sure enough, he had a little knife in his hand. Coming forward, he was about to cut out Wang's eyes, when he, springing up suddenly, beat him and drove him out of his house and cut off his head and destroyed his image of Jesus. When this affair came to be known in the capital the emperor rewarded him liberally."

Speaking of the medical treatment of the foreigners, these books describe just how the foreigners make them. I would say first, however, that the average Chinaman of the interior knows no distinction between German, French, English or American. Merchant and missionary are all one to him, and a great riot will kill the men in business as well as the preachers of the Gospel. These books, which have been circulated by the million all over China, state that the brains of Chinese babies are very valuable to us, and a part of the recent riots at Wuhu were caused by two missionary nuns calling some children into one of their houses. Their parents had an infectious disease, and the nuns wanted to protect the children from it. A relative of one of the children tried to take them away, but the children would not go, and he roused the people, telling them the nuns were going to kill the children and use their eyes for medicine. In a short time a mob of 6,000 infuriated Chinese was collected. The nuns were arrested and the buildings of the missionaries burned. After the riot was over a placard in Chinese was put up by the rioters inciting the people to more bloodshed. I visited the town yesterday. It is a dirty Chinese city lying on the banks of the Yangtse, and is now comparatively peaceful. The mission buildings have been rebuilt. The placard I spoke of is quite long, but a part of it reads as follows: