

THE CRESCENT IN
NORTH WEST CHINA

G. FINDLAY ANDREW

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THE CRESCENT IN
NORTH-WEST CHINA



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A HWEI-HWEI AHONG.

Frontispiece.

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THE CRESCENT IN NORTH-WEST CHINA

WITH
ILLUSTRATIONS



By
G. FINDLAY ANDREW, O.B.E.

MISSIONARY IN CHINA

“The Kings of Tarshish and of the Isles
shall bring presents,
The Kings of the Arabians and Saba
shall offer gifts.”

Psalm lxxii. 10 (LXX translation).

THE CHINA INLAND MISSION, LONDON
PHILADELPHIA, TORONTO, MELBOURNE AND
SHANGHAI
AGENTS: THE RELIGIOUS TRACT SOCIETY
4 BOUVERIE STREET, LONDON, E.C.4

TO

MY DEAR WIFE

WHO THROUGH YEARS OF SUNSHINE AND SHADOW

HAS PROVED HERSELF A TRUE HELP-MEET

THIS LITTLE BOOK IS AFFECTIONATELY DEDICATED

INTRODUCTORY FOREWORD

ALTHOUGH the Moslems of China probably more than equal in number their co-religionists of Egypt, Persia, or Arabia, until a few years ago there was practically no literature upon the subject in the English language beyond a few scattered articles in not easily accessible magazines. The student desirous of information upon this subject was compelled to resort to the French works of M. Gabriel Devéria and M. de Thiersant, or to the less easily consulted Russian writings of the Archimandrite Palladius and V. P. Vasil'ev. More recently the d'Ollone Mission has still further placed the student under obligation to French investigations by its published observations.

It was not until the World's Missionary Conference at Edinburgh in 1910 that this long-neglected problem began to receive from the Christian Church the attention it deserved. The first book in the English language was then published as a by-product of that historic gathering, and since that day the subject has been receiving increased attention. A special committee associated with the China Continuation Committee is now devoting itself to this question, and several missionaries have taken the needs of these people to heart.

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As we write we have before us a new book, just received for review, viz. Isaac Mason's translation into English of the Life of Mahommed by the famous Chinese Moslem, Liu Chih, who lived some two hundred years ago. That there should be a call for such a translation, which reveals how much Confucianism has modified the teachings of the Arabian prophet, demonstrates what progress has been made in the study of Islam in the Far East.

Among the younger missionaries in China few have had an opportunity of studying Mohammedanism at first hand equal to that enjoyed by Mr. G. Findlay Andrew. For some years past he has been in close and personal contact with not a few of China's most prominent Moslem leaders, and by his wise and tactful influence he did not a little to prevent a Moslem uprising in China during the years of the Great War, a service to the cause of humanity which has been acknowledged by the conferring upon him at Buckingham Palace, during his recent furlough, of the Order of the British Empire.

It is both a pleasure and privilege to be in any way associated with the publication of this additional contribution to the study of this important subject which assuredly is urgent. Even since this little book was in type important information has come to hand proving how rapid are the developments of Islam's power in China. May this little book be much used of God to further the work the author has so much at heart.

MARSHALL BROOMHALL.

ARISAIG,
August 13, 1921.

AUTHOR'S PREFACE

SPECIAL thanks are due to the Rev. H. French Ridley and to my honoured father for willing help in the preparation of this work; also to Mr. G. Rogers and my brother-in-law, Rev. A. Moore, for the two photographs kindly supplied by them. Then to my sincere friend and former teacher, Mr. Marshall Broomhall, M.A., I desire to acknowledge a special debt of gratitude for launching this little work upon the great sea of modern literature, where, under God's hand, I pray it may steer a direct course with its freighted message to many interested hearts.

G. F. A.

PORT SAID, 25/1/21.

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I

THE CRESCENT IN NORTH-WEST CHINA

“ Many shall come in my name, saying, I am Christ.”

IT was a lovely afternoon in early November 1917. Unusually warm for the time of year, brilliant sunshine flooded the little prison-yard in the District Official's yamen in Lanchow, the provincial capital of Kansu, in far-away north-west China. Some poor prisoners, in all their rags and squalor, many of them heavily chained, were sitting in the glorious sunshine, enjoying a short respite from the monotony of their wretched prison life. Joyous birds darting hither and thither upon the wing, in all the gladness of their unfettered freedom, seemed almost to be mocking the misery of the captives.

Out of the sunshine we passed into the cold damp atmosphere of the prison itself. In the semi-darkness emaciated forms moved about in almost ghostly silence, the occasional clank of a chain betokening the presence of some more dangerous criminal, or else an unfortunate suffering in consequence of his inability to satisfy the greed and rapacity of his keeper. Lynx-eyed, the gaolers hovered round, attentive to the interviews

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taking place between some of the more fortunate prisoners and their friends, ever ready to seize an opportunity of reaping where they had not sown.

That afternoon word had been brought me, by a friendly Central Asian Moslem, to the effect that one of his co-religionists, claiming British nationality, had been arrested and imprisoned by the Chinese officials, and being in a state of destitution he was now living in the prison on the charity of other Moslem prisoners. The object of our visit to the prison was to interview this man. On acquaintance he proved to be an Afghan, who at some period in his eventful life had served in the British Army. Owing to the German submarine menace, with consequent difficulties of sea travel, he was attempting the long overland journey to Kabul, but possessing neither passport nor registration papers had been arrested by the Chinese officials as a suspicious character, and was now undergoing his nineteenth day of imprisonment. Just at this point in our conversation a low chanting of prayers stole out of the gloom from some more distant part of the prison, and the Afghan became immediately silent. "What's that?" I whispered. "Hush," he replied, "the Holy Man Jesus is being worshipped by his followers." Not appreciating for the moment the true significance of the reply, and believing that some rite of Christian worship was being performed in that dark place, I listened. Then, actuated by one common impulse, the Afghan and I moved down the prison in the direction from which the sound proceeded.

As we passed through the crowded building a great silence fell upon its inmates; gaoler and prisoner, Moslem and Buddhist, Confucianist and Taoist all became strangely quiet, listening intently. Arrived at the far end of the long dark building, we were, with difficulty, able to make out the strange scene being enacted there. Behind some thick wooden bars, on a brick divan were seated two men, attired as Moslem mullahs. In front of the bars stood several rows of Mohammedans, posturing the various attitudes of Islamic worship, every now and again prostrating themselves in an act of worship before one of the figures behind the bars, chanting as they did so, "Ēř Sa Sheng Ren" (Holy Man Jesus). The person thus worshipped sat in seeming holy meditation receiving their adoration. I gazed on the scene in silent wonder, realising that here before my eyes was being enacted the fulfilment of New Testament prophecy. A false Christ had come and was deceiving many.

Before long the worship ended and the faithful pressed up to the prison bars, through which they passed in their offerings to the saint, receiving in return his blessing. After the departure of the worshippers I sought an interview with the distinguished prisoners. After making it worth the while of the attendant gaoler, he opened the locked entrance into the little cell and I found myself on the divan behind the prison bars. The cell was furnished munificently. Magnificent furs covered the divan, and all other furnishings were of like richness.

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I took my seat on the divan with the two prisoners, and by the light of the little lamp, burning on the table between us, I was able to judge of their appearances. Both were young men, but the close confinement of many months in that unhealthy atmosphere had given them haggard, aged looks. The saint had the more intelligent features of the two; an indescribable something about his eyes arrested and held the attention. Sitting opposite him in the semi-darkness, with the little flickering lamp diffusing the dimness between us, the piercing, almost uncanny, gaze of those eyes held me. Bit by bit, as our conversation developed, I learnt from his own lips something of his story.

In the previous year he had had a revelation from God. He was the returned Jesus—long expected by Moslem and Christian. God had endowed him with the nature of Jesus and sent him to the earth to fulfil His mission. Accepted by the few, he had been rejected by the many, and through the evil jealousies of his enemies he was now imprisoned and made to endure all manner of suffering even as He had had to suffer during the time of His last pilgrimage upon the earth nearly 2000 years ago. However, God was good, and in the fulness of time He would bring him forth to the prepared throne, and under the sovereignty of his rule all the religions of the world would revert to the one true teaching of Islam and the reign of righteousness would be ushered in.

Thus, behind the prison bars, we sat and talked on late into the night. Christian teacher and

Moslem "saint," we discussed many of the teachings common to both Faiths and yet so diversely interpreted. Inside the prison the darkness of the afternoon had given place to the blackness of night, and from many parts of the building the steady breathing of heavy sleepers testified to the enjoyment of some poor prisoners, who, in the land of dreams, were living again the happier days of past years. Still we talked on; the fascination of the experience had gripped me and I was loth to go. We talked of the history of Islam in China, of its present and future problems, of the comparisons and differences between many of its practices with those of Islam in other lands. All too soon the door of the cell opened with a clang, and I found the gaoler standing with his lantern in his hand ready to escort me out of the prison building. Thus was that strange interview brought to an end.

The presence of so many Mohammedans in China has provided a constant source of interesting study for travellers, students, diplomats, and missionaries. This fact has been perhaps more marked during recent years. Writers of many nationalities have referred to them, and many and varied are the theories advanced concerning their origin. Some, whilst admitting the evidence of their foreign origin, deal with them as a body now absorbed by the population of the "Middle Kingdom" and to all intents and purposes one. Others write them down as of purely Chinese origin and trace their conversion to the Faith of Islam to the work of Moslem missionaries in past centuries. The China

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traveller of wider experience knows, however, that neither of these conjectures is correct. Many millions of Mohammedans scattered throughout China consider themselves as much strangers in the land as the present-day visitor from the West. That the Chinese Government appreciated this fact was evidenced in 1911, when in the composition of the national flag of the newly established Republic the colour white was inserted, representing the Moslems in China as being one of the "five races forming the Republic of China." In districts where the Chinese and Moslems are found dwelling together in any number, the difference between the two peoples is manifested to the most casual observer in the suspiciousness either of other marking all their intercourse.

In recent years they have attained a position in the land of such power and influence as to become a factor which cannot be ignored with impunity by the Central Government. In many instances it has been necessary to meet them in a conciliatory manner. Not only has religious toleration and liberty been granted them, but their mosques have in many instances received official recognition. On one occasion, when the whole civilised world was deeply stirred by the appeal for prayer issued by the President to various Christian lands, in order not to offend the Moslems throughout the country the President found it advisable to send conciliatory messages to many of the principal mosques throughout the provinces. In some cases the messages were accompanied by presents of copies of the Koran.

The subject of "Islam in China" has been dealt with in a book published under that title, and it is not our intention to encroach on the ground so ably covered by the author of that interesting work. In practically all the provinces of China, Moham-medans are to be found in greater or lesser numbers. It is, however, in Kansu, the most north-westerly province of China proper, that the largest Moslem population is to be found. It is with the Kansu Moslem that our study lies.

The province of Kansu occupies an important place in the history of the Chinese Empire, having been the scene of much fierce fighting and the home of many strange peoples. From here, it is commonly believed, went forth the Huns, who, under their leader Attila, became the scourge of Europe during the fourth century. Here the Chinese have struggled for long years with the Tibetans and Mongols, and ruins of former days bear silent witness to the bitterness of those wars. Here also, during later years, Chinese and Moslem have met in mortal combat, striving for the supremacy either over other. Blood has flowed like water throughout the province, and the struggle is at present suspended rather than ended. Some day it will be resumed with an even greater ferocity, be that possible.

Though now entirely separated from Shensi on the east and Sinkiang on the north-west, time was when these great provinces were virtually one. In point of fact it is only within the past four decades that Sinkiang has been separated from Kansu for better administrative purposes. Therefore, in

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searching back into past history for information concerning the coming of the Mohammedans to the present province of Kansu, it is not always easy to distinguish between these now separate provinces. This is a matter of no great moment, however, as it is more than likely that the Moslems of these three provinces are descended from the same source.

Amongst the Chinese throughout the province of Kansu the Moslems are commonly known as the "Hwei-hwei," a literal translation of which is to "return" or the "returner." The origin of this name will be dealt with in a later chapter, being too lengthy a story to insert at this point. So bound up with deeds of blood and violence has this appellation become, so feared and dreaded, that in very many districts the mention of it inspires all the terror that did the name of some tough old Scottish raider in the days of the Border wars. Their "right" has ever been "might," and they have known little diplomacy save that which centres round the sword. Thus in their very name of "returner" they are marked down to all the world as strangers to the land of their present adoption. Through long centuries, with unbounded courage and characteristic Moslem tenacity, they have persevered until they have finally gained whole tracts of territory over which they exercise almost undisputed sway.

The question of the number of the Mohammedan population of China proper has ever been a vexed one. Many and varied are the estimates given. The *Encyclopedia of Missions* ventures a total of

thirty millions, crediting Kansu with between eight and nine millions. The *Reproach of Islam* estimates twenty millions for a total, whilst *Essays on Islam* states there are fifteen millions to be found in Kansu and Shensi alone. As the sum total population of these two provinces is only about eighteen and a half millions, it will be readily seen that this last estimate is far too high. In the absence of any reliable system of census-taking among the Kansu Hwei-hwei, and bearing in mind the fact that figures do not convey to the mind of the Oriental the same impression as they do to the Occidental, all estimates of population as given by the Moslems themselves must be taken with reserve. Again, the Eastern manner of reckoning by families, and the knowledge that any such family may consist of anywhere from two to thirty members, make the task of eliciting information with regard to the total population all the more difficult. Undoubtedly in the past two Mohammedan risings, both within the last sixty years, a large number of Moslems must have perished, but it is generally believed, by the Chinese at all events, that the population is now increasing rapidly. Careful observation, with inquiries in more or less reliable and independent quarters, lead one to compute the total number of the present Kansu Hwei-hwei population at about three millions. The usual Chinese estimate is that "one-third of the population of the province is Hwei-hwei." Taking the total population of the province as ten millions, this would again bring one into the region of the three million mark.

In some districts throughout the province the Moslems are found in such numbers as to outnumber the Chinese in the proportion of seven to one. Again, in other districts it is possible to travel for days without coming across one Moslem family, and in such districts it would be next to impossible for a Moslem family to settle. It is reported that in one city in the far north of the province the Moslems outnumber the Chinese to such an extent that by sheer weight of numbers they have been able to prevent the latter from rearing, killing, or selling the unclean porker in their midst. Certain branches of trade and industry throughout the province seem to have passed into Hwei-hwei hands. Generally speaking, the Moslems have segregated to the districts where these livelihoods are best pursued. To find Chinese and Moslems living harmoniously intermingled is but on the rarest occasion.

Concerning their entrance into and establishment in the province, we are compelled to fall back upon annals of Chinese history to furnish us with data. It is worthy of notice that the Hwei-hwei themselves seem to have no official record of this important epoch of their history. Western travellers commonly hold the opinion that the Kansu Hwei-hwei is closely related to the Central Asian Moslem tribes, having immigrated into the province from Central Asia. The relationship is similar to that existing at the present day between the American and the Briton. It will be necessary in our subsequent narrative to introduce a number of Oriental names and terms, so heartily detested by the Western reader. We crave therefore your in-

dulgence, kind friend, and will promise to spare you this annoyance as much as possible.

In order that the narrative may be lucid we will deal with the three races of Hwei-hwei, clear and defined as they are to the present day, in the following order:

First. The Arab Hwei-hwei, known in Chinese history as the Ta-shih Hwei-hwei.

Second. The Turkish Hwei-hwei, known as the Salar.

Third. The Mongol Hwei-hwei, under which heading come a branch of the Ouigurs (known as the Hwei-huh) and a Tartar aboriginal tribe (known as the Wei-wu-er), from which two sources has evolved the Mongol Hwei-hwei of the present day.

Here, then, we have him at the present day. A spoilt child of the desert compelled through force of circumstance to settle among a people of different speech and religion, with whom he is forced into business and social intercourse and yet with whom he can never have true fellowship or sympathy. Ofttimes without intelligent understanding of the faith of his ancestors, he clings with strange tenacity to its forms and ceremonies, his whole religious nature dominated and controlled by the moving force of Islam—fear.

Outside the influence of direct missionary effort he stands, a silent testimony to the failure of the Christian Church to fulfil wholly the sacred command of her Lord, "Go ye to . . . all peoples."

II

THE HWEI-HWEI'S ANCESTORS

“ A stranger in a strange land.”

As previously stated, we will first deal with the history of the Arab Hwei-hwei. To do so we must turn the pages of an ancient T'ang dynasty annal known as the *History of the Western Border*. Therein we find the Hwei-hwei referred to as being men from *Ta-shih Kueh* (Arabia), which country lies beyond *P'o-si* (Persia). We find narrated a legend, evidently a curious mixture of the story of the shepherds of Bethlehem, the call of Mohammed, and the sacred black stone in the Kaaba at Mecca. The story relates how that in the reign of the Emperor Ta Nieh (A.D. 605), of the Sui dynasty, some shepherds were tending their flocks in the fields near *Meh-teh-na* (Medina). Suddenly they were startled by the roar of a great lion which emerged from a near-by forest. The shepherds being unarmed and terrified beyond measure by this sudden apparition, their first impulse was to seek safety in flight. Just as they were on the point of obeying this impulse they were arrested by the sound of a human voice. On looking round in all directions and seeing no man, their terror developed into abject



Mongol Hwei-hwei.



Arab Hwei-hwei.



Salar or Turki Hwei-hwei.

THREE TYPES OF KANSU HWEI-HWEI.

To face page 12.

fear, taking from them the power of flight. Then it was they realised that the voice calling them proceeded from the lion. They were forced to remain and listen to the words of the lion, which ran thus: "In the cave yonder," pointing to a cave in the hillside at some little distance, "there lies a black stone. Imprinted on the stone are some mystic letters, the fortunate decipherer of which will one day become a prince and rule a nation." With these words the lion disappeared, and from that day forward the shepherds neither saw nor heard of him again.

With returning confidence their curiosity was aroused, and they proceeded in a body to the cave to investigate. Here, sure enough, they found all even as the lion had foretold. Before them lay the stone with the hieroglyphics on its surface. This they carried forth with them, giving it the name of *Chiao-Ch'i-Fan-P'an*, or "The Stone of Rebellion."

Dwellers in the neighbourhood, hearing of this strange happening, came in large numbers to learn further particulars. A band was thus formed of those who looked upon the stone as a Heaven-sent omen, each member, with fatalism and fanaticism, prepared for any deed, however violent, if thereby the Will of Heaven might be furthered. The company soon degenerated into a band of robbers who sustained themselves by preying upon the large caravans which travelled along the main trade routes and highways. They made their headquarters within the western boundary and selected a prince of their own, evidently the

decipherer of the symbols on the sacred stone. During the T'ang dynasty some of these men wandered to the Far East spreading everywhere the teachings of the Faith of Islam. Eventually they arrived on the borders of the State of Ts'ih. The Ouigurs, who by that time had already settled within the boundaries of the Chinese Empire, hearing of the arrival of these strangers from the West, sent them a message saying, "We also are from the West, though at present dwelling within the borders of the Chinese Empire. We too are followers of the Prophet; come, join with us." The invitation was accepted. The narrative ends by stating that in appearance there really was a likeness between the two peoples. Joined with the Ouigurs they became known as the Hwei-hwei. The Chinese have referred to them as Hwei-Chiao since the days of the Sung dynasty.

Present-day writers dwell much upon the sea-route communications which existed between China and the West during the first and second centuries, and many of them entirely overlook the fact that a great overland trade route was then in existence running to the Far West through Kansu and Chinese Turkestan. Chang Ch'ien (139 B.C.), Pan Chao (A.D. 91), Kan Ing (A.D. 97) are names which will live long in connection with the history of the opening up to China of that highway. It is more than likely that before the coming of the Faith of Islam to China, bodies of Arabs had entered China by this route and had founded colonies in the Empire. During the fourth Caliphate, an Arab force consisting of some four thousand cavalry

was sent along this great highway in response to an appeal from the then reigning Emperor of China, resident in Ch'ang An (Sian), to help him in his warfare against the Tibetans. This force successfully fought its way through to China, but there is no record of its return. It is possible, therefore, that among the present-day Hwei-hwei of Kansu are some descendants of these doughty warriors.

Thus from various sources the Kansu Arab Hwei-hwei may be said to have evolved. His distinctive Arab cast of feature enables him to be readily distinguished from the other two races of his co-religionists. He has retained to a great extent his power and mastery over his fellow-believers, obtained, no doubt, in the days when he was welcomed as an accredited teacher of the truths of Islam, and he is indeed fond of wielding that authority on all suitable occasions. The hot blood of his forefathers still courses through his veins, and at no time is he more dangerous than when, possessed by a religious fury, he sets himself to some deed of violence, believing that by the performance of it he is in some small measure furthering "the Will of Heaven."

The Turki Hwei-hwei, or Salars, are a distinct and separate body of Kansu Moslems. Their common language is an ancient form of the present-day Turkish, which can be easily understood by the visitor of to-day from the Ottoman Empire of the West. They are unintelligible to their co-religionists in the province save through the medium of the Chinese language, which but few of them speak well. They entered China at a later

date than the Arab Hwei-hwei; and though it is hard to trace any historical record of their coming, yet there is the following legend of interest which is common among them.

The Salars formerly dwelt in the district of Samarkand in Central Asia. Their freebooting habits made them a nuisance to their neighbours, and for this cause they had eventually to be expelled from that district by their ruler, a descendant of the Prophet. They were told to go forth and on no account to return lest punishment overtake them. Before their departure, so the legend runs, the ruler gave to their leader three things—a white camel, a bottle of water, and a bag containing some earth of peculiar colour. The white camel, he told them, would lead them to the site of their future home, where the water would prove to be of the same nature as that carried in their bottle, and the earth would be the same weight and colour as that in their bag. With the camel leading them they set forth on their pilgrimage, several thousands strong.

The story continues to relate their weary wanderings, the hardships they had to endure, the obstacles surmounted, and the fierce fighting with those through whose territories they had to pass. On over the wind-swept plains of Central Asia, on through the waterless Gobi desert, they went until the camel led them into the present province of Kansu, to where now stands the little village of K'eh-tzī-kong, a few miles distant from the city of Hsüenhwa, which lies on the southern bank of the Yellow River, in the west of the

province. Here they were amazed to see, outlined on a great rock on the mountain side, the perfect form of a white camel (doubtless an outflow of nitrate of potash). Applying the two tests of the earth and water they found all even as their former ruler had foretold, and realised that at length they had reached the end of their long toilsome journey, and that before them lay the site of their new home. On turning to the place where their camel guide was last standing they were surprised to find that he had wandered away, and from that day forth they saw him no more. They settled on that site, and in a few years became a flourishing community.

The Salar women to this day retain the Samarkand style of dress. The men retain much of the robber instinct and are heartily feared. The geographical situation of their territory, adjoining as it does upon Tibet, enables them to engage in constant warfare with that people, and thus to nurture within them the fierce spirit of their forefathers. Word that the Salars are out upon the war-path will throw the largest Chinese trading community into a state bordering upon panic. It is commonly said that the Salars can only be governed by a Salar, and even for him the task is not always easy. Some few years ago the Salar leader sent round among his people for a levy of troops. As the troops were required for fighting under Chinese command in Chinese territory, the demand was resented. Without further parley, the leader seized upon the first unfortunate Salar who refused to obey the summons and flayed him alive. Stuffing the human skin with straw it was

stuck upon a high pole and carried at the head of the levy as a ghastly warning to any other Salar who felt inclined to disregard the summons.

The Salars belong chiefly to the New Sect. They are perhaps even more fanatical than the other Hwei-hwei, though more ignorant of the teachings of their Faith. They submit themselves almost blindly to the authority of their mullahs. The Salar immigration is commonly dated back to the reign of the first Emperor of the Ming Dynasty, A.D. 1368-1399.

The Hwei-huh, or Ouigurs, in the sixth century were living in Kashgaria, and at that time were Buddhists. Later, however, they were converted to Christianity through the labours of the Nestorian missionaries. Taking part in the first Mongolian invasion of Europe, they earned the reputation of being fierce, bloodthirsty monsters. During the seventh and eighth centuries we find them removed and settled in the districts of Hami and Turfan. As a race they were finally absorbed by the Mongols, Tartars, and Chinese.

On their arrival in Turfan and Hami, many of the Mongols of that region, whose cause at the time was anything but prosperous, joined themselves to the Ouigurs. Here, then, was the first blend of Mongol blood in the present-day Kansu Mongol Hwei-hwei. After many years of residence in these districts (interesting relics of which remain to the present day in the form of temple ruins, etc.) came the Arab missionaries propagating the Faith of Islam. Finding the Ouigurs so powerful, the wily Arabs joined them, hoping no doubt eventually

to obtain some territory in the district. This Arab-Mongol-Ouigur combination is known in Chinese history as the Hwei-huh.

The missionaries of Islam made such good progress in their work among the Hwei-huh that they eventually adopted the Faith of Mohammed. At the first they wore the white turban and were known as the White-turbaned Hwei; later, however, they adopted turbans of varied colours and became known as the Red-turbaned Hwei. A branch of this family is known among the Chinese at the present day as the Ch'an T'eo Hwei, *Ch'an* meaning "to bind" and *T'eo* "the head," a literal translation being "those who bind the head." The annals of the T'ang dynasty contain many a reference to the Hwei-huh, making special mention of one of their princes, a Moslem, named Ch'i-Han, who visited the Emperor at the Court of China. Some time during the T'ang dynasty a branch of the Hwei-huh entered the confines of the Chinese Empire and settled there.

Yet another branch of the Mongol Hwei-hwei can be traced back to the Tartars or *Wei-Wu-Er*, who under the rule of Tibetan border tribes gave so much trouble to the Chinese during the ninth and tenth centuries. During the reign of the Emperor Shen-Tsong (A.D. 1068), of the Sung dynasty, the Chinese troops were engaged against the Tibetans, and after some hard fighting they took the city of Siningfu. The Prince of the Wei-Wu-Er was with the defending Tibetans, and on the fall of the city he managed to make his escape, with some of his faithful followers, into the

country inhabited by the Moslems. The Moham-
medan ruler received him kindly and gave him a
province of Kiao-Ho to rule over. This province
eventually became known as the Kingdom of the
Wei-Wu-Er. It is not surprising that the Wei-Wu-
Er, having received such favours from the Hwei-
huh, eventually allied themselves with this powerful
race, embraced their religion, and thus became
"followers of the Prophet." Together with the
Hwei-huh they were forced to submit to Mongol
rule early in the Yuen dynasty. So from Arab,
Ouigur, Wei-Wu-Er, and Mongol ancestors, with
perhaps the blood of the latter more clearly defined,
descends the Kansu Mongol Hwei-hwei. Like the
Salar, he dwells in his own separate district and
speaks his own peculiar Mongol dialect, knowing
but little of the Chinese language.

Thus we see how these three peoples, by sword,
commerce, or intrigue, have won their way from
far-off parts till in this north-west part of China
they found a resting-place which eventually became
a home. Some of them first settled in the present
province of Shensi and followed the conquests of
the Chinese flag, settling in the various districts
of Kansu as these were won from Tibetans or other
aboriginal tribes. It is worthy of notice that the
Hwei-hwei who are settled in the east of the pro-
vince still use the Shensi dialect in their Chinese
conversation. Probably the Salars, the latest
comers, were the only ones to settle on arrival in
the district which they still retain.

Though perhaps the strain of Arab blood is
most noticeable, yet the peculiar traits and charac-

teristics of all his ancestors are with the Kansu Hwei-hwei to-day. The Arab's love of horses and camels, the Tartar's roving spirit and the wild untamed blood of the Ouigurs, are manifested in his composite nature. Living among the Chinese for many centuries they have of necessity been forced into a certain amount of intercourse, yet they may rightly be said to hold themselves aloof. As oil and water can never mix, so the Hwei-hwei and the Chinese will never merge into one. Living in the midst of heathenism and open idol worship, the Hwei-hwei expresses the utmost contempt for their devotees, and yet we shall see how this contact with heathen religions has left its marks upon his religious practices and beliefs. "Having a form of Godliness," to which he has clung with fanatical tenacity through long centuries, he has by his manner of life "denied the power thereof," till at the present time he is looked down upon and despised by his visiting co-religionists from other lands.

III

PECULIAR CHARACTERISTICS

It is a fact, interesting and worthy of note, that though so many centuries have lapsed since the Hwei-hwei came and settled in Kansu, they have been able to retain their identity. In spite of the preponderance of Chinese and aboriginal tribes they have not been absorbed. True it is that the long years of residence among the Chinese have left marks upon their individual as well as community life, some of which deepen rather than fade with the passage of the years. They have, however, retained not only peculiarities of features, but also manners and customs which bring them out in striking contrast to the Chinese.

Although they have adopted the Chinese style of dress they indulge nevertheless in peculiarities in this direction, sufficiently marked to distinguish them on sight. In features, the high nasal bridge, the absence of the pronounced Oriental cheekbone, the splendid build and haughty carriage, the tendency to cultivate the beard, in contrast to the Chinaman who usually objects to such an appendage till he has reached the age of forty, all single out the Hwei-hwei from among the sons of Han.

As elsewhere stated, the name Hwei-hwei may literally be rendered "Returner" in translation. Exactly as to how they came by this name is not known. Some hold that it is merely a corruption of the name Hwei-huh. Stories and legends abound all professing to supply an explanation. Among these, perhaps the most commonly accepted is the following. The first Arabian embassy to China was sent some time during the lifetime of Mohammed. Landing at Canton the ministers travelled overland from that port to Ch'ang-an (Sianfu), where the Court of China was then in residence.

Some years later, during the reign of the first Emperor of the T'ang dynasty (A.D. 618-626), another embassy followed the route of the first. After the successful conclusion of their mission to the Chinese Court the leaders prepared to set out on their return journey, choosing the long overland route through Central Asia. Among the Arabs who had come in the suite of these Ministers were some who found China such a pleasant land to dwell in that they decided to settle and make their home there. When the leaders set out on their homeward way, they were escorted a good distance by these men. At last the travellers persuaded those escorting them to return, using the words *Bhargan* and *Turghan*, the Chinese translation of which being *Hwei-ch'ü* or "turn back," "return." From this there gradually evolved the word "Hwei-hwei" or the "Returner." Many Central Asian travellers have referred in their writings to the Hwei-hwei as

the Dungans, which possibly is a corruption of Turghan.

To return to our story. When the "returners" arrived back in the Chinese capital, the very serious and important question arose as to how best to provide them with wives? It was felt that those natives with daughters eligible for marriage would not be inclined to look upon these foreigners with favour. The Emperor, wishing to solve this knotty problem without "loss of face," decided to settle the difficulty by asserting some of his autocratic power without too fine a regard for the feelings of those directly concerned. He ordered, as was a common practice on festive occasions, a three days' theatrical performance to be held within the Imperial Palace grounds. The first day was reserved entirely for young maidens. The day came, and with it a large number of fair damsels thronged the Palace gardens. The Arabians beforehand had been carefully concealed in the grounds and acquainted with the Emperor's plans. In the height of the merry-making, out pounced the Arabs, each seizing upon the maid that pleased him best, whom he carried off to make his lawfully wedded wife. What a resemblance to the story in Holy Writ of the tribe of Benjamin and the maidens' dance in the meadow in Shiloh! Time is a wonderful ameliorative, and doubtless under its ministry the hearts of the parents were softened toward the sons so strangely forced upon them.

Meanwhile the Arabia-bound travellers were toiling on their homeward way. Of the three Arabian ministers who left the Court of China,

only one lived to reach his native land. The other two lie buried in Central Asia, their tombs being at Hsing-Hsing-Hsia and Hwei-hwei Pu respectively, which places lie in the far north-west where the boundaries of Kansu and Sinkiang meet. The tomb at Hsing-Hsing-Hsia is an imposing one, a worthy monument of a great leader.

Whether there be any truth in the above story, or many other similar ones, is, of course, open to question. One fact remains, however, namely, that since the days of the T'ang dynasty the Hwei-hwei have played no insignificant part in the history of north-west China.

In virtue or vice the Hwei-hwei excels the Chinese, who commonly say, "When you find a good Hwei-hwei he is good, but the majority are bad beyond expression." As the Chinese language is monosyllabic, Mohammed rendered in Chinese becomes Ma; the Prophet being usually styled Ma Sheng-ren or the Holy Man Ma. The Hwei-hwei shares with his co-religionist in the west the fondness for adopting the name of the Prophet. This practice is followed to such an extent that the Chinese have composed a little rhyme touching upon it, a ready translation of which would run :

Ten of ten Hwei-hwei are all called Ma,
Should there be an exception, he's sure to be La.

It will be seen that among a community of Hwei-hwei, the majority of whom rejoice in the name of Ma, and where "Christian" names are not in common use, confusion may easily arise in endeavouring to indicate any particular member.

Hence nicknames are freely indulged in. From among a large circle of Hwei-hwei acquaintances memory readily picks out "Ma of the pock marks," "Ma the stammerer," "Ma the giant," "Ma the monkey," "Ma of the one eye," "Ma the mullah," "Ma the horse-dealer." Another practice in common use bestows upon the members of a "Ma" family, or clan, numbers indicating the order of their precedence. Thus it is by no means uncommon to meet Mr. Ma thirty-six, or Ma fifty-three, Esq. First names, or "Christian" names, are bestowed, but, as stated above, these are not for common use. The Old Testament supplies a large proportion of these, many a grubby little Ma rejoicing in the name of *Ish-ma-er* or *Ish-ma-li* (Ishmael), while others bear with equal pride *Ta-wei* (David) or *Solo-mani* (Solomon). At the time these lines are penned nearly all the Hwei-hwei leaders in the province bear the name of Ma, and the recently appointed Governor-General of the province is a Hwei-hwei named Ma. So appropriated has the name Ma become by the Hwei-hwei that to mention it in conversation is almost sure to convey the impression that the person referred to is a Hwei-hwei.

Though the three peoples comprising the Kansu Hwei-hwei have more or less become as one through the bonds of their common religion, they are nevertheless still separated to some extent by speech. The Arab Hwei-hwei almost invariably uses the Chinese language. The Salar retains his Turki, whilst the Mongol Hwei-hwei uses his native Mongolian dialect. All three are, generally speaking,

unintelligible to each other. There is, however, in common use among all three peoples a vocabulary of Arabic, Persian, and Turki words, embracing the more common phrases of salutation and inquiry. It may be that the retention of their different languages has had more to do with the preservation of Hwei-hwei identity than even the practices of the Faith.

The Hwei-hwei make better soldiers than the Chinese, but lack military drill. Their leaders prefer to rely on the inbred courage of the fighter and his blind obedience. Whereas mutinies of Chinese soldiers against their officers are events of sadly common occurrence, such risings among Hwei-hwei regiments are practically unknown. To such an extent is the authority of the military officer enforced over the private, that the life of the latter is at the disposal of the former. This blind obedience to their superiors, combined with the religious frenzy to which they are roused by their mullahs, and the spirit of fatalism which at such times possesses them, make them practically irresistible in an attack. Old Chinese soldiers who have been engaged against them in "rebellion" days bear testimony to their magnificent courage, and tell how the Hwei-hwei, covered with wounds and full of bullets, has only yielded to the super-human power of the Angel of Death.

The period directly preceding a battle furnishes weird and solemn scenes in a Hwei-hwei camp. The chanting of the Koran by the ahongs (mullahs), the repetition of prayers and creed by all, the funeral service and ceremonial washing which will

ensure a worthy entrance into Paradise for those who fall, all tend to work up that spirit of fanaticism which is so marked in fighting Moslems the whole world over. Whilst out on active service for the Chinese Government, the Hwei-hwei soldier is usually accompanied by one or two male relatives whose duty is to bring home the loot that falls to the share of the fighter, or, in the event of his being killed, to fill his place in the ranks. Thus the camp-followers will sometimes be far in excess of the fighters. All losses sustained during an engagement are kept secret as far as possible, and by the next roll-call losses and leakages have been made up from the camp-followers and the regiment is again at full strength.

The knowledge that every Hwei-hwei is literally born and bred to the profession of arms makes the thought of a Hwei-hwei rising terrible to the Chinese. As will be shown in later chapters, the Chinese Government has only been able to quell such risings in the past by employing Hwei-hwei against Hwei-hwei. In case of mobilisation, a levy is laid upon each district, which is re-proportioned among the families in that district. The army thus raised is equipped and fed by its leaders, but frequently the pay received from the Chinese Government for its services is looked upon by the leaders as their fair share of the spoil.

“What!” exclaimed one of these latter when a deputation of his men waited upon him with a request for a little of their back pay, “don’t I give you enough to eat? Aren’t you privileged above your ancestors, clothed as you are in the produce

of a foreign woollen mill? What use can you have for money? Get!" and, in the words of our friends across the pond, the deputation "got."

The renowned feats of Cossack horsemanship are rivalled by some of the Hwei-hwei cavalry. Like the Tibetan, a Hwei-hwei does not always appear to advantage on foot, but once astride a horse he becomes part of the animal. Of one such old cavalryman it is commonly said that "a wooden bench has to travel once he throws his leg across it." A company of Hwei-hwei horse charging at full gallop, the men picking stones off the ground and hurling them with remarkable speed and accurate aim, is a sight well worth seeing. Perfect horsemen, they are also splendid horse-masters. How to tend, doctor, and harden a horse they seem to know by intuition. Having dealings with a Hwei-hwei horse-dealer, as a stranger, usually results in falling his victim, and the poet's lines "things are not what they seem" will bear a deeper significance than before. In physicking and bleeding a horse they are adepts, but have little knowledge of veterinary surgery.

That compensating law of nature which grants special physical rewards to the races which have had to submit to great hardships has held true in the case of the Hwei-hwei. Long years of trial and hardship have resulted in special physical gifts. Some years ago, when His Excellency T'ao was Viceroy of Kansu, two robbers were caught and brought to the capital for trial. One was a Chinaman, the other a Hwei-hwei. They were both sentenced to death and exposed to public

gaze in wooden cages which were placed just outside the bridge-gate of Lanchow. The Chinaman died after a few days of such exposure, but the Hwei-hwei lived for nearly three weeks, closely guarded to prevent secret feeding by his co-religionists, and then had to be strangled. Besides their several long and bloody struggles with the Chinese, their constant warring with the Tibetans has been a factor in maintaining their fierce warlike spirit and capacity for enduring hardship. Tibetan and Hwei-hwei, both born fighters, have certainly had the opportunity, in each other's company, of enjoying themselves to the full. The latter have, however, gained the upper hand, and the man whose word carries most weight to-day on the Tibetan-Kansu border is the leader of the Hwei-hwei. Small bands of Hwei-hwei venture over the border into Tibetan territory where much larger companies of Chinese would be afraid to go. Setting forth with merchandise in one hand and the gun in the other, they are swallowed up in that land of mystery long months at a stretch. Some of them never return, but those who do are invariably richer for their business venture. A European, during recent years, who failed to penetrate with his band of followers a certain stretch of Tibetan territory, ventured alone effectively disguised as a Hwei-hwei. He was not molested and was able to attain his object.

Numbers of modern rifles have found their way through the hands of the Hwei-hwei trader into Tibetan tribes. Should the day ever dawn when these two peoples unite against the Chinese, blood

will flow more freely than ever before in western Kansu. The Chinese on the border realise this and live in literal terror of the possibility. God grant that day may never come!

Harems, as understood among other Moslem races, do not exist among the Hwei-hwei. Polygamy, though practised, is not general. Officials and some of the wealthier classes, however, keep a number of wives at their pleasure. The marriage ties are but loosely observed, and a man is free to send his wife home and take another. Unfaithfulness, barrenness, incompatibility of temperament are the general reasons given with a wife returned home. The women when appearing in public are not forced to wear a veil, though in some districts the unmarried women do so. They certainly enjoy more freedom than their sisters in other lands. Until quite recent years women were of no account in the religious life of the community, and though in some places they are now allowed to attend worship, in the majority of cases they are forbidden to do so, thus being placed on a lower status than the Chinese women. Spiritual instruction is ministered to them in the privacy of their own homes by ahongs, who receive a recognised fee for each visit, about threepence in English money. Such instruction usually consists in the reading of a portion, in Arabic, from one of the sacred books, without any word of explanation. The enlightened state of the poor woman's mind after the departure of the ahong can be imagined! Among the wealthier classes woman is looked upon simply as the medium through which the number

of the "Faithful" may be increased. Among the poorer classes she is valued in the light of her usefulness. A party of Christian missionaries at the conclusion of a feast in the home of a well-to-do Hwei-hwei unintentionally insulted their host when, after thanking their host for his hospitality, they sought his wife and before the bystanders thanked her also. Her lord and master complained that he had lost "face" through this division of honour.

Among the poorer classes woman is so inured to suffering and hardship that she is capable of almost as great physical exertion as the men. When harvesting operations are approaching it is a common and interesting sight to see the Salar or Mongol Hwei-hwei family on the trail *en route* for the large plains where the Chinese farmers find their aid indispensable during the season. First comes the father with a few of the family possessions strapped on his broad back, then one or two of the older children, wild and ragged yet of a ruddy countenance, finally the mother, laden with odds and ends, and as like as not with the latest addition to the family on her back, yelling or sleeping as Nature prompts. Day after day, in Indian file, they will travel thus, following the harvesting from the lowlands to the highlands, till such a time as they are compelled to return home to do their own little bit of reaping. Their needs are few. The farmers who engage them feed them. Before eating the "unbelievers'" food they invariably ask whether the food "is clean"? With a fine disregard of conscience,

even though the beloved bit of pork be still hanging in the kitchen where the food was cooked or the cooking utensils not yet clean from lard, the farmer promptly responds "Clean." Thereupon the Hwei-hwei may indulge himself to the full without further religious scruples.

Having much of the original sin still strong within him, which was the direct cause of his forefathers being expelled from Samarkand, the Salar generally manages to enrich himself during these seasons by other means than those of honest labour. Thus his visitation, whilst necessary to the Chinese farmer, is at the same time his dread.

Intermarriage with the Chinese is by no means uncommon, the children from such unions, especially the males, being brought up in the Islamic Faith. Through this practice the Hwei-hwei must have lost some of their distinctive characteristics. They are more inclined to take the daughters of the Chinese as wives for their sons than to give their girls to the heathen. When such a Chinese girl enters the home of a Hwei-hwei as a bride, she is compelled to abstain from food for three days and indulge in frequent ceremonial washings, so that inwardly and outwardly she may be wholly purged from all former contact with the unclean pork or lard.

Just as the son in a Chinese family is sent at an early age to school to be initiated into the mysteries of the writings of the sages, so the Hwei-hwei youth is sent at tender age to the school in the mosque to acquire a knowledge of Arabic and Persian. Should he in time attain to a certain standard of

efficiency in these studies he is considered an honour to his family, and will most likely complete the course of a mullah. He is not required to understand the sense of what he reads, but contents himself with a general knowledge of the more important teachings of the Koran. Whilst the education is proceeding at the mosque, his training at home is not neglected. The practices of the Faith are explained to him, and their observance required from him. The family history is handed down to him, dealing largely with the fate of parent or relative, slain at Chinese hands, and in many cases he is taught even to hold himself in readiness to avenge those deaths when the Call of Allah shall proclaim that the time has come. All possible instruction is given him in methods of warfare as well as in the gentler art of business. At an early age the product of this training is usually an accomplished little villain, surpassing in sharp practices the Chinese lad of equal age.

One real difficulty with which the Government has had to cope in its educational efforts among the Hwei-hwei, during recent years, has been the result of the Hwei-hwei boy's home training. Fitted for business by his home training, the Hwei-hwei boy at a very early age is able to bring home daily quite a welcome addition to the family exchequer. The love of money, so marked a trait in his character, makes the Hwei-hwei loth to lose this sum through sending his boy to school to obtain a purely secular education, even though it be provided free. This love of money seems more marked in the Hwei-hwei nature than even in the Chinese. An ahong

acquaintance, who has a good knowledge of the Arabic text, suddenly forsook his calling and became a horse-dealer. When questioned as to his change of profession, he gave as his reason that the latter was the more lucrative calling. Whereas for the visit to read the Koran to the women in their homes he was rewarded with about seventy copper cash, one good horse-deal would generally yield a profit of five ounces of silver. The result of this early training is to produce young men of ability, questionable though it be at times, self-reliant and self-confident, ready for either the battlefield or business as the Call of Allah may command or the mouth of the ahong dictate.

Long, long years of hardship and disappointment lie ahead of the Christian missionary who would labour for their salvation. Certainty of final triumph will, however, sustain him during those long years of trial. Just as the greatest honour is to be won where the fight rages fiercest and danger most abounds, so the trophies of the Gospel are most precious where they have been most hard to win. "Once a Hwei-hwei always a Hwei-hwei" they proudly boast. Deserters from their ranks there have been, but they have been more than counterbalanced in number by those Chinese who, from varied motives, have joined them. "Do you know what we would do to any of our people who professed your Faith?" asked an ahong of the writer one day; "we would kill him."

IV

RELIGIOUS TEACHERS AND PRACTICES

THE love of fighting in the Hwei-hwei nature is only equalled by his religious fervour. From fighting he turns almost naturally to prayer, and just as frequently from his religious exercises to deeds of blood and violence. Prayer prepares him for battle, and the presence of the ahong in the camp is considered as indispensable as that of the commander. Wherever he goes or settles there you will find the ahong occupying an exalted position in his midst. In all districts or towns where there are Hwei-hwei settlements, the mosque rears its minarets above the surrounding buildings, and from its upper story the voice of the ahong can be heard, at the appointed times, calling the faithful to their devotions. When the earth is bathed in the rosy beams of the early dawn or kissed by the rays of the setting sun, the true follower of the Prophet, kneeling on his prayer-mat facing Mecca, calls on the Name of Allah.

Friday is his sacred day, and on that day at the hours of worship he must attend the mosque. During recent years some have grown lax in this observance, and steps have been taken to enforce

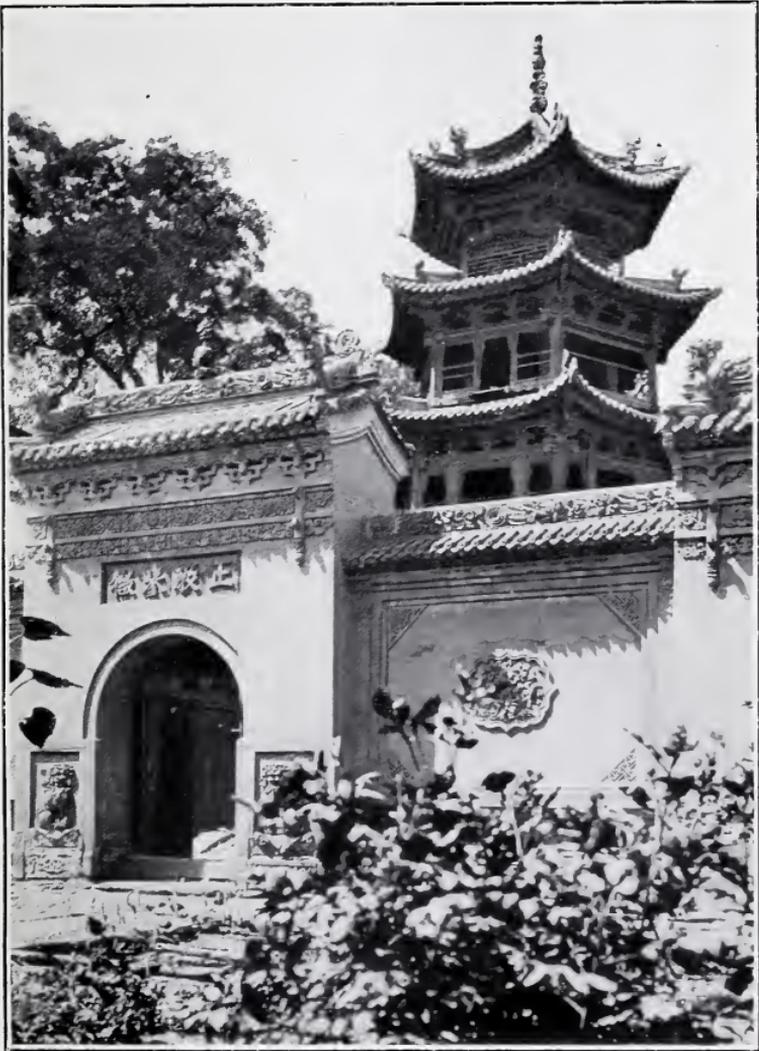


Photo by

G. A. Rogers.

A CHINESE MOSQUE.

“The Mosque rears its minaret.”

To face page 36.

its importance upon them. Woe betide the unlucky absentee who fails to provide the questioning along with a satisfactory excuse for his neglect ; in the mosque, by the agency of terrible whips with long leather lashes, he has been brought to see his error and promise reformation. During the last month of the Moslem calendar the Fast of Ramadan has to be strictly observed. During this month the observer will not allow any food or drink to pass his lips during the hours that daylight permits "a white thread to be distinguished from a black one." Should Ramadan happen to fall during the heat of summer and find him upon a journey, he will remain true to the practices of the Fast, however great his consequent physical exhaustion. This, of course, only holds true of the strict observers, and they perhaps are in the majority. One such proudly boasts that he has strictly observed all the requirements of Ramadan, including the attendances at the mosque, ceremonial washings, etc., since the age of twelve. He is now in his forty-first year. During a recent Fast of Ramadan the writer was confined to his bed by illness, when this Hwei-hwei came to visit him. Happy conversation passed the time all too rapidly till the chiming of the clock proclaimed the hour of prayer. Without hesitation the Hwei-hwei proceeded to the washstand in the sick-room, performed his ceremonial ablutions, and seizing a couple of towels wound one round his head as a prayer-turban, and using the other as a prayer-mat proceeded with his devotions. Thus was his proud record sustained !

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Mecca is ever the goal of the Hwei-hwei's ambition. The number who have made the pilgrimage thither and returned in safety is not large, but those who have accomplished the journey are raised to a high position of esteem and honour among their fellows. One fairly young Hwei-hwei enjoys this distinction and honour despite the fact that he is one of the most foul-mouthed, accomplished villains his district contains. Another respectable gentleman of advanced years spends his remaining days in stirring up the imaginations of the younger generations with stories of the glories of the sacred city and the Prophet's tomb. In years gone by the route through Szechwan, Burmah, and India was the one usually travelled. At the present time, however, they take the sea route, embarking at Shanghai. One thousand ounces of silver is the minimum sum required for the round trip. Some few Hwei-hwei mullahs find their way to the great Mohammedan college in Cairo.

Opium, wine, and pork are forbidden to the Hwei-hwei. Pork, as all the world over, is the object of their greatest hate and scorn. There are some among them, however, who secretly and with evident relish indulge in the unclean flesh. The missionary stationed in Siningfu records how that during an itineration in his district in the year 1914 he visited a small village wherein resided some thirty families of pork-eating Hwei-hwei. As a general rule they are most careful not to come in contact with pig in any shape or form, and will not allow even the name of the vile animal to soil

their lips, but refer to it as "black sheep." Any copper or iron cooking vessel which has been defiled by pork or lard must be brought to red heat in the fire before it is considered sufficiently cleansed for Hwei-hwei use. Any unclean crockery must be cast out. Against wine and spirits the Hwei-hwei have not the same strong antipathy. Quite numerous are the hard drinkers among them. Opium also claims its victims in their midst. During 1912 amongst those Hwei-hwei residing in the suburbs of the city of Lanchow were some thirty families who were addicted to this vice. Most of the opium smuggling of 1914-1915, besides a great portion of the legal trade, was in the hands of the Hwei-hwei.

The mosque is the centre of the secular and social as well as the religious life of the community. Here in times of peace or war the ahong reigns supreme. He acts as pastor, schoolmaster, leader, judge or mediator, as necessity demands. To the mosque the Hwei-hwei women and children instinctively fly in times of sudden storm or danger. In the two principal mosques of the city of Taochow, when the White Wolf brigands took that place on the first day of the fifth moon, 1914, over three thousand Hwei-hwei, chiefly women and children, took refuge. When all hope of escape was past and the "wolves" had commenced their work of loot and murder within the city, the ahongs set light to the two mosques with their own hands, in order to prevent their women and children falling to the brigands. All the three thousand who had sought sanctuary therein perished in the flames. Some

who escaped from that terrible festival of death, when ten thousand of the inhabitants of that city perished in the short space of twelve hours, tell of the awful majesty of that scene when from out the midst of the flames of the burning mosques, above the shrieks of the perishing women and children, could be heard the steady tones of the ahongs chanting in unison the prayers of the funeral service.

Another duty of the ahong is to be present at the slaughtering of any animal intended for Hwei-hwei consumption. He has to chant the necessary prayers and bleed the animal with its face turned Mecca-ward. For this service he is rewarded with a regular fee and a portion from the slaughtered animal.

Islam requires the Hwei-hwei to wash frequently. This practice has obtained for him a reputation among the Chinese for uncleanness. The latter argues that if the Hwei-hwei washes so frequently it must be because necessity demands it. Needless to say the visitor from other lands who shares with the Hwei-hwei this unaccountable love for water is also subject to the deductions of this same reasoning. The times and occasions for washing are all prescribed, as also the amount of water to be used for each particular washing. For a complete bath he is required to have not less than seven Chinese pounds of water. On Friday when he attends the mosque it must be with clean garments as well as with a clean body. Worship in the mosque is similar to that in any mosque in other lands. On entering the sacred edifice the wor-

shipper must remove his shoes. The use of the prayer-cap and turban, the reading of the Koran, chants and responses, prostrations and posturings, are all the same as to be seen in other lands of Moslem faith. Despite all endeavours to preserve the sanctity of the Koran by refusing to allow of its translation into other languages, private translations in Chinese are in existence. These, of course, the ahongs refuse to recognise, making the well-known assertion that it is impossible to render, correctly, into any other tongue the sacred writings. Besides the Koran they also recognise and use the Tourat (Pentateuch), Injili (Gospels), and Zaburri (Psalms).

So far we have dealt only with the outward forms and ceremonies of his religion to which the Hwei-hwei clings so tenaciously. What of his inner faith and beliefs? In answering this question we must clearly define between the common Hwei-hwei laity and the ahongs or priests. The former live in a state of gross ignorance. They follow and obey almost unquestioningly the leadings and promptings of their ahongs. Their adherence is rather to Hwei-hwei-ism than to Islam. Even the most common objects of their Faith, such as God and Heaven, are frequently confused by them. They have a general knowledge of Scripture names, but know little of the great characters those names represent. They get but little instruction from their ahongs. So long as they faithfully adhere to the practices and ceremonies of the Faith and develop a satisfactory hatred of pork and the "unbeliever," the ahong is content. All inquiries

made to the ahong as to the why and wherefore of certain commands or customs are invariably met with the reply, "It is written," which must be accepted as a final and satisfactory answer. Questioning beyond that point is viewed in the light of impertinence. The Hwei-hwei's idea of his duty is summed up in the five observances of the Faith of Islam :

First. Repetition of the Kalimate (Creed of Islam).

Second. Prayer five times daily, observing correct attitudes.

Third. Observance of the Fast of Ramadan.

Fourth. Alms distribution.

Fifth. Pilgrimage to Mecca.

The ahongs are divided into two classes. First, those who follow the regular calling of a mullah and are generally attached to some mosque. Secondly, those who are able to read the sacred books in their original text and so carry an honorary title of ahong. These latter are to be found in all walks and stations in life. Soldiers in the camp, shopkeepers in business, dealers in the horse-market, lumbermen on the river, servants in the home, all who have acquired a knowledge of the sacred language of the Koran are thus honoured. Of those able to read Arabic but few can explain the meaning of what they read. The Hwei-hwei estimate of such is placed as low as ten per cent, which is probably not far from the truth.

There are at least two important centres in Kansu where the young ahong aspirants are thoroughly trained for the regular work of the

priesthood. Here for regular periods extending anywhere from five to ten years they are engaged in the study of Arabic and Persian, the writings of the Koran, and other sacred writings. At the end of this school term they are generally placed out in mosques under the direct superintendence of some elder ahong. Here they become fully exercised in all the routine work pertaining to the mosque life, usually employing the larger portion of their time in the elementary school attached to the mosque, or in the work of reading the Koran to the women in the privacy of their own homes. The ahongs are, as a rule, dissolute and steeped in vice, thinking much more of financial gain than the welfare of their pastorates. All the training in spiritual truths and exercises has not been able to eradicate from their nature the Hwei-hwei love of money. They are but poorly paid, so are ready at all times to add to their income by means legitimate or otherwise.

In 1909 the writer was present at a Hwei-hwei New Year's Day service. The mosques of that particular city had all been destroyed during the rebellion in 1895, and as no mosque had been rebuilt capable of holding so large a concourse of worshippers, the service was held in the open on a large threshing floor. The congregation numbered between six and seven hundred. An elderly ahong with a long white patriarchal beard conducted the worship. Facing him, and thus forming the first row of the body of worshippers, were a number of young ahongs and students. Immediately the service concluded this line of ahongs broke in

disorder, each making a bee-line for the table placed near the entrance whereat presided a treasurer to whom the members of the congregation had brought their New Year gifts of money. The distribution of the subscribed funds followed, and, judging by the looks, seemed to bring far more joy and consolation to the souls of these leaders of religious life than had all the spiritual exercises just concluded.

Ignorance often breeds fanaticism, and so it is with the ahongs. The more ignorant among them are the more dangerous. When confronted with a question which reveals their ignorance their faces will become ablaze with passion. The statement of any belief contrary to their teaching calls forth an angry outburst. As the writer was engaged one day in preaching to a Chinese audience which was gathered in the preaching hall of the Mission premises in the provincial capital, an ahong entered. Following on the address, an opportunity was given for asking any questions. The ahong, doubtless feeling the occasion and circumstances required it of him, asked an unimportant question. After being answered, he endeavoured to engage the attention of the audience by pointing out many similarities between the Christian and Moslem Faiths, such as the worship of God and the absence of idol worship. "Yes," he concluded, "it is one doctrine, all one teaching." "No, brother," the writer interposed, "ours is a doctrine of love which can only be propagated by love, whereas yours has made its greatest conquests by the sword." This remark touched him to the quick, and was a

difference fully appreciated by the listening Chinese. "Well," he replied, "and is it not the better way? These unbelievers," waving his arm toward the attentive crowd, "would it not be better to kill them than to allow them to continue in error?" His face lit up with a great blaze of passion as he added, "And you too."

The ahong frequently not only fails in his office as leader of the flock in the paths of virtue, but often becomes their instructor in vice. Some few years ago this had become so marked a feature in one of the largest Hwei-hwei communities in the province that attention had publicly to be called to the fact by their leader Ma An-liang, virtually their king. In the mosque, before a wondering congregation, he upbraided the unfaithful shepherds, telling them that their manner of living had brought disgrace upon the name of the Prophet. He threatened, unless amendment was promised, to turn them out of their offices and to fill their places with fresh men from the principal college for the training of ahongs. Evidently the warning had good effect, for the chastened ahongs retained their livings.

Itinerant mullahs from Persia, Arabia, India, Turkey, and Egypt are found, from time to time, visiting the Hwei-hwei. These visitors are inclined to look down upon them for their apathy and indifference, and sometimes go so far as to reprove them in no uncertain tones. As one such Indian mullah once remarked in his broken English, "These no good Mohammedans." These visiting mullahs are treated with great respect by the

Hwei-hwei, who purchase from them copies of the Koran, prayer-caps and turbans. They not only provide them with the necessaries of life, but also bring them free-will offerings of money. They are escorted from one Hwei-hwei community to the next with great pomp and ceremony. Many of them are true and earnest missionaries of Islam who, in the mosque or private assembly, do their utmost to enlighten the minds of the Hwei-hwei with the truths of their religion. During later years they have brought with them news of the great Pan-Islamic movement, and also some of the literature pertaining to it. This news has brought joy to the more enlightened of the Hwei-hwei. Their ruler framed a sentence which has become widely quoted among them, "Hwei-uh-er-chiao," or "Islam, the undivided religion." During more recent years there has been a strong effort put forward to bring about a revival of religion amongst them, but this cannot be said to have met with much success.

Among the ahongs there are undoubtedly the few who have a clearer conception of the Faith they profess. Such it is ever a pleasure to meet, providing as they do a strong contrast with the usual type of ahong. Though grounded and versed in the teachings of Islam, they are nevertheless willing to listen to expositions of Christian teaching and to enter into intelligent discussions concerning the same. They hold that the Sacred Scriptures of to-day have been very materially altered by the Christians, and are very different from those mentioned by the Prophet. They affirm that the

萬教歸一

回無二教

TWO HWEI-HWEI MOTTOES.

Wan-chiao kwei-ih.

The myriad teachings (will be) unified.

Hwei-uh-er-chiao.

Islam, the undivided religion.

giving of the Koran removes necessity for a vital belief in the Old and New Testaments being the inspired Word of God. All that the sacred writings state about Jesus Christ they willingly accept, in contrast to the ordinary ahongs who, in the ignorance of his own Faith, blindly denies all these facts. They refer to Him as the Holy Man Jesus, and look upon Him as the forerunner of Mohammed. His death upon the Cross they will not admit, and get over the difficulty by stating that Christ was miraculously removed by God just before the Crucifixion and another person substituted in His stead. They look for His imminent return to this earth, when He is to marry, embrace Islam, and become the great supreme ruler of all peoples.

These more intelligent ahongs have a sincere sorrow for the openly wicked lives which many of their fellow-ahongs live and the spiritual darkness of their people. With a praiseworthy effort they are working for their spiritual uplift. They have opened schools in one or two centres, using personal and subscribed funds, for the enlightenment of the minds of the younger generation by the instillation of Western learning. Though their efforts have not, so far, met with any appreciable measure of success, they labour on, inspired by the hope of better days to come.

V

HWEI-HWEI SECTS

A HWEI-HWEI saying runs, "The Salars live in eight parishes and in each parish there is a different sect." The truth of this statement may be equally applied to the whole of Kansu Islam. Their past and present history not only records a state of frequent warring with the Chinese, but also of constant enmity and friction among themselves. Were it not for this continual internal strife they would be in a position of far greater strength and power than that which they enjoy to-day. The Chinese have realised this, and in times of trouble have taken full advantage of the fact, more than once bringing about the downfall of the Hwei-hwei through the division in their own household. Had they been able at all times to present a united front to the enemy, they might to-day have been enjoying self-government in their own territory.

It is very difficult to get at the real root of these sectarian divisions. One suggestion is that before the coming of the Salars there was but one sect among the Hwei-hwei, but that this sect had become corrupt through the constant intercourse with the Chinese. The Salars on their arrival noticed the

general state of apathy into which their co-religionists had lapsed and determined upon a revival. With this end in view they formed themselves into the *Hsin Chiao* (New Sect), the other Hwei-hwei becoming known as the *Lao Chiao* (Old Sect). These two remain the principal sects to the present day. The New Sect, however, incorporates many other minor sects and subdivisions. The introduction of some new line of spiritual teaching or religious practice, by some ardent pilgrim returned from Mecca, will almost invariably lead to another division.

Visiting Moslems from the West usually prefer to associate with the *Hsin Chiao*, as do also those mullahs who have made the pilgrimage to Mecca. They are more fanatical than the *Lao Chiao*, with whom they are frequently having severe quarrels ending, as often as not, in dangerous fights. So insignificant have been the causes leading to the formation of these minor sects that they are now lost in obscurity, and only the sect remains to bear witness to the folly of its founder. The two great Hwei-hwei movements of 1862 and 1895 have been written down in history as the Mohammedan rebellions. The first had its origin in Chinese interference in a Hwei-hwei quarrel, and the second in interference in a dispute between the Old and New Sects. It is quite within the bounds of probability that when the third rebellion breaks out it will be from a similar cause.

During the year 1909 there was an effort made to create yet another sect which was to be a distinct improvement upon the *Hsin Chiao*. Two ahongs,

freshly returned from Mecca, in all the fervour of religious zeal, were the originators. Their proposed principles and practices never got widely known, but the wearing of the beard after a new fashion was one of the distinguishing features of the new teaching. They managed to get quite a following and embarked upon an energetic and aggressive campaign. So much bitterness was aroused both with the New as well as the Old Sect that the Viceroy of Kansu had to interfere in the interests of the common people, and put out a proclamation in the name of the Chinese Government forbidding the propagation of this new teaching. The Modern Sect had, however, gained a Moslem stronghold some twelve miles from the city of Siningfu, and caused so much disturbance there that a body of cavalry had to be sent. They were successful in apprehending the leaders of the movement, who were straightway imprisoned. This caused the wildest rumours to circulate throughout the district. The Hwei-hwei were about to rebel and actual dates were fixed for the rising. These persistent rumours threw the Hwei-hwei into as great a state of panic as the Chinese. First hundreds, then thousands, of the latter people moved into the city of Siningfu. All dwellings were filled to their utmost capacity, and grain and fuel reached famine prices. Just about this time Ma An-liang, the ruler of the Hwei-hwei, and a supporter of the Old Sect, sent his soldiers to surround a certain house in the city of Hochow, where they arrested six leaders of the Modern Sect. These six were immediately despatched to Paradise by means of the bullet, and it is reported that the

two founders of the sect were among them. The Modern Sect thereupon collapsed and has not since been revived as a sect, though some of its followers still remain quite active. Thus serious trouble between the Chinese and Hwei-hwei, arising as in former years through internal dissension among the latter, was narrowly averted.

The above short sketch of the rise and fall of the Modern Sect is a fair sample of the history of many other little sects which have waxed great until their activities have arrested the attention of the Old Sect, before whose dominating force they have eventually collapsed. The Old Sect has invariably gained the upper hand and holds to-day the civil power, though religious fervour and zeal remain with the New Sect. Well do the Lao Chiao know how to effectively wield the power they hold.

So fierce and bitter have been the sectarian strifes, and so deep the hatred born of them, that it is a question whether the members of the Old and New Sects are not, in some instances, as heartily hated each by the other as the "unbeliever" is by both. Many and many of the members of the New Sects have been driven into exile by the bitter persecution they have had to endure at the hands of their co-religionists of another sect. Numbers have barely escaped with their lives. In the far west of the province, occupying a territory which lies both north and south of the Yellow River stretching from the Tibetan border to a point almost due north of the city of Hochow, are scattered five clans of people of the same race as the Mongol Hwei-hwei. Their physical features are identical and they speak

the same Mongolian dialect. They have adopted the dress, manners, and customs of the Tibetans. They have, moreover, embraced the religion of the Tibetans, and some have gone so far as to take up the old Bonze religion, becoming fire and demon worshippers. Though scattered among Tibetan tribes they are found in their separate villages. These five clans are stated to have been originally one with the Mongol Hwei-hwei, but on account of some sectarian quarrel they went over in a body to the Tibetans, forsaking the religion of their fathers and adopting Buddhism.

The bitterness of these quarrels, sometimes resulting from the most insignificant causes, is well-nigh indescribable. A follower of the Old Sect, resident in a Hwei-hwei community in the south of the province, a man of considerable wealth and influence, was most outspoken in his denunciation of the teachings and practices of a new sect then making considerable progress in that district. One day he was visited in his home by some members of the reviled sect, who proceeded to vent their wrath upon him. After wrecking his home, smashing all the furniture, they administered such a thrashing to his person that he was left for dead. The Christian missionary resident in that district was invited to attend him, and on arrival he found his patient suffering from several broken ribs and other fractures. His life hung for some time in the balance, but eventually careful nursing with good medical attention brought him through. Upon his recovery he was compelled to leave that neighbourhood, eventually finding his way to the capital of the

province where he obtained an appointment as teacher of Tibetan in one of the Government schools. The care and attention of his missionary-nurse are not forgotten, and though still opposed to the Gospel he shows himself friendly to the missionaries who reside in that city.

The following story of the rise and fall of the latest "New Sect" will perhaps illustrate in some measure the ferocity and bitter hatred which mark these quarrels.

Some fifty years ago, into one of the many Hwei-hwei families of the name of Ma, residing in the old city of Taochow, near the Tibetan border, was born a son, the first-born of the family. The family were devoted members of the Old Sect. They clung to the forms and ceremonies of Islam, but were woefully ignorant of its teachings or inner meanings. At an early age the little son manifested a marked fondness for learning, and was early placed in a Chinese school where he rapidly mastered the mysteries of the "Four Books" and the "Five Classics." Arrived at the age of manhood he decided to support his wife and self by his acquired learning, and having taken his degree he found no trouble in getting a number of pupils in the school he opened. For some twenty years he followed the calling of a schoolmaster; and though his income from school fees did not raise him to a position of wealth and affluence, he nevertheless was able to pass his days in comfort with contentment. At about the age of forty his health, which up till then had been fairly good, gave way. Despite the attention of many physicians, with varied remedies,

he grew steadily worse. His friends were alarmed and feared he was going into a decline. After some time he found his strength unequal to the task of teaching, so was sorrowfully compelled to disperse his pupils to their homes and close the little school in which he had no little pride. All natural means for a cure having seemingly failed, he determined to appeal to the supernatural.

From the back of his house there rises a small hill, the summit of which is crowned by a Chinese temple to the God of War, commonly used as a barracks for a small body of Government troops whose presence there is supposed to awe the Tibetans in the surrounding country. At the base of this hill Mr. Ma hollowed out for himself a small cave, and into this he retired for holy meditation. Up to this time he had no intelligent knowledge of the teachings of Islam, but as his parents, so he too clung to its practices, and fondly included himself among the number of the "Faithful." The old saying ever proves true that "Satan finds some mischief still for idle hands to do," and there was no exception in the case of Mr. Ma. He had not been long in retirement in his cave ere he commenced having intercourse with evil spirits. When some of the wonderful things done and seen in this cave became known throughout the neighbourhood, Mr. Ma's fame spread abroad and he was venerated as a "Holy Man."

Just about this time a traveller, returned from southern Szechwan, brought with him a copy of the Koran which had been secretly translated into Chinese. This book eventually found its way into

the hands of Mr. Ma. He studied it intently, and realised what error and darkness bound the members of his religion in that district. He determined upon a revival of true teaching among them. By this time he had quite a large following, and to them he commenced to expound his new teaching, which proved a strange mixture of Mohammedanism, Confucianism, and Spiritualism. He held regular seances, and mystified his followers by exhibitions of black art. Strange to say, his retirement had resulted in the restoration of his health. Numbers joined him, till one morning the members of the Old Sect awoke to the fact that a large, powerful, and dangerous organisation had sprung up in their midst. This was no sooner realised than they took steps to suppress it, but the root had already struck deeper than they thought. Strong representations were made to Ma An-liang and this New Sect denounced, in the hope that he would employ his troops for its extermination. Rumour has it, however, that at the same time a present, sufficiently large to close his eyes to the reported heretical teaching of the denounced sect, found its way into the hands of Ma An-liang from Mr. Ma. This was a decided set-back for the Old Sect. Nevertheless they persevered. Numerous and fierce were the persecutions the members of the New Sect had to pass through at their hands. Persecution, however, seemed but to increase their numbers, until at last they grew sufficiently strong to turn upon their persecutors, and many and fierce were the fights which resulted.

At this time their leader had taken the name of

“Ma Ch’i-hsi,” meaning “Ma, a revealer of western teachings.” He had organised his following and imposed upon its members the duty of offering him one-tenth of their incomes, which they did willingly. He thus accumulated considerable wealth, a portion of which was used in renovating and enlarging his ancestral dwelling in order that it might be a fit abode for so great a leader. Just when the cause seemed making so favourable a progress, a turn in the fickle wheel of fortune threw Ma Ch’i-hsi and his followers into disfavour with the higher authorities. Realising that his enemies were gaining the upper hand, and having cause to apprehend personal danger, he made his escape through Tibetan territory into Central Asia. There he remained in hiding for about two years, when, hearing that the storm had blown over and that it was considered safe for him to return, he made his way back to the old home, where he received a warm welcome from many of his followers who had remained faithful to him. This, then, was his Hegira.

On arrival home he at once set about the reorganisation of his sect. The tithing system was again put into operation and worked splendidly. His followers lavished money upon him for whatever object he desired. Speedily the family residence enlarged its boundaries, till it assumed the proportions of a small colony wherein resided many of the followers of the sect. Wise in his administration, Ma Ch’i-hsi ordered his followers to respect the rights of their Tibetan and Chinese neighbours and to cultivate, where possible, their friendship. This was a wise and diplomatic move, gaining for him

the sympathies of these two peoples. The Old Sect's dealings with them were characterised by haughtiness and disdain, but this New Sect treated them well.

The storm of bitter persecution and hatred burst forth once more. The Old Sect took every opportunity to wreak their vengeance upon Ma Ch'i-hsi and his followers, who returned the attentions lavished upon them with interest. Relationships between the two sects went from bad to worse till it seemed inevitable that a state of open warfare must ensue. Ma Ch'i-hsi had among his followers some men of real ability who could carry to a successful issue almost any piece of business they undertook. From Hankow they managed to bring up a hundred and twenty modern rifles with ease after case of German ammunition. How they managed to evade the vigilance of the officials *en route* will always remain a mystery. Being by this time in possession of so much wealth and power, Mr. Ma's opinion of himself increased. He adopted the title of Saint and assumed the style and magnificence of a Viceroy. When appearing in public he rode in a large official chair with numerous outrunners and followers. The state of holiness to which he attained prevented his mingling with the common people, so he took his exercise in solitary grandeur upon the roof of his house. Here, assisted by a number of boy acolytes, he performed his devotional exercises.

Toward the end of the fourth moon, 1914, rumours of the approaching visit of the White Wolf brigands disturbed the countryside. On the last day of that



TOMB OF A HWEI-HWEI SAINT.

The tomb is in a mosque at Hochow, Kansu. Note the bowl for burning incense.

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moon they arrived before the city of Taochow, which after a short but spirited defence fell into their hands. Thousands of the members of the Old Sect perished in the general slaughter which followed the taking of the city. When, however, the brigands arrived before the quarters of the New Sect, they found that they were expected. The hundred and twenty-five rifles were in the hands of a hundred and twenty-five determined men. Then ensued a battle royal. Despite the overwhelming numbers of the attackers, assault after assault was repulsed and the brave defenders more than held their own. A large number of the brigands fell to the death-dealing Hwei-hwei rifles. All through that long summer day (the first of the fifth moon) the battle waged. The "Wolves" took possession of the Protestant Mission premises, from which point of vantage they poured in a fierce fire upon the gallant defenders. That they got as good as they gave was evidenced by the state of the windows of the Mission house, also by the dead bodies of the brigands found later in the house. On the floor of the study, underneath the window from which he had been firing when the messenger of death overtook him, was found the body of one of the leaders of the "Wolves." After the attack had been finally repulsed, the little garrison at roll-call found that forty-three of their number had fallen at the post of duty.

Events now speedily hastened on toward their end. One of the most inveterate enemies of the New Sect, by means best known to himself, managed to get an order from Ma An-liang for the extermina-

tion of Ma Ch'i-hsi and the suppression of his sect. This order arrived at Taochow, Old City, at dusk on July 10, 1914, but the body of Hwei-hwei soldiery who were commanded to execute the order were absent at the New City of Taochow, some twenty miles distant. A messenger was at once despatched to summon them. He departed just after dark on the 10th and returned with the troops before daylight on the following morning. Immediately on arrival they set about their work of murder. The New Sect was taken absolutely by surprise, so could offer no organised resistance. Ma Ch'i-hsi was shot on the roof of his house whilst at his devotions. For two hours or more the merciless hunt continued, till nineteen leaders of the sect had been done to death. These included every male member of the founder's family, down to his grandsons, mere babes at the breast. In all, in the three centres of the sect, twenty-nine of its leaders were shot. Ma Ch'i-hsi at the time of his death was in his fifty-eighth year. All his property was confiscated by Ma An-liang. Fifty odd of the womenfolk of his household, chiefly members of the harem he had instituted, were sent to Hochow, but later were returned to their own homes. Among the ruins of the former glory Ma Ch'i-hsi's chief wife mourned for her lord and master, looking, poor woman, bereft of her reason.

Even amid experiences of such dark tragedy can be found one ray of humour. The leader of the troops commissioned to carry out the murder was a Moslem named Chang. During the transport of the loot to Ma An-liang's Yamen in Hochow, Mr.



A TROOP OF HWEI-HWEI CAVALRY.

This troop is under the banner of Colonel Chang, who carried out the murder of Ma Ch'i-lsi's sect. The troop is bringing in political prisoners in chains.

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Chang managed to divert about one-half of the total amount to his own home, which is distant some miles from the city. Information of this reached the ears of Ma An-liang, who promptly ordered Chang to Hochow on some slight pretext. During his absence his home was looted by Ma An-liang's soldiers, who took good care not to underestimate the amount of goods to be recovered. For a long time Chang was in ignorance as to the identity of his spoilers. Thus was the "honour among thieves" exemplified "when thieves fell out."

Sometime during 1915 the sect revived its activities. Many of its followers who had fled from the district found their way home again, and a nephew of Ma Ch'i-hsi's was elected to succeed his uncle as leader. This man, named Min, came to Lanchow with quite a large following during the spring of 1916, with a long petition to the Governor-General of the province, calling for vengeance upon Ma An-liang for the murder of their "Saint." The Governor-General being a Chinese official, and far more in fear of Ma An-liang than of the followers of the New Sect, declined to interfere in this religious quarrel, whereupon Min, with some thirty of his followers, set off for Peking, avowing their determination to lay the matter before the President of the Republic of China. From Pingliang they were persuaded upon to return to Lanchow, when, with a startling suddenness, their leader proclaimed himself as the long-expected Jesus, returned to earth. Not only was he accepted and worshipped as such by the devout followers of his own sect, but many Hwei-hwei who came from all parts of the

province to inquire remained to worship, and thus the numbers of the sect were considerably augmented. As might be expected, this growing influence of the New Sect again aroused the animosity of the Old Sect and the displeasure of Ma An-liang. Sometime during the summer of that year Min with his followers left Lanchow to visit the old home in Taochow, but whilst passing through the Hochow district they got into a severe fight with some of the Old Sect, resulting in several fatalities on both sides. Thirty-two arrests, including Min, were made by the Chinese official in charge of the district where the disturbance had taken place, and the prisoners were sent to Lanchow for trial. All, with the exception of Min and his right-hand man, were eventually released, but the Chinese authorities have felt it wise in the interests of public safety to keep these two under lock and key.

The end of the story is not yet, and the activities of this New Sect will be felt throughout Kansu in the not very distant future. The foregoing sketch is typical of a Hwei-hwei sectarian quarrel. Jesus said, "By this shall all men know that ye are My disciples, if ye love one another."

VI

COMPARISONS AND RELATIONSHIPS WITH THE CHINESE

AMONG the Hwei-hwei traders there runs a common saying, "A Tibetan can eat (take in) a Mongol, a Chinaman can eat a Tibetan, but a Hwei-hwei can eat the lot." Another equally common saying is, "A Chinaman awake is not the equal of a sleeping Hwei-hwei." Whether the Chinaman's business morality and integrity is more to be admired than a Hwei-hwei's is another question entirely. Evident it is that certain branches of trade and business have been so absorbed by the Hwei-hwei that in those lines the Chinese have been forced to acknowledge their practically undisputed sway. This in no wise tends to the binding together of the two peoples in the bonds of brotherly love, and has on more than one recent occasion led to strife and bloodshed. The overbearing, arrogant, and haughty bearing of the Hwei-hwei who has attained to a position of affluence and power has been another factor in furthering the spirit of hatred and enmity which is so marked in the relationships of the Chinese and the Hwei-hwei. This hatred is far more deep and real than appears to the casual observer, and

will one day lead to another open rupture which, to the minds of many, will prove far more terrible than the past two rebellions.

In districts where the Hwei-hwei are in the minority they assume the harmlessness of doves, putting up with all manner of insults heaped upon them by their Chinese neighbours, but once let their minority be turned into a majority and they will make things so unpleasant for the Chinese that the latter will be either forced to embrace the Islamic Faith or leave the neighbourhood. South of the city of Hochow lies the small town of T'ai-Tz'i-si, which is an important Moslem centre and has figured largely in both the Mohammedan rebellions. During more recent years the Hwei-hwei in this neighbourhood have attained such a position of power and influence that they are literally ousting the Chinese from their midst. Farmers are being evicted from their farms and lands, upon which the wealthy Hwei-hwei neighbour places his own price which the unfortunate Chinaman is forced to accept. Large tracts of good and valuable farm land have thus changed hands during recent years, the Chinaman being driven out from his inheritance and receiving but a very small proportion of its real value. This is but one instance of what must be taking place in many districts. Doubtless in some cases the Hwei-hwei has to submit to the same form of robbery at the hands of his more powerful Chinese neighbour, but generally speaking they are thus acquiring yearly from the Chinese large tracts of territory with the purpose of making districts, once equally shared, wholly Hwei-hwei.

A Chinese wood-merchant, in a large way of business, was once asked by a European why the hundreds of lumber- and rafts-men he employed were almost without exception Salar Hwei-hwei. "For the preservation of peace in the business," he replied; "the two peoples will never mix; whereas it might be possible to get along with a minority of Hwei-hwei and a large majority of Chinese, the former do the work so much better that I employ solely Hwei-hwei."

The Hwei-hwei have obtained quite a number of converts from among the Chinese through the medium of force and persecution, as well as by the practice of taking Chinese wives and concubines, bringing up the children of such unions in the Mohammedan Faith. Though they have gained numerically, they have undoubtedly lost through these practices some of their personality and religious fervour. Some have lapsed into a state where they are now but Moslem in name. One young Hwei-hwei visiting our Mission station at Sining for medical attention, was so unfortunate as to have his three animals stolen. Without hesitation he went to the heathen temple of the City God to cast lots which he hoped would lead to the discovery of the thief and the recovery of the stolen animals.

Another, visiting the same place, had a Moslem charm around his neck, but finding this failed to cure his ailment he applied to a Taoist priest, who supplied him with a fresh one consisting of one bean and a few grains of barley bound in a red cloth of triangular shape. Another when sick called in Tibetan lamas to chant prayers for his recovery.

In some districts, to prevent unpleasantness the Hwei-hwei give pecuniary assistance in the building of heathen temples, whilst some go so far as to burn incense and paper before the idols. Many make a regular practice of consulting the Chinese calendar for lucky dates for the undertaking of any special work.

A wealthy Hwei-hwei, who had been brought up an Ahong, had in his employ a Moslem servant whom he had occasion to punish for some dishonest practice. Shortly after the servant was sent in advance of his master on a journey. On arrival at a certain town the master was informed that his servant had fallen off his mule the previous day and had sustained internal injuries from which he died in the evening, and his body was even then lying in the inn awaiting burial. The master had the body buried with all the required Moslem ceremony, but feeling fearful lest the spirit of the dead man, being still filled with anger against him, should haunt him, he determined to make the matter doubly sure by burning incense and paper to appease the spirit, after the heathen custom, which he did.

Moslem officials under the late Manchu dynasty always made the required prostrations before the Emperor's tablets. In the first year of the Republic the Hwei-hwei scholars attended the sacrifices at the Confucian festivals along with the other scholars in the city, but they claim that they did not make the desired bows to the tablets. On the occasion of the sixtieth birthday of the late Empress Dowager (Tzi Hsi) of the Manchu dynasty, the Hwei-hwei at Sining decorated their mosque, which was then

opened to all comers, neither Chinese nor Moslem visitors being required to remove their shoes on entering. The Emperor's tablet was placed in a prominent position with an incense bowl in front into which each comer was required to place a stick of lighted incense before prostrating himself in worship before the tablet. Theatricals were also held on the premises. This desecration of the mosque brought down upon those responsible the wrath of their co-religionists in other districts, and the subsequent destruction of that edifice by the Chinese during the days of the rebellion in 1895, with the slaughter of so many of its worshippers, was looked upon by many as the just retribution of Allah. The mosque has only been rebuilt within the past few years.

Speaking proportionately, however, it must be admitted that the Hwei-hwei have adhered to the teachings of their Faith in a wonderful manner. During recent years a number of the more ardent ones among them have commenced a Forward movement, the name of the Society formed for this purpose being the *Chu-Chin-Hwei* (Universal Forward Society). In many districts this Society has taken over the educational efforts of the Hwei-hwei. It has established schools for secular education, into which not only the young Moslems are received free of charge, but a special effort is made to attract the children of the heathen. To these latter, education, with all necessary books, etc., and even uniform for drill purposes, are supplied free. The Society has in some instances taken over charge of various mosques and in some places through the medium

of literature carries on revival efforts among the Hwei-hwei. The Society now derives a considerable income from taxes levied upon various branches of trade and commerce which is largely in Hwei-hwei hands. Free-will offerings considerably help to enlarge the amount thus raised.

As previously stated, suspicion and hatred, generally speaking, characterise the relationship between the Chinese and Hwei-hwei. The suspicion is manifest in all business dealings and the hatred is very deep and real, finding expression on all suitable occasions in many ways. Quite a common saying among the Chinese is to the effect that

To eat a Hwei-hwei's food may do,
But his words must not be listened to.

True friendship, or even cordial relationship, between Chinaman and Hwei-hwei can scarcely be expected in a land where eating and drinking figure so largely in matters pertaining to social relationships. Whereas the Chinaman may indulge himself to the full in the home of his Hwei-hwei acquaintance, the latter is prevented, through fear of contamination by contact with the unclean pork, from accepting the return invitation.

In marriage and funeral ceremonies the customs of the two peoples differ widely. In larger Chinese communities where the Hwei-hwei are in a decided minority, the Chinese marriage customs are usually followed for convenience sake. In their own separate districts, however, they have their own picturesque wedding ceremony. On the auspicious day the bridegroom proceeds on horseback to the

home of the bride, where all the friends are gathered. On arrival, the ahong reads the necessary service and pronounces the twain man and wife. Then the bridegroom with his bride mounted on horses, accompanied by the friends all similarly mounted, proceed to the bridegroom's home. There may be anything up to a hundred horses in the expedition and as the journey is sometimes performed at a full gallop the scene is picturesque in the extreme.

At death the corpse is laid out in the home where, previous to the funeral service, it is well bathed and then swathed in long bandages of white cloth. The ahong, on arrival to conduct the funeral service, first writes upon a piece of white cloth specially draped over the breast of the corpse certain sacred passages in the Arabic text. The corpse is laid out upon a long straight board, and on departure from the home for the burial-ground is covered by the coffin (minus a bottom), which is brought from the mosque where it is kept in readiness for service in connection with the burial of any worshipper at that particular mosque. The party then leaves the house for the grave. This is prepared by first sinking a shaft perpendicularly. At a certain depth a little room is excavated wherein is prepared a raised divan. Should the deceased be of a wealthy family a brick divan is built, if poor then an earthen one suffices. Some of the wealthier classes spend quite lavish sums upon these burial-places, which resemble in some manner the western vault. At the mouth of the grave, the corpse is released from the coffin and is lowered into the vault. Here it is laid upon the prepared divan ;

the head pointing north, the feet due south, and the face turned to the sacred west.

The above-mentioned coffin is then returned to the mosque to await the next visitation of the Angel of Death in the community. Generally there is one coffin used for the men and another for the women. This practice gives rise to a favourite taunt which one commonly hears levelled against the Hwei-hwei by their Chinese neighbours. They give the name of *shae-puh-teh* (loth to be parted with) to this Hwei-hwei coffin, and sneer that whereas each Chinese corpse buried needs a separate coffin, ten thousand Hwei-hwei can be amply accommodated in one.

The Chinese being strong believers in the transmigration of souls after death, and believing that the soul passes into animals of higher or lower order according to the good or evil deeds of the person during lifetime, offer an unpardonable taunt to the Hwei-hwei by sneering that the latter is afraid to eat pork for fear he should be consuming one of his ancestors. Such a taunt will oftentimes throw a Hwei-hwei into a state of uncontrollable rage. One young Chinaman employing this sneer some few years ago, was immediately stabbed to death by the Hwei-hwei to whom the insult was offered.

Another common joke at the expense of the Hwei-hwei is recorded by Dr. Smith in *Chinese Proverbs*. A man and his wife were once awakened in the night by a suspicious noise. The wife ventured the opinion that it was caused by a visiting thief, but the husband ridiculed her and

declared that it was only a dog. The noise and the conversation were repeated. Morning light revealed the fact that the wife was right, and that the house had been visited by a thief who had successfully decamped with his booty. "There," exclaimed the wife, "each time (using the expression 'hwei-hwei,' which also carries this meaning) I said that it was a thief, but each time ('hwei-hwei') you said that it was a dog." This of course is translated by the sneering Chinaman as "I said Hwei-hwei are thieves, but you said Hwei-hwei are dogs."

Hwei-hwei as a name is still resented by some Moslems. They much prefer to be addressed as Siao Chiao, *i.e.* Lesser Religion, in contrast to the other religions of China, which are known as the Ta Chiao or the Greater Religion. They commonly refer to themselves as members of the Ch'ing Chen Chiao, or the Clear True Religion.

To revert for a moment to the subject of Hwei-hwei deaths and burials. The Hwei-hwei shares in common with his Chinese neighbour the desire to find his final resting-place at home in the family burial-ground. Sometimes the corpse is brought from long distances in order that this wish may be gratified. After the fighting in Shensi during the Revolution in 1911, many of the corpses of Kansu Hwei-hwei soldiery who had fallen in battle were brought all the way to their homes in the Hochow district. As it was winter-time and the corpses soon froze stiff, the common mode of conveyance was by securing two corpses, one either side of a pack mule. The mules with their gruesome burdens

formed a weird sight. It is a practice that all Hwei-hwei corpses, whether of men, women, or children, receive proper and decent burial. It has been observed by a careful Chinese thinker, that it is likely due to this fact that Hwei-hwei infant mortality is so much lower than that of the neighbouring Chinese communities. Among Chinese, decent burial for the corpse of a child is not considered necessary. Difficulties are placed in the way of those desiring to give decent burial to a still-born child or to the mother who dies in childbirth. It is an easy matter therefore for the Chinese to rid themselves of undesirable babies, and sad to relate no stigma is attached to those who resort even to murder in so doing. Among the Hwei-hwei, however, all must be accorded decent burial, and the expenses for the funeral ceremonies are in proportion to the wealth and status of the family of which the deceased was a member.

Owing possibly to the fact that mutton and milk figure so largely in their diet, the Hwei-hwei children are as a rule of superior physique to the Chinese children. It is not at all uncommon to find Hwei-hwei youths of fifteen or sixteen following the strenuous calling of muleteer or cameleer, walking their twenty or thirty miles per diem and then spending half the night feeding and tending their animals. Many such youths have already journeyed far afield throughout the Empire, whilst the Chinese boy of similar age is still considered too young to leave home. Many of them are also accomplished warriors, taking their full share of the border warfare in which their

elders are constantly engaged with the Tibetan tribes.

Arising out of the constant fear of a Moslem rising, during the late Manchu dynasty it was forbidden any Hwei-hwei to reside within the walls of a Kansu city. This was strictly observed. They were allowed to dwell in the suburbs, and more frequently than not some particular suburb of a city would become appropriated by the Moslem community. Even those Hwei-hwei holding high official positions under Government were not excepted from this law. All this was changed, however, when the Republic was established, and to-day, with few exceptions, they may reside where they please.

As may be imagined, social intercourse between Chinese and Moslem officials is not easy. When the former invites the latter to a feast great care has to be exercised so that religious scruples are not offended. A Hwei-hwei restaurant is ordered to provide the meal either for all the guests or for the Moslems only, the Chinese being entertained from the kitchen of their host. Sometimes the Hwei-hwei guest is invited to transfer his own kitchen and cooks to the host's Yamen, the expenses being met by the host. This latter is usually considered to be the most satisfactory arrangement. At a recent festive gathering held in the Yamen of the Governor-General of Kansu, something like eight hundred guests were entertained. It was most interesting to notice how skilfully the Hwei-hwei were separated from the Chinese and piloted to the tables prepared by Moslem chefs. Tibetan

princes and officials were also present, and they, without waiting for invitation, seated themselves with the Hwei-hwei.

Many Hwei-hwei of all classes are in such fear of being unsuspectingly contaminated by pork, either through direct contact or by the use of any utensil which at some time or other may have held the accursed thing, that they will under no circumstances drink the tea which common courtesy demands shall be offered them when visiting in the home of an unbeliever. An ahong who was on friendly terms with some Europeans, and having been assured by them that no pork or lard was used in their cooking, was persuaded by them to partake of refreshment in their home. For some time these cordial relationships existed till, unfortunately, one day the ahong saw some lard, which had been sent his host as a present and had been turned over by him to the servants for their own use, lying in the kitchen. This at once caused him to refuse all further food in that house, and though still on visiting terms he could never again be prevailed upon to accept of their hospitality.

The Hwei-hwei is ever ready to enlarge upon the evils of eating pork, pointing out how that the pig is but the scavenger of the homestead, eating up the unclean waste. The Chinaman frequently replies to this line of argument by asking, "How about the chicken?" This is a favourite article of Hwei-hwei diet, and its food differs but slightly from that on which the pig thrives.

Enough has been written in this chapter to show the deep racial enmity existing between the Hwei-

hwei and the Chinese. A Chinese student of the Hwei-hwei problem, when questioned as to why these open sores showed no signs of healing with the passage of time but seemed the rather to become but more inflamed, ventured the reply that it was owing to the total absence of any semblance of love in the Hwei-hwei creed. Perhaps he was right in this conjecture, for is not love a sweet balm of healing? Love for an unbeliever has no place in the Faith of Islam. Fear is the dominating force, and fear separates; but it is love that binds. These two peoples, though they have lived in such close contact for many centuries, are as effectively divided as though oceans lay between them.

VII

THE FIRST HWEI-HWEI REBELLION, 1862-1874

CONSTANT reference has been made in previous chapters to the past two Hwei-hwei rebellions. It is impossible for the present-day traveller in the province to go far without having brought to his notice some ruin which bears silent testimony to the horror of those days. In some places the very face of Nature seems to bear scars received in those dread conflicts. Outside the south gate of Lanchow rises the mountain from which the city and district take their name. On the summit of this mountain are the ruins of some Buddhist temples which were destroyed by the Hwei-hwei when they besieged the city in 1865. A little to the west is a spur of the same mountain whereon stand four small fortresses marking the site of a Hwei-hwei victory over the Chinese when the latter made a desperate sally from the besieged city, only to lose some hundreds, killed or captured on this battlefield. Here the ruins and fortresses stand, a constant reminder of the terrible times through which the city passed, and, incidentally, monuments to Hwei-

hwei might and prowess. This is but one sample of what obtains throughout the province.

Lasting though these monuments and ruins may have proved, yet it is in the hearts and memories of the older inhabitants that the deeper wounds are to be found—still unhealed. These may be hidden from the gaze of the casual observer, but on those rare occasions when barriers of race and birth are put aside for a season and heart speaks to heart, they stand revealed in all their depth. One such occasion stands out vividly in my memory as I write.

News of impending war in the province, with the dreadful possibility of a Hwei-hwei rising, had turned the quiet little out-of-the-way village into a hive of feverish activity. Several miles of subterranean passages and (underground) caves had been dug in which the villagers purposed seeking refuge in the event of the threatened storm bursting upon their quiet spot. The Sabbath day had been one of blessing, and as we sat in the little chapel building in the stillness of the eventide, each heart was strangely garrisoned by the peace of God. Most of the men in that little company were in the neighbourhood of the threescore years and ten of the allotted span of man's life. Rough, hardy villagers they were, who had passed along Life's pathway with a minimum of comfort or ease, and had known more than the usual share of suffering and sorrow. As the light of departing day gave place to the deepening night, the drums of the posted watchers upon the village walls broke in upon the stillness, and the conversation gradually

drifted through the experiences of former years of trouble and strife back to the first Hwei-hwei rising. Then the Moslem hordes had swept down upon the plain upon which the little village lies situate, like a flood, overrunning all the plain, killing and looting in the seventy odd Chinese villages found on its broad expanse.

As the terrible stories of those awful days were related, sobs could be heard in the darkness. Here an old man, now passed his seventieth birthday, was then a lad in his teens. With the other fourteen or fifteen members of his family he had sought refuge in a prepared cave. From the depth of this retreat they heard the screams and groans of their fellow-villagers as they were tortured and done to death by the invaders. Then their retreat was discovered—and—here words failed the old man—then a gash on the head from a Hwei-hwei sword rendered him unconscious, from which state he was revived under the kindly ministrations of some of the more fortunate villagers who had escaped the massacre, and had found him after the Hwei-hwei had left—the sole survivor in that cave.

Another old man took up the story. He, too, was the only survivor of a large family. He told how the Hwei-hwei discovered their place of hiding and, with fiendish cunning, lit fires in the opening of the cave to smoke out the refugees. When at last, maddened by the smoke and scorched by the heat, they dashed for the open air, they were struck down at the exit and done to death in the most horribly revolting manner. Then the awful years that followed; years when the survivors existed

on the roots of the field and the bark of trees ; when living skeletons had no strength to beat off the gaunt hungry wolves which invaded the ruins and devoured their victims in sight of their horrified companions, who were powerless to aid. And so the sad stories continued, till the heart grew sick and faint at the revelations of man's cruelty ; and when, in our parting prayer, we asked for grace to enable us to love our enemies even as He did, the petition bore for each one present a deeper significance than ever before.

The first Hwei-hwei rising commenced in 1862, the opening year of the reign of Emperor Tung Chih of the Manchu dynasty. At this time the Moslems of Shensi province had already been out on the war-path some six months. Great dissatisfaction was prevalent at the time among the Hwei-hwei owing to the intolerable interference of the Chinese in matters pertaining to their private disputes. Perhaps the match which set fire to the prepared fuel was found in the following incident. During the eighth moon of that year some Moslems robbed a customs-house in the district of Chong Wei. The little official in charge of the barrier escaped with his life, but the robbers secured a cart or two of booty with which they set off for their homes in the Hochow district. When crossing the Yellow River by the bridge of boats which spans the river outside the north gate of Lanchow, the seven or eight men accompanying the carts were arrested by the Chinese officials. Information obtained from them under torture led to the apprehension of other members of the band till in all some eighteen were

under arrest. The summary execution of this whole band, without any reference to the Moslem official in charge in their district, gave grave offence to the Hwei-hwei throughout the whole of the Hochow district.

Within a few days of the execution occurred another event which set the whole neighbourhood ablaze, removing all possibility of the restoration of friendly relationships between the two peoples. Some Hwei-hwei, returning from the war in Shensi, heavily laden with valuable loot and female captives, were set upon by some Chinese, thirty miles south of Lanchow, and robbed of all they were carrying. In a remarkably short period of time the whole province was in the throes of a terrible struggle. The Chinese living in the midst of Moslem communities received but scant justice. Some were allowed to purchase their lives at the expense of their Faith. The old offer was repeated, "Islam or the sword." Many Chinese men and women living as Moslems to-day date their "conversion" to the day when they were carried off from their homes during those years, after their parents had been put to death by their captors. The Chinese were taken by surprise as far as military preparations were concerned.

The Hwei-hwei soon found a leader of ability in one of their number of the name of Cheo Ch'i-shih, and under his leadership for the first year or two they confined their activities to the districts which they populated. It was not till the third year of the reign of Tung Chih that there occurred the following event, which was more than unfortunate.

The Viceroy of the province at that time was a Hunan man of the name of Yang Ts'ai-fuh. His Excellency had brought with him from his native province a bodyguard of soldiers, and the evil practices of these men in the provincial capital had caused them to become thoroughly hated by the populace. Early during the year it became necessary for the Viceroy to visit the city of Kingchow, in the east of the province, to enquire into charges of grave irregularities brought against two of the leading officials of that district. This gave the Lanchow people the opportunity they had been waiting for. Food in the city, at the time, was about ten times the normal price. It caused the iron to enter into the soul of the people to see the Hunan bodyguard enjoying ample rations whilst so many of the inhabitants were dying of starvation. Early on the morning of the third day of the third month the local militia revolted. From all sides they closed in upon the Viceregal Yamen, where there remained some hundred odd of the hated guards. The battle was short but sharp. Within a very short time not one of the guard remained alive and the whole place was looted. Over one hundred corpses were piled up in the large square in the centre of the city. Here they were assailed by the starving populace, who by the following morning had cut off all the flesh, which was taken to their homes and provided many days' food for the starving families. His Excellency Yang, hearing of the state of affairs in his capital, was afraid to return, and the direction of affairs in the city devolved upon the next official in order of rank,

the provincial Treasurer, a man of the name of Lin. Within a short time of the revolt, bodies of Hwei-hwei arrived before the city from the east and the west. They had been invited by the rebellious militia to come and help hold the city against the Viceroy, who was expected back daily. Lin, with consummate wisdom and many fair promises of rank and gifts to their leaders, persuaded the Hwei-hwei to retire.

The Viceroy, upon learning that the immediate danger was passed, returned to the capital. His first act was to revenge the murder of his soldiers. Within a few days over three hundred of the militia had been taken out to the city moat and executed. Some of the rebels managed to make their escape and found refuge in the Hwei-hwei lines. It was now too late to divert the Hwei-hwei menace from the city. Encouraged by the absence of resistance on their first sortie and also by the rebels who had joined them and who had given them full information of the existing state of affairs within the city, they carried out raid after raid against Lanchow. What the poor country folk had to suffer at their merciless hands would take volumes to relate.

The revolt of the militia with the subsequent events was the cause of Yang being recalled; the general from the Ninghsia district, named Muh-T'u-shan, replacing him.

About this time the Hwei-hwei made an attack against Lanchow in force. For some time they remained before its walls and repulsed with great slaughter the sallies made against them by the

defending garrison. Food, which before these events had been scarce within the city, was now almost impossible to obtain. Terrible are the stories of those days. Mothers murdered their children for food, the weaker ones were put to death and eaten by the stronger, any slain in fighting were disposed of in the same manner. Captives made in the fighting were literally torn in pieces by the starving populace. When finally the Hwei-hwei, alarmed at the rumours of a large relief force rapidly approaching, raised the siege and departed, the inhabitants resembled skeletons more than living beings.

As far as the city of Lanchow is concerned, the turn for the better came with the arrival of Viceroy Muh. He was a daring General, who led his troops in person against the enemy and managed to round them up in the Hochow district where he was able to hold them. The south of the province was then cleared of Hwei-hwei, and cities which had been in the hands of the enemy were recaptured. Tihtao suffered terribly on account of the inhabitants of that city putting to death all the Moslems dwelling within its walls. The avenging Hwei-hwei took the city and exacted full retribution from its inhabitants. Taochow (Old City) was preserved, owing to the refusal of the Hwei-hwei leader, Ting Yong-an, to join in the revolt. Sining was also spared many horrors by the combined efforts for peace of three Moslem brothers named Ma, at the time all holding Government appointments: they were successful in preventing an open rupture between the two peoples under their jurisdiction. Among the larger

cities of the province which fell into Hwei-hwei hands during the twelve years' struggle may be mentioned Hochow, Weiyuen, K'ongch'ang, Minchow, Taochow (New City), Anting, Kuyuen, and Ninghsia.

Some time during the eleventh year of the reign of Tung Chih news was received of the approaching relief force sent by the Central Government. General Tso Tsong-t'ang (Tso-Kong-pao), with about fifty camps of soldiery, soon after arrived in the province and was successful in subjugating the rebels in the eastern districts. On arrival at Anting, eighty miles east of Lanchow, General Tso sent his troops against the Hwei-hwei in the Hochow district, himself remaining at Anting. The two armies met in battle at the little town of San-kiachi in the Tihtao district. Here the Moslems under the leadership of Ma-Chan-ao inflicted a terrible defeat on the Chinese troops, of whom they killed several thousand, several thousand more being drowned in trying to cross the Tao river, which lay in the rear of the Chinese army.

Stories of that day are still in common circulation and the old inhabitants of the district tell how the waters of the Tao ran blood-red for several days. This was the one great battle of the campaign and, contrary to historical records, resulted in a severe defeat for the Chinese troops. Survivors of that great fight—and there were many impressed Chinese serving in the Moslem ranks—tell how that at its close Ma Chan-ao gathered his troops together and addressed them. He pointed out how that the district was devastated by war, that no proper

farming had been possible for seven or eight years, and how that once the Central Government became thoroughly aroused to the situation they could no longer hope for success. With such a signal victory as that they had gained that day they could do no better than enter upon peace negotiations with General Tso. Some two days later, Ma Chan-ao in company with his son, Ma An-liang, then a youth in his teens, proceeded to Anting, where he tendered his submission to Tso Tsong-t'ang, who, having received so marked an exhibition of their prowess, was pleased to treat them with due leniency and respect. Upon Tso enquiring of Ma the number of Moslems in the Hochow district, the latter, evidently with the idea of impressing the General with the large number of troops he had under his command, greatly exaggerated the actual number. Building upon the number quoted, General Tso inflicted an indemnity which actually worked out to several thousand cash per head. The money thus received enabled the Kansu Government to redeem its paper currency at one per cent of the face value.

The submission of Ma Chan-ao and his son virtually ended the rebellion. All trouble in the Hochow district was quelled by Ma Chan-ao, who received from the Central Government the rank of General in the Chinese Army. One of his former subordinates named Min, disappointed at not having also received official rank, tried to stir up trouble, which nearly resulted in a recommencement of the whole rebellion. Ma Chan-ao, however, proved equal to his task and was able to quell the disturbance.

Tso Tsong-t'ang entered Lanchow during the twelfth year of the reign of Tung Chih and took over the Viceroyalty from Muh T'u-shan. This latter General had won fame for himself by the able manner in which he had cleared whole districts of the rebels, rounding them up finally in the Hochow district. He had a body of splendid fighters among his troops, who were known to the Hwei-hwei as the "Black Turban Braves," owing to their adopting the black turban as a distinctive form of headgear. These troops were far more feared than any of General Tso's. They were composed chiefly of Kansu men, who, through necessity, had been forced to follow the profession of arms. Many of them had suffered personally at the hands of the Moslems and fought to avenge the deaths of relatives who had been murdered by the Hwei-hwei.

Tso Tsong-t'ang proved himself a good and able administrator as Viceroy of Kansu. He instituted many wise reforms and did much to hasten the recovery of the province after so many years of civil warfare. One wise step he took was the segregation of the Hwei-hwei in the districts which they populate to the present day. His memory is lovingly revered in Kansu, and in the provincial capital are one or two very fine halls dedicated to his memory.

VIII

THE SECOND HWEI-HWEI REBELLION, 1895-1896

IN the fulness of time Ma Chan-ao was gathered unto his fathers, and the power he held, with his official rank, passed to his son, Ma An-liang. This young man was an able successor to his father and in time attained to even a greater position of power and influence. He became virtually the ruler of the Hwei-hwei, and he ruled them with a rod of iron. 1894 found him in Peking, whither he had proceeded with his troops at the command of the Emperor, who had need of their services against the Japanese. In connection with the second Hwei-hwei Rebellion, which broke out in March 1895, there is a most interesting story in circulation among the Chinese and Moslems to the effect that Ma An-liang was the direct instigator of the trouble.

It is stated that the prospect of proceeding against the Japanese was not at all relished by him, and knowing the futility of an appeal to the Emperor or the Empress Dowager to be allowed to return to far-away Kansu, he began to think of other ways and means to accomplish his object. Believing that signs of trouble in Kansu would

mean his immediate despatch home with his troops, he wrote a letter to his trusted deputy in Hochow. The letter was written in the high-flown and flowery classical style, and called upon his subordinate to set about felling trees in the forest, but only to cut down the smaller wood and to leave the larger timbers undisturbed. This was translated to mean that trouble was to be created, but that only the smaller towns were to be affected, and the larger cities were to remain undisturbed. It is a very significant fact that in the trouble which did result, only the smaller places were affected, with the exception of Sining, where the outbreak was more accidental than premeditated. The truth of the above cannot now be determined, but the actual facts which preceded the outbreak are still a matter of common history.

Like many other movements which have sprung from small beginnings and developed till they have become almost world-wide in their effect, the direct cause of the second Hwei-hwei outbreak seems very trivial. A dispute arose, near to the town of Hsüenhwa, between the Salars on the one hand and some members of the Old Sect on the other. The point at issue was as to whether Moslems under the age of forty should be allowed to grow a beard. The dispute waxed fierce and eloquence eventually gave way to violence till the local official, fearing the outcome, reported the matter to his superior, the Tao Tai, resident in Sining. The latter went over to Hsüenhwa to try his persuasive powers on the disputants, but all his reasoning failed to bring conviction. Evidently feeling that the time for

speech had passed and that the time for action had arrived, in an ill-advised moment he seized the ringleader of the Salar and crucified him, nailing him to the city wall. The outcome of this was that the Moslems sank their private quarrel and united in an attack upon the common foe. The Tao Tai was driven into the town of Hsüenhwa, where he was besieged by the offended Hwei-hwei for three months before his rescue could be effected. This was some time about the middle of March 1895.

Toward the end of the same month a body of Chinese troops under a Major Wang was treacherously attacked by the Salars. Twenty-four Chinese were killed and many more wounded. When this news reached the provincial capital a proclamation was at once issued that all the Salars were to be killed without mercy. At this time the Salar population was estimated at some 20,000 souls. Later, however, this command was modified by another proclamation which stated that a distinction was to be made between the good and bad Salar, and only the latter were to be killed. At the same time a reward of ten taels for each Salar captured alive, and half that amount for each dead one, was offered. The whole of the Sining district was now in a state bordering on panic, and the people began to flock in from the country and take up their residence in the city, where the walls gave a sense of security. During April troops were sent up to Sining from Lanchow and Liangchow. A General Tong was in command of the troops, and to his heroic conduct the final salvation of the city

is credited. General Tong left Sining in the end of April to relieve the Tao Tai, who was still besieged in Hsüenhwa. He defeated the Hwei-hwei in two battles, raised the siege, and escorted the Tao Tai back to Sining in the end of June. On the 11th of July he again left the city with his troops and inflicted another severe defeat upon the Hwei-hwei, killing 700 of their number.

During his absence from the city disquietening rumours reached Sining concerning threatening trouble at Hochow. The unrest increased when stories began to circulate to the effect that the 10,000 Hwei-hwei living in the east suburb of the city were preparing to join the rebels. By the end of July Sining was practically cut off from the outside world, being almost entirely surrounded by the rebel Moslems. They robbed and killed throughout the countryside, and at one little place not far from the city, Sin-tien-pu, some 2000 of the Chinese inhabitants were murdered by them. Happily at this crisis General Tong returned, and his presence seemed to restore confidence. Just at this time the situation was indeed critical, for not only was the city surrounded by foes, but enemies were found within the walls. A plot was discovered, instigated chiefly by four men, the ringleader being named Chu, against General Tong, with a view to having him removed. The plotters purposed to have him impeached, the principal charge being that in the last fight the 700 killed by his troops were not enemy soldiers but peaceful Chinese. When it became known that these men were in the pay of the Hwei-hwei, Chu was at once

seized and put to death, but his three accomplices managed to make good their escape. All their property was confiscated and their houses were razed to the ground.

Mr. and Mrs. H. F. Ridley and Mr. J. Hall, all of the China Inland Mission, were the only Europeans resident in the city. When at the end of July a number of wounded villagers entered the city, the missionaries were granted the use of the temple of the God of Literature, which they converted into a temporary hospital wherein they set about their efforts for the alleviation of human pain and suffering. Some of the wounded were in a terrible state, having been on the road for days, and the surgical instruments the missionaries had to use were both crude and scarce.

About this time a leader of no mean ability appeared in the rebel camp. His name was Han Uen-sheo, and rumours began to circulate that he was planning to take the city on the 3rd of September. On the 1st of September the Moslem residents in the east suburb of Sining rose and set fire to all Chinese houses in their vicinity. The garrison made several unsuccessful attempts to drive them out of the suburb. A few days later the rebel leader Han arrived in the suburb, and the fighting was fierce and prolonged till, on the 21st of September, the Chinese managed to gain a signal victory, driving the Moslems out of the suburb and away from the more immediate vicinity of the city. In their retreat, however, the enemy managed to fire some temples stored with grain, which lay just outside the city. This was a severe loss, keenly

felt by the inhabitants, as the necessaries of life had now risen to an exorbitant price within the city. To increase the misery, diphtheria showed itself and soon took heavy toll of the unfortunate populace. The hard-worked missionaries found their task greater than they could compass.

Just at this time, when the outlook was the darkest, the first sign of promise came. At the end of September, 130 regular Chinese soldiers and 300 faithful Salars and Tibetans got into the city and reinforced the garrison. Toward the middle of November General Tong managed to obtain a fresh supply of arms and ammunition from the outside world, and the end of that month brought news that the relieving force was within twenty miles of the city. Hopes of a speedy relief were, however, not realised, for a few days later the relief force was attacked by a strong force of Hwei-hwei, who inflicted a severe defeat upon them, killing numbers and capturing a large quantity of rifles with ammunition. A few days later hope was again revived in the city by the arrival of a large convoy bringing in supplies of food, but the escort of about 1000 men were twice foiled in their attempt to leave, so that instead of bringing relief to the city they became rather a burden upon its resources. Thus throughout the long severe winter months the misery of the inhabitants was prolonged and hope deferred made the heart grow sick.

With the New Year, however, came the promise of better things, and on the 2nd of January 1896, 12 horse soldiers appeared before the city gate and claimed admittance, stating that the Com-

mandar-in-Chief of the Kansu forces, General Li, was a few miles distant and might be expected to arrive any time. As the soldiers carried no official documents they were refused admittance till such time as the General should arrive in person. The next day, however, a Colonel T'ang arrived with a small force and was given entrance. He stated that General Li had received the submission of the Hwei-hwei, and that the rebellion might now be considered at an end. General Li, as later events proved, had purposely delayed his entrance into the city, as he feared the displeasure the populace would manifest against him for having accepted the Moslem surrender without inflicting upon them punishment for the misery they had caused in the district.

The day following the arrival of Colonel T'ang, General Li arrived before the city, and was received by the officials and the gentry. He was shown a list of outrages committed by the Hwei-hwei: villages and towns destroyed, and some 40,000 of the inhabitants of the district who had been slain. In his defence General Li stated that as he had suffered two defeats at the hands of the enemy, and was short of both men and arms when the Hwei-hwei brought him their offer of submission at Ping-chong-ih, he had no other course but to accept. The incensed inhabitants of Sining refused to accept the terms, and stated their intention of prosecuting the fighting till full revenge had been taken. When a General Ho, who was a native of the district, arrived with some 2000 troops toward the middle of January, the work of

retribution commenced in earnest. Moslem houses and the mosque, which till then had been left standing in the east suburb, were razed to the ground, and some thirty Hwei-hwei who were caught there were killed on the spot. When notices were put out, at the command of General Li, reminding the people that he had already received the submission of the Hwei-hwei and calling upon all to respect the lives and property of the conquered foe, the notices were torn down, and those who were engaged in the work of posting them were set upon and beaten unmercifully by the infuriated mob. From then on all Hwei-hwei who fell into Chinese hands were put to death. On a certain day several hundred Hwei-hwei were marched naked through the streets of Sining chanting their own funeral service as they walked, and were decapitated as they made their exit through the city gate.

Through those long uncertain months, cut off from all communication with the outside world, and oftentimes in face of almost certain death, the devoted missionaries laboured on in their work of mercy, with unfaltering courage and unflagging zeal. Though enemies encompassed them their God beset them before and behind, and under the shadow of His wing they found confidence and peace. In the hands of the Master willingness is the requirement for efficiency, and though their medical skill and appliances were very elementary they nevertheless attained wonderful results. When their food-supply failed, God moved the heart of the commander of the garrison to send them sufficient to last them till the siege was raised.

Their service during those months of stress bore much fruit in later years. Whereas before the siege, mistrust kept the people aloof from the missionaries, their labour of love during those terrible months won for them the respect and confidence of many in the city, and from that time forward they wanted not for friends. When, in August 1913, Mrs. Ridley received her call to Higher Service, the spontaneous outburst of grief and the expressions of sympathy with the sorrowing husband, from Chinese, Hwei-hwei, and Tibetan, testified to the strength of the bonds which bound her to the people of the Sining district. On the day we laid her to rest by the side of three of her little ones, in the little cemetery on the hillside overlooking the city of her adoption, representatives from every status of society and from many different races were present to pay their last respects to the remains of the one they had learnt to love and respect.

On the 15th of February a number of the inhabitants of the city ventured some distance from its protecting walls to worship at their ancestral graves, which had of necessity been sadly neglected during the days of strife and bloodshed. Suddenly they were treacherously attacked by a band of some 200 Hwei-hwei, who approached them disguised in the uniforms of Chinese soldiers. Nearly fifty of the worshippers were killed before rescue was effected by a troop of cavalry who happened to be passing at this opportune moment bound for the city. This incident caused the flame of hatred to burn even more intensely than before. Toward

the middle of February some ten camps of Hunan soldiery under a General Uei arrived to reinforce the Imperial troops. General Li took this opportunity of leaving the city, heartily disliked by all. Before his departure he was compelled to hand over all the Mohammedan prisoners who had made their submission to him. Within a short time after his leaving, these prisoners, with all who could be proved to have assisted the Hwei-hwei, were slaughtered without mercy.

The Hunan soldiers proved worthless. They had been raised to fight the Japanese, but had been marched up to Kansu in the winter-time, insufficiently clad, unable to eat the food, and forced to sleep out in tents with the temperature down to zero and below (Fahr.). It is scarcely to be wondered at that their courage also sank to zero. The Chinese and Hwei-hwei are fond of telling of one little military expedition undertaken by these Hunan braves. Eight camps of them were sent to take the walled village of Su-kia-pu, which was believed to be strongly fortified and held by a large body of Hwei-hwei. They bombarded the place for nearly four days without receiving any reply to their fire, and then, being reinforced by some troops under the command of General Ho, they rushed to the assault. They found the sole occupants of the place to be three old women, two of whom were blind and the third was lame. The old ladies failed to realise the meaning of the attentions so lavishly bestowed upon them. Their sorrowful wail is well remembered in Kansu to the present day, "These terrible Hwei-hwei; give them

your turban, give them your arms, give them your clothes, and still they are not satisfied, but thirst for your life." These men at the close of the campaign were not sent back to their homes, but were disbanded in Kansu, and many of them, that is those of the higher order of courage, became highway robbers.

The Hwei-hwei stronghold of To-pa, lying some twenty miles to the south of the city of Sining, had the distinction of being the last Moslem fortress to fall. This was accomplished by General Tong and his troops after the Hunan soldiers had failed in the attempt and been ordered back to Sining in disgrace. Here, as elsewhere, the defenders were put to the sword after the place had been captured by assault. Perhaps the last important act in this great drama was when some thousands of Hwei-hwei endeavoured to escape into Central Asia by the mountain road from Sining up to Kanchow. This was in the early spring whilst severe cold still prevailed. The few survivors of that terrible march tell of the awful sufferings they endured. "Then the wood failed . . . then the food failed . . ."; cannibalism was freely practised. When the little band of survivors finally emerged on to the great north-western road and reached the little town of Hwei-hwei-pu they were met by the welcome news that the Emperor in his clemency had been pleased to grant an amnesty to all rebels.

The above chapters have dealt almost solely with the Sining district, because this was virtually the storm-centre of the rebellion and the only place where the Hwei-hwei met with a fair measure of

success. Disturbances took place in other parts and the Hwei-hwei leaders in Government employ certainly did their utmost in quelling these, as well as preserving peace in other districts under their jurisdiction.

Nearly a quarter of a century has now lapsed since this last Hwei-hwei rising, and when the next will take place no one knows. It will come—of this the old wise-heads are sure—and when it does it promises to be more terrible than either of the former.

IX

HWEI-HWEI HISTORY OF RECENT YEARS

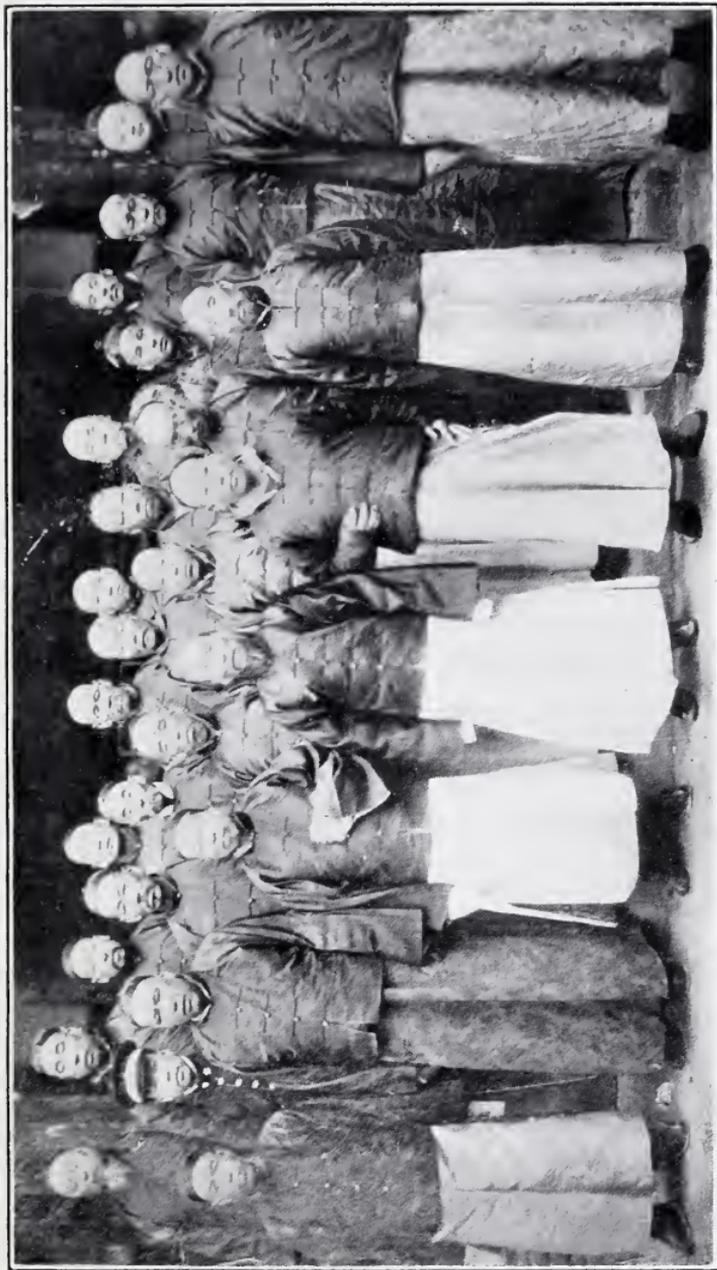
THE establishment of the Republic in 1912 found the Kansu Hwei-hwei at the zenith of their power and influence. Ma An-liang, commander-in-chief of the Kansu forces, was virtually ruler of the province. After returning from the fighting on the Shensi front he settled himself with a large body of Hwei-hwei soldiery in the provincial capital. As his men received no pay they lived upon the inhabitants of Lanchow and no man dared to refuse their demands. The presence of some Chinese troops, who were stationed at camps some short distance outside the city, led to frequent fights and brawls, during which lives were lost on both sides.

Whilst things were in this state a man of the name of Li Chien-t'ing, a native of the city of Tihtao, returned from Szechwan, where he had held high Government rank for many years. Li was a man of ability and sterling worth. When the first Kansu Provincial Assembly was elected, Li was almost unanimously appointed Chairman. In this position he took every opportunity of denouncing the Hwei-hwei's misdeeds and threatening them

with retribution. So outspoken was he that his friends trembled for his safety. Toward the end of the fifth moon of the first year of the Republic, 1912, he was persuaded by them to retire for a short time from public life until the storm of anger among the Hwei-hwei directed against him should die down. He returned to his home in Tihtao, where he received a warm welcome from his fellow-townsmen, who much admired his courage. During this time the reins of the executive government of the province were in the hands of an official of the name of Chao, who had taken over from the last Viceroy of Kansu, Ch'ang Ken, when the latter vacated his position and fled the province on hearing of the overthrow of the Manchu dynasty.

Shortly after Li had left Lanchow a despatch arrived from Peking appointing him to be the first Republican Governor-General of Kansu. This, as may be imagined, did not please Ma An-liang, or the Hwei-hwei, who determined straightway to take steps to prevent Li from taking up the appointment. Ma An-liang is reported to have sent a private letter to one of his direct military subordinates in which the four characters "Retain Chao; reject Li" gave a clear indication of his desire. This subordinate immediately appointed one of the captains under his command, a Hwei-hwei of the name of Ma Tong, to deal with the matter.

On the evening of the 5th day of the fifth moon, 1912, Li was standing at the door of his mansion in Tihtao when he remarked to a member of his household that the angry look of the blood-red sunset was an ill-omen of coming trouble. That



1 2 3 4 5 6

A GROUP OF PROMINENT KANSU HWEI-HWEI.

1. Ma Chi'i, who holds the rank of General in the Chinese army.
2. Chao Wei-hsi, acting Governor-General of Kansu at the time of the murder of Li Chien-t'ing.
3. Ma An-liang.
4. Ma Fuh-hsiang, who holds the rank of General in the Chinese army.
5. Ma Ling, another very noted Hwei-hwei holding high official rank.
6. Ma Kuo-t'ien, a military Hwei-hwei killed by the White Wolf brigands in 1914.

Of the above indicated persons Chao Wei-hsi is the only Chinese; the others are all Hwei-hwei.

same night a party of Hwei-hwei soldiers gained an entrance into the city by climbing over the city wall, dug a hole through the back wall of Li's residence, and murdered him with one of his slave girls, who was the only other occupant of the room at the time. Before he succumbed Li managed to wound severely one of his assailants, and this man died on the ferry-boat crossing the T'ao river the following morning as the party were making their way back into the Hochow Hwei-hwei territory. After the murder, in accordance with Chinese superstition and custom, the room in which the ghastly tragedy had taken place was boarded up. The writer visited the home over a year later and was the first person to be admitted to the room, where the disordered furniture and blood-marked walls still bore testimony to the violence of the struggle.

The 16th day of the tenth moon, 1912, having been chosen as an auspicious day for the funeral, Li was buried in the family graveyard at Tihtao. Warm and genuine were the many manifestations of sorrow. His relatives followed the body to the grave calling upon the spirit of the murdered man to avenge him of his enemies. The following day Ma Tong died suddenly in Lanchow, and it is commonly held by the Chinese that he was haunted to death by the avenging spirit of his victim. The generally-accepted story of this event relates how that on the evening of the day following that of the burial of Li at Tihtao, seventy miles away, Ma Tong was sitting in one of the rooms of the military quarters allotted to him in Lanchow.

Suddenly he was seen to rise and hurriedly to advance out into the open courtyard, calling out to his underlings that Li had come to call upon him and commanding them to make preparations to receive him with every mark of respect. Arrived in the middle of the courtyard he suddenly collapsed and almost immediately expired. The son of the murdered man has made many efforts to obtain justice both in Peking and in Lanchow but without success.

After the murder of Li, Chao's appointment as Governor-General of Kansu was confirmed by Peking at the strong recommendation of Ma An-liang, and the Hwei-hwei were thus left in a stronger position than ever. After a short term of office he resigned and another official of the name of Chang was appointed to succeed him, but he proved to be even less capable of withstanding the Hwei-hwei than had been his predecessor. Just at this time, when it seemed as though the province would literally pass under Hwei-hwei rule, a deliverer arrived in the person of Chang Kwang-chien, appointed to the office of Governor-General of Kansu by the Central Government at Peking. He arrived in Lanchow during the early spring of 1914, bringing with him quite a number of troops from Chihli and Shantung. Within a few days of his arrival, on account of the stern measures he adopted in dealing with the truculent Hwei-hwei soldiery, he aroused their fierce resentment and they planned an attack on his official residence in the hope of being able to kill him. That day in March 1914 will be written down as one of the memorable days

in the history of Lanchow. The Hwei-hwei soldiers surged to the attack and had already gained the outer gates of their objective ere they were driven back, at the point of the sword, by some of their own officers and ahongs sent at the last moment by Ma An-liang, who evidently was aroused to a sense of fear of possible consequences. The Moslems were not driven back before several on either side were wounded, and later in the day some of these succumbed to their wounds. Governor Chang, however, did not flinch and eventually his firmness won the day. Within a few weeks Ma An-liang with his soldiers had to leave the city and retire to Hochow.

This was the last occasion on which the Hwei-hwei leader was in the capital of Kansu. Bad feeling existed between him and the Governor of the province, and many mutual friends tried to play the rôle of peacemaker but unfortunately without success. With a view to smoothing the ruffled feelings of the old man the Central Government showered upon him many honours and distinctions. Upon receipt of these etiquette demanded that he should pay a visit to Lanchow to tender personally his thanks to the Governor-General—as representative of the Peking Government—for the favours thus shown him. On the 18th of November 1918 the old man left his home in Hochow on the proposed visit to Lanchow, but after proceeding about fifteen miles he was taken violently ill and had hurriedly to return home. Meanwhile great excitement prevailed in Lanchow, where much was expected from the visit in the way of reconciliation between the

two leading officials of the province. On the 19th and 20th large crowds of Hwei-hwei and Chinese waited patiently all day outside the city of Lanchow to receive with many marks of respect the most widely feared individual in the province, and therefore, according to the reasoning of the Oriental mind, the most worthy of the greatest amount of respect. They waited in vain, however, for one who was destined never to see Lanchow again. About the 22nd of November 1918 the haughty spirit was forced to bow to the greater power of the beckoning Angel of Death, and word was flashed throughout the province that Ma An-liang was no more.

Almost immediately following on the death of Ma An-liang trouble, which had long been smouldering, broke out upon the Tibetan Border. Without the restraining influence of the old man the flame quickly sprang into a blaze, and terrible and fierce was the fighting between Tibetan and Hwei-hwei, up and down the Border, from thence on until June of the following year, when the Tibetans were forced to submit to the superior force of the Hwei-hwei and accept the peace terms they were pleased to offer.

As to who will be the actual successor of Ma An-liang it is hard to conjecture. One of his sons has been nominally recognised as head of the Hwei-hwei in the room of his father, but he lacks the old man's ability to rule so turbulent a people, and it is felt that the Hwei-hwei will not readily submit to his rule.

Just as the civil power among the Hwei-hwei was vested for so long a time in Ma An-liang, so the ecclesiastical and religious authority has been

wielded for many years by another important personage, Ma Uen-chang. As the history of this individual is of interest it may be worth recording.

During the Mohammedan rebellion of fifty years ago the Hwei-hwei armies in the north-east of the province were led by a Moslem of repute, Ma Hwa-long. His forces were opposed to those under a Chinese general named Liu. Ma captured the son of General Liu and had him put to death in a very cruel manner. In course of time Ma with his whole family fell into the hands of General Liu, who had his revenge upon Ma, killing him only after great torture. The family of Ma Hwa-long was then exiled to the far-off province of Yunnan. It was during their exile there that the daughter of Ma Hwa-long was given in marriage to a co-religionist, Ma Uen-chang. The family remained in exile till about the year 1888, when—led by one of the sons—they secretly stole back to Kansu. Not daring openly to return to their home in the Ninghsia district they found settlement in a little town in the east of the province called Chang-chia-chuan. This town is the centre of a district some fifty miles in length by thirty-five in breadth which is populated almost entirely by Moslems, most of them formerly resident in Shensi but segregated in this district by Tso Kong-pao. Here the exiled family found a home, and were able to live in secrecy as the town lies off the main roads running through the province. In 1901 when the Empress Dowager with the Emperor Kwang Hsu, to escape the vengeance of the Allied Armies in Peking, fled to Sian, the capital of Shensi, members of the Ma family sought an audience and

were granted a pardon with permission to return to Kansu.

By this time Ma Uen-chang had already become noted as a leading Hwei-hwei ahong and was venerated for his good deeds. He was known as Ma Shan-ren, or the "Good man Ma." Year by year his influence and reputation grew and his manner of life was marked by a sincerity so sadly lacking in the religious characters of most other Hwei-hwei religious leaders. In his home in Chang-chia-chuan he is now visited by pilgrims from many provinces in China, and also from far-off Central Asia. He is much given to hospitality and almsgiving and treats all such pilgrims bountifully. When he appears in public all the members of his sect who may happen to meet him go down on their knees till he has passed. The Chinese Government, recognising his influence and power among the Moslems, has diplomatically bestowed upon him many marks of its favour. As the Hwei-hwei population of the district is naturally more ready to submit to his authority than to that of the Chinese Government official who has jurisdiction over them, the latter almost invariably consults with him in all matters pertaining to the government of the Chang-chia-chuan district. This district, which contains three fair-sized towns, has a Moslem population estimated at about a quarter of a million. It contains in all something like 156 mosques. The Hwei-hwei here seem more enlightened than those of Hochow and the other Moslem districts of the province. That haughty arrogant spirit of intolerance toward followers of all other religions, so

marked a trait in the Moslem nature, is perhaps not so pronounced among them. It may be that, from a human standpoint, Christian evangelistic effort among them will have more chance of success than in the Hochow or other Hwei-hwei centres.

They manifest nearly as deep a suspicion toward their co-religionists from other parts of the province, especially those from the Hochow district, as do the Chinese. Toward the end of 1918 the town of Chang-chia-chuan was thrown into great excitement by the unpleasant news that a body of Moslem soldiers from Hochow, *en route* for the then disturbed province of Shensi, would be billeted on the town that night. The Hochow braves arrived and almost immediately trouble broke out. The visiting soldiers complained that the townsmen had not given them a reception marked by that warmth and brotherly affection which should characterise the meeting of Moslem brothers. In the peace negotiations which followed one of the terms laid upon the inhabitants was that on the following day the town should be decorated and beflagged in honour of their visit!

In May 1919, at the express invitation of the Government, Ma Uen-chang visited Lanchow in connection with the peace conference then proceeding between the Tibetans and the Hwei-hwei. Long before he entered the city he was met by bands of Hwei-hwei devotees who prostrated themselves as his chair passed. He was royally entertained by the Governor-General, and he in turn entertained on a lavish scale. The inns of the city were literally crowded with the large number of Hwei-hwei who had come in from all parts of the

province to offer him their respects or worship and beseech in return his blessing. About sixty-seven years of age, he struck the visitor as a man of a high order of intelligence, endeavouring to live up to his religious profession.

During more recent months his title of "Good Man" has been slowly but surely superseded by that of "Saint." His direct influence can be said to extend from Yunnan in the south right up to the Sino-Russian border in the far north-west (in all some 200 days' journey), where some of the former population of Chang-chia-chuan have formed quite a little colony, and where several of his sons occupy positions of official rank. The extreme veneration or worship tendered to him by his co-religionists has been a source of offence to visiting mullahs from the west, who attribute this corruption of Islamic principle to the influence of Tibetan Buddhism, in which the worship of man as a "Living Buddha," or reincarnated saint, plays so leading a part.

To-day the Kansu Hwei-hwei have attained to a position of affluence and power perhaps never before equalled, resulting in the manifestation of a haughty attitude toward Chinese and Tibetan alike. The constant expectation of coming trouble, with the suspicion bred as a result, aggravates the wounds of former years and strengthens hatred. The Hwei-hwei looks for the return of Jesus that through Him all peoples may become one in Islam. To demonstrate to him that glorious blending power of the Gospel of Jesus Christ which in Him makes all peoples one by the bonds of atoning love is the work of the Christian Church.

X

THE PROBLEM FOR THE CHRISTIAN CHURCH

IN the foregoing chapters the past and present history of the Kansu Hwei-hwei and the conditions existing among them to-day have been set forth in order that the interested reader may be able intelligently to appreciate some of the peculiar difficulties to be overcome in undertaking Christian missionary work among them. The fact will be readily appreciated how wellnigh impossible it is for the missionary engaged directly in the Chinese work to be able to reach them. The worker desirous of devoting himself to evangelistic effort among them will have to be specially prepared and fitted for the work. Besides a good working knowledge of the Chinese language, he will have to learn Arabic with a certain amount of Persian, and should he desire to labour among the Salars and the Mongol Hwei-hwei, their two peculiar languages will also have to be studied. Some of the special Hwei-hwei manners and customs will have to be observed in order not to give unnecessary offence. Abstinence from pork in any shape or form and the employment of Hwei-hwei servants will be almost necessary.

This great problem, neglected in the past, can now no longer be ignored. As the strength and influence of the Christian Church in Kansu increases, so there becomes more and more manifest the organised antagonism of the followers of Mohammed resident in the province. A Hwei-hwei had been medically treated for six months by a Christian missionary, who lost no opportunity of urging upon him the necessity of accepting Christ as a personal Saviour. During conversation one day whilst receiving treatment he informed the missionary in all seriousness that he would not embrace the Christian Faith, not even if the refusal to do so forfeited him his life. Islam has often been referred to as the Challenge to Christian Missions. "Once a Hwei-hwei always a Hwei-hwei" may rightly be said to be a direct challenge to the Church of Christ to-day. During the past years a few Hwei-hwei have been reached with the Gospel, and after a profession of faith have been accepted either as Church members or as enquirers. The number has, however, been very small, and of those who "have kept the Faith" only about one remains in Church fellowship at the time of writing. In one station in the far west of the province four Hwei-hwei were baptized a few years ago on confession of their faith in Jesus Christ as a personal Saviour. The persecution they had to endure was great, and in some cases life itself was threatened. This possibly was the cause of their falling away after having run well for a season.

This problem of the evangelisation of the Kansu

The Problem for the Christian Church III

Hwei-hwei was laid upon the heart of a young man in America as far back as 1911. William Whiting Borden, the cultured wealthy graduate from one of America's best universities, under the influence of Divine leading, offered himself for pioneer work in this difficult field. The sense of the great need burdened him and he was thus constrained to dedicate his young life, so full of promise, to this work. His offer of service was in connection with the China Inland Mission, and he was accepted by the members of the North American Council at a meeting held on April 8, 1912. In December of the same year he left his home in America for Egypt, where he proposed to fit himself better for his lifework by obtaining a good working knowledge of the Arabic language and a closer acquaintance with Moslem literature. Arrived in Cairo he threw himself whole-heartedly into every missionary activity among the Moslems, at the same time earnestly pursuing his studies. Meanwhile, the missionaries of the China Inland Mission engaged in work among the Chinese in Kansu, hearing that he was already on his way to the field, were looking forward with pleasurable anticipation to the time when, his studies in Cairo completed, he would arrive in their midst to commence work in this fresh field. God, however, in His Omniscient Wisdom, in which there are no mistakes of judgment, had planned otherwise. Toward the end of March 1913 William Borden developed spinal meningitis, which terminated fatally on April 9. So the ways of God are not man's ways, and instead of being privileged a lifetime of missionary service

among the Hwei-hwei in Kansu, the mortal remains of Christ's devoted young servant were laid to rest in the American Mission cemetery in Cairo.

His act of consecration of life to God's service had been both definite and comprehensive, and included his all. His fortune was bequeathed in varying amounts to Christian societies having as their aim the extension of Christ's Kingdom both at home and abroad. The "alabaster box" was broken "and the house was filled with the odour of the ointment." So the influence of that devoted life lived on after the body had been laid to rest in God's Acre. Other young lives were stirred by his example, with the result that within a few years of his home-call the burden which had lain upon his heart grew heavy on the hearts of other young men, and to-day in Kansu there are three workers whose lives have been dedicated to Christ's service among the Kansu Hwei-hwei. In the large Borden Memorial Hospital, which has been built and equipped in Lanchow by funds from the legacy to the China Inland Mission bequeathed by Mr. Borden, there are specially appointed wards, kitchens, and other necessary conveniences for ministering to the Hwei-hwei. A fair number have been treated there, and during 1919 premises were secured in Hochow, the Mecca of Kansu, for the opening of a small branch hospital there, right in the midst of the Moslem community. But as with the wide-open doors there are always the many adversaries, so there have been and will be many difficulties in the way of the messengers of the Gospel among these people. The work now, how-

ever, has been begun, under the good hand of God, but it needs the prayerful active interest of God's own people in the homelands for its development.

"Teacher," said an ahong to the writer one day, "if we Hwei-hwei had only been able to demonstrate in practice the teachings of our faith, we should have carried the whole of Kansu before us long ere this." The religion of the Lord Jesus, in contrast to Islam, is essentially experimental, and the knowledge of its deeper truths come only through practice. "If any man will do His will he shall know of the doctrine."

Great as the problem is, yet the triumph of the Cross over the Crescent in Kansu is assured. The "Prophet with the Sword" has carried his command, "Slay your enemies and the enemies of God," into many lands and has made his conquests. But the Divine command of the Saviour of Love is "Love your enemies," and love will ever cast out fear. Force may conquer, but love will make us "more than conquerors." So with the assurance of the omnipotent power of the Gospel of Jesus Christ, and in the sure knowledge of His final triumph, let His servants follow Divine leading along this path of fresh service.

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