

Appendices

THE CHINESE QUESTION IN AUSTRALIA 1878-9

Edited by
L. KONG MENG
CHEOK HONG CHEONG
LOUIS AH MOUY

Melbourne, F.F. Bailliere

1879

1. In the present grave emergency, we appeal, as natives of China and as citizens of Victoria, to the reason, the justice, the right feeling and the calm good sense of the British population of Australia, not to sanction an outrage upon the law of nations and not to violate the treaty engagements entered into between the Government of Great Britain and the Emperor of China.
2. Let us remind the people of these colonies of the circumstances under which emigration from China commenced. Up to the year 1842, we lived in contented isolation from the rest of the world. The nations of Western Europe—England more particularly—said, 'This shall not be.' By force of arms, a treaty was extorted from the Government at Peking, in virtue of which a certain number of Chinese ports were thrown open to British commerce. In 1844, the United States demanded and obtained similar privileges. In 1860, the English and French Governments, acting in concert, overcame the resistance which his Imperial Majesty and the chief Mandarins of the country offered to an extension of these extorted rights, and they dictated a second treaty at Peking, which guaranteed to the people of both nations the utmost freedom of ingress and egress, and which reciprocally bestowed upon the Chinese a similar freedom as regards the territories of France and the British Empire. In 1868, the Government of the United States concluded with the Emperor of China what is known as the 'Burlingame Treaty,' which assured to Americans the same access to our country which was already enjoyed by the English and French, and which—as was only just and equitable—opened the United States to Chinese immigration. And we beg it to be particularly remembered that this outflow of our population was never sought for by us. Western powers, armed with the formidable artillery with which modern science has supplied them, battered down the portals of the empire; and, having done so, insisted on keeping them open. They said, in effect, 'We *must* come in, and you *shall* come out. We will not suffer you to shut yourselves up from the rest of the world. We want to inoculate you with our enterprise, and to bring you inside the great family of nations. We wish you to read our Scriptures, which say, 'God hath made of one blood all nations of men, for to dwell on all the face of the earth.' We are all his children. Let us draw together the ties of commercial amity, and live and do business together like friends and brethren. Throw down the barriers which have separated you for so many ages from the Aryan race; adopt our example.'

3. Well, we did so. We learned that there were vast portions of the earth's surface which were almost destitute of inhabitants, and which were capable of supporting the redundant millions of Europe and Asia. Your missionaries came among us, and read from your Scriptures beautiful precepts like those of Confucius and Mencius. They spoke to us of the brotherhood of man, and told us that the foundation principle of the social religion of Englishmen was this—'Ye shall do unto others as ye would that they would do unto you.' And this, also, is the sentiment of our own Great Teacher. Therefore, when we heard, about five and twenty years ago, that there was a great continent nearly half as large again as China, and containing only a few hundreds of thousands of civilized people thinly scattered around the coast; that it was rich in the precious metals and very fertile; and that it was only a few weeks' sail from our own country, numbers of Chinese immigrants set out for this land of promise. They come to work, not to beg or to steal. They relied upon the friendliness and the protection of the Government of the British empire, because the convention signed at Tien-Tsin by their Excellencies Lord Elgin and Prince Kung solemnly guaranteed our countrymen free admission to all parts of the territory of Her Britannic Majesty. But the new comers relied also on the Christian principles of European settlers in Australia. We feel sure that such an enlightened people as the English, after having made war upon us for the purpose of opening China to Western enterprise, and of spreading European civilization in Eastern Asia, would eagerly welcome the arrival of some thousands of frugal, laborious, patient, docile, and persevering immigrants from the oldest empire in the world. Judge, then, of our painful disappointment, our astonishment, and our sorrow at what followed. An encampment of Chinese was formed on a newly-found goldfield in the Ovens district, known as the Buckland. They were laborious and inoffensive men, who wished to live at peace with their British neighbours, and to pursue their avocation as gold miners quietly and orderly, like good citizens and law-fearing colonists. But what followed? They were set upon by other diggers, chased from their claims, cruelly beaten and maltreated, their tents plundered and then burnt down. We do not think this was doing as you would be done by.
4. If such a thing had happened in China—if a number of English miners had been subjected to such a cruel and wanton outrage, every newspaper in Great Britain would have been aflame with indignation; your envoy at Peking would have demanded prompt reparation and adequate compensation; and if this had not been acceded to, some men of war would have been ordered up to the mouth of the Pei-Ho. Our Emperor and his Mandarins would have been reminded of the solemn obligation they were under to be faithful to their treaty engagements, and they would probably have been lectured on the barbarous and scandalous conduct of those who had insulted, despoiled, and maltreated peaceful and industrious foreigners. Yet no atonement was offered to the poor Chinese diggers who were violently expelled from the Buckland, who were plundered by the stronger and more numerous race; and who, in some instances, lost their lives owing to the injuries they received. We cannot help saying that proceedings of this kind are very disagreeable evidences of that brotherly love which is inculcated by your teachers of religion and your moralists, and which is also taught by our own Confucius.
5. Then, again, what are we to think of the strong measures which are being resorted to for the purpose of excluding Chinese sailors and stokers from steamers trading to and between Australian ports? What would be said of our own countrymen at home were they to have recourse to such acts of violence and injustice? A great part of the

coasting trade of China is transacted by English vessels.

The freights they earn are obtained from Chinese shippers; but none of these have ever proposed that these vessels be manned by Chinese sailors. Might they not do so as reasonably, or as unreasonably, as Australians combine to prevent the latter from being employed in the intercolonial trade? Surely, justice is justice, right is right, and fair play is fair play, all the world over. The laws of morality do not vary with the variation in the degrees of latitude; and if it be lawful for the Englishman, with his skill, his experience, and his scientific inventions, to compete with our countrymen in china, it must be equally lawful for the Chinaman, with his inferior knowledge of western arts and inventions, to compete with Englishmen in Australia.

6. It cannot be denied that our countrymen have been good colonists. Had it not been for them, the cultivation of vegetables, so indispensable to the maintenance of health in a hot climate like this would scarcely have been attempted in the neighbourhood of some of the goldfields; and the mortality of children would have been very much greater than it really has been. Lease or sell half an acre of apparently worthless land to a small party of Chinamen, and, if there is access to any kind of water or manure, they will transform it, by their system of intensive husbandry, into a most prolific garden, and will make it yield such a rapid succession of crops as will excite the astonishment and admiration of European market-gardeners. As fishermen and itinerant fishmongers, our countrymen have been equally serviceable to the community; and as hawkers of all kinds of useful wares, they are indefatigable, cheerful, obliging, and patient. Unhappily for themselves, this class of dealers is now subjected to severe rebuffs, to angry vituperation, and to threats of personal violence from many members of the working-classes, who forbid their wives to deal with them, and endeavour to wreak upon the inoffensive Chinese hawkers the animosity which is entertained against the A.S.N. Company. Surely such conduct as this is unworthy of a great, free people, and especially one which owes so much of the prosperity of its mother country to the fact that it has been, for many centuries past, the refuge and the asylum of foreigners flying from religious persecution and political oppression in their own countries. In this way, its woollen, crape, and silk manufactures were established by fugitives from the Netherlands and from France; and thus its hospitality to strangers has been twice blessed. It blessed those whom it welcomed to its shores, and it blessed its own industries by the arts and processes which these aliens communicated to their hosts. And if an island as small as the United Kingdom made no demur about opening its arms to all comers, and was not afraid of the competition of these exiles, but greeted them as fellow-workers, surely there is room enough in this large continent—many portions of which can never be cultivated by European labour—for some, at least, of the redundant population of China. That country is estimated to contain not much less than 2,000,000 square miles of territory, and 400,000,000 of people. Australian comprises an area of close upon 3,000,000 square miles, and it contains no more than 2,100,000 white people, and a few thousand blacks. In our own land, millions of men, women, and children—yes, millions—think of the horror and pity of it!—have died of starvation during the last year; and, in the face of these facts, would you seek to debar us from participating in the abundance with which a bountiful Providence—or, as our Master Confucius says, the most great and sovereign God—rewards the industrious and the prudent in this country? Did man create it, or did God? And if it be His work, then can it be disputed that it is open to all who cannot obtain the means of subsistence in their own country, and who will faithfully conform to the laws of this? You do not endeavour to exclude Germans, or Frenchmen,

or Italians, or Danes, or Swedes. There are men of all these nationalities here. Then why are Chinese colonists to be placed under a ban?

7. Are we an inferior race? No one can say so who knows anything of our history, our language, our literature, our government, or our public and private life. China had reached a very high stage of civilization when Britain was populated by naked savages. The art of printing, the use of gunpowder, and the mariner's compass were known to us centuries before they were re-invented by Europeans. We had instituted so excellent a system of government that it continued for 2,000 years without a revolution, and without occasioning the discontent which begets rebellion. Our administrative machinery is admitted to be the most complete and efficient ever organized, and all appointments to the public service are made after competitive examinations; so that merit and ability are the indispensable qualifications for office. In fact, if you will read what one of your own countrymen (Mr. Meadows) has said about the causes of the wonderful duration of the Chinese empire, the historical records of which go back 4,000 years, you will find them to be these:—
1. The universal acceptance of the principle that the nation must be governed by moral agency, in preference to physical force.
 2. The no less universal conviction that the services of the wisest and ablest men in the nation are essential to its good government. And,
 3. The system of civil service examinations by which this result is arrived at. Can as much be said on behalf of communities which do not hesitate to look down upon us as pagans and barbarians?
8. In the next place, ours is a well-educated people. Indeed, it is but seldom that you could discover a Chinaman incapable of reading, writing, and ciphering. Can you assert the same of all English and Irish men? Let it be remembered, also, that our people are not educated at the expense of the State, or the municipality. Parents pay for the education of their own children; and the poorest person in the land would be ashamed to bring up his offspring in ignorance. All education is based on religion and morality. Pupils have to commit to memory the sublime precepts of Confucius and Mencius; and the duty of carrying them into practice is earnestly impressed on their minds. Some of these precepts are subjoined:—
- ‘What you do not like, when done to yourself, do not do to others.’
- ‘Benevolence is the characteristic element of humanity, and the great exercise of it is in loving relatives. Righteousness is the accordance of actions with what is right, and the great exercise of it is in honouring the worthy.’
- ‘Happy union with wife and children is like the music of lutes and harps. When there is concord among brethren, and harmony is delightful and enduring.’
- ‘Respect the old and be kind to the young. Be not forgetful of strangers and travellers.’
- ‘Honour the worthy, maintain the talented, and give distinction to the virtuous.’
- ‘If men of virtue and ability be not confided in, a State will become empty and void.’
- ‘Benevolence is the tranquil habitation of man, and righteousness is her straight path.’
- ‘The root of the empire is in the State; the root of the State is in the family; the root of the family is in the person of its head. There are many sources, but the source of the parents is the root of all others. There are many charges, but the charge of one's self is the root of all others.’

'If a man himself do not walk in the right path, it will not be walked in by his wife and children.'

9. These are only a few out of thousands of wise-maxims and pious precepts which are daily taught in every school throughout the length and breadth of China. Not only so, but the loftiest and wisest principles of government, of social polity, of political economy, of metaphysics and morals, of domestic regulation and personal conduct, are also inculcated at that period of life when the heart and the intellect are the most susceptible of such beneficial lessons. The young are instructed that 'all things are according to heaven;' that God, 'confers happiness on the good, and misery on the evil;' that 'the doctrines of heaven are opposed to selfishness;' that 'of ten thousand evils, lewdness is the chief;' and that 'of one hundred virtues, filial piety is the first.'
10. And yet the people who are thus educated are stigmatized as 'ignorant pagans' and 'filthy barbarians' by persons who have never been in China: who know nothing of its moral, intellectual and social life, and who form hasty judgements and entertain violent prejudices against its people from a very slight acquaintance with immigrants. Although we deplore as much as any fellow-colonist that immorality does exist amongst Chinese residents, at the same time we would unhesitatingly assert that it does not exist to a greater extent than amongst the European population. In fact, Mr. Hayter, the Government statist, assures us that, on an average, criminality is less prevalent among the Chinese than among the European population here.
11. Nothing, we submit, can be more unreasonable, unjust, or undeserved, than the clamour which has been raised against the Chinese by a portion of the people of this colony; for we refuse to believe that that clamour expresses the opinions and feelings of the great bulk of the community. Let us put forward a parallel case. Let us suppose that, thirty or forty years ago, when the English nation forced us, at the point of the bayonet and the mouth of the cannon, to open our ports and harbours to British shipping, and our country to British travellers and settlers, that some of our Mandarins, who had been in the habit of reading the English newspapers forwarded to the missionaries in China, had concluded that Great Britain must be a nation of devils, because the atrocities recorded in these publications, day after day, were so horrible and revolting; and that, therefore, the British must be kept out of our country at all hazards—what would have been said? Would not those very newspapers have been loud and vehement in their condemnation of the obvious injustice of identifying the character and conduct of a whole people with those of its criminal classes? Yet this is what is being done in Australia in regard to ourselves.
12. Now, let us see what the English newspapers of 1841-2 told us about the state of society there:— 'A thousand operatives were employed on the roads in one place, and 5,000, 10,000, 14,000 seemed to be merely waiting for alms or death in others. As usual, crime began to abound. The murders came in batches: horrible poisonings, combination murders, murders for purposes of theft—from the nobleman in his bed, to the sawyer in his pit—abound in the chronicles of the period. New crimes arose, not bearing an immediate relation to the distress, as a vitiated atmosphere produces not only frightful epidemic, but new or aggravated disease of other kinds. Ships were cast away, one after another, from wretches boring holes to sink them in order to obtain the insurance...The abjuration of intoxicating drinks was little more than a set-off against the increased consumption of opium...In the large manufacturing towns, the druggists now employed their spare minutes throughout the week in making up penny or twopenny

packets of opium for sale on Saturdays, when hundreds of poor creatures would come to receive from the long rows on the counter the packets which were to give them stupor until the miserable Monday morning.[*footnote credits this information to Miss Martineau's 'History of the Thirty Years Peace' BookV.]*

At this time, thousands of infants were being drugged to death in the manufacturing districts by women in whose charge they had been placed by their mothers, who were at work in factories. At Ashton, the weekly sale of opiates for this purpose, by fifteen dealers, averaged six gallons, two quarts, and one and a half pints. In Preston, twenty-one chemists sold, in a single week, £66 worth of Godfrey's cordial, child's preserver, syrup of poppies, and similar compounds. Children were insured in burial clubs, with a view to their being slowly poisoned, so that their parents might draw the money; until it became a common thing for women among the lower classes to say, when speaking of a neighbour's child, 'Oh! you may be sure that child won't live; it belongs to a death club.' Incendiarism raged in Suffolk, Essex, and Cambridgeshire; and in the first-named county there were eighty-nine farm houses and stack-yards given to the flames in two years. Wages there were as low as six shillings per week. Only a few years before, and until the practice was put a stop to by special legislation, boys and girls, from eight to ten years of age, were working in coal mines for ten hours a day. They were naked down to their waists; and around these were fixed an iron chain, with which they drew truck loads of coal along the dark, unwholesome drives and galleries. Children equally young, half-starved, and untaught, were slaving for as many hours every day in factories and work-shops; and in Lincolnshire, and other counties, they were formed into agricultural gangs, sent out to work before daylight in bleak winter mornings, and collected together at night into a barn, under the direction of a white slave-driver.

13. The English papers of that period would also have informed our countrymen that the people of Great Britain were in the habit of knocking down their wives, and of jumping upon them with heavy iron-shod boots upon their feet; that women were sometimes sold in the open market place for a few shillings and a pint of beer; that every article of food and wearing apparel capable of sophistication was adulterated to such an extent, that very stringent laws had to be passed for the protection of the public health; that the streets of every large town and city in the United Kingdom swarmed with women who subsisted on the wages of infamy; that the population of Great Britain was the most drunken population in the world; that the proceedings of its divorce courts denoted the prevalence of great depravity among all classes of society, not excepting the highest; and that the ruffianism of the toughs in the manufacturing and colliery districts was something appalling.
14. Now, if the Emperor of China and his chief councillors had concluded from these undeniable facts that the English were a nation of murderers, opium-eaters, slave drivers, wife-beaters, swindlers, prostitutes and scoundrels, how cruelly they would have wronged a whole people. Yet this is precisely what is done with respect to our own countrymen, concerning whom the utmost ignorance prevails. Read what one of your own historians, Miss Martineau—says concerning it, in 1841:— 'The general notion of China was, and is, of a country dreadfully over-peopled, so that multitudes are compelled to live in boats floating about to pick up dead dogs for food; that they are tyrannized over by a Tartar government, which they would fain be rid of, and by an aristocracy which will permit no middle class; that they call foreigners barbarians, and designate Europeans by foul epithets instead of their proper names; and that their sole endeavour in regard to foreigners is to insult and mock them. Merchants of any nation, who have lived long enough in the neighbourhood of the Chinese to be qualified to speak of them, give a very different account from this. They declare that the government is, on the whole, favourable to the industry and comfort of the people; that the people are easy and

contented; that the rights of property are respected, and that there is a large and wealthy middle class; that literature is the highest pursuit; that the Chinese possess a greater body of literature than Europe can show; and that nothing is known among us of its quality, as it remains wholly unexplored; and that the notion of insulting epithets being applied to our agents, in lieu of their own names, is an utter delusion, arising from ignorance of the fact that the Chinese, having no alphabet, are obliged to express new names by words in their language which approach nearest in sound.'

15. The ignorance thus complained of continues to this very hour; and the vilest epithets are bestowed upon our countrymen by speakers on platforms, who know nothing whatever about China or its people; and who condemn a whole nation on account of the vices and crimes of a small minority. Can any language be too strong to employ in protesting against such an outrageous act of injustice? Man for man, we unhesitatingly assert that our countrymen will compare favourably with any European people in morals and manners; in proof whereof refer to Hayter's statistics on crime, etc.; and that they are superior to the average Englishman in filial affection, in respect for the aged, in honesty, in cheerfulness, and in patient, plodding industry. They are free from moroseness and discontent, very good tempered, grateful for kindness, faithful to their employers, quick to learn, clever to imitate, peaceful, orderly, sober, and methodical.
16. Sir Walter Medhurst, who is well acquainted both with our country and with its language, denounces as false and unmanly the language made use of by those who, in order to fan the evil passions of the crowd, brand us with such epithets as 'dishonest, treacherous, cowardly, cruel, and degraded.' He says:— 'As a matter of fact, and making due allowance for the proportion of evil which must exist in every community, the Chinese regard the writings of their sages with all the reverence which we give to Bibles and liturgies in the West, and, in the main, carry out the excellent principles therein laid down most strictly in their personal relations. How, otherwise, could vast communities exist, as they do in China's thousand cities—persons and properties secure, peace, happiness, and plenty universal education encouraged, local and general trade flourishing, business contracts sacred, poverty exceptional, and vice only to be found, if sought out, in its own special haunts?' Then, after enumerating the 'blots and blisters' upon society in China, he goes on to remark that there, as elsewhere, these are 'exceptions, not the rule,' and that they are apt to attract 'the observation of the superficial traveller or bookmaker, while he shuts his eyes to, or purposely ignores, the background of the picture, where may be seen the Chinaman as he is at home—an intelligent, patient, hard-working, frugal, temperate, domestic, peace-loving, and law-abiding creature.' [*footnote to Nineteenth Century, for September, 1878.*] Are these not the very qualities which are most desirable in a colonist, and in the citizens of a free country? And they are those by which, according to the testimony of a distinguished Englishman, an Oriental scholar, and a gentleman conversant with the subject under discussion, our countrymen are distinguished. He, at least, is an impartial witness to call into court, and the above is his voluntary testimony. No people could desire a better character than Sir Walter Medhurst gives to the Chinese.
17. It is objected that they do not bring their wives and sisters with them. Can it be wondered at? We have shown what scandalous treatment they received on the *Buckland*; and is it to be imagined that, when the news of this atrocity went home to China, any woman of average self-respect would expose herself to be chased through the country by a band of infuriated ruffians, and to see her children burnt to death, perhaps, in

her husband's flaming tent? Treated as pariahs and outcasts by the people of this great, 'free' country, the Chinamen in Victoria have hitherto had but scanty encouragement to invite their wives to accompany or to follow them. Subject to be insulted and assaulted by the 'larrikins' of Australia, what Chinaman could be so destitute of consideration for the weaker sex as to render them liable to the same ignominious and contumelious treatment? Do unto us as you would we should do unto you under precisely similar circumstances. We only require, as Sir Walter Medhurst says, to be 'properly understood and discreetly dealt with, in order to become permanent settlers and valuable allies in the work of developing the resources of this vast territory. As to the dirt and squalor which are to be found in the Chinese quarters of Melbourne and other large towns, we may venture to quote the words of the writer previously referred to, and to assert that the remedy for such evils is a mere question of time and effort. 'It is not so very long,' he observes, 'since Western people were content to exist amidst surroundings fully as wretched, filthy, and obnoxious as anything now observable in Chinese cities; and the reformation which has since proved possible in their case, gives reason to hope that the Chinese are not incapable of a similar regeneration, could similar inducements and opportunities be afforded them. A proof of what is practicable in this respect may, at this moment, be quoted in the Chinese quarter of the foreign settlement of Shanghai, where the arrangements for the public welfare, supported and aided to a great extent by the Chinese population, would do credit to many a European town.'

18. There remains to notice one very influential cause of prejudice against our countrymen in Australia. it seems to be imagined that they will bring down the rate of wages in these colonies, to the detriment of European workmen. Is this a real or a sentimental grievance? Let us look at it all round.
19. That the earnings of the Chinese labourer in his native land are quite inconsiderable by comparison with the rate of wages current in Australia is undeniable. But human nature is human nature all the world over; and the Chinaman is just as fond of money, and just as eager to earn as much as he can, as the most grasping of his competitors. There are Irishmen in this colony who have known what it was to work for four or five shillings a week in the island they came from; but when they emigrate to Victoria, they are not content to put up with lesser wages than they find other farm hands earning.
20. And so it will be, after a very little time, with our own countrymen here. Living among people who have invented thousands of artificial wants, and thousands of means of gratifying them, the expenditure of the Asiatic will soon rise to the European level, because his habits and his mode of living will approximate to those of his neighbours; and, as it is, it cannot escape the observation of persons who have been brought much into contact with the Chinese in Victoria, that the diet of such of them as are tolerably prosperous becomes more generous and costly in proportion to the improvement of their circumstances, and that those who marry and settle here conform to British methods of housekeeping, and are not less liberal and hospitable than their European fellow-colonists.
21. Now, in this broad territory there is ample room and scope for all; and there are numberless industries for which our countrymen are peculiarly fitted, and in the pursuit of which they would contribute to the prosperity and advantage of the whole community. In spite of the prejudices entertained against them in California, the evidence taken before a committee appointed by Congress to inquire into the question,

proved incontestably that they had been of immense service to the country. Without Chinese labour it would have been impossible to construct the Union Pacific Railway, to carry on many of the manufactories established in that State, or to obtain anything like an adequate supply of domestic servants.

22. In the farm, the factory, the kitchen, the workshop, and the laundry, they have proved invaluable. They have been found to be sober, assiduous, apt, docile and praiseworthy. Their greatest enemies and calumniators were the idle, the dissolute, and the drunken; men who insisted upon receiving very high wages for working during three days of the week, and who devoted the other three to dissipation and debauchery. To such persons, the patient, plodding habits of the Chinamen, always at his post, never loafing about, never in liquor, and never plotting and caballing to drive his employer into a corner, and extort higher wages from him, were an intolerable offence. And thus our countrymen in San Francisco were cordially detested and cruelly maltreated by the 'bummer,' the 'hoodlum,' and the stump-orator. These have raised a violent outcry against the industrious and inoffensive Asiatic, and have been foremost in demanding his immediate expulsion from the country; no matter at what cost to some of its leading industries. For, exposed, as many of the Californian manufacturers are, to a severe and unqualified competition with those of the Eastern States, where pauper labour is employed, numbers of factories on the Pacific Coast must have been closed had it not been that their owners were able, by engaging American labour for the superior, and Chinese for the inferior processes, to hold their own against their rivals in the Atlantic States, who were glutting the Western market with their own unsaleable stocks.
23. In Mr. Hepworth Dixon's 'White Conquest,' he tells us how boys at play in the streets of Sacramento desert from their sports to hurl stones at our unoffending countrymen as they proceed to and from work. He says:— 'The habit of looking on a yellow face as scum and filth has grown up with these lads from their cradles, just as the habit of looking on a black face used to grow up with Georgian and Virginian lads. Born in the Golden State, these boys have seen, since they could see at all, their yellow neighbours treated like dogs—pushed, shouldered, cuffed, and kicked by every white. At home they see their Chinese servant treated like a slave. At church they hear him branded as a pagan. Never since their birth have they known a Chinese resent an insult and return a blow. Where, then, is the risk of pelting such a weak and helpless butt? The boy's father seems to take this view of the affair. Banter and argument are equally thrown away on him. John is a drudge, a waif and stray, without a public right. The child, he rather thinks, pays John a compliment by trying to crack his skull.'
24. Such is the statement of a writer who entertains strong prejudices against our countrymen; but, nevertheless, cannot close his eyes to the fact that they are the victims of base, brutal, and cowardly usage at the hands of a great and powerful people, who prefaced their Declaration of Independence with the following impressive words:— 'We hold these truths to be self-evident: *that all men are created equal*; that they are endowed by their Creator with certain unalienable rights; that, among these are life, liberty, and the pursuit of happiness. What an instructive commentary on these high-sounding phrases is the practical conduct of these preachers of the doctrine of equality! Our countrymen are treated by them as slaves and outcasts, and are expected to regard it as an honour when their heads are broken by the Christian American. In 'pursuit of happiness,' Chinese emigrate to the comparatively unpeopled regions of the Western States, hoping to enjoy 'life and liberty' in what professes to be a land of freedom, and they find

themselves subjected to every kind of insult and outrage. What are they to think of your religion, your morality, and your legal enactments, which, if they do not sanction, do not, at any rate, prevent such barbarous proceedings in a civilized country?

25. Let us see what one of our countrymen thought of them, as indicated by a little incident recorded by Mr. Hepworth Dixon in the work previously quoted from. A gentleman in San Francisco related to him the following anecdote:— 'Only the other day, in our rainy season, when the road was fifteen inches deep in Montgomery-street, a yellow chap, in fur tippet and purple satin gown, was crossing over the road by a plank, when one of our worth citizens, seeing how nicely he was dressed—more like a lady than a tradesman, rank on the plank to meet him, and, when the fellow stopped and stared, just gave him a little jerk, and whisked him with waggish laugh into the bed of slush. Ha! Ha! You should have seen the crowd of people mocking the impudent (!) heathen Chinese as he picked himself up in his soiled tippet and satin gown!... No white man can conceive of the impudence of these Chinese. Moon-face picked himself up, shook off a little of the mire, and, looking mildly at our worthy citizen, curtsyed [*sic*] like a girl, saying to him in a voice that every one standing around could hear, 'You Christian; me Heathen. Good-bye.'
26. Now, the Americans and the English base their religion, we believe, on the New Testament; and will anyone be good enough to tell us which acted most in accordance with the precepts of your sacred book—the Christian who perpetrated such a wanton and unprovoked outrage upon a respectable stranger, or the poor 'heathen' who, when he was reviled, reviled not again, and the calmness of whose well-governed temper could not be roused to passion by this dastardly and malicious assault? If acts like these are an outcome of your Christianity, let us entreat you to send no more missionaries to China for the purpose of converting or perverting our countrymen. They have their fair share of faults, but a native of Pekin or of Hang-choo would be quite incapable of such shameful conduct to a well-dressed foreigner as that which is recounted above. The Rev. W. A. Loomis, in a book entitled 'Confucius and the Chinese Classics,' after quoting many maxims from them relating to morals and manners, makes the following just remarks:— 'No people, who, from childhood to old age are constantly drilled in the study and practice of such rules of etiquette as we have cited, *can fail to possess many of the elements of gentlemen*; and as we desire not to forfeit a right to that distinction ourselves, we should be careful not to countenance any rude or improper behaviour towards others, whatever may be the language they speak or the garments they wear.' How this excellent admonition is carried out, will be seen by such incidents as the one just referred to; by the outrageous scene upon the Buckland, previously described; and by the ordinary demeanour and conduct of Europeans towards Chinese, both in America and Australia. We venture to affirm that neither Englishmen nor Americans would dare to behave in this way towards Russian immigrants. And yet these are of the same race as ourselves; only, while our people reached a high stage of civilization many centuries ago, the nomadic Tartars of the steppes have scarcely emerged from barbarism. Shy is the Asiatic Mongol treated so evilly, while the European Mongol meets with courtesy and respect? Is it because the Czar of Russia can set a million of men in the field, and has a powerful navy at his hand; and because the Emperor of China, our august master, is supposed to be feeble and unwarlike? If so, must we conclude that the great Anglo-American and Anglo-Australian peoples are 'cowards to the strong and tyrants to the weak?'
27. When the anti-Chinese agitation began to assume formidable

proportions in California, the Six Chinese companies, represented by Yung Wo, Ming Yung, Kong Chow, Hop Wo, Yin Wo and Sam Yap respectively, issued an address to the American public, to which we beg to call attention here, for the purpose of showing the excellent sentiments entertained by our compatriots in America. That document comments on the fact that there is a constant demand for more and cheaper labour in California, and then proceeds to say:— ‘The white labouring men of this country are very angry because the Chinese obtain employment which they claim belongs to white men alone, and so they hate the Chinamen, sometimes throw stones at them, sometimes strike them on the street, and constantly curse them. The Chinese people cannot return such treatment in the same kind, lest other nations hearing of such things should ridicule the laws of this honourable country as of no use.

To prohibit the Chinese from coming to this country is not a difficult task. Formerly His Imperial Majesty, our august Emperor,, made a treaty of amity and friendship with the Government of this honourable country, opening up commercial relations and permitting free intercommunication between the people of the two countries. This treaty is in accordance with the law of all nations. And now, if the Americans do not desire the Chinese to come here, why not go to the Emperor and ask a repeal of the treaty, or why not limit the number of immigrants on each steamer to a very few? Then more would return and fewer would come, and not ten years would elapse before not a trace of the Chinamen would be left in this great and honourable country. Would not that be well indeed? But let there be counsel and consideration. It cannot be said that Chinese labour impoverishes this country, and are not the customs paid by the Chinese a benefit to this country? Now, let the Government of the United States propose to the Government of China a repeal or change of the treaty prohibiting the people of either country from crossing the ocean, then shall we Chinese for ever remain at home and enjoy the happiness of fathers, mothers, wives, and children, and no longer remain strangers in a strange land. Then the white labourers of this country shall no longer be troubled by the competition of the Chinese, and our Chinese people no longer be subjected to the abuses and indignities now daily heaped upon them in the open streets of this so-called Christian land. If this can be accomplished, we Chinese will continually offer to the virtue of this honourable country our deepest gratitude and thanks.’

28. We echo the language of this manifesto, and we say: ‘Let there be counsel and consideration.’ If you wish to shut out the Chinese from this part of the British empire, you are bound, by every obligation of law and justice, to do so in a just and legal manner; that is to say, by the British Government going to the Emperor of China and asking for a repeal of the existing treaty. You cannot say to him, ‘You must admit British subjects to trade and settle in any part of China; but we will not suffer Chinese subjects to trade and settle in any part of the British empire.’ If you do this, you step down from your high place among the nations of the earth, and stoop to conduct of which barbarians would be scarcely guilty. For what say your great authorities upon international law? Does not one of them declare that ‘the obligation of a State to render justice to all others is a perfect obligation, of strictly binding force, at all times, and under all circumstances. NO state can relieve itself from this obligation, under any pretext whatsoever. It is equally binding upon all its rulers, officers, and citizens—in fine, upon each and every individual member composing the State or body politic.’ And this obligation, the illustrious Vattel asserts, ‘is more necessary still between nations than between individuals, because injustice has more terrible consequences in the quarrels of those

powerful bodies politic, and it is more difficult to obtain redress.' Now, as the same great writer remarks, 'It is a settled point in natural law, that he who has made a promise to anyone has conferred upon him a real right to acquire the thing promised—and, consequently, that the breach of a perfect promise is a violation of another person's rights, and as evidently an act of injustice as it would be to rob a man of his property. The tranquillity, the happiness, the security of the human race wholly depend on justice—on the obligation of paying a regard to the rights of others.' He follows up the affirmation of these self-evident truths by observing that, 'as the engagements of a treaty impose, on the one hand, a perfect obligation, they produce, on the other, a perfect right. The breach of a treaty is therefore a violation of the perfect right of the party with whom we have contracted; and this is an act of injustice against him.'

29. This, then, is the position of the Chinese in Australia, relative to British colonists. By a treaty forced upon his Imperial Majesty, our august master, your nation compelled him to throw open the gates of his empire to the people of Western Europe. In return, you bound yourselves to reciprocity. The freedom to come and go, to trade and settle, which you insisted on claiming for yourselves, you also accorded the subjects of his Imperial Majesty. He has fulfilled the first part of the compact, and the trade of Great Britain with China has trebled during the past fourteen years, to say nothing of the indirect commerce transacted with that country via Singapore and Hong Kong. Well, our countrymen begin to emigrate to these colonies, and to seek employment on board of Australian vessels, in the fullest confidence that the second portion of the compact will be carried out, and they are astounded to find that its fulfilment is resisted by the subjects of Her Majesty Queen Victoria in Australia, and that we are routed and hunted down as if we were so many wild beasts. Chinamen are told:—'You must not work in Australian ships or in Australian factories; you must not earn a livelihood by hawking or by handicrafts in these colonies. You must leave off cultivating gardens, and fabricating furniture, and following the industrial employments you have adopted; and you must either starve, beg, steal, or vanish.
30. In the name of heaven, we ask, where is your justice? Where your religion? Where your morality? Where your sense of right and wrong? Where your enlightenment? Where your love of liberty? Where your respect for international law? Which are the 'pagans'—you or we? And what has become of those sublime and lofty sentiments of human brotherhood and cosmopolitan friendship and sympathy which are so often on your lips, and are proclaimed so wisely from pulpit, press, and platform?
31. Tze-Kung, one of the disciples of Confucius, asked the latter on a certain occasion, 'Is there one word which may serve as a rule of practice for all one's life?' The master answered, 'Is not reciprocity such a word,' meaning thereby what was sought by your own Great Teacher, 'all things whatsoever ye would that men would do unto you, do you even so to them.' Upon this reciprocity we take our stand. If you renounce it; if you say, 'might is right, and treaties are not worth the parchment they are written on;' if you assert that this large and comparatively unoccupied portion of the earth's surface is to be fenced off from a race of people who are geographically so near to it, and who are so well adapted by nature and temperament for the cultivation of extensive regions of it, from which Europeans will gradually wither away; if you substitute arbitrary violence, hatred, and jealousy, for justice, legality, and right; it may be that you will succeed in carrying your point; it may be that a great wrong will be accomplished by the exercise of sheer force, and the weight of superior numbers; but your

reputation among the nations of the earth will be irretrievably injured and debased, and the flag of which you are so justly proud will no longer be the standard of freedom and the hope of the oppressed, but it will be associated with deeds of falsehood and treachery, with broken faith, with a violated treaty, with the pitiful triumph of strength over weakness, of European guile and selfishness over Asiatic sincerity and confidence, and with conduct which no sophistry can reconcile with the precepts of your religion, with the canons of your morality, with the spirit of your laws, with the policy of your wisest statesmen, with the voice of conscience, and with the character and traditions of the people of Great Britain.

Petition to the Chinese Imperial Commissioners to Melbourne

(From *The Daily Telegraph*, June 1887)

Melbourne 3rd June 1887.

To their Excellencies General Wong Yung Ho and U. Tsing, Chinese Imperial Commissioners.

May it please your Excellencies — We, the undersigned Chinese residents of Melbourne, would avail ourselves of the opportunity of your Excellencies visit to assure you of our loyalty and devotion to the throne and person of our most gracious Sovereign, the Emperor of China, and the great gratification which dictated the policy of His Majesty's Government in your Excellencies' mission of inquiry into circumstances, commerce, and condition of our countrymen resident in the islands of the Malayan archipelago and Australia.

And, further, to formally bring under your notice the penalties and disabilities inflicted upon our nation by the law of the land, in the earnest hope that your Excellencies may be pleased to make such representations to the Governments of Victoria and the other Australasian colonies as would lead to the removal thereof.

First, the Poll-Tax. — This, your Excellencies are aware, is a special tax of £10 a-head imposed by the Governments of Victoria and the adjoining colonies, and upon none other than subjects of the Chinese Empire.

We beg to call your Excellencies' attention to the report in *The Daily Telegraph* of the 31st ult. of your Excellencies' interview with the Hon. D. Gillies, Premier of this colony, in which the hon. the Premier is reported as having said that "the Chinese cost this country a considerable sum of money in many ways, their protection was a matter of expense, and the poll-tax was imposed for a compensation.

If that report be correct, we venture to declare that the excuse seems to us as extraordinary as the imposition itself is, in its departure from all the principles of international right and equity.

But, without questioning the correctness of his premises, or the justice of his conclusion, your Excellencies will please note what the Chinese contribute towards the expenses of Government.

Mr Hayter's Year Book shows that the Chinese contribution is greatly in excess of the average contributed by all other nationalities, as the following fact alone sufficiently proves.

From two out of numberless articles of Chinese consumption, the Customs department levies a duty equal to £3 3s. 11d. per head, whereas no article of European consumption is taxed more than at the rate of 10s. a head, whilst the next

highest on the list scarcely reaches 2s. a head.

Your Excellencies' will see from this that the Victorian Government has taxed us 'liberally' enough through the Customs and otherwise, without singling us out for such a yoke of national ignominy and dishonour, which, even in the darker days of the Roman Empire, was only reserved for the vanquished, never for the subjects of a friendly power, to say nothing of one in actual alliance.

Then, in regard to 'cost' for our 'protection', the same undoubted authority in his criminal statistics shows the population of arrests per 1,000 of the population to be – Chinese, 15.73; all other nationalities, 42.516. Of committals for trial – Chinese 0.15; all other nationalities, 0.97.

The excuse of the 'Chinese cost', therefore, your Excellencies will see, has no foundation in fact, and it is quite possible – and, indeed, probable – from the tone of the reply to your Excellencies' request, that we shall have to entreat your Excellencies' good offices to lay the matter before the Imperial authorities at home, for the speedy adjustment of this international wrong.

Secondly, – With the result of further harassing and humiliating our people, the laws have been so made that we cannot go outside of the colony on any business without being re-taxed on our return – unless, indeed, we should choose to expatriate ourselves by becoming naturalised British subjects; or else are so initiated into the mysteries of the law as to know that the Customs department will grant 'tickets-of-leave' to those who would beg it of them.

And, further, there is such a concert between the adjoining colonies that we cannot cross the borders, on the north and west without being seized upon, as if we were so much contraband goods, and detained in custody until such times as we can find the duty levied upon us.

Your Excellencies can well imagine what an outcry would be raised against Chinese perfidy if a Briton were thus treated in China, and yet such is precisely the treatment meted out to us by the dependencies of the British Crown, in direct violation of all international law and usage, and in contravention of the treaty engagements entered into by the Governments of the two empires.

Thirdly, we complain, not your Excellencies, of the administrators of the law, who, on the whole, deal out justice to us, with becoming, and even praiseworthy impartiality; but it is of the law itself, and some of the authors of it, who, by their objectionable language, have so far incited the ill-feelings of the young and the simple that our tea and vegetable vendors, in the plying of their peaceful avocations, have frequently been subjected to unprovoked and cowardly assaults, so much so that the righteous indignation of the magistrates themselves have oftentimes manifested itself by their expressions of regret that the law does not allow corporal punishment to be inflicted for such bodily injury, and by their desire for such an amendment of the law as would admit of the use of the lash. And it is our earnest conviction, also, that the amendment so much desired would prove a deterrent to that class of offenders.

And we trust that your Excellencies will lend the weight of your official influence to bring it about.

Petition of the Victorian Chinese Residents Committee to the Intercolonial Conference on The Chinese Question, Sydney 1888.

(From Legislative Council of New South Wales, Vol
4, Minutes of Proceedings of the Conference on the
Chinese Question, 1888)

To the Representatives of the Australian Governments in Conference assembled.

Honorable Sirs,

The Chinese residents of Victoria, through this Committee, beg respectfully to approach your honorable Conference in the hope that under the deep sense of responsibility attaching to your present deliberations you may see clearly that there are two sides to this important question. Locally, we have had scant courtesy shown to us subjects of a great and friendly power, and this is probably the experience of our brethren at many Australian ports, but of this we do not speak at present.

We consider the "Cry" of a great influx of Chinese as one of those poor hollow things that time and reflection will cause the generous British mind to feel heartily ashamed of, but at the same time the cruel injustice inflicted under it may be far reaching. "Behold how great a matter a little fire kindleth."

Our own land has no equal on earth for fertility and resources, which by and by will cause her to weigh heavy in the scale of nations, and therefore we assure you, honorable Sirs, that the question whether a few stragglers should emigrate from such a stupendous empire like China, is one of perfect indifference to her Government and her people. But the evil treatment of the few that are here or who have been recently turned away from these shores is a different matter altogether. We hope it may not be, but fear it may, that a deep wound has been inflicted that will rankle and bear evil fruit in the near future. Our late Ambassador in London spoke wise words when he said before a British audience, "we look to you and the representatives of your Colonial possessions now in London, to see that these returning Chinese bring nothing home with them but what will promote peace and good will between the two countries — no memories of suffering, injustice, or exceptional treatment." And we commend these words to the thoughtful consideration of the Conference.

In a vivid speech in the history of your own great country, it was not so much the severance of the political tie which bound the American colonies to the Mother Country, as the cruel heritage of strife that was left to rankle, causing sore grief to the wide men of both lands. But for this heritage it is possible that today they might have been so united by common feeling as to stand out to view as the common arbitrators of the world. Notwithstanding the impassioned protests of a few splendid men the strife was entered on with a light heart by the ruling statesmen of the day, and though as yet we have had no Colonial Statesmen to

Alien Son

protest against the injustice we have been subjected to, yet in this connection we are glad to admit that in our intercourse with the best class of Colonists we have found amongst them a feeling of repugnance at, and an utter detestation of, the treatment which our countrymen have received at the hands of the various Colonial Governments.

We affirm that the Chinese are a peaceable, industrious, and a law-abiding people, and that they are not insensible of, nor ungrateful for, the protection of wise laws justly administered.

What they do complain of is –

1. That the laws have been strained and tortured to oppress them.
2. That the laws have even been broken to inflict harsh treatment and injustice.
3. That by the hasty and violent conduct of various Colonial Governments which should have held the scales of justice evenly balanced, the more ignorant portion of the population have been incited and encouraged to outrage the feelings and show contempt and hatred to our countrymen.

We think all this is bad and foolish for these reasons.

That a time may come, nay probably, will come sooner than is supposed, when the presence and power of China as a great nation will be felt in these seas, and it lies with you to say, as wise men or otherwise, if this is to be for good or evil.

That injustice, inhumanity, and violence afford a poor foundation to build up the life of a young nation, and however popular in the meantime it may be with the unthinking multitude, yet we are most sure which weapons mean disaster in the future to the users.

The stringency of the laws at present regulating immigration from China effectually preclude many being added to the population even if it were much desired. We, however, do not hesitate to confidently affirm that were the ports open and free, the Chinese population of Australia would always remain an insignificant portion of the whole.

Finally, it is our belief that the matter your honorable Conference has in hand is weighty – no mere family quarrel, but one that touches most intimately international rights and obligations – dealing as it does with the stranger within your gates. It cannot be decided by a wave of the hand, nor by heated public orations.

The Supreme Court of one Colony has declared, “it is not aware that a course of conduct as has been pursued in regard to the Chinese has ever been adopted at any period of our history.” Imperial Statesmen have counselled you that friendship with China was well worth purchasing at the cost of a little sacrifice. We trust, therefore, that for the sake of the two great countries whose interests are involved that the dictates of humanity and justice may rule your deliberations, and that you will be guided to remember that it is righteousness alone which exalteth a nation, but that sin is the reproach of any people.

We have the honor to remain your most obedient servants, For and on behalf of
the Committee of Chinese residents, Melbourne
Cheok Hong Cheong, Chairman, Li Ah Mong, W Shi Gun, James Moy Ling, Sun Suey Shing

Chinese Remonstrance
TO THE PARLIAMENT AND PEOPLE OF VICTORIA,
TOGETHER WITH CORRESPONDENCE WITH GOVERNMENT OF THE
SAME
AND ADDRESS TO SYDNEY CONFERENCE
ALSO
PUBLIC ADDRESS
BY CHEOK HONG CHEONG
Melbourne
Wm Marshall and Co, Printers, etc, Royal Lane
1888

TO THE PARLIAMENT AND PEOPLE OF VICTORIA.

The committee of Chinese residents¹, on behalf of themselves and fellow countrymen, in placing before you the correspondence with the Government and kindred matters, do so by way of inviting the fullest investigation of the Chinese Question, and having the assurance and right to conclude, that it cannot be the desire of the majority of the people of this colony to outrage the common feelings of humanity by giving countenance to harshness and injustice towards us.

When from the speeches and actions of agitators we saw that the passions and prejudices of the unthinking might be aroused, we as early as December last thought it advisable to request in an orderly and respectful manner that the Government would afford us the courtesy of receiving a deputation by which means we might place our views and convictions before the people of this colony. To this request after a second application, a reply was tardily given, but for some reason, as yet not explained, the request itself was never granted. From what has since transpired, we are not so sanguine as to suppose that anything we could have urged would have been forcible enough to have stayed the recent outbreak of fanaticism, but at all events we should have had the consciousness of having done what we could in that direction.

Be it understood we do not, in addressing you; take the place of "Supplicants," for that would be unworthy of the great nation to which we belong. No, we take our stand as human beings entitled to fair treatment, and also under the existing treaty obligations between Great Britain and the Chinese Empire, which we maintain have been grossly violated by the Government in its recent proceedings. We do not deny that grave evils exist in connection with the settlement of our countrymen, and

1 The Victorian Chinese Residents Committee. (See Chapter 4 and Chapter 8).

which we greatly deplore, but these we think could be much mitigated by the firm application of municipal and sanitary laws.

That similar evils exist amongst the European population we are aware, which are also much deplored by the best of your own citizens, but we are not so unfair or ungenerous as to urge this as a reason why punishment should not overtake evil-doers of our own nation. By no means. We see rather that it would be our duty as well as our privilege to assist all we could to remove these evils that afflict both races alike. The reflection forced upon us at this point is, that the same complex social problems that baffle and pain all good men, are met with, not surely amongst the Chinese alone, but in all races, European and others.

We affirm that our countrymen as a whole are amenable to just laws, and we have shown by the public records that they bear not unfavorable comparison with Europeans in regard to criminal statistics. What reason, then, is there, for this outburst of fanatical fury and impending inhuman legislation? We know it is alleged in justification of past and further proposed measures, that Australia is threatened with "hordes" of Chinese, to use the polite language in use. This may suit as a cry, the mere politician for the present, and under this cry he may gain the temporary success he desires; but, when in the light of a fuller experience, cleansed by trial, it may be from its present uncharitable frame of mind, governed by nobler men, able to take larger and humaner views of their obligations to other races, Australia will look back with regret and shame, noting carefully that the only residuum that was left, when the froth had subsided, consisted of the selfishness, the prejudices, and the shams, which form the warp and woof of the present agitation.

Men actuated by statesmanlike views, and superior to the desire of snatching a fleeting popularity at the expense of a few strangers, would have sought for and obtained sound information either from the British authorities at Hong Kong, or from the Imperial Government at Peking, and the result would have allayed their fears (if they really had any) regarding a great influx of Chinese population.

In the course of this agitation we have learned that it does not "take two or more to make a quarrel," for truly it has been made manifest before the sight of all men that the quarrel has been wholly one-sided; and further, our education has been improved to this extent, that now we dimly begin to understand the difference between a statesman and a mere politician.

There is shortly to be erected in the City of Melbourne a memorial to a real king of men—General Gordon—and in the language of some of its advocates, this memorial was to point the youth of Victoria for all time, to a life of simple greatness, combined with rare unselfishness and benevolence. This was the man who endured privations, and laid down his life rather than sacrifice or desert uncivilized people. We knew him well, for he loved and served our nation, and was beloved and trusted in return. We can conceive of his noble scorn of the language and proceedings of the past few months, and if it were possible for those silent lips of bronze to speak when the statue is erected, we believe they would utter a mighty protest against being

placed in the midst of a people capable of enacting what some of its public men have proposed.

The legislation set forth in the "Bill" agreed to at the conference in Sydney we regard as barbarous, and therefore unworthy of a civilized community. If this bill is passed, it will mark a relapse so distinct as to fix an indelible stain on the Australian name. The terms are cunningly devised, but we ask, is it possible the Parliaments of Victoria and of the other colonies can enact, that even a British subject, if of the Chinese race, and just because he differs from the European in the color of his skin, is therefore to be treated almost as a felon? Then again, is it possible that common human rights, accorded to other civilized peoples, are to be denied to us? That it is to be a crime, punishable by imprisonment with hard labor, if man or woman of the Chinese race travels over the line separating any of the colonies without a permit, which might not be obtainable? If such is to be, then we protest in the sight of Heaven that this is a crime, not as committed against us only, but against the great Creator of all "who made of one blood all nations of men."

There is a sentence in the cablegram sent from the Sydney Conference to the Secretary of State, London, which is so unctuous we cannot forbear quoting it. It reads as follows: — "In conclusion the Conference would call attention to the fact that the treatment of Chinese in the Australasian Colonies has been invariably humane and considerate." Well, we are sometimes perplexed by words in the English language, and there is one word called "hypocrisy," the full meaning of which we may not understand, but if we do, then we care not to search either the pages of history or elsewhere for a better example of it than this. The Sydney Conference was evidently saturated by passion and prejudice, and in its haste and under these malign influences it has placed upon record what may well cause the ears of Australians to tingle for very shame. However, it is our earnest hope that the Parliament and people of Victoria may not descend to its level, but rather will show to the world that they belong to a race whose boast it is that it deals fairly with all peoples, oppresses none, and affords an asylum to all.

Commending the correspondence. &c., to your dispassionate consideration,
We are, yours in all sincerity,

Cheok Hong Cheong, Chairman of Committee.

L Tye Shing (*Furniture Manufacturer*)

W Shi Geen (*Merchant and President, See Yup Association*)

Louey Wah (*Merchant*)

Sun Suey Shing (*Merchant*)

Hang Hi (*Merchant*)

James Moy Ling (*Methodist Minister*)

Ng Hock Seong (*Merchant*)

Kong Kee (*Merchant*).

Cheok Hong Cheong.
Chinese Civilisation and Attainments
Public Address 1888
(Addendum to Appendix 4)

The ignorance which prevails regarding the mental and moral character of the Chinese nation induces me to add a few statements of facts on Chinese Civilization and Attainments especially as epithets such as “semi-civilized” and “barbarians” are so frequently levelled at us by the “intelligent” Press and platform, and not infrequently, also, by many of the law-makers themselves. And these latter “gentlemen” be it noted, not only when upon the hustings, but also from their lofty chambers in the “Assembly of the Wise” where one very naturally expects a ‘calmer and serener” atmosphere.

That the Chinese are neither “semi-civilized” nor “barbarians” is evident from the following facts:—

1. That they live under a settled form of government, whose foundation principle is virtue, and whose established rule of practice is the selection of the “wise and talented” for offices of responsibility and government.
2. That education is well diffused among the people without any aid of government “compulsion” or the intervention of a “free” Education Act.
3. That the sum and substance, the object and aim of education in all grades of school throughout the empire is to make men better, and thus more worthily fill their position as citizens of a great state, and is founded on the maxim laid down by one of the sage Emperors in the year 2,435 B.C. that “there is no virtue higher than to love all men, and there is no loftier aim in government than to profit all men.”
4. That their extensive literature, embracing books of all descriptions, full dynastic histories from the earliest times, works on natural history, astronomy, botany, medicine, geography, mathematics, morals, political economy, agriculture, arts, biography, military tactics, *belle-lettres*, and other departments of literature bespeak their intellectual activity.

To illustrate this, one fact alone will suffice. In his desire to summarize knowledge in the form of an encyclopedia the Emperor, who reigned at the close of the fourteenth century, appointed a commission of 2,194 learned men to compile a work, which should contain dissertations on all known subjects. They sat for several years and produced, as the result of their labours, a work of 22,937 volumes, by far the most gigantic literary achievement in that or any other age.

And further, to this, it was afterwards added, an appendix of 10,000 volumes, beautifully illustrated.

5. That some of the most important discoveries, such as silk, porcelain, paper, printing, the mariner's compass, gunpowder, etc., having been made by them is evidence of their inventive genius.

6. That their education as indicated above is not only intellectual but moral, for in all the schools of the empire boys are taught:—

“That learning is to be valued above wealth, and virtue above nobility.”

“That the mind is the man, and that in proportion as the mind is cultivated and garnished by virtue, will the man truly rise above his fellows.”

“That there is a nobility of heaven and a nobility of man. Benevolence, righteousness, self-consecration and an unwearied joy in what is good, these constitute the nobility of heaven. To be a duke a marquis, a great officer, these constitute the nobility of man.”

7. That the principle, “howe'er it be, it seems to me 'tis only noble to be good.” has been inculcated in China for the last four thousand years, is proof of the national nobleness of purpose, and accounts for her supremacy of place among the nations of the East.

8. That the teachings of our sages contains political and moral wisdom fitted, not only to instruct the Chinese and to secure to them “long-continuance” in the land, which the Providence of God has vouchsafed, but will also afford instruction to the statesmen and peoples of other countries and climes, as the following brief synopses of the writings of two of them will show:—

I That of Laou-tsze, the Old Philosopher. he taught that “a nation is a growth not a manufacture;” that “prohibitory enactments and constant intermeddling in political and social matters, merely tend to produce the evils they are intended to avert;” and that “to interfere with the freedom of the people is to deny the existence of a sense of rectitude in their midst, and to make them the slaves of rules rather than freemen of principles.” He would recall men from the sway of their fierce passions, not by the imposition of laws and prohibitory enactments, but by “gentle suasion.” “When the world,” he observed, “has many prohibitory enactments the people become more and more poor. When the people has many warlike weapons the Government gets more and more into trouble. The more craft and ingenuity the greater the number of fantastic things that come out. And as works of cunning art are displayed thieves multiply.” “for my own part,” he said, “I have three precious things, which I hold fast and prize. They are compassion, economy, humility. Being compassionate, I can be brave; being economical, I can be liberal; being humble, I can become the chief of men. But in the present day men give up compassion and cultivate only courage, they give up economy and aim only at liberality. They give up the last place, and seek only the first. It is their death. Compassion it is which is victorious in the attack, and secure in the defence. When Heaven would save a man, it encircles him with compassion.”

Again, he says, “A truly good man loves all men and rejects none. He associates with good men and interchanges instruction with them; but bad men

are the materials on which he works, and to bring such back to right principles is the great object of his life. And, again, "Recompense evil with good."

II That of Kung-foo-tsze (Latinized Confucius). His system of teaching is comprehended under the four following heads: —

- i. The rectification of the heart.
- ii. The cultivation of the person.
- iii. The regulation of the family.
- iv. The government of the state.

Thus Confucianism recognizes that the heart is "prone to err" and that "its affinity for the right way is small," and urges the same lesson as the Sacred Book of the Jews and Christian urges, viz., "Keep thy heart with all diligence, for out of it are the issues of life." The next step in the progress of the Confucianist is enjoined to be the cultivation of the person, and after that he is to seek to influence for good all who are immediately around him, and gradually and ultimately the whole empire. He is to begin his task by a searching self-examination. He is to carefully guard his words and watch his conduct. He is to avoid all that is base and disquieting, and to take to himself benevolence as his dwelling-place, righteousness as his road, propriety as his garment, wisdom as his lamp, and faithfulness as his charm.

"Is there one word," asked a disciple of Confucius, "which may serve a rule of practice for all one's life?" To which the Master at once replied, "Is not reciprocity such a word?" What you do not want done to yourself, do not do to others."

This negative form of the golden rule is practically changed into the positive in the following candid confession: "In the ways of a superior man there are four things, to not one of which have I yet attained. To serve my father as I would have my son to serve me. To serve my prince as I would have my minister to serve me. To serve my elder brother as I would have my younger brother to serve me. To offer first to friends what one requires of them."

Such in brief outlines are the teachings of two of China's greatest sages. They have largely contributing to the moulding of the national character and the firing of the national enthusiasm in the direction of virtue and mental accomplishments. They have secured to China her length of days, and all that's noblest and best and most enduring in her institutions.

Cheok Hong Cheong

**1904 Chinese Petition
`The Factories and Shops Act Amendment Bill
and the Chinese**

To the President and Members of the Legislative Council –

Now that the above Bill which was so hastily passed by the Legislative Assembly on Thursday last has come before your Honorable House we beg to submit the following facts for your consideration:

1. Though the measure bears the simple and innocent title of “the Factories and Shops Act Amendment Bill” it is aimed against the Chinese Residents and Chinese only
2. Though professedly directed the Furniture and Laundry Trades its terms are wide enough to embrace every Trade or handicraft.
3. Every Chinese person whether employer or employee is debarred by it from earning his livelihood if not actually in his workshop or office during the month of Oct. last or through insufficient knowledge of the English language has not applied for a licence “So to work or be employed within 14 days from the passing of this Act.”
4. It is indiscriminating in that all who have hitherto admittedly obeyed the law are made to suffer though they are under strong temptations to break it in that they have always and invariably been denied the right to work overtime however the pressure of orders may require it, while Europeans are easily accorded the privilege.
5. It has been averred that the Chinese compete unfairly by underselling their labor. This we deny and challenge the strictest inquiry into. Gross misstatements have been circulated regarding the increase in recent years of the Chinese employed in the Furniture Trade. The following official figures represent the true state of affairs.

Total Employers and Employees		
1901	1902	1903
574	614	590

So that instead of increase, it will be seen that there has been a small decrease since 1902.

6. Most of the present Factories which are two and three stories high, will require to be closed, and both the employer and employees will be thrown permanently out of work as it will be impossible to induce property owners to construct single storied buildings to comply with the proposed requirements from which all other nationalities are exempt.

7. Especially is it hard upon the Laundries which are mostly worked by two or three men who utilise their back rooms as such their front rooms for ironing and their upper story for residences. They will almost without exception have to be closed, though the said premises have complied with every condition approved of for all other nationalities.

For these reasons if the Bill is persisted with, we would crave the indulgence of your Honorable House to give the Chinese residents an equal chance in earning a livelihood by eliminating the word "Chinese" from the Bill, or appointing a Select Committee of your Honorable House to investigate such as was done some seven years ago, on the initiation of the late Hon Sir Frederick Sargood and under the Presidency of the Hon Sir Henry Cuthbert so that what ever is done may be in that spirit of fairness which has hitherto been the boast of every British Legislature.

For and on behalf of the Chinese community. Cheok Hong Cheong 24th Nov
1904

William Ah Ket

**Petition to
THE HONOURABLE THE SPEAKER AND MEMBERS OF
THE LEGISLATIVE ASSEMBLY OF THE PARLIAMENT OF VICTORIA.
(Presented on behalf of Chinese Residents by Mr. McCutcheon, M.L.A., on
15th August, 1906)**

RESPECTFULLY SHEWETH

1. We desire, as Representatives of the Strangers within your gates, affected by the Measure entitled " A Bill Relating to the Employment of Chinese in Factories or Work Rooms," now before your Honourable House, to have the privilege of drawing your attention to the effect of some of its provisions.
2. China, as one of the Eastern Powers, is in close and friendly relations with Great Britain; yet, notwithstanding this, the Chinese people are specially singled out by this Bill for national obloquy and oppression.
3. We would point out that those who happened to be ill, or off, or out of work, or temporarily absent from the State during the month of August, 1906, would be absolutely denied the right to earn their living, in callings for which they had qualified themselves by years of toil – surely a cruel and inhuman provision, which we do not think it possible your Honourable House will confirm.
4. The children of those engaged in their respective callings, even though they be born in the State, and are, according to British law, subjects of the King, educated according to English customs, living honest, upright lives, and taking their share of the duties and responsibilities of citizenship, will be debarred from being employed in a factory or workroom, unless they happened to have so worked during the month of August, 1906. And, be it noted, that the word " employed " includes clerical and other descriptions of work; so that the sons and daughters would be debarred from assisting their fathers with accounts or in the management of business.
5. We would urge that the Factories Laws now in force are sufficiently stringent. By Section 42 of the " Factories and Shops Act, 1905" (the principal Act), it is provided that the registration of a factory or workroom, the occupier of which is convicted under this Section of a third offence, shall be cancelled. Recent prosecutions against Chinese for breaches of the Factories Laws have proved successful, and we believe that a greater percentage of prosecutions against Chinese have been fruitful of success than is the case with similar prosecutions against Europeans.
6. We believe that the Government of Victoria was wise in appointing Commercial Agents for the East, with a view of throwing the great markets of China and Japan open to Australian products, and hope that mutually advantageous business relations will result therefrom; but we fear that any harsh measures will,, if carried, tend to severely hamper the prospects of trade with our country.

7. We would respectfully remind your Honourable House that we emigrated to your shores under reciprocal treaties between Great Britain and China, and under your own statutes, and while British subjects in China enjoy not only equal privileges with Chinese, but certain special advantages in addition, we who remain here respectfully claim to be at least fairly treated during the remainder of our sojourn among your people. We ask for an equality of opportunity in life, and beg respectfully to be dealt with in the spirit of British law, which (to use the words of Mr. Curran) " makes liberty commensurate with and inseparable from British soil; which proclaims even to " the stranger and sojourner the moment he sets foot upon British earth "that the ground on which he treads is holy."
8. If the Bill is persisted with we would crave the indulgence of your Honourable House to give the Chinese residents an equal chance of earning a livelihood by eliminating [he word " Chinese " from the Bill; or appointing a Select Committee of your Honourable House to investigate, as was done some years ago in another place on the initiative of the late Sir Frederick Sargood, and under the presidency of Sir Henry Cuthbert, so that whatever is done may be in that spirit of fairness which has hitherto been the boast of every British Legislature.

E.A. Honan, President, Chinese Empire Reform Assoc.

Loc Wing, For Cabinet Manufacturers

E. L. Shing, For Employee's Union

Melbourne 21st Nov 1905

COPY OF BILL

LEGISLATIVE ASSEMBLY. FIRST READ 25th JULY, 1906.

(Brought in by Sir Samuel Gillott and Mr. Murray.)

RELATING TO THE EMPLOYMENT OF CHINESE IN FACTORIES OR WORKROOMS.

(Rejected by Legislative Council)

BE it enacted by the King's most Excellent Majesty by and with the advice and consent of the Legislative Council and the Legislative Assembly of Victoria in this present Parliament assembled and by the authority of the same as follows (that is to say):—

1. This Act may be called the Chinese Employment Act 1906 and shall be read and construed as one with the Factories and Shops Act 1905 (hereinafter called the Principal Act) which Act and any Act amending the same and this Act may be cited together as the Factories and Shops Acts.
2. (1) No Chinese person whether an employer or employee shall after the first day of January One thousand nine hundred and seven work or be employed in any factory or work-room unless such Chinese person holds a licence authorising him so to work or be employed; and no Chinese person so licensed shall transfer or lend his licence to any other person.
(2) The Chief Inspector shall issue such a licence to any Chinese person who at any time during the month of August One thousand nine hundred and six worked in a factory or work-room or was employed in or was the occupier of a factory or work-room in the State of Victoria and who applies for such a licence within one month from the commencement of this Act. The onus of proof that any Chinese person worked or was employed in or was the occupier of a factory or work-room at any time during the said month shall be on the person applying for such licence.
- (3) In the event of the Chief Inspector refusing to issue such a licence to any Chinese person so applying for a licence such Chinese person may appeal to the Minister against such refusal and the Minister may grant such a licence if satisfied that such Chinese person worked or was employed in or was the occupier of a factory or work-room at any time during the said month in the State of Victoria.
- (4) A licence to a Chinese person shall state clearly the full name and the address of such person and such other particulars which may be deemed necessary or as may be prescribed.
- (5) No licence to a Chinese person shall have any force or effect for a longer period than twelve months. Such period shall be expressly stated in each such licence. A fee of Two shillings and sixpence shall be paid for every licence.
- (6) Every licence shall expire on the thirty-first day of December in each year, but shall be renewed if application is made for renewal at any time before expiry.

- (7) On satisfactory proof of the loss or destruction of a licence issued under this section and on payment of a fee of Ten shillings the Chief Inspector shall issue a new licence which shall expire on the same day as the licence which is replaced.
- (8) A Chinese person whether an employer or employee when working or employed in a factory or work-room shall produce his licence whenever demanded by an inspector of factories or a member of the police force. The onus of proof that a Chinese person is licensed under this section shall be on such person.
- (9) No Chinese person who is an employer shall receive or keep as a boarder or lodger any Chinese person who is employed by him in any factory or work-room.
- (10) No Chinese person who is an employee in a factory or work-room shall receive or keep as a boarder or lodger any Chinese person who employs him in a factory or work-room.
- (11) No Chinese person shall be registered by the Chief Inspector as the occupier of a factory or work-room unless he is the holder of a licence under this section.
- (12) The occupier of a factory or work-room shall not employ therein a Chinese person who has not a licence as herein before provided.
- (13) Notwithstanding anything contained in the Principal Act this section shall have full force and effect within every part of Victoria.
- (14) In any proceedings against a Chinese person for a ~breach of any of the provisions of the Factories and Shops Acts the onus of proof that the person named in the summons is not a Chinese person shall in all cases be on the defendant.
- (15) If any Chinese person whether an employer or employee is guilty of a contravention of this section he shall for a first offence be liable on conviction to a penalty of not more than Ten pounds and for any subsequent offence to a penalty of not less than Five pounds or more than Twenty pounds. On conviction for a third or any subsequent offence the Court by which any Chinese person is convicted may order him to deliver up his licence to the (Court and the ~Court may thereupon cancel the same and thereafter it shall have no force or effect and shall not be renewable.

Cheok Hong Cheong

To the Chinese Ambassador, London

His Excellency Lord Le Ching Fong, Chinese Ambassador, London

May it please your Excellency, We beg to enclose herewith a Bill entitled "Chinese Employment Act 1907" & to draw your Excellency's attention to the discriminatory nature of the proposed legislation in the earnest hope that your Excellency will use the weight of your official influence with the British Government to veto the measures should it pass both Houses of the local Legislature. We urge the following reasons for our request.

1st Because it is an unfriendly act against a friendly people to single them out for national obloquy & oppression;

2ndly Tho professedly aimed at against the Chinese Furniture & Laundry Trades its terms are wide enough to embrace every Trade or Handicraft;

3rdly Because "No Chinese person, whither an employer or employee shall after 1st Nov 1907 work or be employed in any factory or workroom unless such Chinese person holds a licence authorising him so to work or be employed." and "who at any time during the month of September 1907 worked in a Factory or work room in the State of Victoria & who applies for such licence within the month from the commencement of this Act."

By these limitations all other Chinese persons are denied the right to earn their living in callings for which they have qualified themselves by years of toil—surely a cruel & inhuman provision which we do not think possible for the British Crown to confirm.

4thly Because the children of those engaged in their respective callings, if born in China or in any other State of the Commonwealth of Australia will be debarred from being employed in a factory or work room unless they happened to have worked during the month of September 1907. And further the word 'employed' includes clerical & other descriptions of work so that sons would be debarred from assisting their fathers with accounts or in the management of their business.

5thly And it is made especially hard on the Chinese as the proposed measure according to Section I "shall be read and construed as one with the 'Factories and Shops Act 1905' which constitutes any one Chinese a Factory' so that if he works after 5 pm on week days or after 2 pm on Saturdays he is proceeded against & fined whereas the same Act (except in the cabinet making trade) allows 4 Europeans or Asiatics to constitute a factory. The effect of which is that Europeans & other nationalities in threes or twos as well as individuals have the fullest liberty to work after

the prescribed hours and do so as any one may see for himself on any evening in any of the suburbs of Melbourne.

Thus what others have the right & liberty to do is made an offence against the Chinese & visited upon them with pains and penalties by a vigilant officialdom.

6thly Because, as it is, the officers administering the principal act (Factories and Shops Act 1905) have always been discriminating against our people in as much as all who have admittedly obeyed the law are also made to suffer in that they have always and invariably been denied their right to work overtime however the pressure of orders may require it, while the Europeans are readily accorded the privilege.

7thly Because though we have appealed three successive times in three successive years (1904-6) for the fullest investigation by an impartial Tribunal or a Select Committee of the legislature none has been appointed for the purpose. And for the fourth time the government have re-introduced the measure in a modified form expecting thereby & and through an increase in the number of labour members & the demise of some of our friends in the Upper House that Chamber which has thrice set it aside will now pass it without demur.

For these reasons we would crave your Excellency's consideration in behalf of the Chinese residents of this State to secure to them that fair & equitable treatment which other nationalities receive but is denied to us the subjects of the Emperor of China.

For and on behalf of the Chinese Community

Cheok Hong Cheong Superintendent, Church Missions to the Chinese in Victoria.

Appendix 8

Links Between British Christian Missions in China and Missions to the Chinese in the Colony of Victoria

Rev Dr Robert Morrison Canton 1807	British Evangelical Missionary Societies Baptist Missionary Society, 1793 London Missionary Society, 1795 Church Missionary Society, 1799 Religious Tract Society, 1799 British and Foreign Bible Society, 1804 Wesleyan Methodist Missionary Society, 1814	
Ultra-Ganges Mission, 1807-1842 China Mission 1842-1947		
Rev Dr William Milne Canton 1813 Malacca 1827	LMS Australian Auxiliary	Australasian Wesleyan Methodist Missionary Society
Rev Dr Walter Medhurst Malacca 1817 Batavia 1822-40 China 1840	ORevO William Young Born Penang c 1807 Father Scot, Mother Malay baptised infant Penang 18/2/1807 Student, A-Ch Coll Malacca Calcutta Baptist Church Locally recruited Batavia Medhurst, 1820 Married Olive Amelia Vardon, Batavia, 1842 With Stronach Bros Amoy 1840 Sydney (sick leave) 1840 Victoria Chinese Mission 1855-1857 Superintendent (with interruptions) Vic Pres Chinese Mission 1859-1874 Chinese Interp-General 1867- 1869 Singapore 1874	VICTORIA CHINESE MISSION (Interdenominational) Castlemaine, 1855-1858 Rev J Legg Poore Rev Richard Fletcher Rt Rev Charles Perry, 1st Bp of Melbourne ORevO William Young Ho A Low Chu A Luk Leong a Toe Lo Sam-yuen
Rev Dr James Legge Malacca 1840 Hong Kong 1843-1867		Geelong and Western District Chinese Evangelisation Society (Interdenominational) Mr James Balfour 1855-57
Anglo-Chinese College Malacca 1816-1843 Hong Kong 1841-1856 Ex-Students in Australia Ho A Low nephew of Rev Ho Fuk-Tong, LMS pastor Chu A Luk Nephew of Leang A Fa, LMS pastor Wat A Che O Cheong Leong A Toe Fan A Wye		Ballarat Chinese Mission (Interdenominational) 1857-1859 Mr James Oddie
Smythesdale Chinese Mission (Interdenominational) 1857-1859 Lui Fun Sing	Angl Melb 1857 Cath Ballarat 1860	Ballarat Chinese Mission (Interdenominational) 1857-1859 Mr James Oddie
Victorian Denominational Missions to the Chinese, 1858 to present		
Anglican Chinese Mission Church Missionary Society of Victoria 1851-1898 Lo Sam-yuen NE Victoria 1860/1861 Cheong Peng-nam Baptised Beechworth 1860 Parish-Based Missions 110-112 Lt Bourke St Melbourne Cheok Hong Cheong Lay Superintendent 1885-1898	Presbyterian Chinese Mission Ballarat ORevO William Young Superintendent 1860-1868 Chin Interp-Genl 1868-9 1869-1874 Cheong Peng-nam Catechist 1860-1872 Cheok Hong Cheong Baptised 1866 trained for ministry, 1872-5 Businessman, 1875-885 Rev William Matthew Superintendent 1868-1869 Rev Daniel Vrooman (USA) Superintendent 1878 Rev John A Chue Rev John Tongwai	Wesleyan Methodist Chinese Mission Castlemaine Long A Toe 1859-1865 Rev Leong on Tong 1866-1874 Rev James Mouy Ling 1862-1899 Rev Joseph Lee Tear Tack Rev Edward Youngman Superintending Missionary Missions throughout Victoria Paul Soong to West Aust 1899 Tear Tack to Tingha NSW, Darwin and Cairns
Anglican Chinese Mission Church Missionary Association of Victoria 1898 to 1918 110-112e Epiphany) 121-123 Lt Bourke St Melbourne		
Anglican Chinese Mission Church Missionary Society of Victoria, Re-formed 1898 to present (Anglican Chinese Mission of the Epiphany) 121-123 Lt Bourke St Melbourne Cheok Hong Cheong Lay Superintendent 1898-1928	Cheok Hong Cheong's Other Activities Secretary, Victorian Chinese Residents Committee, 1870-1900s Chinese Anti-Opium Society, Victoria 1885-1906 Deputationist, British Anti-Opium Society, London, 1901-1902 Australian Corresponding Member, British Anti-Opium Society Deputationist, Quaker Anti-Militarist Delegation, China, 1906 First Chairman, Victorian Chinese Christian Union, 1900s Victorian Anti-Sweating League Chairman, Australian Chinese National Conventions Chinese Committee Opposing amendments to Victorian Shops and Factories Acts 1895-1906	

Appendix 9

Protestant Christian Missions to the Chinese in Victoria in the Nineteenth Century

List of Missionaries and Catechists

Protestant Christian Missions to the Chinese in Victoria in the Nineteenth Century
List of Missionaries and Catechists

ECUMENICAL PROTESTANT

**VICTORIA CHINESE MISSION
CASTLEMAINE**

O Cheong	Anglo-Chinese College HK	1855	Voluntary. Local government interpreter
Rev William Young	London Missionary Society	1855-1858	Recruited LMS Batavia by Medhurst
Chu A Luk	AngloChinese College HK	1855-1857	Also leader in SeeYup Society
Ho A Low	AngloChinese College HK	1855-1856	Nephew of Rev Ho Fuk-tong LMS pastor HK
Leong A Toe	Anglo-Chinese College HK	1856-1858	
Lo Sam-yuen	St Paul's Anglican College HK	1856-1857	

**GEELONG AND WESTERN DISTRICT CHINESE EVANGELISATION SOCIETY,
BALLARAT**

Lo Sam-yuen	St Paul's Anglican College HK	1857-1859	Returned to China
-------------	-------------------------------	-----------	-------------------

SMYTHESDALE CHINESE MISSION

Smythesdale	? Roberts	1857	Primary School Teacher, Later itinerant evangelist
	Lui Fun-sing	1862	Methodist Convert Castlemaine, Returned to China-CMS HK

**ANGLICAN
CHURCH MISSIONARY SOCIETY OF VICTORIA (Anglican)
NORTHEAST VICTORIA**

Yackandandah	Lo Sam-yuen	St Paul's Anglican College HK	1860-1861	Ordained Hong Kong 1863
Beechworth	Fan A Wye	Anglo-Chinese College HK	1860-1861	Already a Christian in China
Spring Creek	Leong Pong Sien	Victorian convert	1860-1861	Baptised Wesleyan C'maine
Indigo (Old Camp)	Lui Fun-sing	Victorian convert	1863-5	mission closed

Woolshed
Chiltern
Sandy Creek
Mt Pleasant (New Indigo Camp)
Nine Mile Creek
Lancashire Lead

ST ARNAUD

New Bendigo	James Lee Wah	Victorian convert	1868-1869	to Sandhurst
Peter's Diggings	Ah Hem	Victorian convert	1870	
Avoca Forest	Paul Ah Fat	Victorian convert	1871-1881	died 1881
Synnots	Henry Ang Gook	Victorian convert	1881-1886	Dismissed Oct 1886
Barkly	Gee Chew	Victorian convert	1886-1888	Dismissed
Four Mile Gully	Tim Foon	Victorian convert	c1890	Died opium poisoning
Moliagul	James Ah Ha		c1890	Dismissed
Berlin				visited from Bendigo

DAYLESFORD

Hepburn Springs	Timothy Ah Chee	Victorian convert	1874-1879	ex St Arnaud - To Brisbane 1879
Sailor's Creek				
Spring Creek	A A Herbert	Shanghai, China	1877	Superintendent (See Melbourne)
Stony Creek	William Ching Wah	Victorian convert	1879-1887	1882-85 Acting Superintendent
The Basin	Paul Ah You	Victorian convert	1886	
Deep Creek	Mark Ah Bon	Victorian convert	1886-c1900	1898 to CMAV
Blanket Flat	visited			
Yankee Gully	visited			
Sherman Reef	visited			
Kidd's Gully	visited			
Table Hill	visited			
Doctor's Gully	visited			
Blind Creek	visited			

BLACKWOOD

Golden Point
Red Hill
Barry's Reef
Simmon's
Bacchus Marsh

Peter Backsoo
Henry Ang Gook
Matthew Leong Tong
Mark Ah Bon
Paul Ah You

Victorian convert (St Arnaud)
Victorian convert (St Arnaud)
Victorian convert
Victorian convert
Victorian convert

1874-1879
1879-1881
1882-1883
1885-1886
1886

Became opium addict
died 1883

SANDHURST (Bendigo)

Eaglehawk
Kangaroo Flat
(St Stephens)

James Lee Wah
William Ching Wah
James Ah Shin

1870- c1900

1898 to 1909 with CMAV

Ironbark Camp (St Barnabas)

Victorian convert (Bendigo)
Victorian convert

1869-1879
1882-1885

See Daylesford
dismissed. Church closed 1918

Huntly
Inglewood
Epsom
Long Gully
All Saints
St Paul's
CMAVEchuca (Christ Church)

Philip Lew Tong
Fung Gay
Philip Lew Tong
visited
visited
visited

1887-1912
1901
1907-

Diocese of Bendigo. Retired 1912

1898-1901
1901-c1910
1901-c 1910
1901-c1904

CMAV
CMAV
CMAV

MARYBOROUGH

Percydale
Talbot
Avoca

Matthew Ah Get
(Fong-[Kwong] Yat-sau)
visited
Matthew Mok Doong
(also Mok Toon)

1876-1880

Ordnained Hong Kong

Moses Wong Ah Gon
Philip Lea Tong
James Lee Wah
David Ng

Victorian convert
Victorian convert
Victorian convert
Victorian convert
Victorian convert

1876-1888
1888
1888 -1894
1887-1900, 1901
1909-1918

Convert Bendigo. died 1894
Honorary from 1907

MELBOURNE

Inner City	Rev S L Chase	Rev J Darling	1857	R ented room. Lt Bke St.
Inner City	A A Herbert	missionary in Shanghai??	1877-1878	Lay Superintendent, Dismissed.
St John's Mission Hall				
Queensberry St	Cheok Hong Cheong	Presbyterian Theol Hall, Melb	1885-1896	CMSV
110 Lt Bourke St	Cheok Hong Cheong	Presbyterian Theol Hall, Melb	1896-1898	CMSV
	Kwok Wai Shang	CHC in London re Opium Society	1892	Temporary appointment
Ormond	Cheok Hong Cheong		1885-8	Murton Hall and Anglican.
Essendon	Daniel Wong	Victorian convert	1888	CMSVR. Cousin of CHC
East Brighton	Daniel Wong	Victorian convert	1891	
Geelong	visited	C H Cheong-James Mouy Ling	1891-?	interdenominational mission (CofE; Meth)

TASMANIA

Woo Poo	Victorian convert	From Bendigo.
---------	-------------------	---------------

CHURCH MISSIONARY ASSOCIATION OF VICTORIA 1897-1918**MELBOURNE**

110 Lt Bourke St	David Ng	1892-1898	To Hong Kong 1898
	Rev E J Barnett	Layman Parttime	1902-1909
Caulfield (St Catherine's)	T W Barke	Layman Parttime	1909-1914
Elsterwick (St Clement's)	E Lee Neil	Layman Parttime	1914-1918
	Rev J A Ball		
Essendon (Christ Church)	visited		
Hawthorn (St Columbs)	visited		
Kew (St Hilary's) visited	visited		
Sandringham (All Souls)	visited		
COUNTRY			
Bendigo (All Saints)	visited		
St Paul's (Mission School)	visited		

**CHURCH MISSIONARY SOCIETY OF VICTORIA, REFORMED 1898 to present
ANGLICAN CHINESE MISSION OF THE EPIPHANY**

MELBOURNE Cheok Hong Cheong Lay Superintendent 1898-1928 Building opened 1904
121-123 Lt Bourke St Rev. James Cheong Ordained deacon London 1903.
Priested Melbourne, 1904. Resigned 1910 Afterwards curate St Peter's Eastern Hill. d. 1941.

ANGLICAN MISSIONS TO THE CHINESE, NEW SOUTH WALES
SYDNEY Wexford St Rev George Soo Hoo Ten
Botany King Tem 1870s- ? Church pulled down c 1896
To Brisbane 1888

ANGLICAN MISSIONS TO THE CHINESE, QUEENSLAND
BRISBANE Timothy Ah Chee 1879 Dismissed 1881
Kelvin Grove King Tem 1889

**WESLEYAN METHODIST CHURCH
WESLEYAN METHODIST MISSIONARY SOCIETY OF AUSTRALIA**

Victoria

CASTLEM AINE Took over VCM and Staff 1859

Leong A Toe Anglo-Chinese College HK
 Leong On Tong Victorian convert
 Peter Lee Wan Victorian convert
 James Tong Wai Victorian convert
 James Lee Chung Victorian convert
 Thomas Mak Quong Victorian convert

1858-1863 To China 1860, Returned 1861-3
 1864-1886 Ordained. To China 1886
 1888 Joined Pres, Ordained 1889
 1889-1897 To Bendigo
 1897 From Castlemaine

**SANDHURST
(Bendigo)**

Peter Lee Wan Victorian convert
 Thomas Mak Quong Victorian convert
 James Lee Chung Victorian convert

1888-1893 To Castlemaine
 1893-1897 From Castlemaine
 1897 English language school Inglewood visited 1900

White Hills

Echuca

visited 1903

MELBOURNE

Rev Edward Youngman
 Superintendent. To NSW

From Goulburn, NSW.

(Lt Bourke St) Leong On Tong Victorian convert
 James Lee Moy Ling Victorian convert
 East Brighton Paul Ng Soong Quong Victorian convert
 (McKinnon Rd) Peter Lee Wan Victorian convert
 Middle Brighton Paul Ng Soong Quong Victorian convert
 Brunswick visited
 Coburg visited
 Oakleigh visited
 Richmond visited
 Fitzroy North visited
 South Yarra visited
 Northcote visited
 Geelong Cheok Hong Cheong (Anglican)
 Rev James Moy Ling (Methodist)

Ordained. To China 1886.
 ordained. Retired 1902
 To Perth 1897

1891
 1895-1897
 1893
 1893
 1890
 1890
 1893
 1898
 1898
 1899
 1891?
 interdenominational mission

CRESWICK	James Tong Wai Peter Lee Wan Paul Ng Soong Quong visited visited James Lee Chung David Chin Ghin	Victorian convert Victorian convert Victorian convert Victorian convert Victorian convert Victorian convert	1887-1888 1889-1895 1895 1891 1891 >1887. 1888-9	Ordained. Superintendent 1902-49 To Perth 1897 Closed 1888-9. Church reopened, 1891 To China 1889. Reopened 1891
DUNOLLY	Thomas Mak Quong Peter Lee Wan	Victorian convert Victorian convert	>1893 1895	Closed
Bendigo	visited		1887	
Tarnagulla	visited		1887	
St Arnaud	visited		1891	
Mt Moliagal	visited		1887	
Avoca	visited		1887	
Maryborough	visited		1887	
WANGARATTA	Miss Ah Ket visited	Layperson, part-time	1897 1899	Sister of William Ah Ket
Benalla				
WESLEYAN METHODIST MISSIONARY SOCIETY OF AUSTRALIA				
New South Wales				
Tingha/Emmanville	Lock King visited	James Lee Tear Tack	Victorian convert (Vic) 1903	1893 Ordained. Appraisal visit, No action.
Deniliquin				
WESLEYAN METHODIST MISSIONARY SOCIETY OF AUSTRALIA				
Northern Territory				
Darwin	Rev Edward Youngman Timothy Loi Foi Rev Joseph Lee Tear Tack	Ordained minister (NSW, Vic) Victorian convert Victorian convert	1890 1890 1894-1899	To Cairns,

WESLEYAN METHODIST MISSIONARY SOCIETY OF AUSTRALIA

Western Australia

Perth Paul Ng Soong Quong Victorian Convert

1897

MISSIONARY

TRAINING

SERVICE COMMENT

WESLEYAN METHODIST MISSIONARY SOCIETY OF AUSTRALIA

Queensland

Cairns Rev James Lee Tear TackVictorian convert

Rev E J Piper Retired missionary

Willie Lin Foy Victorian convert

MISSIONARY TRAINING

1899

1902

1902-1904

SERVICE COMMENT

Died 1900
Ex Bible Christian Missionary, China
Retired to Kelvin Grv, Brisb.

COMMENT

PLACE

Townsville

Geraldton

Herberton

Atherton

WESLEYAN METHODIST MISSIONARY SOCIETY OF AUSTRALIA

Tasmania

Launceston James Yee Keet

visited

visited

visited

Beaconsfield

Victorian convert (Vic)

1903

WESLEYAN METHODIST MISSIONARY SOCIETY OF AUSTRALASIA

New Zealand

Canterbury Prov Daniel Lem Sheok Kee

**PRESBYTERIAN CHURCH
PRESBYTERIAN MISSION TO THE CHINESE
Victoria**

MELBOURNE Rev James Ah Chue Anglican convert St Arnaud
John Young Wai, Anglican convert
Stephen (Choong, Ah Chung) Anglican convert
Daniel Leong Tsi,
Talbot, visited
Warnambool

9 July 1876 Baptist Napier Street Pres Ch
Minister and Superintendent

Presbyterian minister NSW
Returned to China worked CMS

1894

**PRESBYTERIAN MISSION TO THE CHINESE,
New South Wales
Araluen Valley Philip Lee Hyung Convert, Victoria**

1879

**PRESBYTERIAN MISSIONS TO THE CHINESE,
New Zealand
Otago Prov ince-
Lawrence Paul Ah Chin Victorian convert
NATIONAL**

Otago Prov- Dunedin Rev Alexander Don b Bendigo Vic
Rev George McNeur

1894

Auckland

**ROMAN CATHOLIC CHURCH
ROMAN CATHOLIC MISSION TO THE CHINESE
Ballarat, Vic**

Ballarat Rev Joseph Lee Chinese College Naples
and Elsternwick. To China. 1860s From Macau. Served at Castiglione

SUPPLEMENTARY NOTE

In addition to the above, there were Baptist Missions in Adelaide and Melbourne, as well as Salvation Army and Church of Christ missions. For New Zealand, the Hocken Library, PO Box 56, Dunedin, New Zealand, holds a considerable amount of relevant material under the title of *Influences of the Chinese*.

Appendix 10

**Protestant Christian Missions to the Chinese
in Nineteenth Century Victoria, Australia**

**Selected Testimonies
of Chinese Christian Converts, Victoria**

Denomination: Wesleyan Methodist
 Place: Castlemaine
 Provenance: *The Wesleyan Chronicle*, February 1859, pp 45-46.
 Location: State Library of Victoria
 Missionary: Leong A Toe
 Name of Convert: Leong Pong See (Sien). Hong Ah Kay, Lum Khen Yang.

THE CHINESE MISSION IN CASTLEMAINE AND
 THE GATHERING IN OF THE FIRST FRUITS

Probably all of your readers are aware that the various Protestant churches of Victoria have for a lengthened period made a united effort to spread the gospel amongst the Chinese idolaters who throng our shores in such thousands. A short time ago this union was dissolved, at least so far as the goldfields were concerned. Several members of the Wesleyan church felt that the mission in this locality was in such an interesting state that they could not, dare not, permit it to be given up on this account; and, accordingly, they presented a request that it might be made a part of the mission in immediate connexion with our church.

Their missionary Leong A Toe, is now one of the recognised agents of the Wesleyan church. He has laboured for the conversion of his countrymen with great faithfulness and assiduity, and God has graciously fulfilled in him this promise. He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Many have listened with some interest to the preaching of God's Word, which we trust will prove 'seed sown in good ground', which shall produce an abundant harvest. Three, whose names are Leong Pong Seen, Hong Ah Kay, and Lum Khen Yang have renounced their superstitions and openly acknowledged their faith in Christ Jesus as the only and all sufficient Saviour of mankind.

After living for several months consistently with a profession of the gospel, and having repeatedly requested to be baptized, they were brought by their missionary to the Rev. Thomas Raston on Saturday, the 8th instant, that he might ascertain how far their knowledge of Divine truth would justify his administering to them this solemn ordinance. The writer listened with deep interest to this examination, and was equally surprised and pleased with the extent of their scriptural knowledge and the strong expression of their faith in the atoning sacrifice of Christ.

On Wednesday, the 12th instant, a large congregation assembled from all parts of the circuit to witness the interesting ceremony of their reception into the Christian church. In the presence of this assembly, the following questions were proposed to and answered by them
 Why do you believe in Jesus ~

Ans. Because I am a wicked sinner and a helpless creature, and cannot save myself, and Jesus' blood can wash away all my sin.

Since you have believed in Him, how do you spend your time ?

Ans. Since I have believed in Jesus, I love Him, and long to keep His commandments, and do my duty faithfully towards every one and pray to God morning and evening that I may be kept from changing to the end.

When you go home to China, will you not go back to idolatry again?

Ans No. We will worship the true God and Father of our Lord Jesus Christ, and trust that the Holy Spirit may be given us to convince our friends of the folly of worshipping ancestors, Buddha idols, etc., and that through us they may be taught to know and love the true God.

After this, they were addressed by their native teacher with great earnestness. And then the Rev Thomas Raston poured water upon them, baptising them in the name of the Father, of the Son, and of the Holy Ghost.

Lum Khen Yang furnished the following account of himself, which was translated into

English by Fan O [A Wye], a Chinese gentleman, whose consistent piety has won for him the esteem of all who know him.¹

Denomination: Wesleyan Methodist
Place: Castlemaine
Provenance: *The Wesleyan Chronicle*, February 1859, pp 45-6.
Location: State Library of Victoria
Missionary: Leong A Toe
Name of Convert: Lum Khen Yang
Age: not known
Education: 11 years
District: Hok Shan
Years in Victoria: not known
Locations in Victoria: Mopoke; Ovens Valley; Ballarat; Castlemaine and District
Occupation: miner

Lum Khen Yang, a native of the village of the San, in the district of Hok San, in Canton Province, respectfully requests to be baptised. I give seriatim the circumstances connected with my case to a knowledge of the Gospel.

From my youth I have studied books, and made myself acquainted with the instructions of Confucius and Mencius. For eleven years I made strenuous efforts in school, but never succeeded in distinguishing myself. This circumstance induced me to give up study and betake myself to trade, in order that I might provide for my family.

All of a sudden, disturbances occurred in Canton. The mandarins and people arrayed themselves in battle against the Hak Sha [Hakka] rebels. No place was exempt from trouble, but my native village suffered more from the injuries inflicted by these rebels than any other place. Property was plundered, houses burned and destroyed. The strong fled to different parts of the country and sought a subsistence, while the weak fell victims to the weapons of the rebels. In their progress of murder and slaughter, dead bodies might be seen strewing the woods, and blood might be observed flooding the ground. No one could look on such scenes without feeling his heart saddened, nor could any hear of them without shedding tears.

The cruel rebels were permitted to act thus because, from ancient time to the present, our people have been ignorant of Him who preserved them, and worshipped idols, and have been guilty of many wicked practices, and have heaped to themselves divine wrath, and even the infliction of these just temporal punishments.

It was a fortunate circumstance, however, that none of my family were personally injured. They have been able, though with difficulty, to maintain themselves to this day. At the time our money and property were plundered, we had not the means of purchasing a morsel to put into our mouths, and there appeared no way by which we could extricate ourselves from poverty.

We happily heard intelligence regarding a new goldfield in an English colony. We were told that men from all parts of the world were congregated there, and obtained permission to dig for gold, and that money was easily to be made there: and that the people were peaceably disposed, and that the country abounded in everything. The idea of going to such country was delightful. I told my friends of my intention, they were delighted, and commended my plan. I then made an effort to get as much money as would pay my passage to this productive country.

1 Fan A Wye came to Australia in 1855 with Ho A Low and Chu A Luk. All three were students of the Rev Dr James Legge at the Anglo-Chinese College at Hong Kong. See Welch, Ian (1980), *Pariahs and Outcasts, Christian Missions to the Chinese in Australia*, MA, Monash University

I was in this land a whole year without hearing about the doctrines of the gospel. I unexpectedly met with my friend, who was engaged in making known these doctrines to people collected together in large numbers to hear him. I felt glad in my heart, knowing in some measure the tendency of these doctrines, which inculcated upon man the practice of virtue, and the reforming of their wicked ways; they taught man also the worship of God, and the grace of the Lord Jesus Christ who died for man's salvation.

At this time I was not successful in gold digging, and yet I had to make great efforts to provide for my family, so I eventually left Mopoke and removed to the Ovens. I was there about a year, and was not in the slightest successful. I then went to Ballarat, seeking a livelihood east and west like a cock. I was never in any fixed spot, and lived just from hand to mouth. From Ballarat I wended my way back to Castlemaine; and again met my friend A Toe, who consoled me with the word of Divine truth, and took me with him to the chapel, that I might hear the preaching of God's Word. On that occasion he discoursed about a good man of ancient times who lived in the East, whose name was Job; a man who obeyed God's commandments and practised righteousness. Through God's blessing he became the richest man in the East; but one day Satan devised an artful scheme, destroyed Job's son and daughters, and all that he had, hoping thereby to overturn the piety of Job, and make him rebel against God. But notwithstanding these trials, Job remained faithful to God, exclaiming, 'Naked came I into the world, and naked shall I return into the earth'. It is God who gives us all things, and it is God who takes them back again. As usual Job praised God without ceasing. When I heard these statements I was much affected. I then began to understand how that all I had enjoyed during my lifetime was the gift of God; and all the injuries I had endured at the hands of Hak Ka [Hakka], a Chinese who robbed me of all my property, were permitted to befall me by God's appointment. Before I heard the word of God I considered these trials as great misfortunes. But who would have thought that God would have made use of misfortunes to try the faith of believers, and the unbelief of unbelievers? Job notwithstanding his trials, was patient, and in the end greatly rewarded. I in like manner, in consequence of the Hak Ka rebels, was forced to flee to these goldfields, and have thereby obtained a knowledge of the Saviour, and have become a believer in the earth. At one time I was disposed to consider my reverses as a calamity, now I regard them as a happiness, inasmuch as by them I have been brought to hear God's holy doctrines. Had I not experienced the cruelties of the rebels I should never have come to these goldfields, nor entered the gate of divine truth, nor should I have been provided with the daily instructions and prayers of A Toe, who prayed that I might obtain the renewing influence of the Holy Spirit. Having received enlightenment I perceived the error of my former ways, and the worthlessness of the worship of spirits, Buddha and ancestors.

I wish to amend my ways, and to place my dependence on the Saviour; to keep his commandments; to worship God, and make these things the rule of my life all my days. My sins are great and aggravated, I am afraid I cannot escape; but happy it is for me that the Saviour gave up his life on the cross for me, in order to restore me; that I believing in him might not perish, but have eternal life! That he can enable me to do his will, to receive his grace, to praise his power, to confide in his name, and to cherish the hope of the life to come.

I desire to be baptised, and wash away my sins; and to show that I receive the truth in sincerity and joy, to the end of my life I shall not repent. May the Divine God have mercy upon me, and grant that I may enjoy the inheritance that fades not away. I hope the Ministers of the Gospel will take into their favourable consideration the request I now present

Denomination: Wesleyan Methodist
Place: Castlemaine
Provenance: *Australasian Wesleyan Methodist Missionary Society Reports*,
1862-3., pp 10-13.
Location: Uniting Church (New South Wales Synod) Church Records
and Historical Society, Archives and Research Centre, 3
Blackwood Place, North Parramatta 2151
Missionary: Leong A Toe
Name of Convert: Ho Ti (Charley)
Age: not known
District: Hoi Ping

The following account has been furnished of the death of Ho Ti, who was baptised in September, and who died in March last.

He was born in the province of Canton in the village of Hoiping. Leong a Toe visited him three days before he died, and in reply to his question, he said he prayed to God, and trusted his soul in the hands of Jesus Christ felt very happy, and hoped in Jesus Christ to save him up to heaven. One of the European members who attended him, gives the following account: A few moments before he died, I asked him if he still felt bad, he made a slight motion with his head, to signify yes, I then asked him if he loved God, he again made a motion with his head, but a much more decided one, Do you love Jesus Christ? Again he made a motion with his head. He then said in a strong voice, 'I am very happy, happy, very happy', I said, 'Charlie you will soon be in heaven'. He made no answer to this, but lifting his hand slowly, he pointed to heaven, a few minutes after this he died.

Denomination: Wesleyan Methodist
 Place: Castlemaine
 Provenance: *Australasian Wesleyan Methodist Missionary Reports*, 1863.
 Location: Uniting Church (New South Wales Synod) Church Records and Historical Society, Archives and Research Centre, 3 Blackwood Place, North Parramatta 2151
 Missionary: Leong A Toe
 Name of Convert: Hong Ha
 Age: not known
 Education: 3 years
 Village: Sun Ding
 Years in Victoria: not known
 Locations in Victoria: Castlemaine and District;
 Occupation: miner

Hong Ha, born in the province of Canton, in the village of Sun Ding. Three years ago I came to this country digging gold, but I always followed the wicked custom of crime. Morning and evening offered gilt paper to my Gods and Buddha in my tent. Nobody worship more earnest than me. I always go and sacrificed fowls, and burned gilt paper for incense. In three years I spend £25 to pay for the gilt paper. In my mind, I hoped the Gods would help me to get more gold, and I worshipped them so much, that sometimes I had not enough money left for my living. In course of last year, Mr. Leong A Toe came up to Wattle Flat, came into my tent, and saw my images, and asked me, 'Do you worship those images'? I said, 'Yes all my life. I very much like to worship images'. He said, 'You worship them so much what profit have you got?' I said, 'Well I only hope for good health and more gold.' Then he said, 'just now I saw two images, they have mouths but speak not, eyes but see not, ears but hear not, how can they keep you in health, and give you gold?' I said, 'though only carved wood, yet when I go to worship him the spirit comes out and helps me.' He said, 'How do you know the spirit comes out from the wood, do you say the spirit in the wood of itself, or some one send the spirit in? I think the wood has no spirit in at all and cannot protect you at all, you protect the wood, for if you don't take care of the wood, you will throw it away or burn it up, it cannot do anything for you. I hope you after this time throw them away, and worship the living God, for He can give you health and food.'

When I go to bed at night I think again over his words, but my mind would not submit to what he said to me, for my country from the uppermost Emperor to the people all worship images the same way, and nobody says that it is wrong and must throw them away. Now only Mr. Leong A Toe himself calls me to throw them away, I think he is not right to us Chinese. Then I go and worship my images again. Another week he comes to our place and preached about Jesus Christ, an Advocate: if one believes in Him, He will get him reconciled to God.

After that he came to my tent again, and looked at my images still standing there, and he felt very sorry to see them, and also told me it was no good to worship them, nor to sacrifice to them. He stayed with me one hour. Another time he preached about Christ died on the cross, and I was near him, and he invited me to go to his place, and pray for the Congregation.

He was very different to my praying to our Gods, for he prayed to God to forgive sins, but I only prayed to the images to get gold. I felt that to pray for forgiveness of sins was very right, and therefore I followed him from Sabbath to Sabbath, for now about six months, and I pray to God to forgive my sins, and ask His Holy Spirit to convert me, and I feel very sinful before Him, because I worshipped the enemies of God, and did very wrong. Now I burned the images all up, and worshipped the living God, and believe in Jesus Christ. May he save me to everlasting life.

I want to be baptised. May your Minister receive me into the Church of Christ. After this I pray to God, may His Holy Spirit help me to keep His commandment, love His people, and do good in this world, and when I die may Jesus Christ save me forever in heaven.

Denomination:	Wesleyan Methodist
Place:	Castlemaine
Provenance:	<i>The Wesleyan Chronicle</i> , 20 December 1865, pp 183-186.
Locaion:	State Library of Victoria.
Missionary:	Leong A Toe
Name of Convert:	Leong On Tong
Age:	not known
Education:	at least 12 years
District:	not known
Years in Victoria:	not known
Locations in Victoria:	Castlemaine and District
Occupation:	miner, missionary

Mr. Leong-on-Tong, the Christian Chinaman who has been instrumental in bringing six of his countrymen to a knowledge of the truth, is a man of superior parts and devoted zeal. He is the fruit of the ministry of the former catechist, Mr Leong-ah-Toe, and since the return of the latter to China, has been singularly active in his endeavours to do good and the result has been highly encouraging. The following is the statement made by Leong-on Tong at the meeting.

I feel very glad on account of the men who have been converted; and I therefore direct a short statement in order that all kind friends may fully know the details in this evening. I was born and grew up in China, and from youth to manhood only acquired the literature of China, and simply held the teachings of Chau and Chew, the ancient philosophy and religion of China and I did not know God's commands, but was only accustomed to the classics of Confucius and Mencius, and did not know the Bible. That this was not otherwise was because my knowledge and experience were limited in that I had neither heard the preaching of the gospel nor read the Bible. When I happily heard of the prosperity of this place, and embraced the opportunity of coming to it; formerly heard Mr. Leong-ah-Toe preach the Gospel; and was grateful to him for guiding me into the right way, and for giving me the Bible for examination, for then I knew the gospel truly to have proceeded from heaven, and to be the true words of salvation. All the philosophy of Chau and Chew, Confucius and Mencius, is not as one to ten thousand in comparison with the Lord's doctrines. In the Lord's doctrines nothing is unprovided, nothing is unexplained, nothing is obscure, nothing can go beyond it, its depths cannot be sounded, its excellencies cannot be exhausted. To realise to one's own soul to obtain the glory of the kingdom of heaven; to spread the gospel throughout the world; to obtain the happiness of peace! Thus I therefore boldly went, not dreading the narrow way and strait gate; but relying on the Lord, and keeping his commandments, and thereby entering into a new heaven and a new earth. Although I have been converted more than a year, my strength is little, and my understanding narrow, but the Scripture has these words, 'Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house.' And again; 'Therefore, every scribe which is instructed unto the kingdom of heaven is like a man that is a householder, which bringeth forth out of his treasures things new and old.' Wherefore, every time I meet Chinamen, I must embrace the opportunity to preach the doctrines of the kingdom of heaven; that God is the Lord who has created and who preserves all things in heaven and earth, and that Jesus descended into the world to be a man, willingly to receive the punishment of God by dying on the cross, that he

might redeem the world (including the Chinese) from their errors in worshipping evil spirits and devils, by his merits. Some of them have heard the discourse, and called it good; others, foreign teachings, some were disorderly, and laughed at it, others heard it, declaring it to be a bad omen, or something calculated to bring them bad luck, and add discontent and railed at it. All defiled themselves with obscene language, but I did not mind them; I only pitied them leaving the light for darkness, 'As sheep having no shepherd.' I was sorry, and in every prayer asked God 'to send more Labourers into his harvest,' and to give his Holy Spirit to convert their obdurate and stony hearts. We Chinese are grateful to all Christian friends, gentlemen and ladies of this country, who have unitedly exerted themselves to show in a substantial manner the love of God that is in them by forming societies for sending forth teachers to diffuse the truth; and this they have done for many years past, so that the Lord's doctrine has reached the mind of eighteen men, and this year, happily, God gave his Holy Spirit to convert to a belief in Jesus, and to enter the Christian church seven men. This is not the work of human reason, but it is God's will. All we who first believed are glad for them, as the woman was over the piece of silver, and as the owner was over the lost sheep. We praise and give glory to the Triune God; and we pray that God in his mercy may cause that the gospel may soon penetrate into China, and be diffused throughout the whole world, to convert the hearts of the hearers, that they may come to embrace the religion of our Lord Jesus Christ. This is my heart's prayer.i

Denomination: Wesleyan Methodist
 Place: Castlemaine
 Provenance: *The Wesleyan Chronicle*, 20 December 1865, pp 183-186.
 Location: State Library of Victoria.
 Missionary: Leong on Tong
 Name of Convert: Mark Bu A Cow
 Age: 29 .
 Education: 5 years
 District: Sin-Ning (Taishan)
 Years in Victoria: 9 years.
 Locations in Victoria: Castlemaine and District;
 Occupation: miner

This is a grateful statement of Mark Bu Ah Cow, an applicant for baptism, aged twenty-nine years, and born in the village of On-Wo, in the district of Sin-Ning, in Canton province. During my youth I went to school and studied five years. Although I am not possessed of wisdom, yet, when I grew up, then I knew that the idols were made by the hand of man. As they were false Gods, I would not worship them, but, alas ! I am an uneducated man, and my dwelling is among those who follow evil customs, and who worship idols, so that I cannot find the true God anywhere. Therefore my mind was altogether unsettled, just like duckweed that floats on the water. At that time I had not heard of gospel preaching. I had been in this country nine years, and yet did not know what we were to expect in the world to come. I lived as in the dark, not seeing the bright sky. All that I did was unrighteousness and opposed to God's commands. I am a great sinner, and my sins cannot be numbered.

I happened to be at Guildford, in the third month of last year, digging for gold. Thence I went to Yapeen to see my friends. In the course of their conversation they spoke of a Mr. Leong-on-Tong, whose words they said were very strange, and that

he advised them not to worship idols, and not to sacrifice to their ancestors, but only to serve the true God and worship him. That Mr. Leong-on-Tong had said what he preached was from the true God, who had given to the world the true doctrines of the Bible.

Hearing my friends say this thing, I desire in person to go and hear what the true God's doctrines were. I felt grateful to my friends for taking me to see Mr. Leong-on-Tong. He explained to me that the true God was our Heavenly Father, who created and preserved all things. This true God was not only the God of one kingdom, but he was the King of kings, Lord of lords; that men of every country must follow his doctrines and keep his commands, and with one mind and one heart worship him; and that is what every man ought to do. And as respects the Gods, and sacrificing to devils, he said that these were errors that no benefit could be got from them, but on the contrary they would bring misery upon men's souls by bringing upon them the punishment of the true God. After Mr. Leong-on-Tong had done, he gave me two tracts, and told me to come every Sunday and Saturday. I then left, and I went home.

Thus I came to know that God was the true Lord. I punctually went to his place on the following Sunday. He spoke about Jesus being crucified on the cross to redeem us from sin, and that whosoever believed in him, and confessed his faults in prayer, would obtain forgiveness from him. After he had done, he asked me to bow down, and he prayed for me to God, he might save me for the sake of Jesus Christ; and he prayed to God for His Holy Spirit to convert my heart, and to give me the knowledge of the true God who is our Abba, Father, and of Jesus, who is our Saviour.

Week after week I went to Mr. Leong-on-Tong's residence every Sunday. He repeatedly admonished me, and led me to believe the truths of God. I am thankful to God for his goodness for the opportunity of meeting with Mr. Leong-on-Tong on the diggings. He constantly explained to me the truths of the gospel So I resolved in humility to confess my sins; and every morning and evening he showed me how to pray to God that I might obtain the Holy Spirit to comfort my mind. Before I knew the true God, I knew that my sin was great, and that I could not escape punishment; now that I have a knowledge of the Saviour who died upon the cross to appease God's wrath, I have obtained great happiness to my soul. Therefore I constantly trust in the name of Jesus, and feel thankful for his succours, and praise him for his perfections without ceasing. I have studied these doctrines now, day and night, more than a year. They have been the means of converting my mind. I take the ten commandments of God for my rule, and the Lord's will for my guidance. I strive to enter in at the strait gate, and desire to obtain everlasting life.

Therefore I humbly beg to be baptized, and with all my heart I wish to be subject to the true God, and to worship him only until the end of life, and look to Jesus the Saviour to deliver my soul in the next life, and to obtain the everlasting reward of heaven. Amen.

Denomination:	Wesleyan Methodist
Place:	Castlemaine
Provenance:	<i>The Wesleyan Chronicle</i> , 20 December 1865, pp 183-186.
Location:	State Library of Victoria.
Missionary:	Leong on Tong
Name of Convert:	Joseph Leong-a-Ping
Age:	32.

Education: 2-3 years
District: Sin-hui (Xinhui)
Years in Victoria: 'many years'.
Locations in Victoria: Castlemaine and District
Occupation: miner

I, Joseph Leong-a-Ping, was born in the village of Hap Leang, in the district of Sin.hui [Xinhui], in the province of Canton, and am thirty-two years of age. I respectfully beg to be baptized.

The following is a statement of the manner in which I came to believe the truth: My family was poor, so I could not study much; I had to look about for some business to earn a living by. I not only did not know divine truth, but did not understand much even of the doctrines of Confucius and Mencius. But I gave myself up to the worship of demons and spirits, and looked to them for giving me happiness and delivering me from misery.' My thoughts and desires were all unlawful and covetous.

So when I heard of the discovery of goldfields in Australia, I immediately prayed to the Gods to grant me success, that I might obtain riches whenever I should reach the goldfields. Who would believe, when I came to these goldfields, even after a great many years, none of my prayers were answered. And yet my darkened heart was as usual. If I heard any one tell me that here was an idol possessed of divinity, no matter how far he resided, I went thither to worship him and seek his blessing.

Although I had heard Mr. Leong-ah-Toe preach the Gospel once or twice, I did not retain it in my mind, because I heard that he taught men not to worship idols or tombs, and I felt displeased at that, and told him I was a Chinese, and why should I follow a foreign religion. I therefore felt disinclined to do what he said. I was engaged by a European for more than a year as miner.

All at once, in the second month of last year, I threw up my employment. I was ambitious to make more money in some other occupation, and went to a place called Yapeen, where I met with Mr. Leong-on-Tong, who had a short conversation with me. He said it was his intention to mine at Yapeen, I rejoined that I intended to do the same. So I stayed there, residing next to Mr. Leong-on-Tong, and mined several months; but I lost money, and did not make enough to buy food with. Mr. Leong-on-Tong constantly taught the doctrines of God's word to the Chinese and exhorted them not to worship idols, but to worship God only.

When I heard of this, I began to argue with him. He said that what he spoke was true. I said it was certainly untrue. And again when he said a thing was untrue, I said it was true. At that time my soul was deeply steeped in idolatry and ignorance. After several days, Mr. Leong-On-Tong had a quiet interview with me, and made use of many similes to explain the truth to me. He spared no pains, but whenever he had leisure he taught the people. One night as Mr. Leong on-Tong was thus engaged, I was present. He said to me, 'the idols you worship are dumb, and you seek happiness from them; but I tell you that not only will you not get happiness but misery by so doing.' I asked him how? He said, 'suppose you had a son, and you had a fortune bequeathed to him, if that son proved disobedient to you, and bestowed that fortune upon an enemy of yours, would you be displeased with that son, or would you love him?' I replied, 'In such a case I should not only be displeased, but should inflict a heavy punishment on him.' Mr. Leong-on-Tong then said, 'Your conduct in worshipping idols and not worshipping God is precisely the same with the disobedient son's conduct. God will certainly be displeased with you and punish

you, and you will find it difficult to escape from hell.'

When I heard this I felt greatly alarmed. I was silent, and felt I had nothing to say. I began inwardly to reflect. I felt that I had sinned against God, but did not know in what way my sins were to be removed. Mr. Leong-on-Tong told me there was a way by which it could be done. God was a merciful Father; he could not endure our entire destruction, and therefore he sent his only son Jesus into the world to die for sins of men; and whoever believes in him shall not perish, but have everlasting life. 'If you truly believe in the Saviour, then God will look to the merits of his Son, and forgive your sins. My heart immediately felt glad because a sinner could hope for salvation. Mr. Leong-on-Tong told me to kneel down with him, and prayed to God to forgive me my sins. On this I felt the more glad, and became more resolved day and night to pray to God, to confess my sins and seek forgiveness. It is now more than a year that I have reformed from my former ways.

People say that I am an unfortunate man because I left my former employer, and lost money when I undertook business on my own account; but I consider all this as fortunate. Why so? Because, when I threw up my employment, it was the means of bringing me into contact with Leong-on-Tong, receiving his instructions, ultimately submitting to Jesus. If things had not turned out so, how could I have got the precious treasure of the gospel? Henceforth I shall no longer worship senseless and dead objects but worship alone the Triune God. I shall pray to God to give me his Holy Spirit, to aid my understanding, to strengthen me to do what is good, to keep the commandments to the end and not deviate from them. And in the world to come, I look to Jesus to save my soul, and to give me the unending happiness of heaven. Amen.

Denomination:	Wesleyan Methodist
Place:	Castlemaine
Provenance:	<i>The Wesleyan Chronicle</i> , 20 December 1865, pp 183-186.
Location:	State Library of Victoria.
Missionary:	Leong A Toe
Name of Convert:	James Ham Yen Tang
Age:	30.
Education:	7 years
District:	Sin Ning (Taishan)
Years in Victoria:	9 years
Locations in Victoria:	Castlemaine and District
Occupation:	not known

The following is the statement of James Ham Yen Tang, on his public profession of Christianity:ó

I am a native of the village of Park Showy, in the district of Sin Ning, in the province of Canton. My age is thirty years. During my youth I went to school and studied the classics of Confucius and Mencius for seven years. Although I am not deeply learned or possessed of much talent, still I have some little acquaintance with the philosophy of China. At this time my circumstances were such that I was obliged to leave school and go into business, where I continued for three years, but without any great success.

On hearing of the gold discoveries in Australia, and the ease and speed with which persons obtained wealth, I resolved to leave my native land and come to this country, hoping to improve my circumstances.

I arrived here about nine years ago, and have been digging for gold ever since. I constantly examined most of the interesting works and novels of my own country, not sparing my strength, so that I might enlarge my understanding. Sometime after my arrival in this colony I heard Mr. Leong-ah-Toe, Chinese missionary, preach, and received from him some religious tracts. To his preaching I did not pay any attention, holding tenaciously to the doctrines of Confucius and Mencius. **The religious tracts I threw away**, and I thought that is useless to me, preferring to read novels and stories about China, and constantly to boast these were true once. Alas! so I was a stony heart at that time, would not receive the truths of the gospel.

Shortly after this, Mr. Lee-Wye-Jong (my relative,) a Christian, joined me in digging. He invited me to go with him to the Chinese Church, in Castlemaine, where I heard Mr. Leong-ah-Toe preach the gospel. In his discourse then, I knew that he advised men to do good, and forsake the evil; but the truths of the gospel I could not understand.

Last year I met with a European Christian, Mr. Phillip Bennett, of Campbell's Creek, who was very friendly with me, and invited me to go to the Wesleyan Church, in Campbell's Creek, to hear the Gospel. After the service, many of the Christian friends came and spoke to me, and appeared very glad to see me at church.

This I was surprised at. I thought there must be something in this religion to induce those persons, who were strangers to me, to be so kind to one, who could neither speak nor understand English. It made a great impression on my mind: and I resolved to go home immediately and with humility examine the New Testament concerning this religion, but I could not comprehend it.

One day, Mr. Leong-on-Tong came to see my relative, and while there endeavoured to instruct me in the truths of the gospel. He pointed out the way to come unto and believe on the Lord Jesus Christ, who is the Saviour of the world. He told me not mind being ridiculed by my countrymen because I had embraced the gospel of Jesus Christ, but to love and fear God, and to give up practising the superstition and idolatries of my heathen countrymen. He also endeavoured to encourage by assuring me that if I lived according to the teachings of the Word of God in this life, I should, after death, be for ever with the Lord. He urged me to pray to God to enlighten my mind, and to enable me to see that he was the living and true God and Jesus Christ his only Son who died for our sins on the cross.

After this, Mr. Leong-on-Tong came to my tent every Sunday to instruct me in the truths of the Gospel, and to pray with me. My mind now became more enlightened, and I began to be very much concerned about my soul so much so that on leaving work I asked my relative (Mr. Lee-Wye-Jong) to pray with me, and to ask God to forgive my sins. After doing so I felt much comfort in my mind. I now became more anxious than ever to search the Scriptures, and did so morning and evening. I felt very thankful to God for giving me his Holy Spirit to enlighten my mind. I now saw that the doctrines of Confucius and Mencius were altogether insufficient, that novels and Chinese stories were idle tales, and that the worshipping of idols was a sin against the great God. Having seen the wickedness of my past life, I resolved to repent of my sins and to trust only in the Lord Jesus Christ for mercy, and to beg of the minister of God to admit me by baptism into the Christian church. I beg you to

pray to God for me, that I may be enabled by his grace to serve him, and to remain steadfast unto death. The grace of our Lord Jesus Christ be with you all. Amen.

Denomination:	Wesleyan Methodist
Place:	Castlemaine
Provenance:	<i>The Wesleyan Chronicle</i> , 20 December 1865, pp 183-186.
Location:	State Library of Victoria.
Missionary:	Leong on Tong
Name of Convert:	David Hun-Bak-Sing
Age:	25.
Education:	3 years
District:	Sin Ning (Taishan)
Years in Victoria:	98-9 years
Locations in Victoria:	Castlemaine and District
Occupation:	miner

I, David Hun-Bak-Tsing. of the village of Chong-ha, of Sin-neng [Taishan] district, in the province of Canton, am twenty-five years of age, beg respectfully to be baptized. I here give an account of the origin of my belief.

I, when a boy, went to school for only three years, being of a poor family, and therefore am not much acquainted with letters. I had to resort to manual labour for the support of the family. After hearing of the discovery of the goldfields, I, by various means, got provided with funds to pay for my passage to Australia. For eight years I followed the occupation of a miner, seeking to obtain riches and the happiness that is temporal utterly ignorant of the doctrines of the gospel I always looked upon the wicked customs and traditions of China as things that were true, to be reverently maintained and not to be altered. I used constantly to walk in dangerous ways, without feeling the least dread, and imagining all the time that what I was doing was right. I knew not that I was guilty and sinful, and so was foolish and obstinate, which was really shameful; and this was owing to my not having as yet received the light of the Gospel.

All at once, in the second month of the last year, Mr, Leong-on-Tong removed to Yapeen, where I had been residing for three years. I became acquainted with him, and personally heard him teach the doctrines of the Gospel. He exhorted the people not to worship the demons of this world and not to believe in depraved doctrines but to worship God alone, and believe in Jesus. He told them clearly that God was the great Creator of all, and Jesus was the great Redeemer and Lord, and all men ought to adore and worship him, and praise him for his grace. I therefore was reluctant to believe his words to be true. But as my tent was near to his, when he had leisure during the evening, he had conversations with me, and explained to me the truths of God, and told me what it was that constituted sin, what it was to have guilt. In the morning and evening he used to pray for me that God would give me his Holy Spirit to enlighten my mind.

In this way, day by day, month by month, the darkness of my mind was gradually removed. He told me to pray to God both morning and evening, diligently to seek the pardon of my sins. I did as I was instructed, and thus obtained the illumination of the Spirit; and then I came to know that my former words, practices

and thoughts were all the sources of sin. Were it not there was a Saviour to atone for the sins of men then my sins (being such a heavy load) would merit I know not how heavy a punishment but blessed it is, that there is a Saviour who gave himself up to die on the cross as a ransom for sin. Moreover, Mr. Leong-on-Tong made efforts by the preaching of the gospel to make us partakers of happiness in this life and the life to come, and must we not repent of our former sins, and exert ourselves to do what is right, and abandon altogether dumb idols; give up the worship of deceased ancestors, and worship alone the Triune God?

From the time that I first heard the Gospel until the present time it is rather more than a year, and I pray that the Holy Spirit may make me steadfast, so that I may be able to keep the ten commandments ó believe in the Saviour, even to the end, without any deviation. And in the world to come I hope in the Lord Jesus, that he will save my soul, and give me to enjoy the happiness that is unbounded. This is the earnest wish of my heart.

Denomination:	Wesleyan Methodist
Place:	Castlemaine
Provenance:	<i>The Wesleyan Chronicle</i> , 20 December 1865, pp 183-186.
Location:	State Library of Victoria
Missionary:	Leong on Tong
Name of Convert:	Thomas Leong-yek-Foong
Age:	47.
Education:	4 years
District:	Sin Ning (Taishan)
Years in Victoria:	9 years
Locations in Victoria:	Castlemaine and District
Occupation:	Miner

A statement of the profession of Thomas Leong-yek-Foong, forty-seven years of age of the village of Hap Leang, in the district of Sin Ning [Taishan], in the province of Canton, a candidate for baptism:

When a youth I attended school for four years, and then became a common labourer to obtain a livelihood. Upon hearing of the opening of the goldfields at this advantageously situated country, I became unsurpassedly delighted, and having provided my passage, arrived at this place, when, happily having obtained a little success, I returned home to China, but I came again to this country.

For a while, being ignorant that the happiness of the life to come is the greatest happiness, and not knowing to honour and worship the Creator, uniformly kept in my mind the pursuit of profit, and only sought the comforts of the present life. I therefore gave an unrestrained license to my desires; continually worship evil spirits and sacrificing to idols, in order to supplicate them to protect me and make very rich, not calculating the future day of everlasting misery and eternal punishment; but blindly acting and wasting the time, and breaking God's commandments. Ignorant, how much !

Happily, last year, my relation, Mr. Leong-ah-Peng, who first believed the Lord's doctrines, and exceedingly desired me to walk in the same road, and I was thus specially induced to see Mr. Leong-on-Tong, and to receive his teachings; very

different to my native customs, leading me to feel that my former thoughts and actions had been very wrong. Speaking to me, he said all men had invaluable souls, and if we only expected to obtain the pleasures of this world, then we did not know our own souls, 'for what is a man profited if he shall gain the whole world and lose his own soul?' and 'We brought nothing into this world, and it is certain we can carry nothing out.' That man is a stranger residing in the world. Your black hair is become white. Now you are aged, not young and strong, delay not to make haste to believe the Saviour and to serve the true God. 'Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh.' Do not delay, but early repent. The time is passing, the Judge is at hand. desire to do good, and do not wait.

Upon hearing these words, I returned home, and kept in mind man's original great sin and evil, and that his life is not of the greater importance because I almost approach old age If I should not confess my sins, and pray for forgiveness, then would my soul not know what to rely on.

Whereupon, having some idle hour and on Sundays I went to Mr. Leong-on-Tong's place to hear explanation of the doctrines of the gospel, grateful for his prayers for me that I might obtain the Holy Spirit, and be converted. I resolved to worship God, and believe and rely on the Saviour.

I was sorry that I came to know these doctrines late. My future time is little. My past is much. It is therefore important for me to seek baptism and wash away the dirt. I have believed these doctrines about one year. Mr. Leong-on-Tong, who always advised me to watch the time and prepare for death, that the Saviour died upon the cross, and to keep in mind to serve and fear God, I humbly praying God for his Holy Spirit to establish my heart, to hold the ten commandments unchanged, and to hope that God would receive my soul for the sake of Jesus Christ, that I might obtain everlasting happiness. Amen.

Denomination: Wesleyan Methodist
Place: Castlemaine
Provenance: *The Wesleyan Chronicle*, 20 December 1865, pp 183-186.
Location: State Library of Victoria.
Name: James Gin-Kung

We append to these interesting particulars a letter received from Rev. Dr. Evans, superintendent of the Wesleyan Mission in British Columbia, speaking in the highest terms of a Chinese, JAMES GIN-KUNG a convert of Leong-A-Toe and now a resident of Vancouver's island, The Doctor having kindly acted as amanuensis to his Chinese acquaintance adds his own pleasing testimony . . . to his integrity and Christian character. Victoria V.I., July 13, 1865..

Mr. Chapman, Vaughan Australia.

Dear Sir,-Since I left you at Vaughan, I have made a pleasant voyage to Hong Kong, I remained there six months. Leong-a-Toe went with me. He removed to Canton where he is doing some Mission work.

I arrived here on the 7th

of April with a cargo. I am trying to improve my English, and to get instruction in religious truth. I attend the Wesleyan Church and the Sabbath School

I wish you to read this to Charles Baker, and John H. Waite (your brother-in-law,) and

Matthew and Mr. Radcliffe and John Grey, and John William and all my friends. Also to (Rev) Mr. Hill, of Castlemaine.

I hope you all pray for me, as I wish to be good by the help of God.

In about six months, I expect to be in Hong Kong. I shall be glad to get a letter from Mr. Baker. I wrote to him from Hong Kong but did not get an answer.

I pray often for you all. If we never meet again on earth, I hope we shall meet in Heaven. I am taking lessons two evenings in the week from Rev. Dr. Evans, superintendent of Wesleyan missions in Vancouver Island and British Columbia. There are many Chinese here, and I hope they may get some religious benefit.

I am, dear sir, your dear friend,
JAMES GIN-KUNG.

Dear Sir, I have had pleasure in being the amanuensis of your Chinese friend and former pupil. My acquaintance with him is of recent date, but it has been very gratifying. He seems to be in earnest in the pursuit of religious knowledge and I think has some enjoyment of the Divine favour. I am hoping to get a good class of his countrymen within the range of instruction, and pray that light may be carried by them into their own land." He speaks very kindly of you, and appreciates your aid when under your instruction. May God bless you and your fellow-labourers. Yours truly, EPHM. EVANS.

Denomination:	Wesleyan Methodist
Place:	Castlemaine
Provenance:	<i>The Wesleyan Chronicle</i> , 20 June 1866, p 93.
Location:	State Library of Victoria.
Missionary:	Cheong Peng-nam. James Moy Ling
Name of Convert:	Lay Wong-Heng
Age:	47.
Education:	10 years
District:	Sin Ning (Taishan)
Years in Victoria:	9 years
Locations in Victoria:	Castlemaine and District
Occupation:	miner and storekeeper

I, LAY WONG HENG was born in the province of Sun King and am now forty-seven years old. I was at school for five years, came to this colony in 1856, and went to the diggings for several years since which time I have kept a store.

When in China I worshipped idols, and observed the other idolatrous customs of paying homage to ancestors, and many heathen practices, and was a diligent student of the heathen writings commonly read in the country. At that time I had heard nothing about the true God, and knew not that he had given His Son to die for the world. On my way to this country I staid (sic) in Hong Kong for a few days, and heard a Missionary preach. He said that people must give up idols, and worship the true God, but I did not believe what I heard.

About three years ago I met Low Hoey, a Christian Chinese, who talked to me about the religion of Jesus; and I was impressed with what I heard, although I still doubted. After this I heard another Chinese, Kong Hee, explain the way of salvation. Kong Hee frequently prayed with me. I began to feel that I was a sinner. I also heard after that **Peng Nam** [Presbyterian Catechist, Ballarat] preach, from whom I received

additional knowledge of Christian doctrine. Last year I visited **James Ah Ling** (Methodist Catechist), the catechist employed in that district, who gave me valuable advice and prayed with me frequently; since then I have felt deeply sorry for my sins committed against God, and by His grace I intend to give up all idolatry and sin. I believe that Jesus Christ died for my sins, and that God will save me for His sake.

Denomination: Presbyterian
 Place: Ballarat East, (St. John's Presbyterian Church, Peel Street)
 Provenance: *The Christian Review and Messenger of the Presbyterian Church of Victoria*, June 1866, p 10.
 Location: State Library of Victoria.
 Missionary: Cheong Peng-nam. Rev William Young.
 Name of Convert: Ya-Yang-Pong (Enoch Hang-Pang) Name also given as Ya-Yang-Pong. He was baptised on the 8th July 1866 in the same service at which Cheong Peng Nam's family were baptised. *The Christian Review and Messenger of the Presbyterian Church of Victoria*, July 1866. p 8.
 Age: 31.
 Education: 7 years
 District: Sin Ning (Taishan)
 Years in Victoria: 5 years
 Locations in Victoria: Mount Misery, Ballarat and District
 Occupation: Soldier in China. Miner.

I. Enoch Hang-Pang, aged 31 years, a native of the village of E, in the district of Sun-Neng, in Canton Province, respectfully make application for baptism.

I was sent to school when I was a boy of five years of age. Having but dull capacities, I never dared to aspire after literary fame, and, therefore, betook myself to ordinary occupations.

Not being successful in trade for a series of years, through the kind exercise of a friend I enlisted as a soldier in the Chinese army.

At that time, I heard there were Christians in Canton, who had the good object in view of teaching men to abandon vice and follow virtue, to give up worldly ways and the worship of evil spirits and idols. I was then immersed in these sinful practices, and felt in no hurry to give them up. I was, moreover, prevented by my duties as soldier from applying my mind to the study of Christian doctrines, and hence had not the opportunity of learning by experience the happiness to be derived from this source.

After a while, hearing of the discovery of the goldfields in Australia, and that the English people there were very kind to the stranger from a distant land; and learning also that those who went to Australia made fortunes, and were enabled to return to their native land, the desire to obtain wealth all at once sprung up in my mind. I got together the means to provide for my passage to that inviting country.

For the space of nine years I have been engaged in this country in gold-digging. Occasionally I have embarked in small trading speculations, but all these have ended in fruitless results.

In the third month of last year, when I came to Ballarat from Mount Misery to dig

for gold, I happened one Sunday to go to the Chinese Chapel, where I heard the doctrine of salvation by Jesus Christ proclaimed. There, too, I learned there was but one true and living God, that He had forbidden the worship of all kinds of idols, and that those who broke His laws would be liable to punishment.

I also met with **Cheong-Peng-Nam**, who often came to my house, and expounded the sacred Scriptures to me. He told me that in these Scriptures God had clearly made known to men heavenly truths; that Jesus would come again to judge the world, and then the righteous would be received into heaven, while the wicked would be consigned to hell. I began to think these were words I had never heard before, and hitherto I had been wrong in worshipping evil spirits and graven images, and besides I had been guilty of a great many improper actions, and my sins were innumerable.

One Sunday I heard Cheong-Peng-Nam discoursing on the subject of Jesus feeding five thousand persons with five loaves and two little fishes, and after they had eaten, twelve baskets were filled with the fragments. Has not he who can do such a thing, thought I, power divine? I also heard him say that Jesus was God's beloved Son; and that God sent Him from heaven to earth that he might make atonement upon the cross for man's sin, that whosoever believeth in Him might not perish, but have eternal life; and we sinners had all previous souls, and this day we had the privilege of hearing the news of salvation, and were invited to put our trust in Christ, so that we might obtain the forgiveness of sins, and in the world to come attain bliss everlasting. Was not the blessing offered us, he said, great?

Upon this I determined to embrace these doctrines. From that time till now, between eight and nine months, every Lord's Day I have gone to chapel to listen to what was preached. Cheong-Peng-Nam used also to give me **tracts** and prayer-books, which I read and recited every day. Although there are wicked people who slander me, I care but little for that.

At times I go to Peng-Nam's house, and receive Christian instruction from him, and prays to God for me that my sins may be forgiven.

At times I go to **Mr. Young's** house, and there examine God's Word.² In this way the Spirit renews my heart, and I experience joy in my soul. I greatly value the doctrine of salvation by Jesus.

I desire now to renounce the world, and to give up the worship of dumb idols and deceased ancestors, and to honour the only one Ruler of heaven and earth, who is the Eternal Supreme. I crave baptism and desire to be washed from my sins. And I pray to God to bestow upon me His Holy Spirit, to strengthen my faith, and to increase my knowledge, that I understand the deep things of the Bible, and keep God's holy commandments, and remain steadfast to the end. And I hope that in the life to come, Jesus may grant unto my soul the enjoyment of heavenly felicity. This is my heart's wish.

2 The 'Rev' William Young. See Welch, Ian (1980), *Pariahs and Outcasts*, Christian Missions to the Chinese in Australia, MA, Monash University.

Denomination: Presbyterian
 Place: Ballarat East, (St. John's Presbyterian Church, Peel Street)
 Provenance: *The Christian Review and Messenger of the Presbyterian Church of Victoria*, June 1866, p 10.
 Location: State Library of Victoria.
 Missionary: Cheong Peng-nam. Rev William Young
 Name of Convert: Lew Jim. Name also given as Lew Gim. He was baptised on the 8th July 1866 in the same service at which Cheong Peng Nam's family were baptised. *The Christian Review and Messenger of the Presbyterian Church of Victoria*, July 1866:8. He was still attending in 1873.
 Age: 34.
 Education: 7 years
 District: Sun-woey (Xinhui)
 Years in Victoria: 10 years
 Locations in Victoria: Ballarat and District
 Occupation: miner

I, LEW-JIM, 34 years of age, a native of Ho-Chün, in the district of Sun-woey, [Xinhui] in Canton Province, respectfully apply for baptism.

I here give a short account of the way in which I first came to believe the truth. I was born of poor parents, and have studied but little. My occupation in China was that of a common labourer. I used to seek profit in petty trading, in order to obtain a living; but it was gain alone I sought in this way. I worshipped evil spirits, in order to obtain happiness from them; I praised demons, with the view of getting assistance from them; and was led astray by worldly customs. I knew nothing of the true God; how, then, could I know of the Saviour Jesus, of whom I had never heard while I was in China?

Thus I lived in darkness, and indulged in unrestrained immoral practices, and all the while ignorant that I was transgressing the commandments of God. The sins I committed I can hardly describe. Fortunate was it that God opened up the goldfields of this country, and made my covetous desire of gain the means of my coming hither.

I have been engaged in gold-digging for these ten years past; but with all my running hither and thither, and my hundred plans, I have not made anything. If, perchance, at times I had a little surplus money, it was spent in extravagance; thus what was wickedly hoarded up became a cause of misery.

My detention in this country for so many years, until I was brought to hear the sound of the Gospel, is owing to God's providence. although I was once before in Ballarat, and had heard **Mr. Young** and **Cheong-Peng-Nam** teach the Gospel, yet at that time my mind was so full of anxieties and so unsettled that I felt no disposition to believe implicitly what they taught.

It was fortunate that I was not in a position speedily to return to China, and that I have been till now detained in this country. From Mount Misery I came to Ballarat a second time, and again heard the two above-mentioned teachers declare the truths of the God's Word. It is owing to their diligent instructions that I have become enlightened as to the true road; they, moreover, prayed with me. Thus my mind has become daily more settled; and through the secret operations of the Holy Spirit, I sincerely believe the truth. During these eight or nine months past I have come to know that what I have been doing in days gone by has been altogether wrong, and to understand that there is nothing superior to God's truth.

Therefore I desire to give up the worship of Buddha and dumb idols, and never more to sacrifice to the spirits of departed ancestors, but only to honour the triune God. Moreover, I entreat God to confer upon me in rich measure the help of His Holy Spirit, to establish my heart in the truth, so that I may mourn bitterly over my past sins, believe in the Saviour, keep the ten commandments, and be steadfast to the last. Thus may I expect that God will, in this life, comfort my heart by His Holy Spirit, and in the world to come admit my soul, through the merits of the Saviour, to the everlasting enjoyment of the happiness that fades not away. This is what I earnestly desire.

Denomination: Wesleyan Methodist
 Place: Castlemaine
 Provenance: *Wesleyan Missionary Notices London*, October 1867, p 4.
 Location: Uniting Church (New South Wales Synod) Church Records and Historical Society, Archives and Research Centre, 3 Blackwood Place, North Parramatta 2151.
 Missionary: Leong On Tong. Cheong Peng-nam. Rev William Young.
 Name of Convert: Lee Man Ching
 Age: not known
 Education: 3 years
 District: Sun-woey (Xinhui)
 Years in Victoria: 9 years
 Locations in Victoria: Castlemaine and District. Ballarat and District
 Occupation: miner

LEE MAN CHING. When a boy, I was at school nearly three years, and learned a few characters; but from poverty, I was obliged to give up the idea of an education, and betake myself to farming.

I was always desiring riches, and prayed to the Gods and to Buddha for secret help to enter the path of wealth; so, when once I heard of the goldfields, I vowed to these false Gods that, if I was successful, I would speedily return to my native land, and present offerings to them. I came to the goldfields, and have been a digger nine years, and sometimes I got hold of money, but I was never satisfied; so I did not return to China.

Formerly, although I had heard Leung-on-Tung preach the Gospel, yet I did not know the truth and beauty of this doctrine. I only gathered that I was not to worship idols; so I despised his words, for I was always bent on worshipping them. On recalling my disposition to worship idols, I now see that it arose out of my covetous desires, as I only asked them to help me to wealth and profit by directing me to the right ticket in the lottery. Once I had a few pounds in my purse, but soon lost them and being without resources I went to Ma-lat (Ballarat). Yet still I gambled. I had heard the **Teacher Yeung [Reverend William Young]** and **Cheung Pingnam** preach, but my covetousness shut out the Gospel. I became poorer still; so I returned to Castlemaine, where happily I had a partner who was a believer, and he led me to the chapel to hear the Gospel, and to Leung-on-Tung's house. As he knew me, he explained the word of God, and exhorted me, showing that the 'love of money is the root of all evil', and that covetousness was equally with idolatry sinful in God's

sight. He showed me the falseness of idolatry, its sinfulness and rebellion against God, and that God must punish all idolators.

Denomination: Wesleyan Methodist
 Place: Castlemaine
 Provenance: *The Wesleyan Chronicle*, 20 May 1871. p 76.
 Location: State Library of Victoria.
 Missionary: James Moy Ling.
 Name of Convert: Quon Fong
 Age: c 57.
 Education: 2-3 years
 District: Sun-woey (Xinhui)
 Years in Victoria: 17years
 Locations in Victoria: Melbourne
 Occupation: miner

I, QUON FONG was born in Sen Foy [Xinhui] district. I went to school when I was a big boy, but was not at school very long. After that I worked with my father on the farm, and at other businesses, for some years. I followed the example of my parents, and worshipped Gods made by men's hands out of wood and stone. We also worshipped large trees that grew on the mountains and in the fields, because we believed that great spirits lived in them. I believed in fortune-telling, and spent a great deal of time and money in worshipping at the graves of my ancestors, because we believed their spirits were able to help and guide us.

I was more than forty years old when I heard of the gold-diggings in Australia. I came here seventeen years ago, and went on to the diggings, and continued to worship idols. I often heard Chinamen speak about the religion of Jesus, and they spoke against it, but I did not think much about it, for I thought from what learned Chinamen told me that our nation was older than any other nation, and our religion was the oldest and the best, and that our Gods were better than the Gods of other people.

I got on very badly on the goldfields and about two years ago I came down to Melbourne to go back to China; for a friend of mine in Melbourne owed me a little money that would have been enough to pay my passage home; but when I came down he could not pay me, because he had done badly in business.

So I stayed in Melbourne, and sold fish and gathered rags to get my living. **James Ah Ling** and other Christians came to the house where I lived, and asked me to go to the service in Little Bourke-street, but I said to them, 'I don't want your religion.' They kept asking me to go, and to get rid of them I said, 'Oh yes, I will come.' But I did not go. But Daniel Si Fae, a friend of mine who came from my district in China, became a Christian and was baptized in Wesley Church. He talked with me about the new religion he had found, and told me how happy it made him, and said that I must go to the service, and see James Ah Ling. I did not go for some time, but Si Fae went to Ballarat, and left a message for me that the next time Ah Ling asked me I must go to the service. Next Sunday I went.

I heard things that I had never heard before, and they were very interesting, and I have attended the services ever since. As I listened to the preaching, I heard things that I had done spoken against, such as worshipping idols, and ancestors, and smoking opium; but I did not feel that I was a sinner. But on Easter Sunday, twelve months ago, Ah Ling preached about Christ on the cross, and about our sins causing Christ's sufferings, and I felt very sorry. I could not stop the tears from rolling down my cheeks, and I saw many others there crying too. I went home, but all that night I could not sleep, thinking about what Christ had suffered, and I saw that I was a sinner, and that my soul was in danger. Next afternoon, Ah Ling came to see me, and I said to him, 'I am so glad to see you, I want you to pray for me.' He prayed

with me, and told me that Christ would save me, for He had died for me. But I was still troubled, and was in trouble for some weeks. I could not sleep. My mind was not at rest.

But one evening I went to a prayer meeting at Ah Ling's house. I was in great trouble. I knelt down by a form, and when the others got up to sing, I could not. I kept kneeling, and while they were praying, and Ah Ling was talking to me, a change came over my heart; I felt my sins were pardoned. Before that I feared God, but ever since that I have had joy when I think of God. I felt like a man brought out of a dark room into the open light. I saw how ignorant I had been. God had made me and kept me in life, and I had not known him. I had sinned against Him, and had worshipped idols of wood and stone instead of Him; and I thanked God that I had not gone back to China, for if I had gone home I might have worshipped idols all my life.

Since that I have had great pleasure, I have attended all the services, I get more light and happiness. Two or three months after this some of my relations came down from the country to go home to China, and offered to pay my passage if I would go with them, but I would not go, because I wanted to stay here to get more light, to get stronger. So that if ever I do go back I might be better able to stand myself, and to do good for others. **I had hard work to give up smoking opium, for I had smoked it for many years, and it seemed as if I could not live without it. I wanted to be baptised, but Ah Ling told me that I must give up smoking opium altogether before I could be baptised. At last, through God's help, I gave it up, but giving it up nearly killed me. I was very ill, but I thank God, because through His help I have given it up altogether.** And now I wish to be baptised.

Denomination:	Wesleyan Methodist
Place:	Castlemaine
Provenance:	<i>Wesleyan Missionary Notices London</i> , October 1868, p 100.
Location:	State Library of Victoria.
Missionary:	Cheong Peng-nam.
Name of Convert:	Ham Lin Tip
Age:	nit known.
Education:	2 years
District:	Sun Ming (Sin Ning ñ Taishan)
Years in Victoria:	13 years
Locations in Victoria:	Castlemaine and District
Occupation:	Miner, cook, butcher.

HAM LIN TIP from the village Bark Tshoe, district Sun Ming, province of Canton, states his reasons for believing these doctrines: I was very poor and was scarcely two years at school. I only knew a few Chinese characters. I was ignorant, and did not know that there was a God in heaven, who governed this world. I only through the spirits of images were in the sky, and came to shelter and bless men in this world, therefore I devoutly worshipped before them hoping that they would give me happiness.

I came to this country about thirteen years ago, still keeping to Chinese customs. I was a gold digger, and having made a little money, went into business. First, I kept a cook's shop. Not getting much profit I became a butcher, but in this business lost all

my money. I through of a hundred ways of becoming rich. I did not know that God had arranged my life, and that images were false. I now hope that God's blessing has made me rich.

The year before last I lived at Vaughan, and was again a digger. I heard **Leong-On-Tong** preach there in a Wesleyan chapel. I thought what he said was good. Afterwards I came to the Chinese church at Castlemaine, and heard him preach with pleasure. It was like as if a cloud had removed before the sun, and the light shone out. I believed that God is the Father of this world, and that Jesus is his only begotten Son, and came from heaven to save sinners, and I was very glad to learn His truth.

But as my mates were unbelievers I felt it very inconvenient to remain with them, and therefore joined some Christian friends at Barker's Creek. And now I found myself very free and happy. But being unable to get a living, I went back to Vaughan to work in an old paddock, and for a time I remembered God and prayed to Him, though my mates were unbelievers. They however abhorred me and cursed me. At length I was tempted by my mate to give up, and forsake God, and deny the truth.

An accident happened to me about this time. I fell down in a steep place and dislocated my leg. My mate tempted me to make a vow to images till my leg should get better; that is to make an offering of pork and fowls to the image, and to fall down before him. My mind was not comfortable. If I sat down, not happy - if I slept, not happy. I ate and drank less each day, and I could not work. I was sick, and yet not sick, I was mad, and yet not mad ó I had no spirit left. I now thought God is rebuking me for returning to the images. I will again seek the true God. But I found I could not; the devil had got hold of me. But Leong-on-Tong came to preach at Vaughan again; he called on me, and asked me come and hear him preach. He exhorted me, and very much comforted me; my heart was a little more happy; therefore I went home and thought it over. If I don't believe in Jesus, I cannot be happy; my soul will be lost. Then my heart believed in the truth.

Denomination:	Wesleyan Methodist
Place:	Castlemaine
Provenance:	<i>The Wesleyan Chronicle</i> , 20 January 1869.
Location:	State Library of Victoria.
Missionary:	Leong On Tong
Name of Convert:	Hoa Pang
Age:	not known.
Education:	not known
District:	not known
Years in Victoria:	not known
Locations in Victoria:	Castlemaine and District
Occupation:	Chinese temple keeper

Address by Leong on Tong at Baptismal Service in Castlemaine Wesleyan Methodist Church, 6 December 1868 at baptism of HOA PANG

I am very glad to present to you tonight four brothers who have been turned from darkness to light, and from the power of Satan unto God; and I beg to be allowed to say a few words. My countrymen are very superstitious, and worship images. It is very difficult to enlighten them. It would be impossible with man's strength; but

with God's strength it is possible. In ordinary cases it is difficult to give up images but how much more difficult for a joss-house keeper to abandon his Gods and serve the true God. But God exerted his great power to move our brother's heart, and caused him to see his sinfulness and tremble for fear of God's anger. He led him to give up the dark way, and brought him into marvellous light. Who could do such a thing as this but God? When I was converted I straightway knew that God was Almighty. I pray Him still to exert his power, and cause all the images to be destroyed and convert all the idol temples into Christian churches. I have long been praying that God will do these mighty things; and I praise I Him for what little we now see at this present. May all the idols of China, like these on this table, be in captivity in Christian temples like that at the Moonlight Flat; and all josshouse keepers, like Hoa Pang, become Christians. May this Gospel spread everywhere! As God is a very merciful God, I trust He will grant the desire of my heart. Amen.

Denomination: Presbyterian
 Place: Ballarat East, (St. John's Presbyterian Church, Peel Street)
 Provenance: *The Christian Review and Messenger of the Presbyterian Church of Victoria*, October 1873, p 7.
 Location: State Library of Victoria.
 Missionary: Cheong Peng-nam.
 Name of Convert: James Ah Kee
 Age: 28.
 Education: not known
 District: Sun-woey (Xinhui)
 Years in Victoria: 13 years
 Locations in Victoria: Ballarat and District
 Occupation: miner

I, JAMES (AH) KEE, a tea-dealer by trade, was born in Ha Loo, of the district of Sun Wooy, of Canton Province, aged 28 years, respectfully ask for baptism. I beg to say some things how I got in the way of truth and salvation.

I came to this country in 1860, and was occupied for some time in the gold digging; but at that time I knew nothing beyond the system of religion prevalent in China, and as to the salvation and redemption of mankind by Jesus, my ears were never blessed with the hearing of it.

On a Sabbath, about four years ago, a gentleman took me to church to hear the preaching in English. I thought that the preaching was somewhat like the system of Chinese moral philosophy, namely, that it taught people to do what is good, and to reject that which is evil; so I continued going to church every Sabbath regularly. Although I understood but little English yet, I was of opinion that it would lead me towards the good path, and to avoid evil company.

Sometimes I heard the words of Jesus taking away the sins of men. I felt delighted, but did not know how the sins of men originated. Happily, a friend called upon me and gave me a Chinese book, which was called New Testament. I opened it for to read what it speaks of. I only knew the characters which represented God and Jesus, but as to what it speaks about them I was altogether ignorant without some one to instruct me. It happened that Mr. Peng Nam Cheong came to reside in Melbourne, near my place. He constantly came to call on me, and explained to me the mystery of that book, namely, of the Saviour, who came to the world to redeem us from sin, and of the great mercy of God, the Creator and Preserver of all things, and who especially pointed out to me from the test of Romans v.12, and John iii, 17-18, 'Therefore, as by one man sin entered into the world, and death by sin, and so

death passed upon all men, for that all have sinned.' 'For God sent not His son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.' And always with me offer prayer to God for His Holy Spirit to enlighten my darkness heart.

Thus I felt my sins came with my birth, and the great mercy of God, who sent his only-begotten Son, that the world through Him might be saved. Then should I not ardently to study the sacred Scripture morning and evening, sorely to repent of my sins, and rely on Jesus for the salvation of my soul. Therefore I regularly attended Rev. Mr. Hamilton's Chinese Bible class, in order that I might derive benefit from his instruction. So I now wished to beg to be baptised, to put away my evil thoughts, to repent of all my former evil works, like the water wash away my pollution. I hope God will forgive my sins, and give his Holy Spirit to help me, and I will not go into temptation. May be present life be proper for entering into the Christian Church; my soul will obtain the happiness in heaven. Amen.

Appendix 11

**Victorian Protestant Christian Missions to the Chinese
in 19th Century Victoria**

**Reports and Journals
of Missionaries and Catechists**

INTRODUCTION

The documents following are some examples, from a very much longer set, of the reports prepared by the mission boards and missionaries engaged in the evangelisation of the Chinese in Victoria in the 19th century.

A fuller set will be found in due course on the site of the same name on the Chinese History at Australian Federation (CHAF) website at:

<http://www.chaf.lib.latrobe.edu.au/>

The documents show the kind of concerns raised in the regular round of meetings in the workplaces and homes of the Chinese. There is a marked shift in from the early days of hopeful expectation (triumphalism and pious fraud) to the more mature reflections of later years when it was accepted that the missionary interests of the churches did not match the cultural imperatives of the Chinese in Victoria.

Some important and enduring themes will be found in careful reading. The most important is the Chinese fear of Christianity as part of the process of Western domination of China and with that, the resentment of the 'invasion' of China associated with the opium trade. The reports of the Chinese differ significantly from those of the Europeans and the reader should be aware of these differences that emerge from a careful reading of the documents.

Each document is introduced with the name of the author; the category (usually their missionary society); the main geographic focus of the report and, most important of all for those wishing to pursue these documents for further research, the source from which they were extracted.

In this form, the documents are subject to copyright.

© Ian Welch 2003

They may be used without restriction for academic research but may not be reproduced in full without the permission of the copyright holder. The courtesy of academic users in acknowledging this thesis as the source would be appreciated by the copyright holder.

The following people are cited:

The "Rev." William Young. Victoria Chinese Mission, Castlemaine. (Ecumenical).
Ballarat Chinese Mission. (Ecumenical).
Presbyterian Chinese Mission.

Lo Sam-yuen Anglican catechist from Diocese of Hong Kong.
Victoria Chinese Mission, Castlemaine. (Ecumenical).
Ballarat Chinese Mission. (Ecumenical).
Anglican Chinese Mission, Yackandandah and northeast Victoria.

Rev. Richard Fletcher Minister, St Kilda Congregational Church.
Secretary and Treasurer, Victoria Chinese Mission,
Castlemaine (Ecumenical).

Alien Son

Cheong Peng-nam	Anglican convert, Beechworth NE Victoria, 1859. Catechist, Presbyterian Chinese Mission, Ballarat, 1860-1872. Chinese Bible Class, Presbyterian Church, Napier St Fitzroy. 1872-1875.
Rev. William Hill	Methodist Minister, Superintendent of Castlemaine and Sandhurst (Bendigo) District.
Rev. William Matthew	Presbyterian Minister, Pleasant Creek (Stawell), Victoria. Superintendent, Presbyterian Chinese Mission.
Leong A Toe	Convert, London Missionary Society, Hong Kong. Student at LMS Anglo-Chinese College, Hong Kong. Catechist, Victoria Chinese Mission, Castlemaine Catechist, Methodist Chinese Mission, Castlemaine
Leong On Tong	Convert, Methodist Chinese Mission, Castlemaine Catechist, Methodist Chinese Mission, Castlemaine. Ordained Minister, Methodist Chinese Mission, Victoria.
Rev. George Mackie	Presbyterian Minister, St Kilda Pres. Church. Secretary, Presbyterian Chinese Mission.
Phillip Lee Hyung	Convert, Presbyterian Chinese Mission, Victoria. Catechist, Presbyterian Chinese Mission, Araluen Valley, New South Wales.
James Lee Mouy Ling	Convert, Methodist Chinese Mission, Victoria Ordained Minister, Methodist Chinese Mission, Victoria.
Paul Ng Chan Quong	Convert, Presbyterian Church, Pleasant Creek (Stawell), Victoria. Catechist, Presbyterian Chinese Mission, Ballarat.

Alien Son

Author: The 'Rev.' William Young
Category: Victoria Chinese Mission
Place: Castlemaine
Provenance: *The Argus*, 15 November 1855
Location: Microfilm in State Libraries especially State Library of Victoria and National Library of Australia.

Report of the proceedings in connection with the Chinese Mission established at Castlemaine, commencing 10th and ending 31st July 1855, and presented to the local committee, August 16th.

The field is an entirely new one and consequently has first to be surveyed for the purpose of enabling us to find out where the densest mass of Chinese might be met with, and thus arrange us to the localities where it would be most advisable to hold religious services for their benefit both on Sabbath and week days.¹

Commencing with the diggings nearest Castlemaine, the two Chinese teachers and myself extended our excursions to more distant localities and introduced ourselves among the Chinese as individuals who had come with the specific object of making known to them the truths of Divine revelation. We took the opportunity also of our first interviews with them of asking them whether if we opened a place of public worship for them, they would be willing to attend. The answer to this was, I may say, almost universally in the affirmative, and there were some few who remarked that they were accustomed, while at Hong Kong, to attend Christian worship, and mentioned the name of Jesus to show that they were no strangers to such worship . . .

At nine o'clock, therefore, on the morning of [15 July] some of our number went to the Chinese tents and invited the inmates to come and hear the public reading and explanation of Gods Word.² Between forty and forty-five attended; and in the afternoon, as far as I can recollect, about the same number were present. [Ho A Low took the morning service, Chu A Luk the afternoon]

The following two Sabbaths, the 22nd and 29th July, the number of Chinese present at our morning services was much smaller than that of the first Sabbath. This as I afterwards perceived, arose from the circumstances of the Chinese being in the habit of devoting the greater part of the forenoon if not all of it, to washing themselves, shaving their heads, plaiting their tails, and attending to various little matters connected with their domestic arrangements . . . In the afternoon they generally do not require so much pressure to turn out in larger numbers.

In addition to the public services on the Sabbath, I must mention that the two young teachers,³ with myself, have been in the habit of going out every morning, except Saturday which is set apart for Sabbath preparation, to the different creeks and flats, for the purpose of distributing tracts, or reading them, and portions of the

1 It was a common practice in many evangelical denominations in the 19th century to refer to Sunday as the Sabbath, i.e., God's day of rest. The Old Testament Sabbath, observed by Jews, is Saturday.

2 This was the standard practice of all the Victorian Missions to the Chinese.

3 Two young ex-students of the Anglo-Chinese College operated by the London Missionary Society in Hong Kong, Ho A Low and Chu A Luk, arrived in Melbourne in June 1855 with a third man, Wat A Che. They had references from the Principal of the College, Rev Dr James Legge, and reported themselves to the Rev John Legg Poore, the senior Congregational minister in Victoria. Ho and Chu were employed by the newly formed interdenominational Victoria Chinese Mission. See Welch, Ian (1980), *Pariahs and Outcasts, Christian Missions to the Chinese in Australia*, MA, Monash University

Alien Son

Scriptures to the Chinese, and conversing with them on religious topics, either in their tents, or at the scene of their daily work . . .

One of the Chinese teachers [Chu A Luk] has found on these diggings, he tells me, some thirty or forty of his nephews (first and second cousins I think he means) and a great number of acquaintances.⁴ From these he has met with a very warm reception, and he will, I am persuaded, use the influence he seems to possess over them for the purpose of bringing them into contact with the word of God and the ordinances of religion. The greater number of them seem to have settled at Forest Creek. .

4 See Chapters 1 and 2.

Alien Son

Author: The 'Rev.' William Young
Category: Victoria Chinese Mission
Place: Castlemaine
Provenance: *The Mount Alexander Mail*, 14 December 1855.
Location: Microfilm in State Libraries especially State Library of Victoria and National Library of Australia.

FIFTH REPORT, read at the United Monthly Prayer-meeting, held at the Congregational Chapel on the evening of Dec 3, 1855:

During the month of November, the attendance of the Chinese at our stated Sabbath services has maintained almost as high an average as that of the previous month. 576 persons have been present at the four services in November, giving 144 hearers to each Sabbath day. The distribution of New Testaments has been exceedingly limited, not more than two or three copies having been given away. The more intelligent and reading portion of those with whom we come into contact having been already supplied with them, will account for the small number given away during the month.

The Chinese Chapel on Clinkers Hill, which was in course of erection at the time the last report was presented to you, was completed on Friday, the 9th of November, and was to have been opened on the following sabbath. Its external appearance and internal accommodation seemed to make a reasonable impression on the Chinese. Many of them, on returning to their tents, stopped for a good while to survey the chapel, which they all admired, and pronounced it with great glee to be *wally goot* (very good), the highest praise they felt able to bestow upon it in the English language. On the evening of the day that the building was completed, the wind rose remarkably high, and before midnight it blew a hurricane. The violence and duration of the storm made me feel apprehensive that the little chapel would succumb beneath its shock. Next morning early I started to the spot to see whether or not my fears were realised. On my way thither I saw the ravages committed by the storm on two or three buildings of solid structure in and near the square of Castlemaine. I was prepared therefore to see a good deal of damage done to the newly erected chapel. When I arrived at the spot, I saw nearly the whole a mass of wreck. Almost the whole of the wooden frame (which the Chinese carpenter, I am sorry to say, put up rather slightly) was shattered, and the calico a good deal rent by the falling of the rafters and ridgepole: the seats, however, remained uninjured. While surveying with regret the ruins of what had been completed with much painstaking, I saw the Chinese, who also were sufferers from the storm, trying to repair the injuries their tents had sustained; and as misery, it is said, loves company all the sympathy I got from them was a hoarse and loud laugh, accompanied with some joking expressions. For a few days I was in doubt whether it would be advisable to reconstruct the building: I was half inclined to abandon it as a hopeless undertaking, until some kind friends encouraged me to have it rebuilt. I obtained therefore an estimate of the cost of doing so from Mr Blackwell, and finding it would not amount to more than £6, I set about the work of collecting the required sum. Half of it has already been raised, and I hope the other half will be soon obtained. The Chapel is now reared again, and is far more substantially built than before. We had the pleasure of opening it last sabbath, the 25th instant, for divine service. 33 Chinese were present: including ourselves, there were altogether 36 persons. The teacher Chu-a-luk offered the introductory prayer, and the teacher Ho-a-low read and explained the 5th chapter of the 1st Kings, and made remarks appropriate to the occasion. This chapter I got him previously to translate in his own language, as we have not a single copy of the Old Testament with us. The service concluded with prayer. Chinese both of the Heang-shan [Zhongshan] and Su-iap [See Yup]⁵ clans met at the first service. Perhaps it is not generally known, that between these two clans, though they

5 See Chapters 1 and 2.

Alien Son

come from the same province in China, there exists a state of feeling not unlike that which subsisted between the Jews and Samaritans of old. I have not been able to ascertain what circumstance has given birth to this feeling of deep-rooted animosity; but I never see these two clans encamping together, or working together in any large bodies. One of the Chinese, in describing their characteristics, said that the one was peaceably disposed and yielding, and other pugnacious and haughty. Disputes, too, on the gold fields, which have arisen among them, have tended to widen the breach that originally existed, and which will never be healed until the influence of the Gospel on their hearts terminates the hostile feeling and destroys the wall of partition which now socially separates them. Such being the state of feeling between the two clans, it was pleasing to see Chinese belonging to both of them coming to the opening of the first Chinese Christian place of worship built on the gold field.

On the 1st of November, I went with Chu-a-luk to Campbells Creek. We entered a tent, where five Chinese were sitting, evidently at leisure. As we were acquainted with them, we were welcomed to a seat in the tent. I requested their attention to a chapter which I selected for Chu-a-luk to read to them; it was the 23rd chapter of Matthew. The parable of the marriage supper made by the king for his son having been read, and its primary references to the Jews illustrated, Chu-a-luk made some very pertinent remarks, by way of application of the subject of the parable to the hearts of his listeners. He told the Chinese how God's invitation of mercy had come to them, but it was rejected in various ways by frivolous excuses, such as I must go and dig for gold; by hollow promises, I will come presently to the chapel, and yet never coming; and by indulging in carnal enjoyments, staying at home to smoke opium. They were all told plainly of their duty to repent and believe in the Lord Jesus Christ. After the remarks in connection with the parable were concluded, a general conversation ensued.

One of the Chinese began to compare the people of different nations, and his remarks on their peculiarities showed that he was a keen observer. He eulogised the Americans and ranked the English as next to them. Describing the Malays, he said they were vindictive and bloodthirsty, and could be persuaded to take away the life of a fellow creature for the sum of two or three pence; and the Irish he described as exceedingly irascible. I took occasion from the remarks he made to tell how excellent the Gospel of Christ was, inasmuch as wherever it was received, it altered men's corrupt dispositions, did away with anger, railing, and murder, and taught men to love and respect each other.

While I have been often cheered at witnessing the readiness with which the Chinese have listened to the reading of Gods Word, I have also, from time to time, been pained at the apathy they have manifested. Sometimes not the slightest indication is given that the subject brought under their consideration possess the least possible interest to their minds so wholly do matters connected with their worldly pursuits absorb their thoughts, and so unattractive are topics connected with things spiritual. On other occasions, again, while the Gospel is listened to, and the principles it inculcates are enforced, the enmity of the carnal mind which cannot receive the things of the spirit, is most strongly developed.

On the 15th of the month, the teacher Ho-a-low and myself went to Clinkers Hill, where a part of the 5th chapter of the Ephesians was read to a party of four Chinese in a Chinese store. Great attention was paid to what was read. As that passage was read, let him that stole, steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth, one man said, We have in China, many that give to the needy. When the last verse was read, and Ho-a-low was dwelling on the subject of forgiving those who had offended us, on the ground that God forgave us our sins for Christ's sake, an animated scene followed. An elderly Chinese, who was seated next to me all the time chapter was read, and, who was looking over my book, exclaimed, as he heard the sentence Forgive anothers faults! Forgive indeed! I looked at him, and so did the others, in order to learn what it was that called forth the vehement exclamation. On seeing all eyes turned towards him, he gave vent to his indignation in most bitter invectives against a countrymen of his, name Achhe, who he said, had treated him, on his arrival in this colony, in a most shameful manner.

Alien Son

He said he had several relatives then residing under Achhes roof, and none of them would Achhe permit to show him common hospitality, though he was a newcomer; he went so far as to prohibit them from receiving from him the sum of one pound which he had offered to pay them in order to provide him board and lodging. Nor did Achhe stop there, but had taken from him his pick and spade, alleging that they were his. Forgive such a man! He said, why if ever if met him again, I would beat him to death. I endeavoured to calm him down, and asked him to read over the 26th verse, out of the New Testament I still held open in my hand. I read the verse out loud, and he followed me. As that verse is rendered in Chinese, it reads thus, Let not your anger be excessive. I wanted to impress upon him the sinfulness of cherishing malignant feelings so long in his bosom. I said, now do forgive the wrong Achhe has committed against you? No, he said, if I were to meet him again, I would beat him to death. But, I said, remember that great sin that Achhe has committed against you, that you have committed against God, and he forgives you for Christ's sake. Ah, he said, there are offences one can forgive, and there are offences one cannot forgive, and Achhes offence cannot be forgiven. Whatever was said to him, instead of allaying, seemed to excite his indignant feelings. At length I said, Aged father (a respectful term the Chinese use in addressing those that are elderly) your hairs are gray, act not thus, try to forgive. He still maintained that the offender could not be forgiven, but at the same time he appeared to be somewhat softened down. He had now left his seat from excitement and walked out of the store, but yet was near enough to hear everything that was said, and, as we were still talking on the same subject he was frequently heard to mutter aloud the word forgive. Once more I said, Will you forgive? Very well, he said, and then left the place. After he was gone, I requested Ho-a-low to expatiate on that beautiful feature of the Christian character, a forgiving spirit, and on the blessed amplification of it by our Lord when his enemies were nailing him to the cross. He did so, and was listened to very attentively.

On the 20th instant, the two teachers and myself went to the Adelaide Hill, in order to visit a sick Chinese. On arriving at the place, and entering the sick mans tent, I was shocked to seem his truly pitiable and miserable condition. He seemed like a living skeleton. Nothing whatever in the shape of comfort was to be seen in the tent. A loaf of bread, partly broken, hard as a brick, and black with mould, was lying on the lid of a box that stood beside his miserable bed, which was composed of a few strips of bark, while a jacket or some garment rolled up served for his pillow. On this his head rested about two or three inches above the bare ground; near his pillow were placed a plate and cup, but both were empty.

I asked his mate why something of a nourishing kind was not put near him, in case he wanted it? He said the man had no appetite whatever for food. I put several questions to the sick man, Niw, his mate, and Chu-a-luk, but owing to the poor mans deafness, he could not return any satisfactory answer. After a while, three or four English diggers came up to us, and gave us some information about the poor mans circumstances. They told us that he was a half-witted person, shunned by his countrymen; was (when able to go about) in the habit of begging in the English tents; and used to make known his wants by signs, and pointing to his stomach. Some kind persons had frequently relieved his necessities by giving him bread and butter, coffee and tea, and from time to time a sixpence to a shilling, but our informants thought the money was always taken away from him by his countrymen. The best step, I thought, was to get medical aid for him, and to have a subscription raised among his countrymen at Adelaide Hill for the purpose of getting him a few comforts. Chu-a-luk went to Dr Montgomery, stated the poor mans case, and requested the doctor to pay him a visit. He kindly did so, but the man was then beyond the reach of human skill. He did not long survive our visit.

I have often thought, on witnessing cases of sickness among the Chinese, how great a blessing a hospital would be to them. Many of their sick die from want of proper care and nourishment, as well as exposure to the damp.

On the afternoon of the 27th, Chu-a-luk and myself went to Campbells Flat, for the

Alien Son

purpose of raising a sum of money to enable us to purchase the Wesleyan chapel there. Mr Simson accompanied us to let us know what quantity of calico would be required for covering the chapel anew, the original covering having been much damaged by the storm mentioned before. Chu-a-luk went round to the Chinese tents with the subscription-list in his hand. After he had got some five or six individuals to put down their names, a friend of his took the subscription-list from him, and set about the work of collecting, in such a spirited manner, and such a business style, that in the course of a little more than two hours the sum of £9/10/- was subscribed. An English friend gave us 10/-, which made the total amount collected that afternoon exactly £10. We were much gratified by the manner our appeal was responded to by the Chinese. Each man, as he put down his name, handed us the amount he subscribed; and there is no unpaid subscription in this list, as is the case with the Clinkers Hill subscription-list but Chu-a-luk told them in a humorous manner that he would give them no credit. The Chinese will thus soon have two chapels of their own on this goldfield, wherein, as the Lord permit, Christian worship will be regularly conducted from sabbath to sabbath. May these small beginnings prove the harbingers of great and glorious things, and result at length in the spiritual enlightenment and conversion of these people.

I have been desired by the Chinese at Clinkers Hill to convey their thanks to those kind friends who have contributed their aid in the erection of the chapel at that place, both by their money and the work they have given; a duty which I embrace the present opportunity of discharging, with feelings of very great satisfaction.

Alien Son

Author: Staff Reporter
Category: Victoria Chinese Mission
Place: United Presbyterian Church, Collins St, Melbourne.
Provenance: *The Herald*, Melbourne, Wednesday, 4 January 1856.
Location: <http://www.newstext.com.au/pages/pph.asp>

Last evening a meeting was held at the United Presbyterian Church, Collins Street, for the purpose of making arrangements for the support of the mission at the goldfields for the Evangelisation of the Chinese. Some time since, the services of the Rev. Mr Young, who had for thirty years been a missionary in China, but had been compelled on account of ill-health to abandon that sphere of usefulness, were engaged to superintend the operations of the two young Chinese missionaries, who arrived here with high testimonials from Dr Legge, they having been brought up in the Theological College at Hong Kong.⁶

The operations of these young men, and of the Rev. Mr Young, at Castlemaine, appear to have been remarkably successful, large numbers of Chinese being constant in their attendance at the meetings for reading and expounding the Scriptures in the Chinese language, and having contributed liberally towards the erection of a place of Worship. The residents of Castlemaine guaranteed £100 per annum towards the support of the mission and this sum has been paid, but unfortunately so little has been obtained from Melbourne, that the mission was in danger of being abandoned for want of funds, and fears were expressed by some of the speakers last evening, that if the efforts for the conversion of the Chinese to Christianity were permitted to languish, the Roman Catholics would step in and avail themselves of the opening. The Rev. Dr M'Kay remarked that considering China contained one-third the population of the universe, he felt the small efforts which had been made to evangelise so large a portion of the human family a reproach to those who whilst they enjoyed each morning and evening the produce of the labours of the Chinese in the cup which cheers but not inebriates had given them nothing but poison in return, and had done little or nothing for their souls. The Revd. Mr Morrison denied that the Chinese were idolaters, or that there was anything in the Chinese mind which presented a barrier to the acceptance of Christianity. When gold was discovered in California the Chinese rushed to that country, as they had since done to this, and in California they had actually sent for Christian teachers. The following resolutions were adopted:

Moved by the Rev. Mr M'Kay, and seconded by the Rev. Mr Chase

That, as appears from the report already published by this society's committee, and from the statement submitted to this meeting by Mr Poore, much prospect of success is seen to attend the efforts of the society towards the evangelisation of the Chinese on the goldfields in the colony, this society is called upon and is encouraged to prosecute that important work with increased vigour and liberality.

Moved by the Rev. Mr Morrison, and seconded by the Rev. Mr Fletcher

That this meeting desires to acknowledge the hand of God in sending suitable agents to instruct the Chinamen in their own language in this country, at this particular time, and thence to feel the obligation laid upon the Christian community to support them in their work.

It was intimated at the termination of the meeting that on February 10th, collections of behalf of the mission would be made at the places of worship of the following ministers of the Gospel: Messrs Morrison, Cairns, Miller, Odell, MKay, Hetherington, Fletcher, Chase, Ramsay, Thomas.

Author: Staff Reporter

6 Refers to the London Missionary Society's Anglo-Chinese College, see Appendix 8.

Alien Son

Category: Victoria Chinese Mission
Place: Castlemaine.
Provenance: *The Herald*, Melbourne, Wednesday, 11 June 1856
Location: <http://www.newstext.com.au/pages/pph.asp>
Provenance: *Mt Alexander Mail*, 10 June 1856.
Location: Microfilm in State Libraries especially State Library of Victoria and National Library of Australia.

CHINESE MISSION The celebration of the anniversary of the Chinese Mission in this district was held last evening [10 June] in the Church of England Schoolroom, the Bishop of Melbourne, Dr Cairns, and the Revs Low, Poore, Cheyne, Day, Calvert, Wells and Young attending. The room was very well filled and Mr Andrews took the chair. Mr Cheyne, at the opening, gave out a hymn, and the Bishop offered up a prayer, after which Mr Andres opened the business of the meeting by calling upon Mr Young to read an abstract of the results of the mission during the past year. The latter gentleman then came forward, and proceeded to state that during the past year 15,000 hearers had attended his labours. One chapel had been erected, and the materials for the completion of another were in hand. Tracts had been distributed on the various goldfields and every opportunity had been taken advantage of to converse with the Chinese on religious subjects. He estimated the total number of Chinese on the goldfields at 30,000, and said they were principally from Canton and some other unpronounceable district. He concluded by expressing his conviction that in time these people would be converted, as he stated in every instance the greatest facilities had been afforded to the cause, but regretted the number of intelligent Chinese only amounted to one in ten, thereby rendering oral instruction necessary for nine-tenths.

Mr Wells then read the report, showing that on the years operations a debt of £35/13/- existed, at the same time expressing his confidence that the amounts collected this evening would easily discharge it.

The Bishop of Melbourne then moved the first resolution:

This meeting, convinced of the perfect fitness of the Gospel to meet the deep and urgent moral wants of humanity, and its power to cure the spiritual disorders of our race, rejoices in the efforts which are put forth by the Christian Church to extend its beneficent reign, and offers fervent prayer for its universal diffusion and triumph.

He would not weary the meeting with dilating on this text; he wished merely to point out that there existed amongst Christians no distinction or difference of age, class, colour, or sex, instancing several scriptural examples, proceeding to show that the spirit of Christ equally enlightened the Jew and the Gentile. He said the evangelisation of India, though eventually successful, was ridiculed at first, as also of the savages of Africa. The Greenlanders, the stupid Greenlanders, were also brought under the influence of Christianity; and with respect to China, remarkable for its peculiar civilisation, and its restrictive character that too would be Christianised, as an indication of which two native converted Chinese were now present at this meeting. He trusted that the Chinese had been brought here in order that they might have the Gospel preached to them, that we might be able to proclaim to them salvation through Christ, and that it was not presumption to expect such a result. He then detailed his exertions in endeavouring to procure suitable missionaries from the Bishop of Victoria (Hong Kong), as also the means adopted to keep them from being exposed to temptations on arrival. He described his failure in obtaining all he wished, and pleasure on returning from England at finding people here adapted for the object in view. He then proceeded to state the pleasure he felt in meeting the clergy of other denominations in fulfilling this object of Christian love, and fervently hoped that Mr Young and those associated with him would be successful in their efforts to bring converts over to Protestant Christianity, no matter what branch or denomination of it. He trusted that sufficient funds would be raised to found an independent

Alien Son

Victorian mission, entirely distinct from any one branch of the Protestant Church, but common to all, and he hoped that all Christian denominations would unite in this praiseworthy object, thereby extending the church of Christ, in spirit and in power; and in conclusion trusted that this mission would be extended to every gold-field, and that all would unite in showing a true missionary spirit.

The Rev. Mr Poore, in seconding the resolution, expressed his thankfulness at the statements he had heard made, and said that he felt great anxiety for, and interest in, the Chinese. Mr Young was about to relinquish his labours in China, when he (Mr Poore) took upon himself to engage him for the mission here, without even the sanction of his directors, who, however, cordially approved of what he had done, and granted Mr Young £200 per annum. He stated that another missionary [Lo Sam-yuen} had recently arrived, sent by Dr Smith, the Bishop of Victoria, and he should be glad to see five or six more. He anticipated next year to be able to speak of the Ballarat, the Bendigo and the Beechworth missions; he also hoped soon to get Dr Miles son, who was now in England, who was eminently calculated to fulfill the duties required.

The resolution was carried unanimously.

The Rev. Mr Beecher then moved the next resolution

The Providence of God having placed us in intimate relation to the Chinese in this colony, this meeting recognizes their claim upon the Christian community of this land for evangelical instruction, and therefore sympathise most cordially in the efforts which are being made to teach the knowledge of the true God, and his son the Lord Jesus Christ.

He was rejoiced to find the present missionary spirit in Victoria, and showed how, during the present century, it had sprung up, enumerating the various societies in existence, adding, that among those most lately converted it was found most strongly.

Dr Cairns and Mr Poore also addressed the meeting previous to the collection, after which a vote of thanks to the Chairman was moved by the Rev. Mr Low and seconded by the Rev. Mr Calvert. Mr Andrews returned thanks, and the meeting separated. The collections amounted to £16/10/- and the subscriptions to £29/18/-; total £46/8/-.

Alien Son

Author: Lo Sam-yuen
Category: (i) Victoria Chinese Mission
(ii) Church Missionary Society of Victoria
(iii) Ballarat Chinese Mission (ecumenical) sponsored initially by Geelong and Western District Chinese Evangelisation Society.
Place: Ballarat
Provenance: Lo Sam-yuen's Journal, Ballarat, 1857.
Location: Copy held by Ian Welch transcribed from mss notes held by Uniting Church in Victoria in the Queens College Library, University of Melbourne.

March 8th 1857 Today I visited some of the Chinese claims. I went into three tents in succession and had an interview with 26 individuals. They were all at the time unoccupied. In two of the tents the men were pleased when I spoke to them about the doctrine of the Gospel. In the third one, I met a man who said the doctrines of foreigners were better than those of China. On Sabbath days everyone went to hear the Word of God. Government Officers were just in their deciding of cases and were not in the habit of receiving bribes which was not the case with the officials in China. In these two particulars, he said, Europeans excelled. Others of them were silent. I answered; Europeans had good customs because they had the doctrines of Jesus. If our country was to follow these doctrines we should have the same good customs.

The reason I came amongst them, I said, was to teach them the doctrines of Jesus, to persuade them with their heart to serve one Lord. And they must not allege that each country has its doctrines to which it must adhere. For Jesus is Lord of heaven and earth, and he has constituted the whole human race but one family with no distinction between this race and that. As you praise Europeans you ought to follow them even as I do, and you be able hereafter to teach others also, and increase the number of believers in Jesus. Just as you plant rice. You first sow a single grain, that one grain afterwards multiplies, until every part of the field becomes covered with corn. He then sighed and said, Ah, if all believed these doctrines it would be a good thing.

From this tent I went to another. The inmates, however, were not at all disposed to listen and made excuses saying, some of us are going out, some are sleeping and some are preparing their meals. I told them I should be but a short time occupying their attention, it was not a whole day I required of them. Why then not be willing to listen. I conversed with eight of the men about the importance of the doctrines of Jesus. They made no remarks. I then read to them a portion of the 22nd Chapter of Matthew, and told them to follow the example of the men spoken of in the verses read. No comment was elicited from them, but they evidently disliked what was said neither answering or arguing.

March 9th. This day I went to Red Hill, met some men near some shops. In the course of conversation one man said, what you tell us of Jesus is very good but if we do not worship the tombs of our deceased parents we will not be compatible with the dictates of right reason. We derive our life from them and while they live we cannot adequately repay them. It is only when they are dead we may offer them worship . . . choice between heaven and hell. Either in the one or the other men will be rewarded or punished so then it was wrong to worship the dead. He not believe what I said and left me. I then conversed with other persons for some time but none of them appeared disposed to argue. So I returned home.

March 10th Today I went to the shop of a person named Cheong. There were four persons there. When they saw me knowing that I was in the work of teaching the people the doctrines of Jesus, they enquired, are you come to talk about Jesus? I answered, I eat his rice, and his

Alien Son

work I ought to do.⁷ I then asked them do you believe in Jesus! They answered the gods in this locality are truly possessed of divinity. There is nothing we enquire of them that does not tally with subsequent facts. Then, I said, you may regard me too as possessed with the same attribute, for I can tell you whether you will go a good or bad business. Do not say that your gods alone are infallible oracles. This is altogether a deception. The first worshippers of our gods appear to depend altogether on our wishes. They predict good and evil just as it suits the enquirer. The men were not at all pleased but did not say a word in reply. I again asked them, are the gods the gods of all men, or of worshippers alone. They replied, of all men. I said, then you must not be angry if your gods cannot be angry. I said before that your gods had no knowledge. I do not say that you have no knowledge. Do not be offended.

I went further on to another place where I met eight newcomers, who told me they had no means of subsistence since they came to this place, had neither sustenance nor friends and had met no one to give them employment. In their distress they did not know whom to look to for assistance.

I then spoke to them about the Gospel of Jesus which had power to console men, and told them not to be cast down, that from today's circumstances they could not judge what tomorrows will be. I recommended them to go to the shopkeeper and borrow something for their present relief, and to repay him afterwards when they are able. I exerted myself on their behalf, and got the shopkeeper to assist them to some tent. I then spoke to them of the love of Jesus to the world, and told them that we each, according to our ability, to engage in doing good. Having spoke to them . . . I bent my steps homeward.

March 11th Today at 11 oclock a.m. I sent to a store and had an interview with eight persons. One of them had heard me previously at Golden Point. He asked, how is it that amongst Christians there is no regard paid to divination. I answered that the system of divination is altogether of human invention, that amongst the ancients, there were no books on that subject. Works on that subject were the production of modern times, and intended only to extract money from the people who were great sufferers from divination.

Pray explain yourself, he said. I told him that before the system of divination came into vogue, a man who was about to start an enterprise, or build a house, did just as he liked in the matter; no one meddled with him, and he had no unpleasant consequences to bear. But since diviners have sprung up, obstacles appeared in every direction, creating ill-will in one party towards another. If a man wishes to erect a house in a certain spot, the diviners make it appear that though it may be advantageous to himself, it will occasion bad luck to his opposite neighbour. When the neighbour comes to know that his good luck is in danger of being interfered with by the extending building, a feeling of enmity springs up in his heart towards the prospect, and the consequence of a serious and unpleasant nature are sure to follow. Is it not clear then that divination is highly detrimental to the interests of the people.

Another man in the company remarked that of doctrines of China were pretty good, and inculcated upon men the practice of goodness. I replied, do not say they are pretty good, they are altogether good. Jesus says, he who does not believe them will be condemned and he is Lord of heaven and earth. Think of these words, as they are of solemn import.

Another man then asked, what proof can you afford us those who don't believe will become demented. I told them that there is a book from which the proof could be adduced. Look into that book, and you will have the required testimony.

March 16th. Today I went to the Gravel Pit and had a talk with five persons in a store. They were all illiterate men, and seeing me take out a book and read it they appeared alarmed and said, we are all uneducated men, were to read the book to us it would be of no use.

7 It was common belief in China that people only became Christians for some personal gain. Most early converts were employees of missionaries. Their subsequent baptisms were assumed to reflect their hope of keeping their job, rather than sincere conversion. This refers to a common term of abuse of such self-interested conversions, that the 'converts' were 'rice christians'.

Alien Son

I replied, every verse I read I shall explain, that you may be able to understand. They answered, we are labourers and do not care about these matters, you had better go to some other place. I said I only want you to become acquainted with the doctrines of Jesus that you may escape the miseries of hell. The men felt more annoyed at this.

I then left them and went to Golden Point. I went into a shop and found four men inside. They began conversation by asking me how it was that amongst Europeans, males and females may be together in society, and this showed a want of modesty and why I came to tell them to believe in Jesus and adopt their customs, this surely is impracticable.

I replied, you all ask me why is there such a want of modesty, as it appears to you to exist among Europeans in consequence of the free mingling of males and females on all occasions. It is because it is not proper to introduce into society a thorough separation of the sexes. And when both mingle in European Society it is not a lawless mingling. And in regard to the doctrines of Jesus, both men and women who believe them become united as brothers and sisters. They pay the greatest regard to the propriety of believers, nor do they permit any impure world to escape their lips so that although they mingle freely in society, there is nothing of lawlessness and the principles they hold prevent such a result. When they heard these remarks they merely smiled but made no reply.

April 1 Today went to Red Hill. Had an interview with the headman who, seeing me from his tent door, asked me to walk in and have a chat. There were nine persons inside, all disengaged.

One of the number remarked that at the present time hostilities were going on between Englishmen and Chinese. Another person observed that the English people were in the right. A third party remarked that they were in the wrong. And all asked me whether I knew the result of the present war would be. I replied that it was not within my province to tell them that, they would know it by the victory or defeat of the parties engaged in contest. No reply was made.

I told them my business was to seek opportunity to communicate to them the knowledge of Christ's doctrines, and for this work I would always be ready. Those of them who felt inclined to hear me requested me to talk to them about Scriptural subjects.

I then spoke to them about the exceeding sinfulness of the human race. Do you know it? No reply was given. I told them why it was that Jesus came down from heaven. Do you know this truth? They all answered, we do not know. I then spoke for a long while about the Saviour's Mission. After they had listened, some appeared pleased, some displeased. The latter said, these things do not concern us Chinese. If they do not concern you, I said, why should I be coming to tell you about them?

One man asked, is it because the English people wish to believe in Jesus that they have engaged you to come and exhort us? I answered, if they did not wish you to believe in Jesus of what use is my coming amongst you? I moreover said that all nations have but one Lord. Do not say that China and other countries have different Lords. By saying such things you offend against God.

May 7 Today I went to Red Hill. Had a conversation with some men I met in a shop who appeared disposed to listen to what I told them about the Gospel. After a while I went to another shop where I met six men who were exceedingly low-spirited. I enquired why it was they were so downcast. Their answer was that they had come to this goldfield without any means, they had no relations of whom they might borrow some money to provide themselves with necessaries. Situated thus they could not see how they could live from one day to another was not this sufficient to make them sad? I then explained to them what is contained in the Gospel of Matthew regarding God providing the birds of the air with food, and told them not to fear, that God was able to provide for them too. I told them to believe in Him and he would take care of them.

I afterwards went to another tent where there were three persons to whom I had on a former occasion spoken about the doctrines of Jesus and they then appeared glad to receive

Alien Son

me. On this occasion I again had some talk with them and then went home.

May 12. Today after breakfast I went to the Eureka and had an opportunity of conversation with several newcomers about men and sin. . . They were not pleased. I still however keep talking on to them when two of them who were acquainted with the doctrines of the Gospel to some extent remarked that while they were in Hong Kong they used to go to a Chapel to hear the doctrines that were preached there but they could not understand them thoroughly. For example, it was said that Jesus was God; again that he was the Son of God. Can Father and Son be of the same essence. I told them the doctrine was a mysterious one and by means of mere human thought it could not be comprehended. But inasmuch as they had expressed a desire to know something of the subject, I would, according to my ability, explain it to them. I spoke to them for some time on this topic and having satisfied them, I returned home.

May 20 Today I went to the Eureka, was engaged talking to four individuals when five others joined us. As usual I spoke to them about the doctrines of Jesus. One of my hearers said, You are always talking about Jesus and never talk about other ancient doctrines, what is the reason? We Chinese wish to hear about the ancients of China and do not wish you to talk about any of the doctrines of Jesus.

In reply I said it is important to obey the command of God to preach the Gospel. The stories you wish to hear about the ancient are mere legend and have no beneficial tendency whereas the doctrines of Jesus both benefit and extend the mind. I then spoke to them a good while longer. None of them again uttered a word. I cannot tell whether they were pleased or not.

May 25 Sunday Went to the Eureka and addressed the people on two occasions. More than 40 persons were present. In the afternoon three Europeans accompanied me. I spoke to the people, a hymn was sung, and a prayer offered according to the usual custom. There were above 50 hearers. It was not long before the wind and rain dispersed the congregation. We also made our way home. Before starting, Mr Oddie seeing two Chinese without shoes proposed to the company present that a subscription should be raised to supply these people with shoes.⁸ Nine shillings was collected and given to them. The sum was received thankfully. All present highly applauded what was done and returned home.

June 9 Today I went to Golden Point. I have an acquaintance there named . . . I have generally observed him pleased when hearing about the Gospel. I have consequently been induced frequently to pay him a visit. His is however, on account of his profession as a doctor, often absent from his shop visiting the sick. On this day I met him. He told me that he was intending to return to China for his parents were old and he dared not linger in this country. I told them that his motive for returning was a very good one, that filial piety was considered a preeminent virtue among the Ancients. I told him that the Gospel of Jesus also inculcated obedience to parents. It was enjoined in the Ten Commandments. He was delighted to hear this. I spent some time talking to him about the doctrines of Christianity. I said I do not know whether I shall see you again. If I don't let me exhort you to bear in mind what I have told you about the doctrines of Jesus do not forget them. For if you hold these doctrines you expect to obtain the happiness of heaven. Do not fail to believe in God. Continually pray to him. Seek of Jesus the pardon of your sins and attend to the duties of your station. These are my parting instructions. After a conversation of two hours, I took leave of him and went home.

June 18. Went this day to Golden Point. Embraced the opportunity that presented itself to communicate the Gospel to six individuals who appeared to be a leisure in the club-house. I went in amongst them. Knowing that I was a teacher of the doctrines of Jesus, they some not very polite remarks, saying, you are not like us, you follow foreigners and teach people not to

⁸ James Oddie. Methodist philanthropist and leading figure in Ballarat society. See Withers, William Bramwell, (c1877), *The History of Ballarat*, Carlton, Queensberry Hill Press (Reprint).

Alien Son

worship idols or deceased ancestors. The doctrine of filial piety you utterly disregard. When alive, our parents take care of us, when they are dead, who is to take care of them if we do not?

I replied, they are then under the care of God alone, men cannot take care of them. I asked them, do you think the parents and children can be of mutual assistance to each other both in this present and the future world? No! If a man were to offer worship to his parents after their decease, his parents could not know of it. If he were to call aloud to them, they could not perceive it. Our parents too, after death, receive their recompense. If they have been God receives them into heaven. If they have been wicked, they are condemned to hell. And what son is able to deliver them from thence, and parents can from thence send assistance to their sons. Do not believe any of these absurdities they are the invention of priests who make a living by practising these frauds upon the people.

I invited them to believe in Jesus, Serve God and you obtain the happiness of heaven. Do not worship idols or become the servant of the devil and slaves of Satan, thus exposing yourselves to the displeasure of God and shutting yourselves out from everlasting life.

They one and all said, we will not believe in the foreigners Jesus. In China, from antiquity, the traditions that have been handed down to us regarding the gods have been one and the same. The system of religion of foreigners is dissimilar. How can ever get people to believe it?

I told them not to harden their hearts. I for a great many years could not believe in Jesus nor did I know his excellence. But I now know that all that is on earth is under his government and care, and he is Lord of all. They appeared determined not to believe so I left them and went home.

Alien Son

Author: The 'Rev.' William Young
Category: Victoria Chinese Mission
Place: Castlemaine
Provenance: *Mount Alexander Mail*, 12 June 1857.
Location: Microfilm in State Libraries especially State Library of Victoria and National Library of Australia.

Second Report of the Chinese Mission in Castlemaine read at the United Monthly Prayer Meeting held in the Primitive Methodist Chapel on the evening of June 8, 1857.

It is with no small degree of pleasure that I submit this report of the proceedings of the agents of the Chinese mission, to its friends and supporters. Although on account of my now having to superintend the mission on Ballarat, it is necessary for me to leave from time to time the native agents by themselves, that circumstance, I am happy to say, has not operated to the detriment of the mission. Indeed, judging from what has been effected by the spontaneous efforts of the agents, I should infer that it was rather beneficial than otherwise, occasionally to leave them by themselves, as it makes them more self-reliant, and allows them more scope for the development of the abilities they possess. During my recent absence, not only have the ordinary duties in connection with the mission been attended to, but the native agents have made two important extra efforts which will have a happy tendency, not only to increase the efficiency of the mission, but to impart to its operations a character of fixity, which all along has been greatly desired. The extra efforts to which I allude are: first, the establishment of two regular weekly evening services in the chapel at Clinkers Hill; second, the raising of a fund from among the Chinese, by subscription, for the erection of a new chapel at Forest Creek. Already the Chinese towards this object, and £26 more has been promised has paid the sum of £33. It is intended to raise altogether some about £150, so as to enable us to erect a commodious and respectable looking place of worship. Besides the sum above mentioned, the native teachers have collected £6/17s for the repair of Clinkers Hill Chapel. The sides of the chapel which were of calico before are now boarded; it is also supplied with a pulpit covered with green baize, and the necessary apparatus has been furnished for lighting the Chapel on those evenings that divine service is performed there. The Chinese have paid for the candles that have been required for lighting; no debt rests on the Chapel on account of any item whatever. I was cheered on my return to Castlemaine to see these evening services commenced, and the repairs and improvements the chapel needed all affected. Not a word regarding these movements was uttered by the teachers, when I came back they left their works to speak for them. It is needless to add that what I saw greatly rejoiced me. The attempt to raise the sum we want for the new chapel, will, I hope, be attended with success. The encampments about Forest Creek partake of a sufficiently permanent character to authorise the construction of a substantial building as a place of worship for the Chinese. When we get such a building we shall be able to conduct our religious services in a regular and systematic manner. Under present circumstances (except at Clinkers Hill) it is impossible to do so at any of the encampments. While the teachers have been indefatigable in their efforts to procure subscriptions for the objects above mentioned, they have not neglected the more important duties of teaching the people the word of God, visiting the sick in the hospital, and giving away tracts and copies of the New Testament when suitable opportunities for doing so have been presented.

The difficulties they have to contend against are manifold; many of them peculiar, and cannot be experienced or appreciated fully by those who preach the Gospel to a professedly Christian community. The vices peculiar to the Chinese, their strong attachment to the idolatrous system of their forefathers, their Confucian pride, the profound ignorance of nine-tenths of the people of their own character, added to the natural hostility of the human heart to the things of the Spirit, are obstacles which those would do well seriously to weigh, who think

Alien Son

it is now high time to look for numerous conversions from among the Chinese.

Notwithstanding these difficulties, we have two individuals who are seriously enquiring after the truth, and to whom religious instruction is regularly imparted by the native agents. I have reason to believe, from personal interviews with these enquirers, that they are sincere in their search after truth, and I entertain the hope that they will eventually, be able, by Gods help, to shake off the shackles of their system of error, and take upon them the yoke of Jesus Christ.

The journals of the native teachers contain accounts of a great many interesting discussions with their countrymen, in which the peculiar doctrines of Christianity have been explained and enforced, and, at the same time, the errors of heathenism have been exposed. The limits of this report will not admit of more than three or four extracts being made.

On the 18th of March, the teacher Leong-a-toe makes this entry in his journal I went to Cheng-suy-eng, and spoke to the people about the origin of the Creation. There were about ten persons listening. Some of them were disposed to pay attention; others cavilled, saying, We admit that it is proper to worship God, but we contend at the same time that idols are not to be despised. The idols may be compared to the Emperors mandarins. It is impossible for us in person to honor the Emperor; we must do so through the mandarins. This is in accordance with the laws of propriety. So God and the idols are equally to be honored. Now, if you, sir come and tell us that the Bible forbids us to worship idols, the Chinese will be displeased, and feel disgusted with your teaching. I answered the statements that you have advanced do not accord at all with what Gods word teaches. Allow me to ask you, when God created the heavens and the earth, did the idols assist him in that work? I should think not. for God is omnipotent: with a word he commanded heaven and earth into existence; and he made men with equal ease. The spirits of heaven are also the creatures of his power. Thus may easily see that no earthly emperor can be compared with God. The Emperor is but a mortal; and being invested with limited power, requires the assistance of his ministers; but God is a Being of uncontrollable power and infinite wisdom, and cannot need assistance from any, whether idols or men. Besides, the idols are made by mens hands, are without life or sense, and they have no power whatever. To assert, as you do, that we ought to reverence idols just as we would reverence God, is greatly to detract from the glory of Him who is the maker and preserver of all things. Pray to not talk any more in this foolish style, and thus dishonour God. Seriously reflect on this subject.

The teacher Chu-a-luk in his journal mentions, that on the 16th May he went to Campbells Creek, chiefly with the view of collecting subscriptions for the erection of a new chapel. He says when he came to the Chinese encampment, he saw only one man in a tent, and informed him of the object for which he had come, and asked him whether he felt disposed to give anything towards it. The man said he could not give a definite answer until he had consulted the Chinese of his clan. Chu-a-luk then went to another tent, where he fell in with ten Heong-shan [Zhongshan] Chinese. He told them he had come with a good object in view, and that was, to erect a chapel for the use of the Chinese. One of them replied that he was a Heong-shan Chinese, and had resided in Hong Kong about ten years, but he never saw a single instance of a Heong-shan Chinese becoming a Christian: that the people of that clan disliked Jesus because he was of a foreign race. If Chu-a-luk wished to build an idol temple, he would willingly give something towards it, but if he wished to erect a chapel for the purpose of preaching the Gospel of Jesus Christ in, he would not subscribe a single penny. The Heong-shan (or Macao) people, he said, felt no inclination to build such a chapel; and moreover, the very name of Jesus they could not bear to hear. Chu-a-luk told him that the money that was applied for was not to put into his own pocket, but it was to go to the erection of a chapel for the Chinese. It may not go into your pocket, he said, But still, for all that, none of us will subscribe towards it. Chu-a-luk after this attempted to communicate to him some particulars concerning the character and history of Jesus Christ, but the man showed no disposition whatever to listen to what was said, so he took leave of him, and went to another encampment.

Leong-a-toe on the 8th of April writes I went to Diamond Gully, and spoke to the Chinese

Alien Son

about the great power of our Saviour, Jesus Christ, to whom was entrusted all power in heaven and on earth, but my hearers had dark hearts, and did not appear disposed to receive instruction; I therefore went to another tent, where I found several persons. On looking around I observed an image of Buddha. I asked the people whether the idol they worshipped could take care of them, and whether they knew its history. They answered, No, we do not know its history, but we have set the idol up in order to sacrifice to it, and we expect it to protect us, and to give us peace and riches. I then undertook to give them an outline of the history of the god. I told them that the worship of Buddha commenced in China, in the time of the Han dynasty (about the begging of the Christian era) when the Emperor Ming was on the throne. One night the Emperor dreamt, that he saw a golden personage, ten and a half feet high, coming down from above and standing in his presence. The individual said, I am a person from the regions of the west. When morning dawned, the Emperor called all of his ministers, and demanded of them an explanation of the dream. His ministers replied, we have heard that a sage has made his appearance in the western regions; if your majesty could become acquainted with him, you might obtain the doctrine of immortality. The ministers all congratulated the Emperor because of the dream. This pleased his Majesty exceedingly, so much so, that he felt inclined to go in quest of this personage. But his ministers dissuaded him from undertaking the enterprise, saying, the empire must not be without its ruler even for a single day, and this search after the sage is an affair that has no immediate connection with the business of the state. They urged the Emperor to send some of the ministers instead, and to instruct them then they fell in with the god, and had learned the prayers proper to offer to it, to return to his Majesty. The Emperor Ming acted upon their suggestion, and sent two of his ministers to the western regions. When they arrived in India, they heard of an idol called the holy Buddha an idol unknown in China; and they immediately took a sketch of it, and translated the prayers that were offered to it, which formed a volume of 42 sections. One of these sections describes what a priest ought to do and believe. He must believe the doctrine of the heaven and hell of the western regions, the doctrine of the metempsychosis of life and death; he must not deprive anything of existence, but must suffer all living things to enjoy life; he must fast, must put away licentiousness, and cleanse himself from pollutions; he must believe that Buddha is so excellent a personage, that were even his father and mother called upon to worship him it would be lawful for them to do so, and so forth. When the Emperor Ming heard that his two ministers had returned, he went in person to meet them, and to receive from their hands the image of Buddha and the sacred book. With these he made a solemn entry into the capital. By his public honoring of the idol he declared his conviction of its great preciousness. He commanded all the rulers and people in his realm to pay the same homage to Buddha that he did. They were, however, slow to believe in Buddha, though they saw the Emperor profess his faith in him. The Emperor having acknowledged the sacred book of Buddha as his standard of faith, and as in that book the taking away of life was forbidden, proceeded to release all the criminals condemned to death that were immured in the various prisons. He granted them full pardons, gave them food to eat, and placed them in monasteries where they might honor Buddha by the burning of incense and the lighting of candles. However, after a while, some of these released prisoners preferred running away to their homes to remaining in the monasteries to serve Buddha, for they felt unable to comply with the requirements of a monastic life. The Emperor had them arrested and brought back to the monasteries, and ordered their heads to be shaved perfectly clean, so as to make them easily distinguishable from other people. After this circumstance, whenever a vagabond who had no means of subsistence, and was indisposed to turn his hand to the plough or the loom, wished to earn his bread in an easy manner, he took advantage of the Emperors great regard for Buddhism, shaved off all the hair of his head, went and mixed himself up with the rest of the shaven heads in the monasteries, and thus obtained his livelihood. These observances have been perpetuated through such a long course of time, that the worship of Buddha has come to be one of the established religions of China. Our people have not taken pains to investigate

Alien Son

into its origin, but take for granted that everything that is said about Buddhism is true and look to Buddha for help. Is this not very deplorable? After giving them this account of the introduction of Buddhism into China, I again distinctly told them that God was the ruler of heaven and earth, and that men must pray to him alone for the obtaining of happiness and the escaping of misery; that we must with reverential feelings worship God, acknowledge Jesus, and seek to obtain the inward teaching of the Holy Spirit, lead godly lives in this present world, and by so doing we shall eventually obtain true happiness.

Fully one-half of the Chinese population on these goldfields are worshippers of Buddha. How painful the thought that to this miserable deity so many thousands of our fellow immortals are daily looking for present protection and future blessedness. And the other half confide in Kwan-ty and Confucius, equally miserable and impotent to save. How easily has Satan persuaded them to believe a lie. How willingly they permit themselves to be duped by the grossest absurdities. They often admit that theirs is a system of error, and yet they cling to it, cling to it because so congenial to their depraved hearts. The Gospel of Salvation, which we urge them to receive, aims a blow at their darling lusts, and at the hoary fabric of their error and superstition; calls upon them to repent and believe in the Lord Jesus Christ, and to do works meet for repentance. This demand their unrenewed hearts are unwilling to accede to; and as it involves a surrender of all their depraved nature holds dear, we need not wonder at the enmity that is sometimes, in a most undisguised manner, evinced towards the preaching of the Cross. He only who has the Spirit to bestow can so soften, so enlighten the heathen mind, as to make it willing to submit to the claims of the Saviour of world. May he pour down the influences of his blessed Spirit, and convert the wilderness into a fruitful field.

Alien Son

Author: Rev William Young
Category: Victoria Chinese Mission
Place: Castlemaine
Provenance: *Mount Alexander Mail*, 16 October 1857.
Location: Microfilm in State Libraries especially State Library of Victoria and National Library of Australia.

Third Report of the Chinese Mission in Castlemaine read at the Congregational Chapel on Monday evening, October 5 1857.

Since the last report was presented to the friends and supporters of the Chinese Mission, the agents have been engaged, as usual, in diffusing scriptural knowledge among their countrymen by daily visiting them for the purpose of religious conversation and reading the word of God. The stated services of the sabbath have been kept up, as well as the weekly services, of which there are two. These latter services have been attended by a large number of hearers, averaging from 30 to 50, filling the little chapel on Clinkers Hill.

The chapel, which it was intended should be erected at Forest Creek, has not been commenced with yet, on account of the difficulty experienced in obtaining a suitable site; as soon as that difficulty is got over the work will be begun. As the amount of money that has been collected for the object, both among the Chinese in Castlemaine and Christian friends in Melbourne, is not very large, the building will be smaller in size, and of a less costly description than was at first contemplated.

Mention was made in the last report of two Chinese, who had expressed a desire to receive Christian baptism; one of these; finding it difficult to earn a livelihood for himself and family, has returned to Adelaide, whence he originally came. The other man, a silversmith, resides on Clinkers Hill, and continues to receive religious instruction. He is regular in his attendance on the means of grace, and as far as we can judge is consistent in his outward deportment.

The hospital has also been visited, and the sick Chinese there have had religious instruction imparted to them from time to time, and it is hoped not without some good effect. The agents have extended the range of their visits to more distant encampments; in addition to the encampments in the vicinity of this township, they visit also those at the Junction and Fryers Creek. They have distributed tracts and copies of the New Testament on suitable occasions; they never adopt the plan of indiscriminate distribution, as they fear the effect would be to lessen the value of religious publications in the estimation of their countrymen, many of who, unable to read them would tear them up, and make use of the paper for wrapping up parcels. I have, since my return, gone round with the native teachers, and inspected their operations, and am glad to say that I have not had occasion to find fault with the manner in which they have conducted them. I have only found it necessary here and there to suggest to them a few hints for the more effective discharge of their duties. I believe they act under the conviction that they serve the Lord and not man, while they endeavour to make the gospel known to their countrymen.

From their journals, extracts from which I shall shortly give, a specimen will be afforded to the friends of the mission, of the able and faithful manner in which they bring the truths of scripture home to the hearts of their hearers; expose the folly and sinfulness of their idolatrous practices, and endeavour to teach them to improve the lessons which the dispensations of divine Providence are now addressing to them and to the nation generally. One excellent feature in their teaching will be noticed, viz., the prominence given to the doctrine of salvation by the sacrifice of Christ. Ridicule and sarcasm they have met with in the prosecution of their work, but have not on that account shrunk from their duty. They still make known the truth to their countrymen, whether they will hear or whether they will forbear.

The teacher, Leong-a-toe, under date May 31st, writes in his journal. Today I went to the

Alien Son

Chapel in the forenoon, and in the afternoon to Diamond Gully. After my hearers had listened to my statements they expressed their admiration of the doctrines of Scripture. They had never heard them before. Some of them remarked that though the doctrines of Christians were good, it would nevertheless, be a difficult thing to get men to follow them, for the generality of them were inclined to tread in the path of adulterers, drunkards, gamblers and opium-smokers in which they found their pleasure. Where was the man that would renounce his former evil practices, and believe and follow Jesus? I answered that the men of the world were just like sheep that had lost the right way, and did not know how to get back to it: hence they regarded the pleasures of this world as their supreme happiness. It was in consequence of their ignorance of the truth that they fell into inconsistent and highly improper practices. When their minds became enlightened by the truth, and when with sincere hearts they listened to it, and prayed for the assistance of Gods holy spirit; they would then be able to give up sinful pleasures. When they heard this they were much pleased, and had not a word to say in the way of objection.

June 11th, he writes, I went with three others to Forest Creek, addressed the people at two different places. First spoke about the miracle performed by Christ, recorded in the 6th Chapter of John, and then about the entrance of sin into the world, and death by sin that as all man had sinned, so all men were exposed to death that our first parents having offended against God, their fall affected the whole race. When I uttered these truths one of my hearers replied, these are the doctrines of foreigners, they are not worth the talking about. They are constantly dignified by the name of doctrines, but they mislead peoples minds, and call upon men to renounce the worship of ancestors and parental tablets, hence they clash with our Chinese doctrines. Well did Confucius inculcate put away from you everything foreign. That your doctrines do not harmonize with those of China, no man can doubt. You talk about Europeans practising virtue, how is it that we so often hear of their invading and attacking our country and slaughtering our people. You must admit that they cannot be sincere when they profess to love the people of other countries as brethren. In answer to his remarks, I said, the doctrines of Jesus are not the doctrines of sages born in western lands; not did they emanate from their wisdom. These doctrines were handed down from olden times, and teach us clearly of Christ's coming into the world in order to atone for our sins.

In former ages Europeans, like ourselves, were worshippers of idols; but when the Gospel reached their country, then the people were awakened to a sense of their sinfulness of worshipping idols, and cast them away as so much dung; they were cleansed from their wicked practices, and walked according to the holy doctrines they received, and thus they obtained the favor of God. Their country became prosperous, and the people tranquil. Families needed not to close their doors for fear; nor was any article dropped in the streets lost. High and low mutually sympathised. No traveller in the desert perished of hunger. Happiness and peace filled the land. How can you say these doctrines are adapted to foreigners alone. You say so imply because you have not examined them thoroughly. In regard to the raising of armies, and the use of hostile weapons wherewith our country has been invaded and injured. You must not attribute these things to the good men and believing women found among Europeans. Slaughtering our people is not the thing their hearts desire. You may, however, regard them as instruments employment by God to chastise our people, and to prepare for the Gospel a speedy entrance into our land, to subvert idolatry, to unite all in one body and form one brotherhood. When these results are attained, we shall know no more the calamities hostile weapons inflict. It is because our country has not from ancient times to the present served God, but has been adding to her guilt, thereby increasing Gods displeasure, that state rises against state, kingdom against kingdom, that there are earthquakes, pestilences, and calamities. They are certainly occurring, and God sends them in order to chastise our people, and yet our people have not repented, but on the contrary have been proud of their own power, and treat lightly Gods truth. It is greatly to be feared that they will not escape Gods righteous indignation. But after their chastisement they will be otherwise; they will cleanse their hearts

Alien Son

and wash away their sins, and in humility serve God, and thus attain to the happiness that is eternal, and which is to be found in heaven. This I most earnestly desire. This evening I went to the chapel, and explained part of the 7th chapter of Matthew. There were altogether 21 hearers.

June 29 I went to Pennyweight Flat. Seven men stood around me, listening while I told them that Jesus was the Saviour from heaven, and that he died upon the cross, in order to redeem men from their sins, and whosoever believed in him would not perish, but have everlasting life. I told them that mankind were exposed to the punishment of death, and had no way by which they could escape, and their souls must inevitably be lost in the dark regions. But God in his mercy deeply pitied the impotency of man, and unable to endure the sight of his misery, willingly sent his Son Jesus into the world. While he was here below, he endured constant privations, was often reviled by men, and finally nailed to the cross, where he endured great agony. Truly this event has no parallel. After I had thus spoken, one of my hearers said: - You tell us that God sent Jesus from heaven to save men; how is it that men slew him upon the cross? I replied, your words are precisely like the words with which those who crucified Jesus taunted him. Many then derided him and said, he saved others, but he is not able to save himself; if you are able to come down from the cross we will believe you. I told him that Jesus was the Lord of wisdom and knowledge, and knew everything; that man could form no scheme for hurting him without his previously knowing it; that God; from the beginning of the world, when our first parents had fell into sin, had predetermined that Jesus should thus suffer, and become the Redeemer of the world; hence it was that he was afflicted by men, and led like a lamb to the slaughter. It was not because he did not know what sufferings awaited him. He knew that the time for atoning for mans sin had arrived, and hence he submitted to mockings, scourgings, and the death of the cross. Had he been unwilling to atone for mans sin, not all the armies of ten thousand countries under the heavens could have compelled him. Why? Because he, from the beginning, was one with God. All derive life from him; he holds the life of every one in his hands. Had he not loved us, we should all have perished. Has not Jesus sufficient compassion and pity to save and redeem us? Let none of you foolishly argue against and deride the name of Jesus. Rather cleanse your hearts and purify your thoughts, diligently read the Holy Scriptures, and pray to God. Then at the last day you will not be condemned by Christ, or fall into the miseries of hell; but you will be received into heaven and obtain everlasting felicity. After this I presented them with two tracts.

August 7. I went to Diamond Gully, and spoke to the people about Noahs being saved from the deluge. They seemed to comprehend how God loves the righteous and hates the wicked; that he is just in his rewards and in his judgements. They expressed a desire to worship God, and do what was right, but said they did not know how to pray to God, and asked me to write out a prayer for them, that they might be able morning and evening, to pray by that form. I gladly complied with their request.

August 23. In the afternoon I went to Diamond Gully, to a shop, where I found several Heong-shan Chinese. These people I have always found to be very proud, and hostile to the doctrines of Jesus. I addressed them from the words contained in the 3rd chapter of the epistle to the Colossians, from the 5th to the 10th verse, with the view of awakening them; but they were very indignant, and made use of opprobrious epithets and said, We Heong-shan men don't care about the doctrines of Christ, go to other places and diffuse your doctrines. Seeing their folly, obduracy, and unwillingness to listen to instruction, I said, it rests entirely with yourselves, to hear or not to hear the gospel. I cannot compel you. But if you will listen, I shall use my endeavours to impart instruction to you, and peace may come upon you. If you oppose, and will not hearken, then the result will be, as when Christ sent forth his disciples, he said, Into whatever house ye enter, say to it, Peace; if they receive you, let your peace dwell there; if they do not receive you, go away, and wipe the dust off your feet against them. Now, the gospel comes to you, you oppose it, and will not receive it; when I go away from you the peace I desired for you will come back to me; and this, not because Jesus does not love you,

but because you do not know how to love yourselves. Let me exhort you not to be proud in heart, but rather be humble. Believe in and submit to the Saviour; examine his doctrines, and pray to God for the forgiveness of your sins. Christ will redeem you from your iniquities. If you do not act in this way, it will be impossible for you to escape Gods righteous indignation. After these words I took leave of them and went away.

The impotence of idols, and their utter inability to help their worshippers in times of trouble, is often exposed, and the heathen have been directed to look alone to Him who is the maker of heaven and earth. Chu-a-luk, on the 30th June, writes that he read a portion of attract to some of his countrymen, and dwelt on the power of God as manifested in the works of creation, and the propriety of serving the Being from whom we derive our existence. We Chinese, said he, do not know how to revere God, but, on the contrary, serve idols. Supposing that, instead of following the wishes of our parents, we followed the example of wicked people, would not such conduct be like forsaking God, and worshipping base idols? Why do you worship such things? They have mouths, but speak not; they have eyes but see not; they have hands, but they handle not; feet have they, but they walk not. If they happen to fall into the fire, there they remain helpless; if you put them into the fire, they will get burnt; if they cannot protect themselves, how can they protect you? Did you ever see any idol able to deliver itself from fire or water? for instance, when a ship is sinking, or an idol-temple is in flames? They answered, never. Do think, I again asked, that the idols can protect China in her present convulsed state? They replied, no. I then told them I am sure there cannot be any intelligent spirit in the idols; it is useless to worship them. Why do you not worship God the only God, who is in heaven. They made no reply, but simply laughed at me.

The visits the agents have paid to the Hospital seem to have produced a beneficial effect. Those Chinese who have once been inmates of the Institution, after being discharged, appear to recollect with grateful feelings the lessons from the Holy Scriptures there communicated to them by the native teachers. One man has declared, since he left the Hospital, that he will no longer serve the gods made with hands, but the God of the scriptures. On the 8th August, Chu-a-luk makes this entry into his journal: I went with Leong-a-toe to the Hospital, and read and prayed with the Chinese. They were very glad to hear what we told them. We exhorted them not to worship idols, but to worship God, who could restore their health. They said the idols could not help them in their sickness, and should they ever get out of the Hospital, it was their intention not to serve them any more.

On the fifteenth evening of the Chinese eighth month, we found the Chinese paying their adorations to the moon, then at its full. It is their custom on this occasion to feast themselves on fowls and pork, to spread out a table in front of their dwellings, and cover it with cakes and fruit, as a thank-offering to that luminary, and to make prostrations before her. Crackers are also let off in token of their rejoicing. We went that evening to Clinkers Hill, and found an unusual bustle among the Chinese. Many of them were busy eating their bowls of rice and meat, of which they politely invited us to partake, and many, having finished their feast, were chatting loudly, whilst others were firing off crackers. They were asked to attend divine service, which was about to be held in the chapel: a very large number came. After singing a hymn and offering a prayer, Chu-a-luk read and explained the 2nd chapter of the Gospel of Matthew. After commenting upon the verses, he adverted to that practice, the observance of which had caused so much rejoicing among them. He told them the moon, while giving to us light which was most agreeable and useful, was yet a created thing, and it was wrong to worship the creature instead of the Creator. God created the moon; and to him it was their duty to offer worship. He showed the propriety of this by a simple illustration. None of you, he said, who wished to show his respect for a friend who might be a carpenter, would, on entering his shop, walk up to a cradle and bow to it, instead of bowing to the carpenter. As with the cradle so with the moon. Man made the cradle, God made the moon. Its light is exceedingly useful to us, but we ought to praise God for it, and thank him for his blessings. Much interest and attention was manifested during the whole of the service, and the audience

Alien Son

admitted the force and justness of the speaker's remarks.

The following is an account of a dialogue that took place between Leong-a-toe and a Frenchman on the 22nd September: The Frenchman (he writes) came to my house. On seeing him, I requested him to take a seat. I do not know his name. We talked together about the customs and the learned men of China. My visitor then asked me what my trade was, and how I maintained myself. I told him I was not engaged in trade, but was occupied in diffusing religious instruction among the Chinese. He then suddenly inquired where I had come from? I answered, from Hongkong. Do you know, he asked, the priest who resides in Hongkong? I said, I saw several, but did not know their names. They taught the doctrines of Rome, which are not like the doctrines of Jesus. In their churches, I saw an image set up which they called Ma-le-a (Mary) the mother of Jesus, she was called Holy Mother, and they seemed to revere her even more than Jesus. They burned incense and bowed before her. In their rites they seemed to hold traditions which ought not to be regarded. The ten commandments God has handed down to us by Moses, he had commanded all men to observe and not forget them; but the instructions of the Romanists are at variance with these. They expunge the second commandment and do not keep it. Out of nine commandments they make ten, because the second commandment teaches us that we must not grave to ourself any image, nor bow down to it and worship it. The teachers of this religion tell men to worship images, and thus oppose Gods will. The idol-worship of the Chinese is just like theirs. My visitor said, the holy mother is not a mortal: she existed before heaven and earth were made, and was then the mother of the holy child Jesus. I answered, that cannot be. If she were the holy mother before heaven and earth were made, how could God promise when our first parents sinned against him, that he would raise up a saviour from the seed of the woman, to save the myriads of the human race. And in the time of Mary we read, the Holy Ghost came upon her, and the power of the Almighty overshadowed her that she should bear a son and call him Jesus; by which we may know that Mary did not exist before heaven and earth were made and that she was just like any other mortal; and hence we must not bow down to her and worship her, but worship the triune God. My visitor then remarked, the doctrines of Jesus are not of recent date, those of the Church of Rome come down from great antiquity, we must therefore not reject the old in order to follow the new. I replied, if her doctrines coincide with the doctrines of the New and Old Testaments, then we certainly ought to follow them. But many of her doctrines do not agree with the doctrines of the Holy Scriptures; hence, a great many years ago, Luther made a clear exposure of her errors. My visitor said, your religion teaches that there are only two states after death, heaven and hell; our religion teachers that there are three, heaven, purgatory and hell. Every one who dies must pass through these three. I answered, there can be but two states, just as in this world there are only two descriptions of persons, and these, after death, must dwell in the one or other state. Where is the necessity of having a third state? He then asked me, How can you know that there is a God? I replied, God from nothing made all things: everything that my eye sees teaches me there is a God. The heaven and earth that I behold tell me there is a God. After this he asked me no more questions; we talked about other subjects, and then he took leave of me and went home.

Such an amount of scriptural instruction as is bought before you in the extracts I have made, and conveyed in a faithful and intelligible manner, and I trust, in humble dependence on Gods holy spirit, cannot but be productive of good. It must produce a feeling of satisfaction in the minds of all interested in the evangelization of the Chinese to know that those truths which are proclaimed from pulpits in Christian churches are, on Sabbath days and week days, resounding in the ears of the heathen population in their humble chapel and still humbler tents. Let us strengthen and encourage the hands and hearts of the native teachers in every possible way, and pray God to bestow upon them the aid of his holy spirit, that they may be steadfast, unmovable, always abounding in the work of the Lord.

Wm Young

Castlemaine, Oct 7, 1857.

Alien Son

Author: The 'Rev.' William Young
Category: Victoria Chinese Mission
Place: Castlemaine
Provenance: *Mount Alexander Mail*, 10 April 1857.
Location: Microfilm in State Libraries especially State Library of Victoria and National Library of Australia.

First Report of the Chinese Mission in Castlemaine for 1857. Read at the United Monthly Prayer Meeting held in the Scotch Church on the evening of April 6th 1857.

During my absence at Ballarat for the purpose of establishing a Chinese Branch Mission,⁹ the operations of the Castlemaine Mission have been carried on by the native agents, Chu-a-luk and Leong a Toe in a manner with which I have every reason to be satisfied. The Sabbath services have been regularly conducted, daily visits to the people have been kept up, tracts and Bibles have been distributed as usual, and their united efforts are, in my opinion, beginning to tell favourably on some, at least, of the multitudes with whom they come into daily contact. Since my return to Castlemaine, I have gone out in company with these agents, and have had, with them, interesting interviews with the Chinese, both during the day and in the early part of several nights. The interviews at night, (when the claims of business no longer distract the attention) promise to be exceedingly beneficial to our hearers; they elicit much argument, and many important enquiries concerning the doctrines of the Holy Scriptures, which did fair to result in the awakening of the people out of their state of spiritual lethargy, and in the stirring of them up to seek and feel after God. These interviews have always been closed with prayer.

I have found much interesting matter in the journals kept by the two Christian teaches during my absence, a portion of which I shall present to the friends of this mission in the extracts which follow. These will serve to show with what faithfulness they expose the errors of the Chinese system of belief, the prominence they give to the doctrine of the atonement, and pre-eminence they claim for Christ over the sage Confucius and every heathen deity. At the same time they will exhibit the tenacity with which the heathen cling to their own system, and the great need there exists for praying for the influence of the Holy Spirit to wean them from the system of delusion to which they are so wedded, and incline them to embrace the truth as it is in Jesus. Some good impression, it would appear, has been made upon the minds of some few by the conversation of the agents, which I sincerely hope may not prove like the morning cloud and early dew, but result in genuine conversion to God.

The teacher Chu-a-luk makes the following entry in his journal on December 9th, 1856: I went to Campbells Flat this day, to visit a storekeeper, to whom I gave a couple of tracts, which he received with apparent satisfaction. I told him, Though you now appear glad to take these tracts, yet I fear you will soon despise them. Why? he asked me. I said, because these books teach you not to worship idols, nor the spirits of the dead. And I must teach you the same doctrines contained in these books, though you may not like to hear them. But whether you like it or dislike it, I feel it is my duty to tell you what I myself know, otherwise I shall incur the divine displeasure. For every one who knows the Gospel must endeavour, according to the best of his ability, to make others acquainted with it. And, do not suppose, when I come to teach you and those that are with you, that it is because I want your money, or anything else that belongs to you. I only wish you to seek that eternal happiness which God has, from old, promised. If you earnestly seek that happiness, you will obtain it: if you do not thus seek it, you will fail to get it. Ponder now what I have said, is it true or not? My hearer replied, All that you say is quite true, but to observe it we find to be a matter too difficult.

Leong-a-toe, on the 26th of December, writes: - I went to some tents about half a mile distant, and spoke to the people about Christ's dying on the cross to atone for the sins of the

9 Refers to opening of Ballarat Chinese Mission. See Appendix 8.

Alien Son

whole world, and told them that all who believed in him would obtain salvation, but those who did not believe would be condemned. After speaking to them these things, one of the men cavilled, and said, we ought to believe in God, but it is not necessary to believe in Jesus Christ. I answered, If you do not believe in Jesus, then you do not believe in God, for Jesus Christ came from God. He in reply said, If we do not act up to the doctrines of the sages of our own country, but follow those of a foreign country, how will it be possible for us to practice virtue? Foreigners have their doctrines, and we Chinese have ours. Foreigners honor Jesus, and we honor Confucius; and this is perfectly agreeable to the dictates of sound reason. In answer to these observations I said, Jesus Christ was God manifest in the flesh, and come into the world. He taught heavenly doctrines to the world in a clear manner. He offers happiness to all who honor him, but he will assuredly condemn those who reject them. Can Confucius save your precious soul? It matters not whether a man be a Chinese or a foreigner, it is his duty to honor Christ and serve God. Pray reflect on these things, and ponder them in your hearts.

On January 2nd 1857, he writes: I went with Chu-a-luk to Diamond Valley. We took different routes. I visited two tents, and had as many as 18 persons to listen to what I had to say: I told them that the gods worshipped in China were mere nonentities, such as Geok-hong, Kwan-tay, and other divinities; that the worship of them was only a scheme of the Buddhist and Tavnist [Taoist] priests, by which they fraudulently extorted money from the people. To reverence such objects would bring no advantage, but, on the contrary, would enhance men's guilt. When the people heard these remarks, they expressed themselves astonished at the imposition practiced. I then placed before them the great blessings that resulted from faith in Christ; and also spoke to them about the manner in which God was to be worshipped. There was one man in particular, who was so delighted that he requested I would, on my next visit, bring with me a book of prayer, that he might learn how to frame his petitions. I gladly assented to his proposal, and availed myself of the present opportunity to present him with a copy of *The Two Friends*¹⁰, and a catechism.

On the 23rd, while addressing a group of 20 persons, he says, amongst them was a man named Chu-a-sun, a native of Sin-why [Xinhui] in Canton Province; he is by trade a carpenter, and has resided chiefly in Melbourne. About the middle of January he came from Melbourne to Castlemaine. I happened to meet him one day as he was going to his work, and embraced the opportunity to explain to him some of our holy doctrines. When I had done, he exclaimed, Excellent doctrines! I never heard them before, hence my ignorance regarding those subjects you have been communicating to me. I feel obliged to you for telling me about the doctrines of Jesus, and the gracious goodness of God. In further reference to this man, Leong-a-toe further adds, The individual appeared to me unassuming and sincere, and I am in hopes he will be brought to repentance. I have since frequently had quiet interviews with him, when the truth has been the topic of our conversation; these interviews, I trust, will result in his awakening.

On the 30th January, he makes this entry in his journal: I went to Forest Creek, met with a man surnamed Chun, who is exceedingly desirous of becoming a Christian. He no longer worships idols. Having, however, from his youth, never been taught to read, he is ignorant of the Chinese characters. I put questions to him, in order to ascertain his motive. I have great hopes of him, and doubt not, but ere long, he will be considered a fit subject for baptism.

The condemned criminal in his cell, and the sick in the hospital have been alike visited by the agents of the mission, for the purpose of ministering to them those blessed truths of Gods Word which their respective pitiable and painful situations urgently demanded.

The case of Choy-a-luk, not Chu-a-luk, as the name is spelled in the public papers) who was not long ago executed for the murder of one of his countrymen is well known to the

10 One of the most widely used Christian Chinese tracts in China and Australia.

Alien Son

public in Castlemaine. Although it is stated in some of the public journals that Choy-a-luk exhibited the utmost apathy when about to undergo the sentence of death, yet it would appear from interviews that Chu-a-luk had with him while he was confined in the jail at Castlemaine, that his mind was considerably affected in view of what awaited him. Chu-a-luk endeavoured to direct the unfortunate man to look to God for His mercy, and to pray to Him to forgive his sins for Christ's sake, ere he was hurried from time to eternity. He read to him portions of the Holy Scriptures which he thought were appropriate to his situation, and called his attention particularly to the case of the thief on the cross, who, while suffering the agonies of crucifixion, applied to Jesus Christ for salvation and was saved in the hour of his extremity. He was urged to act like-wise, and to pray earnestly for the forgiveness of his past sins. One occasion he remarked to Chu-a-luk, If you had not taught me how to pray to God, I should not have known how to do it. I now constantly pray to God for his mercy. Chu-a-luk at different times both read and prayed with him. He was considerably affected when speaking to Chu-a-luk about his wife and family, to whom he wished to remit some money. He wept long and bitterly when he reflected that it would soon be out of his power to do any thing more for them in this world. He was told to refrain from grieving on their account, and to make use of the time that was still left to him to seek preparation for the eternal world. He told him to repent of his sins, and believe in the Lord Jesus Christ. Chu-a-luk then gave him a new testament, and marked several verses for him especially to meditate on during his confinement.

Towards the last week in March, hearing that several sick Chinese, afflicted with a species of elephantiasis had been received into the Castlemaine hospital, the two native agents and myself paid them a visit. The resident surgeon kindly led us to the ward occupied by them, and after putting several questions to them through Chu-a-luk, about their state of health, food, effects of medicine, etc., he withdrew, and left us with them. After some little conversation with the invalids, I called upon Chu-a-luk to read to them a portion of the eighth chapter of the Gospel of St Matthew. This was probably the first time the name of Jesus Christ sounded in their ears. The healing of the leper, mentioned in that chapter, produced a thrilling sensation, which shewed itself in loud exclamations of delight, uttered by the invalids. That Saviour who shewed himself so willing and powerful to save the wretched applicant who came to him for cleansing, we told them, was able to help them also. We directed them to seek of him the pardon of their sins, and the restoration of their bodies to health; also, to pray for submission for whatever might be the will of God concerning them. We took occasion, also, to point out to them some of the blessed effects of the Christian religion; how it taught those who believed in it to extend their sympathies to all men; to care for their brethren suffering from disease, of whatever clime or nation, and to devise means for alleviating or removing the maladies that affected our race. The Hospital wherein they were so comfortably accommodated and cared for, we told them, was a fruit that sprang from the influence of Christianity. They seemed to feel that they themselves exhibited proof of the truth of the remarks we made, and most cordially accorded to the Christian religion the palm of superiority over their own, which (as they experienced in their own cases), when the sufferer most needs help, leaves him lonely and destitute and wretched. After the portion of scripture was read and explained, the patients rose from their beds to join in prayer. We had a little further conversation with them and then bade them good bye. They expressed themselves extremely grateful for the visit we paid them. We left a copy of the New Testament with one of the patients who could read. There were four of them; three of the number were uneducated men.

The friends of the mission will perceive from what has been presented to them in this report that the Word of God is producing some impression on the heathen mind, and will feel encouraged in their efforts to sustain this holy enterprise. The Word of God has already, I trust, taken roots in the hearts of some of the Chinese, and ere long we shall have first one, and then another coming forward and declaring himself a disciple of Christ, and a worshipper

Alien Son

of the living and true God. May the Lord quickly bring about this happy event.

Alien Son

Author: Rev. Richard Fletcher,
Minister of St Kilda Congregational Church
Secretary and Treasurer, Victoria Chinese Mission, 1855-1858
Category: Victoria Chinese Mission
Place: Castlemaine
Provenance: MSS, London Missionary Society, Australian Correspondence,
Location: Mfm, National Library of Australia.
Wesleyan Methodist Missionary Society Archives, London

The Committee presenting their report, have generally to state that the cause they have in hand has not been suffered to languish, though they can hardly say that it has been taken up and prosecuted with that vigour which its importance demands.

At the date of the last report there were employed at Castlemaine and the surrounding gold fields, two native Chinese agents, Ho-a-low and Chu-a-luk, and, as their European superintendent, the Rev. Wm Young, for many years a missionary in China. Shortly after this Ho-a-Low resigned his connexion with the society and occupied himself in secular pursuits: he is now filling the situation of Chinese interpreter at the Ovens gold fields.

Providentially, a little before this time, another Christian Chinaman, Lo-Sam-Yuen arrived, recommended by the Bishop of Victoria, at Hong Kong, to the Bishop of Melbourne. As he appeared to be well qualified for the work, he was engaged at once, and was sent up to Castlemaine, where he for some time laboured in conjunction with Chu-a-luk, and under Mr. Young.

In October another Christian Chinaman, brought up in the missionary seminary at Hong Kong, by name Leong-A-Toe, arrived in Melbourne. As he was well recommended and seemed suitably qualified, the committee, trusting to their public support, engaged him on the mission, and he also was sent up to Castlemaine until some further distribution of the services of the agents could be determined on.

Considerable anxiety had been felt for some time by many friends at Geelong and Ballarat, for the commencement of missionary operations on behalf of the Chinese on the Western gold fields

, and various letters passed between them and your committee on the subject. The arrival of the third native agent rendering it possible for the committee to meet their wishes, the Rev. Mr. Young and Lo-Sam-Yuen were sent over to Geelong, and proceeded thence to Ballarat, to survey the field of operations, and, if possible, make a commencement.

Considerable sympathy with the movement was found to exist among Christians of various denominations. Meetings were held, the Chinese were visited in their encampments, and services conducted among them. Propositions were received from the Geelong committee, containing a sketch of plans for future proceeding; a conference between the two committees was held; and ultimately an arrangement was agreed upon, which was to be regarded as of a temporary and experimental character. Lo-Sam-Yuen was to labour on the Ballarat gold field under the direction of the committee there; the other two agents, Chu-a-Luk and Leong-a-Toe, remaining as heretofore at Castlemaine, and Mr. Young was to divide his time between the two districts. The committees at Geelong and Ballarat undertook to raise £200 for the support of their agent, and £200 extra to meet the additional expenses which Mr. Young would have to incur in travelling to and fro, and in providing another place of lodging at Ballarat. This is the plan at present in operation, but it being found inconvenient, the committee has resolved upon a change.

The mode of carrying on the work at Castlemaine is very simple and primitive. The agents visit their countrymen in their tents day by day; enter into conversation with them where they find opportunity; conduct religious services when allowed; and distribute Chinese tracts and New Testaments. On Sabbath-days, besides casual visits and short services, public worship is conducted in a tent appropriated for the purpose, and something like a regular congregation

assembles. The progress and organisation and consolidation is greatly checked by the migratory habits of the Chinese miners. Scarcely are favourable impressions made on any of their minds before they remove to another gold-field and for the most part are not seen again. Nevertheless, some are more permanent in their location storekeepers and others and upon these continued good influences can be brought to bear.

That the services are to some extent valued, and interest felt in them, may be gathered by the fact that steps are now being taken for the erection of a better place of worship, one built of stone, and towards the expenses of which the Chinamen have themselves subscribed £60. In Melbourne, several gentlemen have subscribed upwards of £30 so that there is contributed towards the object nearly £100 of the £250 the structure is estimated to cost. It is believed that when they shall have a church of their own, built expressly for the worship of the True God, and paid for chiefly by their own money, many more will acquire the habit of regular attendance, some we hope will there find the precious Gospel the power of god unto their salvation.

In the conversations that so frequently take place the Chinamen generally concede to the advocates of Christianity the better side of the argument, the folly of their idolatry, and the uselessness of their ceremonies on the one hand; and the superior glory and excellency of the divine religion of Jesus recommended to them on the other. Their reason is convinced, but their hearts are wedded to a system which allows them to retain their sins.

Still it is to be hoped some spiritual good is done; as proof of which it may be mentioned that two have recently expressed the desire for baptism and have passed through a satisfactory probation. Mr. Young has been accustomed to meet the Committee at Castlemaine at their monthly convention and prayer, and to read a report of the proceedings of himself and the agents. These reports have regularly appeared in the Mt. Alexander Mail, through the kindness of the editor; and form altogether an interesting and useful collection.¹¹

Since the division of Mr. Young's time with Ballarat they appear at longer intervals.¹²

The work at Ballarat is conducted in much the same way as at Castlemaine. All testify to the superior efficiency of Lo-Sam-Yuen as an agent; and his sphere of labour is so large and inviting, but what is one solitary labourer in so wide a field?

In passing through Melbourne in his journeys to and from Ballarat, Mr. Young has had many opportunities of visiting the Chinese located in Little Bourke-street. These are for the most part more permanent residents than their countrymen at the goldfields, many of them being storekeepers.

There are some Christians among them, who have been brought up in the mission-schools of Hong Kong, Canton and elsewhere, in China. Several religious meetings have been held in the Church of the Rev. A. Morrison, [Scots Church] Collins-street, which have been addressed by Mr. Young, and in some cases by some of the Christian Chinamen. There is reason to believe that if a European missionary who thoroughly understands the Chinese language were resident in Melbourne, with a view to act on the Chinamen there, or those passing through, great good might be done.

This method is adopted by the Board of [Commissioners of Foreign] Missions at New York, who have a missionary with his family settled at San Francisco, where the mission-house premises have been erected at a cost of 20,000 dollars (£4000), all raised by the people of San Francisco themselves; a printing press is established; a periodical issued; and other methods adopted likely to operate upon these heathen strangers, who all pass through that

11 Charles Saint was the editor of the Mount Alexander Mail and a notable defender of the Chinese. Welch, Ian (1980), *Pariahs and Outcasts*, Christian Missions to the Chinese in Australia, MA, Monash University.

12 The Ballarat Chinese Mission was managed by a local Ballarat interdenominational committee. It was initiated by The Geelong and Western District Chinese Evangelisation Society, established in Geelong September 1855 by James Balfour. The Geelong Society was effectively defunct by 1857 when Balfour left Geelong. See Welch, Ian (1980), *Pariahs and Outcasts*, Christian Missions to the Chinese in Australia, MA, Monash University.

Alien Son

chief city on their way to the goldfields.¹³

What has hitherto been done by the Christians of Victoria to impart our holy religion to the numerous Chinese who have come thither in search of gold is very little compared with the necessities of the case. To work the districts of Castlemaine and Ballarat effectually would require a European missionary resident in each of those localities, with several Chinese assistants under them, so as to be enabled to extend their operations to the numerous diggings which branch out from those centres. The nothing whatever has been done at Sandhurst, and the extensive Bendigo gold-field; nothing for the Ovens district not to mention the Omeo and other outlying fields.

To overtake the work it would require at least four European missionaries, one at Melbourne, another at Ballarat, a third at Mount Alexander [diggings, including Castlemaine and Bendigo, and another at Beechworth, for the district of the Ovens, with Chinese Christian agents under them.

The men could doubtless be found, if the money were forthcoming, and the money would surely not be wanting if the Christian Church were fully awakened to its responsibilities in regard to these heathens, who are thrown in the midst of us. Our operations, small as they are, have been provided with great difficulty. Often have the Committee been under great anxiety to know where the next months payments were to come from. The expenses have indeed been met; the Treasurer is not in advance; but the money has been obtained by casual, rather than regular and organized efforts, and frequently the committee has been in arrears to its agents for the sums due to them . . .

We have simply to do with the fact of their actually being here. While they are, they surely have a claim upon Christians to do what they can to convey to their benighted minds the glorious and saving truths of the everlasting Gospel.

13 An important reference indicating that the Australian Chinese Missions were aware, if not in regular contact, with the Chinese Missions established in North America.

Alien Son

Author: 'Rev.' William Young
Category: Victoria Chinese Mission
Place: Castlemaine, Ballarat
Provenance: MSS, London Missionary Society, Australian Correspondence,
Location: Mfm, National Library of Australia. Wesleyan Methodist
Missionary Society Archives, London

During the mission year that is now concluded, your agent [Lo Sam Yuen] has assiduously & faithfully prosecuted his labours among his heathen countrymen. Often has he encountered opposition and ridicule in the discharge of his duties, but he has not shrunk from declaring to them the counsel of God. Laboring almost entirely alone, and separated from his wife and family in China, it has surprised many that he has not at times, given way to a melancholy mood. But he has always appeared cheerful and contented, and I believe he is in his element in his work.

He displays peculiar tact in answering the objections of his opponents and exposing the folly and sinfulness of idolatry, as will be perceived by referring to the extracts from his journals which have been translated from time to time and inserted in one of the local papers. The views he holds of the fundamental truths of Christianity as far as I have been able to learn from his public ministrations and private journals, as also from personal interview with him, are sound and scriptural.

Doubts were entertained by some, at one time, as to his fitness for occupying the post of a Christian teacher in consequence, it was said, of his not being sufficiently educated in his own language, but I think, he has long ago proved that he is equal, if not superior to any Chinese on the diggings in point of intellectual attainments.

During the first half year of the Mission, I was able to visit Ballarat at regular intervals to inspect Lo Sam-yuen's operations, but I have not been able to do so during the latter half, in consequence of the transfer of the headquarters of the Mission from Castlemaine to Melbourne and my efforts being confined principally to the metropolis where a large number of influential and intelligent Chinese are settled. But although I have not been able to visit Ballarat as often as I could have wished, I am happy to state your native agent has not, in consequence of that circumstance, neglected his work.

I have recently received most gratifying testimonies from Mr. Oddie and Mr. Booth, regarding his zeal and fidelity though left entirely alone. To the gentlemen whose names I have mentioned the Mission is greatly indebted for the help and encouragement they have afforded Lo Sam-yuen, by accompanying him regularly every Sabbath afternoon to the scene of his labours, and assisting to collect the Chinese to come and listen to the preaching of the Gospel. The first-mentioned gentleman has often advanced the funds to pay the agent's salary when the Treasury of the Mission was entirely exhausted. Had he not done so the interests of the Mission would have been materially injured.

The mode in which the agent [is] prosecuting his work is very simple. He goes round to his countrymen at different times of the day, and reads to and converses with those he finds at home and who are at leisure to hear him. He always carries his New Testament with him, and from this treasury of heavenly knowledge imparts instruction to his erring brethren. The numbers that gather around him on Sabbath days varies from 50 to 150 persons. While multitudes oppose, and not a few are utterly indifferent to what he communicates, there are a few who listen with interest to his statements of divine truth and at the present there are no fewer than six Chinese who have expressed a desire to receive the ordinance of baptism. It will be necessary, however, to subject them to a course of probation in order to test their sincerity and to instruct them more thoroughly in the doctrines of Christianity, ere the rite can be administered. Those who expressed such a wish are principally Chinese married to European women.

While I was at Ballarat in July last year, I had some conversation with Lo Sam-yuen about

Alien Son

building a convenient place of worship for the Chinese. I mentioned the subject to two of the Chinese headmen who promised to use their influence in forwarding the contemplated object.
[transcription incomplete

Alien Son

Author: Unknown
Category: Wesleyan Methodist Chinese Mission
Place: Castlemaine
Provenance: *The Wesleyan Chronicle*, 1 January 1859

p 19 Religious Intelligence, Castlemaine Circuit On Sunday 28 November 1858, missionary services were held, Leong a toe spoke.'The speech of Leong a toe excited deep interest and it is hoped that effort will be made to maiantain him as missionary to his own countrymen.'

p 22 Mission to the Chinese in Victoria (Victoria Chinese Mission)We deeply regret – we blush for the Christian character of Victoria – to record that this mission has had to be relinquished for want of adequate support. A public meeting was held in the Mechanics Institute on Tuesday, November 30, to hear the report, when not more than a dozen gentlemen were present. We are thankful, however, to add that it is very likely that this work would be resumed by the Wesleyan and other churches in their denominational character

Alien Son

Author: 'Rev.' William Young
Category: Wesleyan Methodist Chinese Mission
Place: Castlemaine
Provenance: *The Wesleyan Chronicle*, 1 September 1859 p 215.
Location: Microfilm in State Libraries especially State Library of Victoria and National Library of Australia.

The interest manifested by the Chinese themselves in the preaching labour of Leong A Toe is not only unabated but delightfully increasing. Interest on the part of European Christians towards that peculiar race is also on the increase. It is now resolved to erect a church for the special use of the Chinese. A piece of land, in an eligible position, has been purchased, and the money is now wanted for the building. Methodists, Christians of every name, and throughout the colony come and help us send your donations to any of our ministers in Melbourne, or to the Rev T Raston, Castlemaine. There appears to be promise of much good amongst the Chinese.

Alien Son

Author: Leong A Toe
Category: Methodist Chinese Mission,
Place: Castlemaine
Provenance: Australasian Wesleyan Missionary Society Notices, Januariu
1860, p 176
Location: Queen's College Library, University of Melbourne

TO THE BRETHREN ASSEMBLED TOGETHER IN THE DISTRICT' MEETING

It would greatly delight me to see you all, that I might speak to you concerning the Chinese Mission. I have no time to go down to the meeting, but will speak to you through Mr. Ralston.¹⁴

I beg to inform you that it is my practice to visit the Chinaman's tents every day, and I preach to them the great truths of the Bible – that God is the Creator and preserver of men, and that Jesus Christ is the only Saviour of sinners.

The Chinamen worship ancestors and idols. Some of my countrymen receive the Gospel with gladness; others reject it, calling it the doctrine of other nations – rejecting it because it is opposed to the worship of idols and ancestors; others again refuse the Gospel on such grounds as these: they say that Jesus Christ is the sage of other lands, not of ours – That Englishmen want us to have their religion that they may get our hearts and then take our country – that the Gospel is not good, or the English would not compel us to pay £4 a year, and if we are poor, put us in gaol – such religion is not good. If the religion you preach is good, why do you not get all our countrymen out of gaol?

Thus the Gospel is preached, and that it does not greatly affect the minds of the people, I am truly grieved and troubled. However, four persons have been baptised; another man was deeply sorry for his sins, and prayed much to God. He is now earnestly acquiring a knowledge of the Gospel, and delights in learning. This man removed on the 10th October to Back Creek, on account of poverty. There are two men now in course of instruction; they come to my house every day for that purpose; they appear sincere and earnest in prayer to God; but I want to see more fruit before I am satisfied. May God pour out his Holy Spirit and convert their hearts that they may be added to his Church.

Every Sabbath Day I preach in one of the chapels in the neighbourhood. There is great difficulty. Chinamen do not know the blessedness of the Gospel, and we have to go everywhere and invite them to come to church. During this year, three young men (English) have greatly helped me in inviting the people to come and hear the Gospel. For this I am glad. I have been teaching the Chinese language to them for near seven months. They are getting on well and can converse a little in the language. They go with me every Sunday and to every place. With their help I thus get my congregations varying from eighty to 180. Thus do they greatly help me, and but for them I should not be able to do half so much on the Sabbath Day; they are sincere and faithful young men; they fear no toil nor danger – greatly loving my countrymen, and anxious that they should learn Christ's doctrine. I should like two or three young men to go to China, for they could learn the language much better there. Should they be sent there, it would be good for the Church. May God in his

¹⁴ Rev. William Ralston.

Alien Son

mercy soon spread the Gospel in China and everywhere – is the sincere prayer of my heart.

Alien Son

Author: 'Rev.' William Young
Category: Presbyterian Chinese Mission
Place: Ballarat
Provenance: *The Christian Review and Messenger of the Presbyterian Church of Victoria*, November 1860.
Location: State Library of Victoria.

July 29 Went to Little Bendigo; collected a small congregation of Tokeen [Fukien] Chinese, to whom I expounded a good portion of Matthew ii. Great attention and much interest were exhibited by the hearers, and many expressed their satisfaction at my coming back to Ballarat. One of the number seeing me give away a few tracts, produced one which he had brought with him and asked me what it was. I perceived it was part of a volume entitled Village Sermons [i.e. The Two Friends]. He said the volume had been given him by some Europeans who saw him in an English place of worship. I told him and others that I hoped they would exert themselves to bring out more of their countrymen to hear the Word of God, which they promised to do.

Editors Note: Of that man Mr Young speaks afterward, mentioning that he was no longer a worshipper of idols, and seemed animated by a sincere desire to know the way of truth.

August 1 Met a man who told me he had seen me at Singapore. He had been in a missionary school there. All the religious instruction, however, which he has received, does not seem to have raised him above his countrymen. Opium smoking, the bane of hundreds and thousands of these people, stands in his way. It has evidently made him very poor his sullen countenance indicates a long addiction to the baneful luxury.

August 10 On my way home met a Tokeen Chinese, who after nine years residence here is anxious to return home. He told me that he was a relative of Tu (a servant I had in China, and a convert). He had been acquainted with the missionaries in Amoy, and been in their services. I remarked then he must have heard of Jesus Christ? Yes! Who was Jesus Christ? He pointed to the sky and said, He is God. The Son of God, I said. Who became man to save us. Some little of what missionaries in China teach these heathen people is thus retained upon their memories; and who knows but the bread cast upon the waters long ago may yet be found after many days. This man has been since a frequent attender on our Sabbath services at Little Bendigo.

August 22 Visited the [Ballarat] Hospital; saw a sick Chinese afflicted with leprosy. ¹⁵He was in a detached house. I asked him if he had ever heard of the doctrines of Jesus Christ. He replied he had, but did not remember them. I gave him a tract. Perceiving A to be in the Chinese character, he eagerly caught it up and began to read it. He appeared well pleased with my visit.

August 28. Visited the jail, where I addressed about seven prisoners. They appeared
August 23 Stopped at a small Chinese temple, and witnessed a Chinese there making inquiries at an idol, through a lay priest, as to the result of an application to a European doctor in the case of a sick friend; also as to his own future good luck. The officiating priest having gone through the forms observed on such occasions, presented the enquirer with a couple of divining sticks, which the latter took to an adjoining house, occupied by a fortune teller, and obtained from him the answer that corresponded to the numbers marked on the sticks. These answers were explained to the enquirer. I had not the opportunity of ascertaining the answers nor the fee paid for them. Gave the fortune-teller a tract, and hope, on a future occasion, to have a conversation with him.

They blamed the foreigners for selling them opium. Heard of a poor woman, a European,

15 See Appendix 13.

who, with a child, were in great destitution. Her husband (a Chinese) had been arrested at Bendigo on suspicion of selling spurious gold, but she had heard nothing from him for several weeks.

Editors Note: Mr Young interested himself in this poor womans case, and through the Government Interpreter, traced her husband, who had been discharged for want of evidence, and induced him to remit her some money. He was also instrumental in getting a disabled Chinese some relief from the [Ballarat] Benevolent Society, and afterwards of getting him sent home to his friends in China.

August 29 Was hailed by a Chinese from inside a tent. I found that he was one of my hearers last Sabbath afternoon. He told me that he was a doctor, but that he had given up his calling on account of being summoned before the authorities for the ill results of his treatment of a Chinese patient. He thought it very hard that such a step should be taken because he was not successful; nor did he think their mode of treating cases was proper, for they seemed to be guided more by their stethoscopes than by the pulses of their patients (and every man has six different kinds of pulses). He could invariably tell whether they were laboring under curable or incurable diseases. He wished me to give him £10 to set him up in business, etc.

September 2 At a fortune-tellers, where I met half a dozen Chinese, some strange questions were asked me. Was it necessary, asked the fortune-teller, if a man wished to become a Christian to pay a sum of money? Was it necessary to cut off his tail? And would becoming a Christian exempt a Chinese from the payment of the residence fee? I told him That Christ did not require a man to part with his tail, nor was it necessary to pay a sum of money.¹⁶ What was required was, true faith in Jesus Christ; and, as to taxes imposed by the State, Christianity taught us to pay them. Then it is of no use to become Christians some of them exclaimed.

September 25 Rev Mr Raston, Wesleyan Minister, called on me this day with Leong a Toe, the Chinese Catechist at Castlemaine. The latter told me of the resolution he had come to, to leave this country for China, which I told him I very much regretted, as there would be no Christian Chinese to take his place; he had laboured successfully at Castlemaine, and had been the means of bringing several of his countrymen to the knowledge of the truth. But quite as strong and stronger claims are drawing him back to China. Two Chinese who had been baptised at Castlemaine are going back to China with him. The idea is indeed pleasing, that of Christianised heathen, converted by Gods grace in this country, having here obtained, along with the gold that perisheth, the imperishable treasure of the knowledge of the truth as it is in Jesus. Leong looked at my stock of books, and took several copies of those he considered most suitable for distribution on board the ship among his Chinese fellow passengers.

Editors Note: Mr Young has been urging upon the Committee the importance of having a School opened where the Chinese might be instructed in the knowledge of English; and still more earnestly has been representing the necessity of his labors being sustained and extended by the appointment of one or more Native Catechists.

16 This refers to the general belief that becoming a Christian had a mercenary value or required a Chinese to abandon Chineset customs.

Alien Son

Author: Cheong Peng-nam
Category: Presbyterian Chinese Mission
Place: Ballarat
Provenance: *The Christian Review and Messenger of the Presbyterian Church of Victoria*, July 1865.
Location: State Library of Victoria.

June 16, 1864. Today I visited the temple of the Sam-Yap clan at Golden Point. There were a great number of people in front of it, all in commotion, letting off crackers, and congratulating the deified hero Kwan [kuan Gong, Kwan Ti], it being his birthday. The assemblage of people was very large. The interpreters were present, managing the ceremonies of the occasion. I went in and out of the temple, and saw numbers of the Chinese bowing down before the idol, and making obeisance. Seeing me in the temple, many of them appeared displeased, knowing full well that I was constantly in the habit of telling the people that God forbade our worshipping of idols; and those who offended in this matter would certainly not escape punishment. On this occasion, the interior of the temple was furnished in an imposing manner with all manner of sacrificial offerings, such as gold, pork, fruits, wine, gilt paper, incense, candles, etc; and prayers and praise were offered to a dead man. Alas! such conduct as this must arouse the righteous indignation of God. Their folly in this matter is extreme, and their sin exceedingly great. Seeing them look indignantly at me, as I went in and out of the temple, I felt it useless to say anything to them; as there was such a great confusion of voices, it would have been impossible to make oneself heard. In the afternoon, I visited the Hospital and the Benevolent Asylum.

July 12. Early to-day friends came and sat with me. In the course of our conversation, one of them remarked how great the reverence was that the Chinese showed to printed paper. Learned men constantly showed this extreme reverence by making little presents of sweetmeats and fruit to young boys who picked up bits of printed paper and brought them to them. These bits of paper are subsequently thrown into the fire to be consumed, so as to prevent their being trodden under foot, which is considered extremely disrespectful to literature; hence, properly educated Chinese never suffer any paper that has writing upon it to lie upon the ground, but pick it up and consign it to the flames.

July 17. Spoke to the people in the chapel from the 8th Chapter of John, 30th to 36th verses. I had above 30 hearers.

July 18. Fell in with several new arrivals from China to-day. I began immediately to speak to them about God, the Maker of heaven and earth and all things, and the duty of all men to worship Him and seek His protection. As the new-comers had just arrived in this country, I told them that they ought to pray to God to give them success in their mining matters, so that they might earn enough money to enable them to return to their native villages, and rejoin their parents, wives, and families. I told them that I hoped they would all believe in Jesus, the Saviour of the world, and seek the pardon of their sins in His name; so would their souls at length ascend to heaven, and enjoy eternal happiness, which would be ten thousand times better than the getting of gold. After this I visited other places, and got home in the afternoon.

July 21. From early morning until midday, occupied conversing with visitors at my house. I spoke to them about the truths of God's word, praying with them, and imploring God to forgive their sins and grant them happiness. In the afternoon, went to the different claims about Golden Point, to converse with the miners; but I found them all fully occupied, and one at leisure to listen to any conversation. In the evening returned home.

July 27. Engaged this forenoon in conversing with friends, who called at my house, about gospel truths. In the afternoon, went to a number of shops in the Main-road [Ballarat East], and pointed out to the people the great evil of opium smoking. I urged them speedily to give up the habit. Some of them said they were aware of the injury they received from it but felt they could not give it up. Others said that their smoking of opium was not worse than the

Alien Son

drinking of spirits indulged in by Europeans in hotels. It was in this way they entertained guests, and talked over worldly affairs. I told them of the power opium had of gradually undermining their constitutions; and as body and soul were endangered thereby, why did they not believe the doctrines of the gospel, and trust in the name of Jesus to deliver them from this practice of entertaining guests. They would then find peace in this world, and life everlasting in heaven. Would not this be delightful?

July 20. Went to see some sick folks at one of the market gardens on Little Bendigo. Spoke to them of Jesus coming into the world to deliver us from sin and misery. Sick people had their sins too, and ought to believe in Him, and to worship the one living and true God. Spoke to them for about two hours and then went to other market gardens and tents. At dusk returned home.

August 8. This afternoon went out into the streets to distribute tracts. Told the people about Jesus raising the dead, and giving sight to the blind; told them that those who believed in Jesus would live though they were dead, and be enlightened by Him though they were blind. On the contrary, those who did not believe in Him were dead, although they were living, and were blind although they could see.

August 27. Went to the Main-road. In one of the opium shops there, I fell in with several people, who were engaged in friendly chat. I remarked that the thing most valued under the heavens by men was gold; but there was something ten thousand times more precious than gold; did they know what that thing was? They all replied, We know nothing that is of more value than that. I told them that it was the soul they had in them; and that which the soul had for its support was the work of Jesus Christ. Resting upon that, it would come to the enjoyment of everlasting bliss in heaven. I then told them about Christs coming into the world. After I had told them these things, I proceeded to other places.

August 31. Two or three men came to my house from a distance; hearing that I had recently returned from China, they wished to know the latest news from that country. I told them the latest news I had to give them was, that God had opened the door for proclaiming the Gospel in all parts of the land. At Canton and many other places, the Chinese were embracing Christianity. This, I remarked, constituted the happiness of China. I then gave them tracts, On Heaven, Earth and Man, and Dialogues between Two Friends, telling them of Gods love to men in sending Jesus to die for their sins.

October 6. Went this day to some of the shops in China-street, Fiery Creek, to distribute tracts and teach the truth. I also visited some of the opium shops, where I found a number of people, and to whom I spoke about our Saviours coming into the world and assuming the nature of man, that He might in that nature make an atonement for mans sin. While thus engaged, all of sudden a fortune-teller came up, the same man who last year had a discussion with me at Golden Point. On this occasion, he commenced by alluding to case of gross immorality among some Europeans. What kind of religion must theirs be? said he. True believers, said I, are not guilty of the immorality you allude to; you are just talking at random. Assuredly not, said he, and then related particulars. I replied, On this wide earth we have everywhere good and bad people. What you relate may or may not be true. If true, it is a very scandalous affair, and one which, among those who believe in Jesus, would be condemned. I closed what I had to say to him with some observations on the sinfulness of worshipping idols. He replied, God himself was but an idol; if one worshipped God, then God was invested with divinity; if one worshipped an idol, then the idol was invested with divinity; if a man even sincerely worshipped a stone, the stone would become divine, and would be able to acquaint him about what was good and evil. Then you admit, said I, that you Buddhas and idols are equally senseless with stone. How stupid, then, is it for a living mortal to bow down to a stone! According to your own statement, a stone is possessed of greater intelligence

than a man, yet our wise men of China have said that man is the intelligent soul of the universe; but you seem to suppose that he is inferior to a stone in intelligence. Do you think yourself more stupid than a stone? As I was leaving, I heard him say behind my back, I cannot refute his arguments; but when he wants us to give up the worship of idols, his statements must be combated.

October 9. LORDS Day. Went in the forenoon to a shop on the Main-road, the master of which had prepared a roasted pig, which he was about to convey to the temple of Pok-te. One of the persons present in the shop said, We are going today to worship the good Shang-te, who is supremely majestic and divine. In life he was a true hero, and had the posthumous title of Pok-te conferred upon him by one of the emperors; he is also called Shang-te. I felt inclined to open my mouth and argue with him; but seeing the master of the shop thoroughly bent on doing honor to the god Pok-te, and seeing him eye me with indignation, I refrained doing so, and went off to another place, where I fell in with a number of Chinese, to whom I gave away several tracts, telling them at the same time about God, the Maker of heaven and earth, and of Jesus, the Saviour of the world. In the afternoon, I addressed a congregation of thirty persons, in our chapel, from the 14th, 15th and 16th verses of the 3rd chapter of the Gospel of John.

October 21. Went about Golden Point, and spoke to the people about Gods great mercy and grace in saving those that believe in Jesus Christ; told them that those who led wicked lives hindered the progress of the truth, and incurred Gods displeasure. Paul had said that the wrath of God was manifested from heaven against ungodly and unrighteous men who opposed the truth. In the afternoon several visitors came to my house. I spoke to them of God as the God of peace. In whatever country the Gospel prevailed, there peace was sure to be enjoyed. In the Gospel of Matthew it is said, Blessed are the peacemakers, for they shall be called the children of God.

October 24. On the Main-road, as I was distributing tracts, I met a man in one of the shops who was buying idol-candles, to whom I presented a tract on idolatry. I took occasion to tell him that an idol was but an inanimate thing; and when a living mortal fell on the ground before such a senseless object, and worshipped, he was not unlike the object itself. I exhort all who hear me to believe in Jesus, and to bow before the one true and living God. I then went further on, and discoursed about Gods method of saving the world.

November 1. This day, had visitors at my house. Conversation with them on general topics led to the discussion of religious subjects. The doctrines of the Gospel, I said, had a tendency to produce harmony amongst men. Those who ruled were enabled thereby, through Gods help, to advance the interests of the kingdom they governed; those who administered justice, to do so impartially; fathers became compassionate, and sons filial; elder and younger brethren attached and respectful; husbands and wives became amiable and yielding, princes condescending, and ministers faithful all these effects the Gospel produced; without it, they could not be produced. After I had spoken to them, they took leave and went away. I then proceeded to the Hospital and the Benevolent Asylum.

November 2. Went to the Main-road, and thence proceeded to the Canadian, where I distributed tracts, and spoke to the people on the subject of the second coming of our Lord, when the dead shall be called forth from their graves, in order to receive, every one, according to the deeds done in the body, whether good or bad. The awards of that day, whether happiness or misery, will be irrevocable and eternal. I visited about twelve or thirteen dwellings, and at dusk returned home.

November 21. Visited the Hospital and Benevolent Asylum, and spoke to the inmates about the duty of praying without ceasing. Thence went to the Main-road, and dwelt on the importance of knowing ones own sins. I visited between seven and eight shops.

November 28. I remained at home, conversing with some visitors. The subject was idolatry and God had forbidden it. In the afternoon, I visited a barbers shop; two or three men were in it; I began to tell them about the Maker of all things, that He had

Alien Son

sent Jesus to save our world, and to redeem us from sin. One of the number said, I suppose the God you speak of is Yuk-Wong. No, I replied, Yuk-Wong was a mere man. Well, I dont know who he was. he said, but he is now enthroned in heaven. You say he is in heaven do you know the history of this personage? I asked. No, I do not know. he rejoined. I then told him that he was certain person called Cheong-E, who was posthumously advanced to that honor by a Chinese emperor at the request of one of his ministers; and this affair is nothing more than a cheat, invented by Satan to deceive men. Where is the earthly monarch, I asked, Who can elevate a dead subject of his to heavenly dignity? Let me ask you which is the greater the Being who is heavens Supreme, or the mortal who governs an earthly kingdom? Certainly, he replied, the Being in heaven. We never hear, I added, of the inferior exalting a superior. There are emperors who promote inferior officers; but we never hear of inferior officers promoting emperors.

December 1. To-day distributed several tracts at Golden Point, and spoke to the receivers of the tracts about the prevailing power of truth over error, using as an illustration the history of Elijah and the false prophets of Baal.

December 17. In the forenoon, engaged with Mr Young till half-past twelve o'clock, after which I went home. At two o'clock in the afternoon I went to the Main-road and distributed tracts. Gave also to the lepers their weekly allowance of money from the Benevolent Asylum.

I spoke to them of the love of God in sending His Son to suffer for the sins of men, in order that their souls might be saved. Now, although you are afflicted with an incurable disease, still you may entertain a hope of salvation for your souls by faith in Jesus.

December 29. To-day visitors came to my house, with whom I engaged in conversation concerning the truths of Christianity. I told them that they would assuredly spread throughout the world; every one who received the Saviour's doctrines would obtain eternal life, but those who rejected them would be condemned. In the afternoon had a long conversation with the keeper of a Chinese temple, a firm believer in idol worship. At the close of our conversation, I told him that a Chinese holding a similar position with himself had some years ago become a believer in Jesus. If Christianity were not true, it could not supplant what was false; but it is indeed true there cannot be the least doubt of that.

Alien Son

Author: 'Rev.' William Young
Category: Presbyterian Chinese Mission
Place: Ballarat
Provenance: *The Christian Review and Messenger of the Presbyterian Church of Victoria*, April 1865.
Location: State Library of Victoria.

THE CHINESE MISSION. THE CHINESE AT CRESWICK

On the 22nd of December last [1864], I proceeded to Creswick to visit the Chinese residents in that district. I remained there a whole week, and was, with my little daughter, hospitably entertained by the Rev J B Steel, who also kindly undertook to defray our travelling expenses to and from Creswick. The principal encampments of the Chinese having been pointed out to me by Mr. Steel, I embraced the earliest opportunity of visiting these people. According to their own estimate, the Chinese number about 1000 souls in this district. The largest number congregated together is to be met with in Black Lead encampment, called by some China Town. If purchases are to be made by Chinese residing the flats and gullies, they wend their way to this little town of theirs to make them. It looks clean.

Their main street is not unlike the main street of the Chinese encampment on Golden Point [Ballarat], lined on each side with shops and dwelling-houses, among which are conspicuous those nurseries of vice; opium and gambling houses. The first visit paid to this town, which was on the afternoon after my arrival, was simply for the purpose of a reconnoitre; I wanted more to inspect the place than anything else; but here and there I spoke to a few; and told them the purpose of my visit to the district. On my second visit I took tracts along with me, which I distributed among the people from house to house, conversing also with them on the momentous subject of Christianity, testifying against the vices so common among the Chinese, and shewing them the necessity of repentance and faith in Christ. Some few showed a disposition to ridicule, and to turn to jest expressions that fell from my lips; but they soon gave this up upon being gently reprimanded, and when they came to know who I was. Two or three Chinese who had known me in Ballarat, and who now gave me a hearty welcome, soon blazoned about the place what my profession was, and the position I occupied, and the consequence was a very respectful demeanour towards me by the generality.

The next visit paid the town was in company with the Rev. Mr. Pollard, a Church of England minister who takes a very lively interest in the welfare of the Chinese.

We took some tracts with us, and a few copies of the New Testament. The first shop we encountered was a gambling shop; a good many people were in at the time. On seating ourselves, I made some introductory remarks, and then proceeded to read them a discourse in the colloquial on the depravity of mans nature, founded on the text, there is none good, no, not one. Very deep attention was paid to me while thus engaged, by the large group assembled; and some parts of the discourse they appeared evidently to feel very appropriate to their own state. At the conclusion we gave them a few tracts, and a copy or two of the New Testament.

My reverend companion was highly delighted with what he saw and noticed on this occasion. He told me that he had often tried to get into conversation with the Chinese when he met them, but could never go beyond the length of saying to them, How do you do? The weather is hot. or The weather is cold. Beyond that, whatever was said in English was not understood by them, and consequently conversation soon came to a deadlock.

In the afternoon Mr. Pollard kindly accompanied me to the hospital. There was one Chinese patient only in the institution, all the rest were Europeans. While my friend was engaged in seeing and conversing with the latter, I was engaged in conversation with the former. When this man entered the hospital, his case was considered almost hopeless. he was a miner; and while engaged one day at his occupation, a large quantity of earth fell in upon

Alien Son

him, fracturing one of his legs.¹⁷

A Chinese doctor was called to attend him; but instead of doing any good to the sufferer, did an immense deal of harm and was paid for it the sum of £10. Gangrene had now set in; and in the state, as a last resort, his friends applied for his admission into the hospital. With the blessing of God on the skilful treatment of the resident surgeon, who amputated the mortifying limb, the patient whose life seemed to be hanging on a thread gradually recovered; and when I saw him he looked stout and well, and was able to use his crutches. I spoke to him of the goodness of God in thus mercifully preserving his life, and bringing him into an institution where he was so well cared for; and perceiving him to be a man of some education, I presented him with a few tracts and a copy of the New Testament, reading also portions here and there to him. He seemed most gratified with my visit, and thanked me for the books I gave him. He told me that his friends had purposed raising a sufficient sum of money among themselves to enable him to return to his relatives in China. Should he return I think he will have much to tell them of Christian kindness shown him in the institution of which he has been for a long time an inmate. He spoke in high terms of the resident surgeons skill and kindness, but inveighed with much warmth against the Chinese doctors incompetency and extravagant charges.

The other encampment, called the Portuguese Flat encampment, I also visited. It is a very small one. The reception given me by the inmates of the several dwellings visited was very cordial. There was nothing of the bustle and hurry here that one witnesses in China Town; so I had a better opportunity of conversing with and reading to the people, who were very attentive; nothing occurred to interrupt their hearing or my speaking. Several tracts were given away, which were well received. One dwelling, on this flat, I could not help being struck with. As I entered, the air of neatness and cleanliness that presented itself within formed a very agreeable contrast to what is usually seen in Chinese dwellings. The occupant politely offered me a chair; and my proposing to read a discourse to him, reached a chair for himself, and, drawing it near to the table, he sat beside me, listening with the greatest interest and attention. After I had read, a conversation ensued on general subjects, when he related to me several circumstances in connection with his own history, which it would be too lengthy to narrate here. He is married to a European woman; and I understood him to say he had also a wife in China; that having been a good many years in this country, and having no prospects of being able to return to China, he thought he would form a matrimonial alliance in this country also; a thing not unfrequently done by Chinese who migrate from their native land to this and other colonies and settlements. On leaving his house I visited some others, in all which I had reason to be satisfied, both with my reception and the attention paid to the truth.

On the afternoon of the Lords day, I again visited the China Town, and addressed a large group of Chinese. In the absence of a suitable place to convene the people in, I seated myself under the verandah of a shop, where I was well screened from the burning rays of the sun, and began to deliver my discourse. In a little time 40 or 50 persons were attracted to the spot, and listened, on the whole, with a good deal of decorum. After I had done, I gave the few tracts I had with me to those who appeared willing to receive them. One of the Chinese wags began to jest at what was said, but he was quickly silenced by a bystander, who inflicted on him a salutary rebuke. May the Lord bless his own truth, which has been sown amidst much imperfection and weakness on the soil of the heathen mind, and cause it to produce some good fruit. In the evening, at the request of Mr Steel, I preached in English to the Presbyterian Church in the township, giving the congregation assembled on the occasion an account of the Chinese Mission in Ballarat, and advocating its claims. The attendance was pretty numerous, and much interest was manifested in the Mission.

Note: Pollard was active in the Victoria Chinese Mission and had known Mr Young since 1855. The two had been associated in a short-lived Anglican Chinese mission in Little

17 See Appendix 16.

Bourke Street in 1857

Alien Son

Author: 'Rev.' William Young
Category: Presbyterian Chinese Mission
Place: Ballarat
Provenance: *The Christian Review and Messenger of the Presbyterian Church of Victoria*, March 1865.
Location: State Library of Victoria.

DIFFICULTIES OF THE WORK

Since the date of the last report of Mission operations among the Chinese, submitted by me, the usual religious services every Sabbath-day in the Chinese chapel have been uninterruptedly kept up, both by the catechist and myself; the attendance at these services however, has not come up to the former average, notwithstanding the Chinese have been urged and invited to come to them.

Several causes have operated to produce this thinness of attendance. The natural dislike of the carnal mind to whatever is spiritual and divine is doubtless the principal. A religion that is constantly inculcating repentance towards God and faith in the Lord Jesus, as their basis of hope and ground of happiness in this world and the world to come, cannot be supposed will possess much attraction in the eyes of heathen men, who emphatically mind earthly things only; and the preachers of such a religion will not, unless God renews the hearts of the heathen, draw many of them to them.

The Lords-day, is, in fact, in very great measure, employed by the Chinese in ordinary trading. Some shop-people do business on this day just as openly as on week days; others, whose shops are contiguous to European dwellings, do so stealthily. Business with them on this day is often brisker than on the other days of the week. Numbers of them also allege that the Lords-day is the only day on which they can attend to their various domestic arrangements, and as we go round inviting them to come to the chapel, we invariably find them occupied in mending their shoes, repairing their mining implements, chopping wood, or plaiting their hair, and on the ground of their being so engaged, excuse their non-attendance at our chapel. Some few, however, of these contrive to be in time to attend at least part of our services. But the attractions of the gambling and opium shops keep away by far the greatest number. It is here that the greatest throngs of the Chinese are met with, whether on Sundays or week days.

Under these circumstances it is scarcely to be wondered at that our chapel is often thinly attended. On this account, the plan is adopted of visiting the Chinese in the forenoon of every Lords-day in their tents and shops; and in the afternoon (after the services in the chapel are over) at the gaol, the [benevolent] asylum, and the hospital. In this way a goodly number are brought under the sound of the Gospel on the day of rest.

Amongst the poor and diseased I have found, generally, the most attentive listeners to the preached word; softened down by affliction, they are much more disposed to listen to the truth than those that are hale and strong; and some of them show great gratitude for the visits that are paid them. A kind friend promptly responded to an appeal made to him on behalf of the poor lepers in the hospital reserve, and sent me not long ago a large bundle containing useful second-hand wearing apparel, which I distributed among these unfortunate sufferers, whose eyes glistened with pleasure on the receipt of the welcome articles. Clad in the recently obtained garments, they look much more comfortable and tidy; and when I complimented them on their improved appearance, faces that had worn no smile for many a long day, were now lit up with joy, and for the first time I heard them give vent to loud laughs of gladness.

Perhaps I may be allowed to mention also the kindness of another friend, who, as regularly as the Lords day comes round, visits these poor lepers in the afternoon, speaks some kind words to them in English, and presents them each with a small bouquet of flowers, and oftentimes with something more substantial even than these. Acts like these speak forcibly to the hearts of these sufferers; and more than once I have heard them lauding the disinterested

Alien Son

kindness of their benefactor. The number of Chinese lepers in this township is seven, and all standing in need of help. To one-half at least of these cases, weekly pecuniary relief is afforded by the Benevolent Asylum.

Latterly I have received several visits from the Amoy Chinese. Having been instrumental, through the aid of a former colleague, in opening up communication between them and their relatives and friends in China, from whom they had had no tidings for many a long year, whenever they have letters to send to their country they come to me to get them forwarded, readily paying all expenses incurred in posting them. The correspondence that has now sprung up between them and their friends in China has already had one good effect. It has made some of them more careful of the money they earn. Instead of spending it recklessly, they lay it by, in the hope of ultimately accumulating a sufficient sum to enable them to return to Amoy. Their frequent visits to my house afford me frequent opportunity of communicating religious instruction to them, and giving them tracts and copies of the New Testament, which are always thankfully received.

The Chinese prisoners have also been regularly visited in the gaol. Their numbers, I am sorry to state, are on the increase; and the increase is not to be wondered at while the two prolific sources of crime (gambling and opium smoking) continue so universally to prevail. They are attentive to what is said to them from the Word of God, and occasionally tracts are given to them to read. There are at present about twenty-three prisoners in the gaol; the greater number of them are undergoing shorter or longer sentences for theft and vagrancy.

Alien Son

Author: 'Rev.' William Young
Category: Presbyterian Chinese Mission
Place: Ballarat
Provenance: *The Christian Review and Messenger of the Presbyterian Church of Victoria*, June 1866.
Location: State Library of Victoria.

MISSIONARY VISIT TO THE CHINESE AT PLEASANT CREEK [Stawell] AND ARARAT

On the 26th October last I started for Ararat, and immediately on my arrival called on the Chinese interpreter and told him the object which had brought me to Ararat. He kindly offered his services to pilot me to the different Chinese encampments whenever his official duties were over, provided he got the Warden's permission.

On the 27th I visited the hospital, but found only one Chinese patient there, all the rest being Europeans. The patient was an Amoy Chinese. He was suffering from a severe attack of dysentery, which came upon him while he was shearing sheep on one of the stations. He seemed to know me, but it was only from report. He began to tell the wardsman what I had been doing for the Chinese generally, and especially for one who came from the same part of China as himself, and who to this day is residing on my premises. I felt surprised at the minuteness with which he related particulars. If our teachings at Ballarat are reported in the interior as minutely as some of our doings appear to be, then great hopes may be entertained of a rapid spread of the knowledge of Gods truth among this people. I endeavoured to impart to this man some knowledge of the leading truths of the Bible.

On the 28th I left Ararat for Pleasant Creek. The following day (Lords Day) I went with Mr. Matthew.¹⁸

to his Chinese Sabbath-school at the Deep Lead. After the Chinese received their usual lessons in the English language, I gave them an address in their own tongue, which was listened to with a great degree of interest and attention. The number of hearers, which was, I understand, much larger than on ordinary occasions, might be about 35 persons. The advancement made by the regular attendants at this school, in English spelling and reading, was very creditable. If they persevere in their attendance, Mr. Matthew and his coadjutors in this work may be able to do them some good by conveying religious instruction to them through the medium of the English language.

On the following day Mr. Matthew kindly drove me to several places where small knots of Chinese were to be met with. I read some of the tracts which I had with me to them, which interested them very much. to those who appeared able to read, a few copies were given, which were received with eagerness. The number of Chinese at Pleasant Creek is very small, and they live scattered. At the Deep Lead there are about 70 persons, and at Seventy Foot about 60. The population is composed of Sam-Yap, Heang-Yap and Su-Yap Chinese; the latter are the most numerous. They are mostly miners; whatever their clan may be; four of the Chinese have followed the occupation of shopkeepers, and five that of market-gardeners. After but a brief stay at Pleasant Creek I returned to Ararat.

The time I spent at Ararat was over a week, visiting the principal encampment a good many times, as well as the gaol, the hospital, and the scattered groups of Chinese. One public service on Lords Day, according to previous announcement made to the Chinese, I held in the Chinese camp, Port Fairy-road. On that occasion, through the kind assistance of the Chinese interpreter, I got the use of an unoccupied Chinese club-house, to which the interpreter invited a number of his countrymen that they might hear the discourse I intended to give them. Between 30 and 40 persons came. They listened with apparent interest, and the major portion remained until the offering of the prayer, which concluded the religious service. It was raining

18 The Rev. William Matthew see Chapter 3.

Alien Son

heavily at the time, otherwise the audience would have been larger. I proceeded to the gaol. Here I had eight Chinese prisoners for my audience. They listened very respectfully, and with a good degree of interest.

One of the prisoners I addressed in the Malay language, that being better understood by him than the Chinese. He seemed very much impressed with what I said to him. He acknowledged that he was a sinner, and declared that he looked to God for the pardon of his sins. I told him we must seek for pardon only in the name of Jesus, the Son of God. I had a long and interesting conversation with him, and must say I have not yet met one among the Chinese who seemed so ready to acknowledge his sins and the justice of God in his dealings with him.

Saturday, the 4th Nov. I paid a visit to Opossum Gully. A Chinese storekeeper in the township very kindly let me have the use of his horse and spring-cart, and the Chinese interpreter obligingly drove me to the Gully. On arriving there, we left the cart under a tree, and entered into a Chinese shop. I was introduced to the shopkeeper by the interpreter, who explained to him and other Chinese who were present the special object of my visit.

The Chinese who reside here are Amoy men, numbering about 30 persons. Most of them were at this time engaged in sheep-shearing, in which occupation one or two of them, I have been told, excel in a good degree. At the time of my arrival there were eight or ten Chinese; the rest were engaged as above stated, and I was told they would not be back until sundown. I gave those who were at the time in the gully about half an hour or more to collect themselves together.

During that interval I set myself to visit the residents on the spot, of whom there were altogether twelve persons. One of them six months ago lost his wife (a European woman) who died of consumption in the Ararat Hospital. She has left three children, two boys and one girl. I began to speak to this Malay in his own language. He listened willingly, and betrayed no symptoms of impatience at hearing Jesus called the Son of God, and superiority claimed for him above Mahomet.

On leaving this man, I proceeded to the residence of another Malay, a married man. His wife is Malay, too, the first Malay woman I have seen on the goldfields. There were two other Malays also in the house, which, from the apparatus for opium-smoking I saw there, I took to be an opium-shop. I spoke to the inmates here about the fall of man, and the advent of the Saviour to save us from sin. One of them spoke of Mahomet as being his prophet. I told him Mahomet was a sinner too, and needed salvation. This he could not deny. Salvation, I said, was to be obtained in Christ alone. I was listened to during the whole interview with great attention; and the Malay woman appeared interested too, and interjected a good many remarks as I was speaking. I told them I regretted I had not some good book to give them to read. Ah! Is it the Koran you mean? said one of them. No. I replied, but some book that will teach you of Jesus.

After leaving this house I returned to the Chinese shopkeepers. On my way, I met another Malay, an intelligent looking man. I told him the purport of my visit, which was to teach men to believe in Jesus Christ, that they might attain to real happiness. Well, he said, I don't care what Padres (ministers) say, or what anyone else may say; this I am certain of, that whoever does Gods will is sure to be happy. Very true, I replied, And this is Gods will, that men should repent and believe in Christ; and in this way they will most assuredly become happy. Are you very sure of that? said he, eyeing me in a keen and scrutinising manner. He was plainly not inclined to look for happiness to Jesus, but to Mahomet. I told him I regretted to see his countrymen here in such reduced circumstances. He said his countrymen had not been looking forward to the future in their money-making days, but had given themselves up to gambling and other indulgences; and in this he did not seem inclined to blame them, for he thought when men made money they might spend it as they liked. God, he said, sent fortunes, and he also sent misery. I told him misery was of mans own making; he must not blame God for the misery a man brought upon himself by squandering his wealth in gambling, opium-smoking,

Alien Son

and immorality. God was not the author of such misery, and when he gave us wealth it was to do and get good with it. to all this he readily assented; but still he seemed to think a little indulgence given to sensual appetites was not wrong; and he acknowledged that he himself had given way to such gratifications. This man was altogether as staunch a Mahometan as ever I have met, exceedingly shrewd, self-justifying, and self-confident.

As a group of Chinese had already assembled at the storekeepers, and were waiting for me, I took leave of the Malay, and went to address them. By the time I got to the store there were about eight of them collected together [no more than originally present]. The greater part of them were seated under the verandah, and two or three were inside the store. I gave them a few tracts, and then addressed them. I reminded them of the day of retribution, when every man would be judged according to his works. Several of them paid marked attention.

At the Chinese store just mentioned two European young men were present. In the course of conversation with them, I asked them to what denomination of Christians they belonged whether to the Wesleyan or the Presbyterian. To neither of them, they said, for they were Protestants. I very much fear that not a few who live in these secluded spots, though professedly Christian, are raised very little above the heathen, either in Christian knowledge or in Christian practice. After my visits were finished, I was driven back to Ararat. I was gratified at having met with these people, speaking different languages, and being able to tell them something of the truths of Gods Word, which may the Holy Spirit bless to them.

A day or two after, I hired a vehicle, in order to visit the Chinese residing at Armstrong and the different gullies, distant six or seven miles from Ararat. The groups of Chinese I found to be very much scattered. Their dwellings are little huts of bark, enclosed by a fence of gum-tree saplings, about five or six feet high, to protect them from the strong and sudden winds that blow here. In these enclosures I found the Chinese mostly disengaged, giving me an excellent opportunity for engaging in conversation with them on Scriptural subjects, and reading them some of my sermons, which were listened to with great interest, and I hope some profit. Tracts were given them, which were well received. Conversations, too, were held with stragglers, going from one place to another, who were not a little delighted with what was communicated to them of Christian teaching. I gave a book to one such straggler, who thanked me most heartily for the gift. He was one of those who had received Christian instruction in Hong Kong, and who, I was glad to perceive, had not forgotten what was taught him there. He told me had renounced the worship of idols. There is a small sprinkling of such persons among the Chinese population in this country, who, if brought under more regular Christian instruction, would not be long, I think, before they were won to embrace publicly the Christian faith.

According to the statistics I was able to procure of the Chinese population at Pleasant Creek and Ararat, it would appear that there are at the former place about 200 Chinese, and at the latter place 900. The bulk of these people are miners; the rest are storekeepers, carters, butchers, restaurant-keepers, shoemakers, carpenters, candle-makers, doctors, opium-dealers and barbers.

Wm Young.

Alien Son

Author: 'Rev.' William Young
Category: Presbyterian Chinese Mission
Place: Ballarat
Provenance: *The Christian Review and Messenger of the Presbyterian Church of Victoria*, June 1866.
Location: State Library of Victoria.

LEPERS AT CLAYTONS HILL, BALLARAT

See notes at Appendix 16.

Alien Son

Author: Rev. William Hill, Methodist Minister,
Chairman of Castlemaine and Sandhurst District.
Category: Methodist Chinese Mission
Place: Castlemaine, Daylesford and Ballaarat
Provenance: *Australasian Wesleyan Methodist Missionary Society Reports*,
1867, p 11.
Location: Uniting Church, Church Records and Historical Society, Archives
and Research Centre, 3 Blackwood Place, North Parramatta 2151

O

f this Mission the Chairman of the Castlemaine and Sandhurst District reports as follows: - During the past year Leong on Tong has been very assiduous in his labours among his countrymen. He has regularly conducted Divine worship on the Sabbath at the Mission Chapel in Castlemaine, and during the week has visited the various Chinese encampments to impart instruction in the principles of Christianity, Visits have also been made to Daylesford and Ballaarat for the purpose of holding religious service. We rejoice to state that this mission is still fruitful in results. Six converts from heathenism were baptised into the Christian faith by the Rev. E. King, on Sunday 31st March. The experience of these candidates was translated into English by the Rev. Mr. Piercy of Canton. Mr. Piercy says: "I am greatly impressed with the importance of this work among the Chinese in Australia. The papers now sent will shew you more and more, I think, the value of your Native Agency. I am particularly struck with the freshness and clearness of your converts' statements, and their general apparent sincerity. When will you, (Mr. P. esquires) "have a young Englishman or Australian superintending this work, and speaking to these Chinamen with the freedom of a native's tongue? O that you had such a man! What a noble work he might do for the people with you, and for this land! He might train men, who, on their return to China, would be of great service to these masses."

In the Sandhurst District, James Ah Ling has laboured amongst the Chinese, with great acceptance and some success. One convert has been baptised during the year, and another now seeks admission into the Church. The result of another year's experience has been, more than ever to confirm our faith in the value and importance of evangelistic efforts among the Chinese residents of Victoria. In view of the growing importance of this Mission the grant for the current year is £200.

Alien Son

Author: Rev. William Matthew
Category: Presbyterian Chinese Mission
Place: Ballarat, Maryborough
Provenance: *The Christian Review and Messenger of the Presbyterian Church of Victoria*, December 1867.
Location: State Library of Victoria.

Sunday 29 November 1867. In the afternoon went to the Chinese camp, which is a large one, there being about 1200 Chinese in the immediate neighbourhood of Maryborough. A Chinese blacksmith kindly gave us the use of his place for the meeting. It was crowded and with few exceptions the countenances of those present bore witness to the interest they felt in the proceedings.

The doctor of the camp, who, judging from his intelligent look and gentlemanly bearing, was well entitled to the respect universally accorded him by his countrymen, was present at the service. At the conclusion of it he came forward and shook me warmly by the hand. I subsequently called upon him at his house.

The blacksmith and a few others who remained after the service expressed themselves as desirous of knowing more about our doctrines, and of acquiring, if possible, an acquaintance with English letters. The former produced from his box, where he had them carefully preserved, Dr. Devan's Vocabulary and Rev W. Chalmer's Dictionary of the Canton Dialect. He was keeping them so carefully, he said, in the hope that they would one day be of service to him in his study of the English language. They all seemed pleased to hear that the object of my visit was to see about the settlement of a catechist among them.

In sad contrast to this was the sight of several young men and boys (Europeans) mingling and associating with the lowest in the camp. I was so struck by what I saw that I made enquiries, and found, notwithstanding the evident reluctance of the Chinese to give the information, that the oldest of these young men were the brothers-in-law to the local interpreter, and that, taking advantage of this relationship to him, they hang about the camp, on the alert to entrap visitors and allure them into the gambling-houses. Of the truth of this statement, we had the best of evidence in our visit to the camp. One of the young men, seeing Paul [Paul Ng Chan Quong] to be a stranger and respectably dressed, came up to him and said to him coaxingly, Ni loi tu pok ah? (Will you come and have a game with me?) Receiving a rather unexpected rebuff, he went away muttering his curses in broken Chinese.

Alien Son

Author: Leong on Tong
Category: Wesleyan Methodist Chinese Mission
Place: Castlemaine
Provenance: *Wesleyan Missionary Notices*, London, September 1868.
Location: Uniting Church (New South Wales Synod) Church Records and Historical Society, Archives and Research Centre, 3 Blackwood Place, North Parramatta 2151

Sunday June 7 1868 afternoon. Preached in the Chinese church, twenty-four present. Text Romans X.11-13. Evening. Rev Edward King baptised six Chinese, after the service they all assembled at my house, with six others. I explained to them Ephesians ii:19-22. 'Now then ye are no more strangers and foreigners.' I comforted them and prayed with them and all went home with thankful hearts.

Leong On Tong's address (at baptism).

I am very glad to meet you here tonight for I have found some sheep which had gone astray, and I wish you to rejoice with me and the angels in heaven.

I had been long toiling, and had caught nothing; but at the word of my Master I still let down the net, and now I present to you six brothers who come here to-night to ask for Christian baptism. Their hearts were once dark and hard; but God has shined into their hearts. They have sorrowed for their sins and believe in Jesus; and now they are forgiven. I do not take the glory of this great change. The omnipotent God has done it. He can raise up stones unto Abraham can alone do it. But I am greatly encouraged to go on labouring for Him, trusting that he will still send His Holy Spirit with His preached word.

It is very hard to change old-established opinions. My countrymen have been accustomed all their lives to worship idols and dead men; and they think it is a hard saying when I tell them to turn from these vanities to service the living God and that God will punish them everlastingly if they continue in their evil ways. As it was in the days of our Lord so it is now. Some seed falls by the ways-side, some on stony ground, and some on the good soil. May the Lord prepare the hearts of my countrymen to receive the Word, and may multitudes hear and receive and bring forth fruit abundantly, to the glory of God and our Saviour Jesus Christ. Amen.

Alien Son

Author: Rev. George Mackie, Secretary of Board of Management.
Category: Presbyterian Chinese Mission
Place: Maryborough
Provenance: *The Christian Review and Messenger of the Presbyterian Church of Victoria*, June 1868.
Location: State Library of Victoria.

It was my privilege last Lords Day, 14th inst. to take part in the public baptism of one of our Chinese colonists at Maryborough, a short account of our mission work among the Chinese might not be unacceptable to the readers of the Messenger.

1. Friday last I set out for Maryborough by way of Ballarat. Arrived at Ballarat, in company with Rev D [Duncan] Fraser and [Cheong] Peng Nam I visited the Chinese camp and the lepers. The work of evangelisation is steadily progressing. Between public teaching from the Scriptures on Sabbath and weekdays in the chapel, the hospital, and the gaol, and visitations from house to house, our missionary's time is well filled up. He keeps a daily account of his work in Chinese and English, and Mr. Fraser regularly inspects this journal. It is gratifying to know that one of the most important and influential men on the camp is a candidate for baptism.

2. The lepers, though somewhat better attended to than last year in regard to food and clothing, are still living in the same miserable habitations, if they can be called such, which are a disgrace to the country, and especially to the community near which they dwell.

The Government more than a year ago voted money to put up a house in which all afflicted with leprosy should dwell, and the Christian friends in Ballarat interested in these poor perishing outcasts did all they could to second the efforts of Government in this matter. But the Municipal Council of Ballarat East, for reasons a stranger cannot understand, refuse a site for the building. At present, the miserable huts, patched up with pieces of timber and old tins, are scattered over an area of about an acre of ground, and in the immediate vicinity of many European families. To put them in better circumstances, and bring them all into one house, it is proposed to move them further off, about a quarter of a mile, and almost out of view from the rest of the community; and yet to this it is objected, as if it were to spread contagion all around. But surely, if leprosy be contagious, the present circumstances of these poor creatures should long ere now have spread disease all around them. Policemen visit their huts occasionally; children play out and in among them; the missionary is with them once or twice every week; and Mr. Fraser, myself, and others have gone to speak to them, stood beside them in close contiguity to their persons, and yet no bad result has ever followed. On the part of somebody whoever it may be it is cruel wrong, and a shocking disgrace that these poor creatures should be treated so . . .

3. On Saturday I passed on through Burrumbeet, Learmonth, and Coghills Creek, to Clunes, one of our most promising goldfields. The town has rapidly increased during the last two years, and promises to compete with Ballarat at no distant day. The main drawback connected with Clunes is, that while through most parts of the colony are roads are good, those in its immediate vicinity are frightfully bad almost impassable, and reminding one of the olden times some fifteen years ago. In company with the Rev. George Graham I drove to Maryborough, passing through Talbot about midway. Everywhere the country gives token of great progress during recent years; everywhere the Grant Land Act has increased the area of cultivation, and brought peace and plenty to the homes of multitudes.

Arrived at Maryborough, Paul [Ng Chan] Quong and [George] Ah Lyn [Lin], the candidates for baptism, met us. In the course of the evening Mr. Graham and I examined Ah Lyn as to his knowledge of divine truth. Very correctly, as I took occasion to test it, intelligently, he could repeat any of the first forty questions in the Shorter Catechism, besides between two and three hundred questions in the catechism used among the young. He also

Alien Son

read a portion of Scripture correctly, and with understanding. He is about thirty years of age, and among his countrymen and all who know him is esteemed a most worthy and consistent man. He is not in needy or destitute circumstances, and so not under any temptation from that source to play the hypocrite. When the Sabbath came, and the hour for public worship, the church was well filled, every available sitting being occupied. Among the audience might be from twenty to thirty Chinese. Their manner during service was very decorous. Several of them are regular attendants upon Mr. Grahams ministry, and can join in all the services intelligently . . .

At the close of the service, Mr. Graham publicly examined Ah Lyn, and in the presence of the large congregation he answered discreetly and modestly. I then proceeded with the baptism, Ah Lyn publicly declaring that he believed on the Lord Jesus Christ, and wished henceforth to serve Him. After the baptism Mr. Graham, Paul [Ng Chan Quon] and myself gave the right hand of fellowship to this brother, who from among the heathen has received the Lord Jesus, and believed in Him as well as we. His desire, before I had seen him, was to be called after Mr. Graham and myself. His desire was gratified, and henceforth he will be known under the Christian name of George.

Mr. Matthew, [Rev. William Matthew] from Pleasant Creek, could not be present. To make up for his absence as far as possible, he sent an address in Chinese for Paul to read to his countrymen, and also to Ah Lyn at baptism. In addition to George Ah Lyn there are several others seeking an acquaintance with the Saviour, who, it is expected, will be soon received into the fellowship of the Church. The building recently erected, and that holds some fifty, is already too small, and will need to be enlarged immediately. It will be remembered that our Mission in Maryborough began in February last, and the God of missions is evidently shining upon our brother there. It will further interest our people and give them confidence that Mr Matthew has been officially requested to take the oversight of our Chinese mission. The committee are hopeful that he will cordially respond to their call . . .

Alien Son

Author: Rev. William Matthew
Category: Presbyterian Chinese Mission
Place: Maryborough, Ballarat
Provenance: *The Christian Review and Messenger of the Presbyterian Church of Victoria, August 1868.* and *The Christian Herald and Presbyterian Record for New South Wales, October, 1868.*
Location: State Library of Victoria. Mitchell Library, Sydney.

August 11th, 1868

Mr Dear Mr Mackie I beg to forward you the following report on my visits to the mission stations at Maryborough and Ballarat during the last week of July.

On reaching Maryborough I was sorry to find Paul very ill and confined to bed. The Chinese doctor, who deserves our warmest thanks for his kind attentions, assured me, however, that in a few days he would be able to resume his duties. Since my return I may state that Mr. Graham has written me to say that he is getting better.

I was gratified to find he had fully realised the hopes I had formed of his devotedness and usefulness. He has been indefatigable in his labours in Maryborough and the neighbouring district, and the result of his earnest and persevering effort is to be seen in the wide-spread interest in divine things in the religious awakening, as I may designate it that at present exists among his countrymen there. The little chapel that was built shortly after his settlement in Maryborough cannot contain the numbers that sometimes assemble at the Sunday service, a large proportion of them being regular in their attendance. About twelve of these I regard as seriously inquiring after the truth, and five of them expressed to me their desire to be received by baptism into the Church of Christ.

I had some interesting conversations with these at Paul's house, and much pleased with the clearness of their views and with the good report I received as to the consistency of their conduct. One of them, Ah Chee [Paul Ah Kee], told me he had just returned from the Sunday-school. I handed him an English New Testament, and asked him to read. He did so, and I was surprised to hear him read the greater portion of a chapter (Matthew xx.) with remarkable distinctness and appreciation of its meaning. Another, who only commenced his letters a few months ago under Paul's instructions, I found able to read pretty fluently in any part of the First Book of Lessons.

On Sunday (27th) I visited the chapel at the camp, and found a congregation of about thirty. There would have been more had it not been supposed by many that owing to Paul's illness there would be no service that day. I assured them of the pleasure it gave me to see so many of them assembled to hear about the doctrines of Jesus, and hoped that they would soon come to believe in Him and to love Him. We read a portion of Scripture together, after which they listened with marked attention to a colloquial discourse on the Divinity of the Saviour.

On returning from the chapel I had the pleasure of meeting with Ah Lin, or George Graham Mackie {full name after baptism was George Graham Mackie Ah Lin}, who was recently baptised as the first-fruits of Paul's labours in Maryborough. He is a superior man, and will prove no small acquisition. In point of scholarship he occupies an advanced position among his countrymen.

In the evening I preached for Mr. Graham. There were present six or seven Chinese, who for some time past have been regular in their attendance at the English services. Their presence suggested to me as an appropriate lesson for the even the request preferred to Philip by the Greeks, Sir, we would see Jesus, and added force to the reference made to the claims of the mission, by which we seek to point such inquirers as those to the Saviour they wish to see.

On Tuesday I visited Ballarat, and was pleased with the promising appearance of the mission. I had an interview with Dr. [Ng] Wing Fat, who is receiving special instruction from

[Cheong] Peng Nam with a view to baptism.¹⁹

The doctor is a man much respected, and deservedly so. His baptism would add much to the influence of the mission in Ballarat, and might prove, by the divine Blessing, the means of leading many others to take an interest in the teachings of the missionary, and ultimately to cast in their lot with the followers of Jesus.

From the foregoing statements you will be gratified to see that the prospects of the mission are at present of a most interesting and encouraging character. The Lord is honouring and blessing our humble instrumentality, and showing us that He is not slack concerning his promises.

I have returned with the conviction deeply impressed upon me that it would be unwise to leave the mission in its present condition and prospects for any length of time. I am satisfied that the interests of the cause will be best served by postponing the proposed visit to China for the present, and by an immediate application to the task of fostering and consolidating the work of the mission. Should the committee agree with me in this view, I shall at once set about organising operations in Melbourne and suburbs, and arranging periodical visits to the other stations. Should the committee, on the other hand, deem it preferable that the previous arrangement should be carried out at once, I shall willingly accept their decision.

I expect Ah Lin in Melbourne in a few days, and hope to have the pleasure of introducing him to the committee. With a little more instruction and training, he will prove a most suitable, and I doubt not successful, labourer. The subject of his employment as such had been mooted to him at his baptism, and he wrote to me at Pleasant Creek a letter embodying his views of the proposal. He was then personally unknown to me, but judging from the spirit and style of the letter, I was led to form a very favourable opinion of him. My acquaintance with him since has but confirmed that impression. The following is a translation of that letter:

Testimony of George Graham Mackie Ah Lin

To the Rev. Mr. Matthew, greeting.

Although at a distance from you, you are ever present in my thoughts. Accept my salutations. Your desire is that the true doctrines should overspread the world, until quite like the sun in heaven it shine upon and illuminate the four seas. Thanks to the Saviour's favour, you lot is in the midst of no ordinary blessings. Your happiness will increase as your days multiply, until your virtue becomes glorious as the sun. How admirable! How enviable! But as for me, your younger brother, I was naturally ignorant and foolish, and have all through the past been guilty of countless sins. Verily, I had reason to fear as to how after death I should face the Heavenly Father in the eternal world. Therefore, pricked to the heart, I repented of my sins and received baptism in accordance with the Saviour's commandment. I trusted in the Saviour's mercy to cancel the guilt recorded against me in the presence of the Heavenly Father, to enable me day by day to advance heavenward ever nearer and nearer, and to save me finally from the merited punishment of my ten thousand transgressions. Only this trust can satisfy the desires of a lifetime. I have to thank the ministers for the proposal they have made to entrust me with the preaching of the gospel in some locality. I have been thinking over the great responsibility and the heavy burden of such a task, on the one hand; and my own unworthiness, which is of no ordinary kind, on the other. I am afraid were I, with my limited qualification (which is as worthless as the wood of the ChooLeih trees) to undertake this responsible duty, I might by so doing offend the Saviour, and bring discredit on those that appointed me. Sir, what counsel can you give me on this matter?

I have to thank you for the books you sent. As I listened to brother Chan Quong's (i.e. Paul) preaching, I felt exactly as if I had been awakened in the middle of a dream. Ah, yes; 'twas so.

Sir, our souls being now knit in closest sympathy, we must each be desirous of knowing

¹⁹ Ng Wing Fat was engaged to Peng-nams daughter Fong Sen. They subsequently married and returned to China. See discussion in Chapter 6.

Alien Son

when we shall have an opportunity of seeing the other face to face. Should it be long till we thus meet, it will seem to me as I were anxiously waiting for the morning cloud or the tree in spring to give place to a beauty still in prospect, until at last we have our desires satisfied. I should like to know, sir, when your esteemed footstep will come to me with its brightness, giving me an opportunity of paying you my respects, and receiving from you a word as precious to me as the gold or the gem, because able to dispel my ignorance as the sun dissolves or dissipates the mist. I should thus be qualified to serve the Saviour without needing to be ashamed, and without bringing shame on the ministers or the brethren of the Church. To sit, sir, continually beside you, amid the vernal breezes of your presence, that would be happiness to me.

Such a letter speaks for itself I am, my dear brother, yours very truly.

William Matthew

Note: A further similar list of journals and reports continues. The full list, including those above, will be available on the Chinese History of Australian Federation website at Latrobe University.

Alien Son

Author: Rev William Matthew, Superintending Missionary
Rev George Mackie, Convener, Heathen Missions Committee
Category: Presbyterian Chinese Mission
Place: Melbourne
Provenance: *The Christian Review and Messenger of the Presbyterian Church of Victoria*, September 1868.
Location: State Library of Victoria.

In Richmond and Collingwood are numerous market-gardens, employing a considerable number of Chinese. Among these Ah Lin and myself have visited on several Sabbaths. In all cases we have been kindly received, and our exhortations attentively listened to . . .

On Sabbath, 6th September, we visited the Chinese fishermen who live along the shore of the [Port Phillip] Bay. We had a walk of ten miles, in the midst of the dust-storm then raging. We found about twenty Chinamen located in the bush, in one place, we found them engaged at their favourite pastime gambling; but in this instance apparently for amusement. They at once stopped the game, and expressed a readiness for hear the doctrine of Jesus, and this afforded the opportunity of speaking to them of His divinity, incarnation and the atonement.

George Mackie adds:

Mr Matthew expects very soon to be able to rent an apartment in Little Bourke-street, and open classes for the weeknights, and commence regular services for Sabbath. He and Ah Lin are interesting themselves in reference to the poor creatures who have been subjected to all the horrors of a slave-ship in the vessel recently arrived from China. Among the immigrants by this ship Mr Matthew found one who was well acquainted with the doctrines of our common faith, and who may be of good service among his countrymen. It is sincerely to be hoped that the owners of this Chinese plague ship will be made an example of, that others may not dare to do as they very manifestly have done. The entire mercantiles and shipping community should lift up an indignant protest against this inhuman selfishness. From a case of this kind a stumbling block is put in the way of doing good among the Chinese. They can point the finger of scorn and say, This is your Christianity!

Alien Son

Author: Rev William Matthew, Superintending Missionary
Rev George Mackie, Convener, Heathen Missions Committee
Category: Presbyterian Chinese Mission
Place: Melbourne
Provenance: *The Christian Review and Messenger of the Presbyterian Church of Victoria*, November 1868.
Location: State Library of Victoria.

REV. WILLIAM MATTHEW: ADDRESS TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF VICTORIA, NOVEMBER 1868.

The Rev W. Matthew rose to address the meeting on the subject of the mission to the Chinese.

He had no desire to exalt that mission at the expense of any other, because he believed they were all necessary to secure vigorous action and promote vital Christian godliness, for there could be no life in the extremities while the parts near the heart were cold and still. If there was no vigorous foreign mission work, he said, alas for the Home Mission and the state of their own hearts and souls!

In addressing themselves to the mission field there was the large empire of China to deal with, and in Gods singular providence they had been given a part of this work to do. The results of their labours might seem at the best but small, and their activity might not have been what it ought to be, yet God had condescended to bless and honour them. What an inviting field they had in dealing with China and the Chinese.

They were not, as had been asserted in the Legislature, dealing with a race of Tartars of the most degraded sort. he was told the other day, by one who had been in China, that the people they were endeavouring to christianise were the real representatives of that time-honoured nation.

These aliens were entitled to claim every consideration from the hands of the other nations of the earth, and especially from a nation as young as our Queen.

In dealing with these men, who had a claim upon their consideration of no ordinary kind, they were dealing with a nation which had the favourable ground-work of a belief in the one living and true God.

This statement might startle some who ran away with the impression that these men were idolaters of the lowest grade. It was true that idols had been found in China, but before that time the worship of the one living and true God had been preserved. Not only may this be recognised in the service of the Emperor, but throughout the entire land was the knowledge of the one living and true God.

Superstitions were no doubt introduced, but they knew how prone the Jews were, notwithstanding the hand of God was upon them, to rush not only into superstition but into idolatry itself. Need they wonder, then, that idolatrous notions were mingled with spirit of ancient China, and that by-and-bye, when a great teacher appeared, and enunciated truths which exalted all nations, he should have been exalted to the position of a deity. Let them look forward to the time when the man Christ Jesus should occupy the place in the worship of the Chinese which Confucius had so long filled.

It was a singular fact that in that past age, when a presentiment was spread abroad that there would shortly appear some great teacher, prince, or personage, who was to confer lasting blessings upon his race, that feeling took such a hold on the empire of China that the Emperor sent an embassy towards the west to seek this new teacher. The embassy set out making enquiries, and went as far as India, where they met with the priests of Buddha. Thus it was that idols were introduced into China. However, they were looked upon as altogether extraneous, and thus the Christian minister had a favourable ground to go upon.

It occurred to him that the best way to get at the Chinese would be teach them the English language, and he was so far emboldened as to recommend a special clause on the subject in

Alien Son

the Education bill proposed to be introduced. The idea was pooh-poohed in certain quarters, but those parties had admitted now that this was the most effectual way of bringing the Christian influence to bear upon these men.

Some seventeen or eighteen years ago, when looking forward to the mission field, he had acquired some little acquaintance with the literature and language of China, as taught in Europe; but what was taught in Europe was the mandarin dialect, and that was no more use to him among the Chinese here than French would have been.

The plan he adopted was this. He wrote out a Chinese placard, asking the Chinese to recommend him one who would be willing to give him the Canton sounds, and receive English instruction in return. The moment this application was presented, he was introduced to a young man whose appearance struck him, and he engaged him to transfer the mandarin words into the Canton sounds.

They read the Scriptures together, and by-and-bye the light began to dawn on this young man. He did not attempt to proselytise: it was Gods work. The young man besought him to give him more and more instruction, and at last he passed for baptism.

That man was the Paul Ng Chan Quong who had been referred to, and was admired and revered by his own countrymen, and respected by all who knew him. It was Gods choice. he could not have found a better man though he had searched the colony over from camp to camp. The Lord found him to his hand. (Cheers.)

A class had been opened in Little Bourke-street, and he should like all present to come in and see the interest that was taken in it. There were old men trying to master the sounds of the letters, and there were young men who were anxious to know something more than that. There was one anxious for baptism, and they had just put into his hand a Chinese catechism that they had been preparing.

In connection with the Chinese in this colony, there was one great thing to be done. Their camps must be broken up, and how was it to be accomplished?

He had recommended one thing which he thought would go a great way towards it. Mr Young, in his report to the Government, recommended the establishment of evening schools throughout the diggings, point out, as he (Mr. Matthew) did in his report to the commission, that from these schools reliable and qualified interpreters could be selected. Then with a little straining of the regulations training-schools might be established. If the Government urged the matter upon the Education Board, no doubt the point would be conceded.

Another plan was to assist the Chinese in the co-operative system so largely established among them. The men who worked in gardens were not employees, but partners, often eight or twelve, all sharing equally in the common fund. Let them assist a number of industrious men willing to enter into this work of gardening, and something would be done towards abolishing the camp system. He had never heard a storekeeper complain that a Chinaman had gone away without paying him, and if people would assist them to a few acres of ground, in the course of twelve months or so the little money advanced would be fully repaid. They would then have a gathering of Chinese of the more respectable character in various localities, who would exercise a very good effect upon their countrymen, and also tell upon the mission work, as they would have the support of these men in the advocacy of their cause.

There were great prejudices, he knew, against them and far be it from him to palliate any excesses that might be found amongst them, but the British community could ill afford to cast stones at them.

They gambled. Europeans did the same; they smoked opium. Europeans had their gin-palaces. he believed that the best way to deal with opium-smoking would be, not to prohibit the introduction of the article into the country, but to treat opium-smokers as guilty of a crime against the country in which their lot as cast, for nine-tenths of the Chinese in gaol had found their way there through opium-smoking. They would have it, and if they could not get it honestly they would have it dishonestly. But after three months in gaol the craving would be allayed, and the victim might go forth a wiser and a better man.

Alien Son

Yesterday forenoon he visited the Hospital with a catechist, and there saw one of these wretched, emaciated beings, like a skeleton hanging over the grave. They spoke to him and tried to direct his attention to the most trivial subjects, and the most noble of all the love of Jesus Christ. But it was useless. His cry was nothing but Give me opium, give me opium! and if you have not that, get me the ashes of the opium pipes; and when they left him there was the bony arm beckoning them to go back to him.

The Lord had given His gracious promise that their labour should not be in vain, and with the 300,000,000 souls of China looking to the Saviour, what might they not expect, as far as human influence and activity were concerned. The Chinese were inferior to none in point of intelligence, activity and affection. their intellect had been cramped through their running in the narrow groove of their forefathers traditions, and their feelings had long flowed in the narrow channel of Confucianism; but once their eyes be lifted to Christ, and they would be a power which would exert a mightier influence upon the evangelisation and spiritual progress of the world than had been exerted by nation of past history.

The new Chinese paper was to be had of Mr. Whitehead, in Collins-street, and he would suggest that their friends should buy copies to circulate among the Chinese. Although the bantling was but three weeks old, it was already able to walk, and soon it would be quite self-supporting.

Alien Son

Author: Rev William Matthew
Category: Presbyterian Chinese Mission
Place: Victoria, General
Provenance: *The Christian Review and Messenger of the Presbyterian Church of Victoria*, February 1869.
Location: State Library of Victoria.

REPORT FOR DECEMBER 1868.

In Melbourne the work has been going on steadily, and with promise of success. In the Kong Chew Assembly-room classes for instruction in English are held four or five nights a week. The Scriptures are also read in the evenings, as also during the day, when visitors, as often happens, come in for an hour or so.

A large number of Chinese have during the last few weeks come to Melbourne, either to go home themselves by the passenger ship at present on the berth, or to see their friends off. A good number of these have visited the Assembly-room on week days, and whenever practicable the Scriptures were read with them and explained. Among the passengers by this ship is a convert, who will read and preach to his countrymen on the voyage.

During the past week as many as five converts have met at our rooms for reading the Scriptures and prayer. We read a verse each, and explain it in the colloquial. It is deeply interesting to listen to their gropings after the truth, and to their earnest prayers for the enlightenment and salvation of their countrymen here, and for the progress of the Redeemers kingdom in their native land.

The training of Philip [Lee Hyung] for the work in new South Wales is daily carried on. He is at present studying Old Testament history, and preparing suitable discourses on prescribed passages.

There are three anxious for baptism; one of them has been daily in attendance for some time reading the Scriptures in Chinese, and a catechism in English.

On Christmas Day I started with George Ah Lin to Beechworth, to settle him as catechist in that district. In the absence of the Rev. Mr. Macmillan I was cordially assisted in this task by the elders and deacons of the Beechworth congregation. They kindly met with me, and favoured me with their suggestions as to the arrangement of his labours.

The scheme which they recommended, and which I beg to submit for approval, is as follows: Beechworth to be the centre of operations. The catechist to reside there, and as soon as possible a place of worship to be built there. The gaol and hospital to be visited, and the several Chinese camps in the immediate vicinity of Beechworth to be visited by the catechist on foot, or if by conveyance at his own expense. The expenses of visitation to the more distant Chinese settlements to be paid by the Mission Committee.

They recommended a visit one month to Yackandandah, and a visit the following month to Chiltern, and so on alternately; the expense of these visits to and fro would 12s a month. I leave it to the committee to authorise the visits or not, should the funds permit. They also recommend a visit once a quarter to Bright and Buckland, the fare and fro being £2 10s.

I received a letter yesterday from George [Ah Lin], in which he states that the visits all the localities around Beechworth, reading and expounding the Scriptures; that he is everywhere kindly received; that several are anxious to meet with him for reading in English and Chinese, but he has not yet found any suitable room; that he is still living at Hang Ons store, but finds it inconvenient, and is anxious to secure a room as soon as possible.

I have received [Cheong] Peng Nam's journal for December, and shall furnish you with a translation of it immediately. Besides a monthly visit to Smythesdale, he visits weekly the [Ballarat] Benevolent Asylum, and the gaol; in the latter there are at present upward of 20 Chinese. The services on Sunday afternoon in the chapel at Golden Point are well-attended from forty to fifty. He is also assiduous in his visitations from house to house. During the last week of the month he was in Melbourne, and on Sunday, 27th, in my absence at Beechworth,

Alien Son

conducted the services in Little Bourke-street.

By this mail I have received a letter from missionary brother in China, to whom I had written on the subject of my proposed visit to China. He does not think it likely that even a personal visit would secure more suitable agents than those available in the colonies.

He says: As to finding suitable assistants in China, I fear you would have been disappointed. As far as I understand, the work at Canton and among those speaking that dialect (from among whom the choice would have to be made) is not so far forward as at such places as Amoy, Fah Chan, Ning Po. I dont suppose you would have got assistants from the Wesleyans or Baptists, but would have been limited in your selection to the London Missionary Society or the American Presbyterians. When I heard last, the latter body had an exceedingly limited number of converts. As to your future, assistants, it seems to me that you had better work the vein that you have had pointed out to you in Providence. The Lord has already inaugurated your beginning by giving you some converted and trained on the spot. Hold on as you have begun, and the Lord multiply your labours a hundred-fold. Here, in Tie Chew [China], all our assistants are of native growth. We have now thirteen stations, and about 150 adult members, of whom about one-third have been added this year. It seems to me that the best men for the colonies are those who, amid all the snares and temptations of life on the goldfields, have given clear and undoubted evidence of having sought and found the pearl of great price. The difficulty of getting converts is insuperable by human agency, and after they are got, it is very difficult to train them for Gods work below and for His kingdom above; but his grace is all-sufficient, and His promises never fail, and this the ground of our hope and joy.

I know of no more powerful auxiliary to missionary work than the special, importunate, fervent, and united prayers of Gods people. Get prayer-meetings specially for the Chinese and China started throughout the borders of your young and rising Presbyterian Church, and you will realise the blessing descending upon you and all your work like refreshing showers or the morning dew.

Pauls journal is also to hand, setting forth regular visits to the various localities within his reach from Maryborough. During the four Sabbaths of the past month the attendance at public worship was 28, 18, 23, 20. In all respects the work is progressing healthfully.

Wm Matthew.

Alien Son

Author: Leong On Tong
Category: Methodist Chinese Mission
Place: Castlemaine Wesleyan Methodist Church, 7 June 1868.
Provenance: *Wesleyan Missionary Notices*, London, September 1868.
Location: Uniting Church, Church Records and Historical Society, Archives and Research Centre, 3 Blackwood Place, North Parramatta 2151

Sunday June 7 1868 afternoon. Preached in the Chinese church, twenty-four present. Text Romans X.11-13. Evening. Rev Edward Kind baptised six Chinese, after the service they all assembled at my house, with six others. I explained to them Ephesians ii:19-22. 'Now then ye are no more strangers and foreigners.' I comforted them and prayed with them and all went home with thankful hearts.

Leong On Tong's address (at baptism).

I am very glad to meet you here tonight for I have found some sheep which had gone astray, and I wish you to rejoice with me and the angels in heaven.

I had been long toiling, and had caught nothing; but at the word of my Master I still let down the net, and now I present to you six brothers who come here to-night to ask for Christian baptism. Their hearts were once dark and hard; but God has shined into their hearts. They have sorrowed for their sins and believe in Jesus; and now they are forgiven. I do not take the glory of this great change. The omnipotent God has done it. He can raise up stones unto Abraham can alone do it. But I am greatly encouraged to go on labouring for Him, trusting that he will still send His Holy Spirit with His preached word.

It is very hard to change old-established opinions. My countrymen have been accustomed all their lives to worship idols and dead men; and they think it is a hard saying when I tell them to turn from these vanities to service the living God and that God will punish them everlastingly if they continue in their evil ways. As it was in the days of our Lord so it is now. Some seed falls by the ways-side, some on stony ground, and some on the good soil. May the Lord prepare the hearts of my countrymen to receive the Word, and may multitudes hear and receive and bring forth fruit abundantly, to the glory of God and our Saviour Jesus Christ. Amen.

Alien Son

Author: Phillip Lee Hyung
Category: Presbyterian Chinese Mission
Place: Araluen Valley, New South Wales
Provenance: *The Christian Review and Messenger of the Presbyterian Church of Victoria*, July 1869.
Location: State Library of Victoria

Letter to Rev William Matthew

It is now fully ten weeks since, shaking hands, we parted, and you returned home. In the interval I sent you a letter enquiring after your welfare; but have not yet received a reply. I do not know why. Again I write to you, and hope that immediately on receiving this you will forward me an answer, and so relieve my mind of anxiety.

Besides, I am desirous of knowing how the Lord is prospering you and your family, and am anxious to hear of the dissemination of gospel truth among the ten thousand nations of the earth, like the planting of seed in rich and fertile soil. As the Apostle Peter says (1Pet.i.25): The grass withereth and the flower thereof falleth away; but the word of the Lord endureth for ever. And this is the word by which the gospel is preached unto you.

In writing this note permit me to assure you of my grateful remembrance of the interest you took in me, and of your constant cherishing of the Saviours spirit.

At present I have a house that I purchased for a residence, and have got it furnished with every requisite. I have also a horse on which to travel to the various diggings to preach.

Those to whom I preach are very glad to receive my visits. Sometimes I go a long distance, but wherever I go my countrymen invariably show me the utmost courtesy and respect.

When I stay in any of their houses overnight, they gladly assemble together there in the evenings to converse with pleased teachings of Jesus, and the doctrines of Scripture. All seem pleased with the interview.

In my visits I met with a number of opium smokers; these I urged to desist from their pernicious habit; several of them abstained and have now got rid of the craving for opium. There is also generally a marked change in the conduct of those who hear the preaching of the doctrine. The objectionable language and improper conduct in which they formerly indulged have, for the most part, been laid aside; and I have heard them say that in their hearts they are glad of the change. As St. Paul says (2Cor.i.12) For our rejoicing is this, the testimony of our conscience that in simplicity and godly sincerity . . . we have our conversation in the world. Let us hope that these may at no distant day be brought to a saving knowledge of the Lord Jesus, and at last receive and enjoy with us everlasting bliss. Such is my hope. Our Lord once said that we should know by this whether we are his disciples if we have love one to another.

My appointment to this position here, as a servant of Christ, shows that you and your brethren in the ministry have this spirit. This is graven on my grateful heart, and cannot be forgotten. I trust that, in all the details of my duties here, you will kindly give me your supervision and sympathy; and should I have to ask your assistance in any difficult matter, I hope, sir, you will give me the benefit of your advice and instruction. Pray for me, that God may bless me, enabling me to teach very clearly the true doctrines of the gospel. Such is my own prayer. God bless you. On the 2nd day of the 5th month, Ki-Ki year. From Araluen diggings, in Sydney district, your pupil, Philip Lee Hyung, writes this respectfully.

Along with the original of the above is a letter from the Rev. Mr. Macready, the Presbyterian minister of Braidwood, giving a satisfactory account of the missionaries labours.

Author: Leong A Toe
Category: (i) Australasian Wesleyan Methodist Missionary Society
(ii) Victoria Chinese Mission

Alien Son

Place: Vaughan, Near Castlemaine
Provenance: *The Wesleyan Chronicle*, 20 September 1870., pp 151-152.
Location: State Library of Victoria.

CHINESE MISSION

Letter from Leong A Toe in China to Mr J Chapman of Vaughan, 28 July 1870

We have been favoured with the following extract from a letter addressed to Mr. J. Chapman, of Vaughan, from Leong-a-Toe, formerly Chinese missionary at Castlemaine. It affords us great pleasure to print, and we are sure it will give our readers great pleasure and thankfulness to read this interesting communication. Ed. W.C.

I now beg to thank you for your energetic and zealous assistance rendered to the Chinese evangelist in your district. With your assistance a great many difficulties have been overcome, and much success has been attained in the propagation of our Christian faith among the heathen Chinese.

I hear that the Chinese preacher, Leong-on-Tong, is coming back to China to get married. During his absence, I trust that your best endeavours will be used to promote the interests of the Chinese mission, for his successor may be a new member of the Church; he might experience difficulties through his want of general knowledge.

You will be anxious to learn something of the mission in which I am employed. I will therefore give you a brief account. The Canton mission is getting on as well as can be desired; they receive the gospel with better grace and attention than they did some years ago. During the early part of last year, the Chinese Christians raised a subscription towards the support of an evangelist, under my supervision, who was sent to Foo Shan, a sea town about twenty miles from Canton, to preach the Gospel to the Chinese. Since the establishment of this mission no less than sixty adults have become converts to the Christian faith. It has been thought necessary, from the progress we have made, that a permanent place of worship should be instituted. As this mission is entirely supported by the Chinese, it is considered well that the expenses towards the building of a chapel should be borne only by Chinese also. A subscription was accordingly made, and I am glad to say that some three hundred pounds have been raised, and the chapel is nearly finished now, and may be opened in the early part of next month.

A very sad and horrible affair occurred in Tien Tsin - no less than the massacre of the French missionaries, French Consul, and others. Nineteen persons were butchered, among them were several Sisters of Charity and three Russians. The cause of this outrage arose from false reports circulated, that the French missionaries took out the eyes of native children for the use of medicine, and administration of a kind of powder to the women by the priests for licentious purposes. Though with how little truth these reports ought to be credited, the Chinese evidently believe them. The affair gave cause for great excitement and indignation towards the foreign population in China. Vague rumours are flying about every day. The French Minister, who was in Peking after the massacre took place, at once communicated the matter to the Emperor by telegraph, and awaited his instructions how to act. Of course, I am not at present able to say what will be the result, or how this case will be terminated. Several French gunboats have arrived in Chinese waters, and show attitude of war and revenge. Some terms the Chinese government will have to accede to, otherwise war seems inevitable. I must say that the Chinese and their rulers are greatly to blame in this present case, but the French missionaries are not entirely blameless. To the enlightened minds of Western people, the ways and manners of the Roman Catholics are mysterious enough. How much will these appear in the eyes of the ignorant Chinese in China.

This matter involves the interests of our Protestant religion, and checks our influence and progress; for the Chinese have not as yet clearly seen the great distinction between the two religions Catholic and Protestant.

Alien Son

Remember me kindly to you aged father and mother-in-law, and give my kind regards to Mrs. Chapman. May the grace of the Lord be always with you all. I shall be very happy to hear news of you, and of the news of Australia.

I am, Dear Sir, yours most sincerely, LEONG A TOE Canton, 25th July, 1870

Alien Son

Author: James Mouy Ling
Category: Methodist Chinese Mission
Place: Melbourne
Provenance: *The Wesleyan Chronicle*, 20 April 1871.
Location: State Library of Victoria.

Friday, January 27. Attended the usual preacher's meeting at Rev. J. Bickford's. Visited a few Chinese brethren in Little Bourke-street. Spent half an hour with two of them who have attended the services during the last few months; but they still love the world better than their souls.

At home in the afternoon, read the 'Pilgrim's Progress.' Two countrymen called, one of them had never heard the truth before. Spoke to them about the creation of the world; they were interested, and said they had never heard such things. They said they would try and attend the service.

Saturday, January 28. Four Chinese friends called in the afternoon; one of them found peace with God a few weeks ago, he is still very happy in Christ Jesus. One of the others had never attended the preaching service, but I had visited him in his house, and had talked to him about the Gospel. I spent an hour with him talking about Christianity, and what they must do to be saved. One of them got angry, and went out; the others paid attention. Afterwards, I visited in Melbourne, and in the evening some of my Chinese Christian friends called at my house, and we held a prayer-meeting to ask for God's blessing on the services of the coming Sunday.

Sunday, January 29. A few brethren called, we held a short prayer-meeting, and then went to Wesley Church. Went to Little Bourke-street at half-past 1, and visited some there. Held in the usual service in the Temperance Hall, in Russell street, at half-past 2 o'clock, which was pretty well attended. I preached from Luke xiii 6-9. Went home with some Chinese friends from Richmond, attended Richmond Wesleyan Church in the evening.

Monday, January 30. Went to Emerald Hill in the morning, and visited some countrymen there. Returned to Melbourne. Spent three hours visiting in Little Bourke-street. Met six Chinese in a house, spoke to them about their sins against God, and of God's love to us in sending His Son to die for us. One of them said he was taught by his parents not to do anything evil, and he did not think God would punish him for doing evil out here, because he came from China.

I asked them, 'Was it right for the government to punish those who came from other countries, if they disobeyed the laws of this land, or the laws of Queen Victoria?' Some of them said, 'Yes, of course.' I asked them, 'Why?' They said, 'Because this country belonged to the Queen.' Then I told them that all the world was made by God and ruled over by Him, that in Him we live, and move and have our being, that all men had broken God's laws and were sinners, but God had sent His only Son to die for sinners, and had given His holy Word to teach all nations to obey His law through the Lord Jesus, and that all people must be judged by God. 'For we must all appear before the judgement seat of Christ.' Some of them were silent, others said, 'Well, it may be true.' Held a Bible-class at my house in the evening.

Tuesday, January 31. Read in the morning in a book called, 'The Footsteps of St Paul.' Visited in Collingwood and Fitzroy, and distributed some Chinese tracts. At home in the afternoon. Two called at my house who have heard a little of the Gospel; one of them has attended the Sunday services, and now he begins to feel that he is a sinner. I pointed him to Jesus and the other one seemed to be troubled about his sins. I thank God for his goodness in teaching them that they are sinners. Again visited in town. In the evening, some Chinese brethren called at my house; we read the Bible, sang and prayed.

Wednesday, February 11. Went to Melbourne Gaol to hold service with the Chinese prisoners there, but on account of the Sessions no service could be held. Visited two countrymen in Little Lonsdale-street. After dinner three countrymen called at my house, one

Alien Son

of them has read a great many tracts, but he is still careless. Held a service in my house in the evening; held a society class afterwards for those who are not able to attend the class at Richmond. There were eight present.

Thursday, February 20. Went to Richmond, visited twenty Chinese there in five gardens, met with two of them whom I have often spoken to, they seem to be taking more interest in the truth, gave them some tracts. Held the usual class in the garden of one of the Chinese brethren.

Alien Son

Author: Rev William Young
Category: Presbyterian Chinese Mission
Place: Ballarat
Provenance: *The Christian Review and Messenger of the Presbyterian Church of Victoria*, May 1873.
Location: State Library of Victoria.

REPORT FOR JANUARY-APRIL 1873.

Having already acquainted the convener how it has happened that monthly reports have not, as formerly, been forwarded to the committee for the space of three months, I beg, without deeming further explanation necessary (at the same time expressing my regret that such a thing has happened), to submit a detailed account of the labour of the three months in question.

I begin, then, with the stated religious services. These are Sabbath day services and week-day services. Sabbath Services The first service held on the Sabbath is for the benefit of the Chinese prisoners in Her Majesty's gaol. It is conducted by our catechist, and sometimes by Chet Quong, an excellent and intelligent Chinese convert, at eleven o'clock in the morning. The service is very simple, and consists, first of prayer, then reading a chapter out of the Bible, illustrating and enforcing the truths it contains, and lastly closing with prayer. The prisoners sit ranged on a form in front of the speaker, in the spacious corridor, and listen attentively to what is spoken. I am glad to report that the Chinese congregation in the gaol, for some time back, has been small, scarcely numbering half-a-dozen, indicating unmistakably diminution of crime among the Chinese population. I remember the time when I used to address as many as 25 of these prisoners.

The second service on the Sabbath is held at our Chinese chapel at Golden Point. This service commences at a quarter to two o'clock pm. It is conducted by myself and Paul; occasionally Chet Quong, whose name I have already mentioned, has given me assistance. Three hymns are usually sung at this service, all of them set to English tunes. The tunes chiefly sung are Evans, Old Hundred, French and Bedford. Three prayers are offered; and two addresses given, but not unnecessarily long. On those occasions when the Chinese school children were present, a short address in English was given them also.

At the conclusion of my address to the Chinese adults in the chapel, our catechist [Paul Ng Chan Quong] occupies the pulpit. When he is away at Maryborough, Chet Quong does duty. From the chapel I go to the hospital, sometimes to the leper camp, inquire into the wants and circumstances of these afflicted ones, and at the same time impart to them some religious instruction. Our catechist continues the chapel service while I am on my way to the hospital; and when it is over, he returns to his quarters at the mission house, and is almost invariably followed thither by some of his hearers, who thus give him further opportunities, of which he has always availed himself, of pressing Bible truths upon their consideration. I am well satisfied with the manner in which Paul addresses his countrymen, and find in him an excellent co-worker.

Week-Day Services During the period embraced in this report a week-day service has been regularly held at the Benevolent Asylum. It is held at three o'clock pm., every Wednesday. Nowhere, perhaps, are we so heartily welcomed by the Chinese at this institution. These halt, blind and disabled folk seem always pleased to see us, and are ready and glad to hear the Word of God. One blind man especially attracts our notice, and evinces great intelligence and inquisitiveness. He seems to store up carefully in his memory what he learns at this service, which is conducted either by Paul, Chet Quong or myself. He has frequently asked me the meaning of English words that he happens to catch hold of when listening to English discourses, that are delivered at the institution for the benefit of the European inmates, and I am always too glad to give him the explanation.

From the asylum it has been our practice to go to the hospital. Here words of comfort and

Alien Son

instruction are spoken to the sick, and tracts and Testaments given to them when needed. As at the asylum, so here, our visits have always been well appreciated by the Chinese.

Bible-class and Singing Meeting Every Thursday evening we have had a Bible-class, which is held at the mission house, at eight o'clock. The progress of this class in Scriptural knowledge is very satisfactory. It numbers from five to eight Chinese. We have every now and then Christian Chinese from other districts, present with us. After a chapter has been read and explained, three of our number offer up a prayer in rotation. Then follows the practice of psalmody although in this the progress of the class is slow, which is not to be wondered at, considering how very different our style of singing is from their own, it is yet encouraging.

Visits. While I have been occupied in the Chinese school, Paul has been engaged during the day visiting his countrymen at Sebastopol, Little Bendigo, in the Main Road, Golden Point, Sailors Gully, White Flat and other places. Since the closing of the school I have been able to accompany him occasionally. We have commenced numbering the Chinese to whom we preach the Word, agreeably to the plan recommended to, and approved by the Assembly. We may expect some little difficulty in carrying out this plan; but as far as feasible it will be acted upon. It must be done in a way that shall neither excite suspicion of the Chinese nor give them offence, or we shall be frustrating the good we are attempting to do them. Will the committee kindly supply us with registry books?

According to arrangements that were made when Paul was transferred from Maryborough to Ballarat, he has regularly visited Maryborough and Talbot once a month, remaining a week away. During his stay in Maryborough he preaches in the Sabbath afternoon, in the Chinese Chapel there, to such of the Chinese who feel disposed to attend, and who average from 20 to 25 persons; and during the other days of the week he visits the Chinese in the hospital, and in the town and neighbourhood. On his way back to Ballarat he makes a short stay at Talbot, where, he reports, there is only one Chinese store. This store he visits, and preaches to the Chinese who may be met with there. There are at present in Maryborough three Chinese Christians connected with the Presbyterian Church, and two connected with the Church of England. These brethren, during those Sabbaths that Paul is in Ballarat, take their turn in conducting divine service in the Chinese Chapel there. The attendance of Chinese is small; but the fact itself, that they are voluntarily keeping up the service, is very encouraging. May their fraternal co-operation long continue.

Perhaps I may not be wrong in mentioning that the Rev. Mr. Nicoll, of Talbot, and some excellent members of his church, have for length of time been imparting religious instruction to some five or six Chinese through the medium of the English language. All these Chinese, except one, have been obliged to go elsewhere, so Paul reports, to seek a living. It is to be hoped, however, that they will take with them the knowledge of the truth they have acquired from our excellent friends wherever they go.

Tracts. These have been given to the Chinese in the charitable institutions, when they have been visited in their dwellings, in our chapel, and to Chinese going from Ballarat to other diggings, for distribution.

It is our intention to pay Creswick and Smythesdale also stated visits, whenever we are put in a position to pay travelling expenses. Without pecuniary means extension of mission work cannot be expected.

Two years travelling expenses are still due to Paul. On one occasion, when it was time for him to start for Maryborough he distinctly declined to go if funds were not forthcoming. Fortunately, previous to the starting time part of his arrears of salary came up from Melbourne. He was then able to pay his coach fare, and started off contentedly to Maryborough.

Paul has requested to state that, by the month of July next, he wishes to leave Australia and revisit his native land. Having been in this country some seventeen years, he feels anxious to see this aged mother and wife and family. For the last four years he has had no tidings from them; but lately a communication has been received from China, conveying unfavourable

Alien Son

tidings touching their state of health. He, therefore, purposes returning, and requests this preliminary notice to be respectfully laid before the committee.

The Chinese School. This school has been in existence for about a year. It was established with a view of providing secular and religious instruction for those Chinese children whose parents are mostly too poor to send them to the common schools. It was, to all intents and purposes, a ragged school.

To have such a school attached to our mission appeared exceedingly desirable; for it would not only benefit the children by rescuing them from idleness, vice, and degradation, and bring them under wholesome influence, but it would have the effect of bringing about us a good many of the Chinese adults, whom we could persuade to attend our religious services, both in the chapel and at the mission house. It would also serve to give our mission a local habitation and a name among the Chinese population.

For while the Chinese do not seem to appreciate efforts put forth by Christians for the evangelisation of the adult population, they do value what is done for the benefit of their children. For the last three months of 1872, I engaged the services of a European assistant, as I found that teaching the children, both in the forenoon and afternoon of five days a week, was too fatiguing, combined with other mission duties. While my assistant taught in the forenoon, I undertook the tuition of the children in the afternoon. Both English and Chinese were taught.

No department of mission work gave me more pleasure than this. I felt it, indeed, a delightful task to rear the tender thought of these neglected ones, and looked forward with pleasure to the time when they should form a regular portion of our Sabbath congregation. The highest number of names recorded on our roll-book was 30. Eight or ten of these, however, were Europeans, who, in consequence of the poverty of their parents, were admitted into the school.

The advancement of the pupils was fluctuating from different causes. One very frequent reason for non-attendance was want of shoes and want of clothes. This want I endeavoured to occasionally supply, by giving the needy ones cast-off clothing and half-worn out shoes; but I scarcely need to state that it was only to a very limited extent such help could be rendered.

Visitors occasionally came to see the school, and were pleased with the progress made by the children, both in their English studies and the Chinese colloquial; especially in singing, for which the children always showed a great predilection.

The low state of my finances, which made it difficult for me any longer to continue the services of my assistant (who was a capable teacher),²⁰ and also the gradual diminution of my strength, made me resolve, but most unwillingly, to close the school by the end of the year. Single-handed and alone, I found it hard to continue this important work. If the committee had not had to content against financial difficulties, and been able to remit my salary regularly, the school would have been kept on still. However, as matters have turned out, the closing of the school need not cause me the deep regret that at first I felt.

The new Education Act that has come into operation will put educational advantages still within the reach of the particular class for which our school was intended, so that they will not be left destitute of teaching; as they were before our school was established; and I am glad to see the parents of this class availing themselves of the advantages the new Act offers them. While the State, then, provides these children with secular education, I shall do my best to provide them religious instruction, combining with it lessons in singing, which, as I have already stated, the children are exceedingly fond of. By this means I hope to keep them still linked to the mission; to let them drift away entirely from us would materially lessen our influence over the Chinese population.

Lepers. Of these there are two on Clayton Hill, and one in the China camp. Their wants,

20 The assistant was Cheok Hong Cheong.

Alien Son

bodily and spiritual, are well attended to by the police and ourselves. There have been no fresh cases of leprosy for a long time, so it is evident the disease is not of a spreading kind.

Catechumens. Of these there are two. They attend regularly at our chapel on the Sabbath, and occasionally (on account of the distance they have to come) attend our prayer meeting. Three other Chinese have expressed a desire to be baptised, but have not yet placed themselves under our instruction.

Chinese Christians. Six Chinese Christians connected with the Presbyterian Church, exclusive of Paul, our catechist, are at present residing in Ballarat, a seventh resides at Smythesdale. This brother called upon us on Christmas Day, thinking that day was religiously observed by Presbyterians; he told us he had come purposely to attend our service. It was not our intention to hold any service at all, but to gratify this brother we opened our chapel doors, and held a service, at which about nine persons were present.

Our Smythesdale visitor was observed to be extremely attentive during the delivery of the discourse, which was given by Paul, and we all got good by being present. He called on me before returning to Smythesdale. I was pleased to see the warmth he exhibited in relation to religious subjects when we conversed upon them. I hope some day to have the pleasure of an interview with him at Smythesdale. His occupation is that of gardener.

On the 12th January, four of the Chinese Christians, together with Paul, sat at the communion-table, and partook of the ordinance of the Lords supper, in St Johns Presbyterian Church, at which Rev. J.W. Inglis is pastor. Previous to their partaking of the supper they attended a preparatory service in Chinese, held at the mission-house.

In regard to our Chinese members, I am glad to be able to report that they are diligent in their various worldly callings, and they do not eat the bread of idleness. So far as I have observed, they live consistent lives. One of these Christians deserves honourable mention. He has often of his own accord, when he has had occasion to go from place to place on business matters, disseminated the knowledge of Christian truths among his countrymen, and given them religious tracts. Should the Committee need another agent, I should not hesitate to recommend this man, provided he is willing to give up his present business.

This document is not only a sketch of mission work that is done regularly in the mission field, but it is also a report of what has been done all those three months of which reports have been in arrears.

During the month of January I found it necessary, on account of indisposition, to keep very quiet. I beg here to ask the committee to grant me furlough for a couple of weeks, or a longer period if necessary, to recruit my bodily and mental powers.

During my absence Paul will take charge of the mission. Should he need advice at any time while I am away, I am sure the Rev. Mr. Inglis will give him every assistance. I beg also to state that the reason I present my report in the present form is, that I believe very few gentlemen in the committee really know the extent and variety of the work that has to be done by the agents of the mission; and the churches generally are ignorant of what is going on.

I have not mentioned all that has been done, and that is still to do, because this report is sufficiently lengthy. The difficulties we have all along encountered have been great, and our encouragements are few. We have in a manner engaged in a warfare at our own charges. If much progress has not been made, the blame will not rest with us. I hope this mission will be remembered more in the prayers of the churches, and that it may emerge from its present difficulties more vigorous than ever, and become a mighty power for good to the heathen population, that so Christ may be glorified, and immortal souls saved.

William Young

Alien Son

Author: Paul Ng Chan Quong. [Translated by the Rev. W. Young]
Category: Presbyterian Chinese Mission
Place: Ballarat
Provenance: *The Christian Review and Messenger of the Presbyterian Church of Victoria*, June 1873.
Location: State Library of Victoria

JOURNAL March 1873.

February 4, 1873. Today I went to Clayton Hill, and preached the Gospel to the lepers. After that, I went to the market gardens, and spoke to four of the market-gardeners; and then went to Quong-loy-Goons, and two other Chinese stores, and, after speaking to the inmates on general subjects, I remarked that all affairs are under Gods control, and were beyond mans strength to accomplish. Coming back to the Chinese camp on Golden Point, I met Quong Him and Tak-lun, who had come on a visit to see me. I remarked, men know that it is a sin not to honour ones parents, but they do not know that it is a greater sin not to honour God. Our parents are the authors of our natural life; but God is the fountain of all life. I then gave them a tract on the subject of God. They assented to what I said, and went home.

February 7. Today I visited Wong-Quong-Hin and three other Chinese (in the Chinese Temple). In the course of conversation, the first-named said that the usages of the Chinese were not as good as those of Europeans. In reply, I said that the reason of this was because the Europeans followed the true doctrines of God. I then proceeded to the Eureka, to Chen-Cheongs claim, where there were ten of his partners. I asked them why they did not come to church? They replied, they had hard work to do, both day and night, to bale the water out of their claim; besides, they were very poor; hence they felt no inclination to go. I told them that mans life and death, his poverty and wealth, were all of Gods appointment, and not under his own control. I exceedingly desire that you all would sincerely and earnestly pray to God to help you to amend your former wrong-doings, and so you may look to God for help.

February 9th. In the forenoon I preached in the gaol. There were four prisoners. In the afternoon I preached in the chapel, from the first chapter of the Epistle to the Hebrews. There were twenty-five hearers.

February 12th. I went to Cheong-Kees house today. Talking about different things, suddenly a clap of thunder was heard. He said he had often heard Europeans say that when the hot vapours arise from the earth, the cold air from the heavens comes down, and then the cold and hot air cause a concussion. I said, Yes; but I have not any great knowledge of these matters, and am not prepared to argue about them. He again remarked that there was a prognosticator in China who had a seal, and when he stamped a single sheet with that seal, it left its impress upon a thousand sheets; that seal had also power to drive away evil spirits. I said, that could not be. Look at China; how often have epidemics gone through the country? If the prognosticator had any feelings of compassion for the people, he ought to have used this seal, and driven away the from cities and villages all the mischief caused by evil spirits. One of the Chinese books says, He who has not a sympathising heart, has no benevolence. From the fact that he did not use this seal to help others you may see that the story about it (the seal) is not true.

February 18th. In the forenoon it was raining, and I did not go out. I went in the afternoon to Cheong-Kees house, where there were several Chinese. They were talking about a prime minister, named Ngai-Cheong, who killed, it is said, the dragon-king of the eastern seas. They said that Ngai-Cheng was prime minister in Heaven, Earth and Hades. I said, If he was prime minister on Earth, we should all see him and hear him; but if he is also prime minister in Heaven and Hades, who shall afford us proof? Our Lord Jesus says, No man has ascended up to Heaven but the Son of Man, who has come down from Heaven. What He has heard He speaks of, and what He has seen that He testifies. Furthermore, Heaven is a holy place, and is under the holy government of God; and do you think that a sinful mortal would be asked to

transact any kind of business in Heave?

March 3rd. To-day I went to Little Bendigo, to Mong-Choongs hut, where there were ten men. I spoke to them about the devils leading me astray and deceiving them; that there was but one true God, and men do not believe in Him, but they believe in false doctrines geomancy and such things. The first teacher of geomancy was Quock-Phock, of the Tsin dynasty (AD. 1609), but before that time there was no such doctrine taught.

Wm Young adds: It is necessary to note here that the Chinese generally believe in the geomantic principle of good fortune that is, in the exact location of their dwellings and graves with respect to localities that are considered lucky. For on this adjustment or non-adjustment they hold all good luck and bad luck depends)

And do you think that before Quock-Phock there was no luck as regards distinction, wealth, posterity, and emoluments? You make everything for depend on Fung-suy [Feng Shui] or the geomantic principle; but it is, I say, all dependent upon God. If God wishes to make a man rich, then, without the geomantic principle, that man becomes rich; and if God wills that a man shall be poor, then, with the geomantic principle, he is still poor. And one of the Chinese books says, If riches and honour are to be obtained from Fung-suy, even of Quock-Phock was raised to life, he would find it impossible to obtain such a result. I then gave him a copy of a tract entitled Conversation on Geomancy. After this, I went to Low-Seng's hut, where were also ten men, to whom I gave a copy of the Repenting Prodigal [tract]. This evening six persons were present at the prayer-meeting.

Sunday, March 9th. In the forenoon went to the gaol and preached; there were six prisoners. In the afternoon preached in the Chinese chapel, from the 3rd chapter of John; there were twenty-four hearers.

March 13th. This forenoon a Chinese friend, from Creswick, called on me. He is an accomplished scholar. I had a conversation with him on the history of the Bible, and read with him a tract on the Authenticity of the Holy Scriptures. He told me that he had often looked into the Bible, but he could not understand its deep doctrines, but now he had got this tract, which threw light upon them; this, he said, was very fortunate. I gave him several other tracts. In the afternoon I went to the asylum and preached; there were six hearers.

March 14th. To-day I went to Keang-Hocks house. There was a man there by the name of Leong-ha. I invited him to come to our chapel; he said, yes, he would. I then went to Quock-tins dwelling, and invited him likewise. He said he had a long while felt inclined to attend, but that he was not personally acquainted with me, and he did not know what kind of doctrines were preached; but now, he said, he was glad he had met me, and he promised to come to our chapel the next Sabbath. From this place I proceeded to Moey-Quais house, and advised him to give up opium-smoking, and follow the teachings of the Saviour. After this I went over to Cheong-Kees house, where I saw a young European woman smoking opium. I told her that the injury opium produces upon people was very great; why do you not break off the habit of smoking? The young woman replied that she had often heard that doctors say that opium ruins the constitution. I replied, it did. Look, I said, at Chinese opium smokers; they are thin as a stick, and their faces are yellow as clay. I sincerely hope you will give up this habit. She said she would do so.

March 18th. Today I visited the lepers. Then I went to the Eureka, to a Chinese claim; there were ten men. I said to them, Why is it you do not come to our chapel to hear the preaching of the truth? They replied that their work was very heavy that on Sundays they had to keep the water out of their claim, wash their clothes, and do other things, and so they had no time. I told them the idols the Chinese worshipped were dumb things and useless, and, moreover, they were sources of misery. I olden times there were no idols worshipped, but only the Supreme Ruler was worshipped. (The Supreme Ruler is the term employed for the true God in our Bible.) In those days the whole country of China enjoyed great tranquillity, and men lived to a good

Alien Son

old age. But now ignorant people have made images, and induced men to worship them; and the more these images are worshipped, the worse men become. There is no end to wars and revolutions, and the people become deteriorated. All this arises from sinning against God. They all assented to what I said, and expressed a wish that I would go often to their claim and speak to them.

Appendix 12

Protestant Christian Missions to the Chinese in Nineteenth Century Victoria, Australia

Baptisms with some marriage and death information (from the church press and church registers)

Prepared by Ian Welch and the Rev Dr Keith Cole

© 2001, Ian Welch and Keith Cole
ADDITIONS and CORRECTIONS (with sources)
WOULD BE APPRECIATED. PLEASE FORWARD TO
Ian Welch
Department of Pacific and Asian History
Research School of Pacific and Asian Studies
Australian National University,
C/- PO Box 7034, Farrer, ACT 2706

**Protestant Christian Missions to the Chinese
in Nineteenth Century Victoria, Australia**

Baptisms
with some marriage and death information
(from the church press and church registers)

Prepared by Ian Welch and the Rev Dr Keith Cole

© 2001, Ian Welch and Keith Cole

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
CHINA Pre 1855								
Chu a Luk ⁴⁹³			catechist	See Yup, Guangdong Prov Canton	LMS	Rev Dr J Legge		
Leong A Toe ⁴⁹⁴			catechist	See Yup, Guangdong Prov Canton	LMS	Rev Dr J Legge		
Fan A Wye ⁴⁹⁵			interpreter	See Yup, Guangdong Prov Canton	LMS	Rev Dr J Legge		
O Cheong ⁴⁹⁶			interpreter	See Yup, Guangdong Prov Canton	LMS	Rev Dr J Legge		
Lo Sam-yuen ⁴⁹⁷			catechist	See Yup, Guangdong Prov Hong Kong	CofE	Rev Dr Karl Gutzlaff/Bp G Smith		

493

All names are as given in the sources except in some cases surnames have been added or transliterated. Chinese characters are not available. The Anglican data comes from church press or the research of the Rev. Dr Keith Cole of Bendigo who has given permission for his researches to be included in this summary.

Chu and Lo were graduates of the London Missionary Society's AngloChinese School in Hong Kong (founded in Malacca 1817, moved to HK 1843) and came to Australia with letters from the Rev Dr James Legge. They worked with the Victoria Chinese Mission (1855-58), a voluntary and ecumenical body representing all the Protestant Churches of Victoria.

494 Leong A Toe transferred to the Methodist Mission which took over the work at Castlemaine.

495 Fan A Wye was the interpreter at the first Methodist baptismal service in Castlemaine in 1859. He was described by the Methodists as "a Chinese gentleman, whose consistent piety won for him the esteem of all who knew him." *The Wesleyan Chronicle*, February 1859, p 45. He seems to have been a Christian before coming to Australia. He was probably a graduate of the AngloChinese College.

496 The Chinese Interpreter at Castlemaine and later in Bendigo. He was a graduate of the AngloChinese College.

497 A graduate of St Paul's Anglican College, Hong Kong. Protege of Bishop George Smith of Hong Kong and Bishop Charles Perry of Melbourne.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1858								
Ah Qui ⁴⁹⁸	3 mths	Thomas	INFANT	Iron Bk Camp	Bendigo	6/8/58	CofE	Rev J Stone
MARRIAGE								
Charles Sing Song, Age 26. Bachelor, born Macao, Guangdong Prov, Chinese Interpreter, of Hepburn son of John Sing Song and A Chaz Fung, merchant AND Mary Rainor, Age 24, widowed 1857, born Galway, Ireland, 2 living children, two dead children, daughter of Michael Bogle and Margaret Matthews, wine merchant.					Christ Church Daylesford	24/2/58	CofE	Rev John Cheyne
Ah Kim Howqua, aged 29 years, Chinese Interpreter, AND)Eleanor (Ellen) Derrick, aged 19 years, (b Bath England) daughter of Joseph Derrick, tradesman and Harriet Parsons. Witnesses: John McKenzie and Elizabeth Soon. Three known children. Clara, baptised Maryborough 17/9/1868 (see also marriage entry 7/4/1887; Ellen - ee marriage entry 16/4/1890 and Henry, see marriage entry 1887.					at Avoca	3 July 1858		Register # 1A/29

AUSTRALIA

Chun Tipp (Ah Tipp), ⁴⁹⁹
 Benson, Mary

Michael Interpreter
 Victoria

1858

Ah Long ⁵⁰⁰
 Benson, Ellen

William Storekeeper
 Victoria

1858

DEATH

Charles Sing Song aged 69

Hospital patient at time of death.

12/8/1901 CofE

498 All Saints Anglican Church, Bendigo, Baptism Register # 870, (this form of entry indicates Rev Dr K Cole research), son of William Ah Qui, butcher, and Jane Ah Qui.

499 Rule, Pauline, *Chun Yut*, URL http://pandora.nla.gov.au/pan/20743/20020704/www.chaf.lib.latrobe.edu.au/image_birht1.html

500 Rule, Pauline, *Chun Yut*, URL http://pandora.nla.gov.au/pan/20743/20020704/www.chaf.lib.latrobe.edu.au/image_birht1.html

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1859								
Leong Pong Sien ⁵⁰¹				See Yup, Guangdong Prov	Castlemaine	8/1/59	Meth	William Young, Leong A Toe
Lum Khen Yang ⁵⁰²			V San	DHoksan Castlemaine	Meth	8/1/59	William Young, Leong A Toe	
Hong Ah Kay ⁵⁰³			V Sun Ding	Castlemaine	Meth	8/1/59	William Young, Leong A Toe	
Leong Chew Fong ⁵⁰⁴				Castlemaine	Meth	29/6/59	William Young, Leong A Toe	

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1860								
Cheong Peng Nam ⁵⁰⁵				V Taishan	Beechworth	22/7/60	CofE	Lo Samyuen
Lui Fun Sing ⁵⁰⁶			V Sun	Chioue D Taishan	Beechworth	22/7/60	CofE	Lo Samyuen
Leong On Tong ⁵⁰⁷				Castlemaine	Meth	Leong A Toe		
Ah Chin ⁵⁰⁸		Paul		Castlemaine	Meth	Leong A Toe		
Seven — men ⁵⁰⁹			Beechworth	1860	CofE	Fan A Wye		

501 *The Wesleyan Chronicle*, February 1859, p 45-47. Fan A Wye was the interpreter at the service. Pong Sien later went with Fan A Wye to the Ovens District where he was instrumental in the conversion of Lui Fun Sing.

502 *The Wesleyan Chronicle*, February 1859, p 45-47.

503 *The Wesleyan Chronicle*, February 1859, p 45-47.

504 *The Wesleyan Chronicle*, February 1859, p 45-47.

505 Christ Church (Anglican) Beechworth, Victoria, Baptism Register. Became Presbyterian Catechist at Ballarat 1860 or 1861. Father of Cheok Hong Cheong.

506 Lui Fun Sing 1875.

507 Leong On Tong was a convert of Leong A Toe at Castlemaine. His baptismal date is unknown.

508 A friend of Cheok Hong Cheong. Missionary to the Chinese in Otago, New Zealand in 1870 — see *The Wesleyan Chronicle*, 20 April 1871. Later served as Presbyterian catechist in Melbourne for many years.

509 Lui Fun Sing 1875. Two men were followed by six more.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1861 Kong Meng ⁵¹⁰	2 mths	Agnes	INFANT	Melbourne	St Thomas' Essendon	27/3/61	CofE	

510 St Thomas' Essendon, Baptismal Register #128, daughter of Lowe and Maryanne (Prussia) Kong Meng, Emerald Hill, father merchant Lt Collins (?) St

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	METH	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1862									
Won Hack ⁵¹¹				Castlemaine	1/3/62	Meth	1/3/62	Leong A Toe	
Chin Kin ⁵¹²				Castlemaine	1/3/62	Meth	1/3/62	Leong A Toe	
La Chong ⁵¹³				Castlemaine	1/3/62	Meth	1/3/62	Leong A Toe	
Hong Ha (Hung Ha) ⁵¹⁴				Castlemaine	1/3/62	Meth	1/3/62	Leong A Toe	
Ma Wah ⁵¹⁵				Castlemaine	1/3/62	Meth	1/3/62	Leong A Toe	
Ho Ti ⁵¹⁶		Charley	Hoiping	Castlemaine	21/9/62	Meth	1/3/62	Leong A Toe	
Ah (Lee MoySing) Ling ⁵¹⁷		James		Daylesford	1862	Meth		Rev John Mewson	
Marriage									
James married Mary Mowbray BLACK from Dumferline,Scotland in 1862 in Victoria and there 3 children Harriet(Hettie)b 1866,Margaret Mowbray b1864498, James Henry b 1868 all around The Loden Valley. Margaret Black/Oseenn married Samuel CROSSLEY in 1872 and had more children to himhttp://archiver.rootsweb.com/th/read/AUS-VIC-GOLDFIELDS/2001-07/0995494688. anorton@bigpond.net.au									

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	METH	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1863									
511									
512									
513									
514									
515									
516									
517									

Charley Ho Ti was the first Chinese given a Christian burial at Vaughan. *Australasian Wesleyan Methodist Missionary Society Report 1852*, p 12.

Wesleyan Methodist Missionary Notices, London, 25 November 1865, p 203. This was a report intended to publicly legitimise James Moy Ling as a catechist. The report noted that other 'disciples' of Moy Ling were present at the service.

Ah Goon ⁵¹⁸
Ah Hoy ⁵¹⁹
Tan King ⁵²⁰

Yackandandah
Beechworth
Beechworth

16/2/63
1863
1863

CofE
CofE
CofE

Lui Fun-sing
Lui Fun-sing
Lui Fun-sing

518 *Church of England Gazette*, 6 July 1863.

519 Lui Fun-sing states that Ah Hoy was already a Christian. *Cof E Gazette*, 6 July 1863.

520 Lui Fun-sing reports that Ah Hoy and Tan King were learning to read the Chinese Bible. *CofE Gazette* , 8 July 1863.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1864								
A'Fong ⁵²¹	4 mths	Elizabeth	INFANT	Mosquito Flat	Carisbrook	5/1/64	CofE	Rev J D Brennan
Low Sap ⁵²²	39			Castlemaine	3/4/64	Meth	Leong A Toe	
Lung Ah Tou ⁵²³	35			Castlemaine	3/4/64	Meth	Leong A Toe	
Ken Yan ⁵²⁴	23	James		Castlemaine	3/4/64	Meth	Leong A Toe	
Tan Tou Chet ⁵²⁵	50			Castlemaine	3/4/64	Meth	Leong A Toe	
Won Ah Kin ⁵²⁶	21			Castlemaine	3/4/64	Meth	Leong A Toe	
Pong ⁵²⁷	2 yrs	George	INFANT	Daylesford	4/12/64	CofE	Rev E G Pryce	

- 521 Carisbrook Anglican Parish, Baptism Register # 302, daughter of James and Catherine A'fong, storekeeper. Only Chinese baptism recorded in the Carisbrook Register.
- 522 *The Wesleyan Chronicle*, 24 May 1864, p 96-97. At this service, Leong A Toe claimed that since 1856, he had been instrumental in the conversion of 35 men. Low Sap had operated a private temple and Leong A Toe displayed a Kwan Yin image and the I Ching sticks from his temple.
- 523 The problem of names and identifying of individuals recurs. This is the only name that links to Leong on Tong, who succeeded Leong A Toe as the Methodist catechist at Castlemaine.
The Wesleyan Chronicle, 24 May 1864, p 96.
- 524 *The Wesleyan Chronicle*, 24 May 1864, p 96.
- 525 *The Wesleyan Chronicle*, 24 May 1864, p 96.
- 526 *The Wesleyan Chronicle*, 24 May 1864, p 96.
- 527 Christ Church Daylesford, Baptism Register # 373, son of William Chandler and Margaret Pong, cordial manufacturer.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1865								
Gin Kung ⁵²⁸		William		Vaughan Daylesford	Leong A Toe Meth			
Ah Look ⁵²⁹		James		Daylesford	Meth			
Ah Chow ⁵³⁰		William Henry		Beechworth	7/10/65			Rev Andrew Inglis
Ah Nun ⁵³¹		Mark		V On Wo D Taishan Castlemaine	3/12/65			Leong A Toe
Bu Ah Cow ⁵³²	29	Joseph		V Hap Leang DXinhui Castlemaine	3/12/65			Meth Leong A Toe
Leong A Ping ⁵³³	32	James		V Park Showay D Taishan Castlemaine	3/12/65			Meth Leong A Toe
Ham Yeng Tang ⁵³⁴	30	David		V Chongha D Taishan Castlemaine	3/12/65			Meth Leong A Toe
Hun Bak Sing ⁵³⁵	25	Thomas		V Hap Leang DXinhui Castlemaine	3/12/65			Meth Leong A Toe
Leong Yek Foong ⁵³⁶	30	William		V Ye Toon D Taishan Castlemaine	3/12/65			Meth Leong A Toe
Ye Hing Pong ⁵³⁷	30							

528

The Wesleyan Chronicle, 20 December 1865 contains the details of baptisms of 3/12/65 at Castlemaine. The article also mentions James Gin Kung, described as a convert of Leong A Toe, formerly a miner at Vaughan, near Castlemaine, and now living in Vancouver Island. A letter from Gin Kung to European friends at Vaughan was endorsed by the Rev Dr Ephraim Evans, the Superintendent of the Wesleyan Mission in British Columbia.

52936 *The Wesleyan Chronicle*, 20 December 1865.

530 *The Wesleyan Chronicle*, 20 December 1865.

531 *The Wesleyan Chronicle*, Vol V, 1865, p 157. William Henry Ah Nun was described as a leader of the Chinese community in Beechworth. His baptism was sponsored by the Mayor of Beechworth, W Witt Esq.

532 *The Wesleyan Chronicle*, 20 January 1869. The convert Hoa Pang mentions that he met Bu Ah Cow who was living at Maldon in December 1868.

533 *The Wesleyan Chronicle*, 20 January 1869.

534 *The Wesleyan Chronicle*, 20 January 1869.

535 *The Wesleyan Chronicle*, 20 January 1869. A relative of Leong A Peng.

536 *The Wesleyan Chronicle*, 20 January 1869. This was Leong's second time in Australia.

537 *The Wesleyan Chronicle*, 20 January 1869.

Lee Wye Jong 538
Tam Chein Keng 539

Meth

Meth

538 *The Wesleyan Chronicle*, 20 January 1869. Named by Ham Yeng Tang as a Christian (and relative) instrumental in his conversion.

539 *The Wesleyan Chronicle*, 20 January 1869. Named by Ye Hing Pong as a Christian instrumental in his conversion.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	COFE	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1866									
Ah Kew ⁵⁴⁰	1 yr	Harriet	INFANT	Maryborough	CofE	Rev John D Brennan			
Lay Wong Heng ⁵⁴¹	47		Taishan	Bendigo	Meth	James Moy Ling			
Low Hoey ⁵⁴²									
Kong Hee ⁵⁴³									
Cheong Ah Chin ⁵⁴⁴			CHILD	Ballarat	Pres	William Young			
Cheong Cheok Hong ⁵⁴⁵	15		YOUTH	Ballarat	Pres	William Young			
Cheong Fong Sew ⁵⁴⁶	12		CHILD	Taishan	Ballarat	Pres	William Young		
Cheong Yeet Kwy Phang See ⁵⁴⁷			Home Duties	Taishan	Ballarat	Pres	William Young		
YaYang Pong ⁵⁴⁸				Ballarat	8/7/66	Pres	Cheong Peng Nam		
Lew Gim ⁵⁴⁹				Ballarat	8/7/66	Pres	Cheong Peng Nam		
Ow Yeong Khwan ⁵⁵⁰				Ballarat	8/7/66	Pres	Cheong Peng Nam		

540

Christ Church Maryborough, Baptism Register # 370, daughter of Ah Kew, Chinese Interpreter.

541 *The Wesleyan Chronicle*, 20 June 1866, p 93. Lay Wong Heng names Low Hoey and Kong Hee as Christians.

542 *The Wesleyan Chronicle*, 20 June 1866, p 93.

543 *The Wesleyan Chronicle*, 20 March 1869. Le Ah Won mentions Kong Ke as assisting James Mouy Ling in the Sandhurst mission.

544 *The Christian Review and Messenger of the Presbyterian Church of Victoria*, June 1866, p 10.

545 *The Christian Review and Messenger of the Presbyterian Church of Victoria*, June 1866, p 10.

546 *The Christian Review and Messenger of the Presbyterian Church of Victoria*, June 1866, p 10.

547 *The Christian Review and Messenger of the Presbyterian Church of Victoria*, June 1866, p 10.

548 Also recorded as E Hang Pang *The Christian Review and Messenger of the Presbyterian Church of Victoria*, June 1866, p 10.

549 *The Christian Review and Messenger of the Presbyterian Church of Victoria*, June 1866, p 10.

550 *The Christian Review and Messenger of the Presbyterian Church of Victoria*, June 1866, p 10.

Lew Yan Kit⁵⁵¹

Fong Yat-sau
(Ah Get)⁵⁵²

26 Matthew miner See Yup Dist Ballarat 8/7/66 Pres Cheong Peng Nam
Rev John D Brennan

551 *The Christian Review and Messenger of the Presbyterian Church of Victoria*, June 1866, p 10.

552 Christ Church Maryborough, Baptism Register # 403, son of Ach Shu and Chin She. Fong Yatsau aka Matthew Ah Get. Cantonese version of Fong is Kwong. *CofE Messenger*, 29 January 1872 reports that his ministry at Percydaleresulted in twentyfour baptisms. *The Missionary*, *At Home and Abroad*, March 1882 credits him with 42 converts of whom 2 or 3 later worked with CMS in China. Fuller details are in the *Church Missionary Gleaner*, December 1883.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1867								
Ah Pakk ⁵⁵³		James		Fitzroy 9/7/67 Pres NSW/Araluen 10/67 Pres	Cheong Peng Nam Philip Lee Hyung			
— ⁵⁵⁴								
Wan Yuk Chan ⁵⁵⁵	33	Paul	V Totung DTaishan Castlemaine	31/3/67 Meth	Leong On Tong			
Tam Hoi Man ⁵⁵⁶	54	David	V Taiin DTaishan Castlemaine	31/3/67 Meth	Leong On Tong			
Lee Man Ching ⁵⁵⁷	40	Thomas	V Yingchang DTaishan Castlemaine	31/3/67 Meth	Leong On Tong			
T'am Gee Hung ⁵⁵⁸			Castlemaine	31/3/67 Meth	Leong On Tong			
Lee Ah Heung ⁵⁵⁹			Castlemaine	31/3/67 Meth	Leong On Tong			
— 560								
Lee Wah ⁵⁶¹	36	James	miner/gardr Bendigo	Meth Guangdong Prov/New Bendigo	James Moy Ling	CofE	Rev John B Stair	
553								
								Member of Chinese Bible Class at Napier Street Presbyterian Church.
554								The catechist responsible for these baptisms was Philip Lee Hyung from Victoria.
555								<i>Wesleyan Missionary Notices</i> London September 1867, p 2 lists five Chinese baptised in Castlemaine. <i>The Australasian Wesleyan Methodist Missionary Notices</i> , 1867, p 11 and <i>Wesleyan Missionary Notices</i> London May 1867 refer to six men with a reference to a baptism at Daylesford.
556								<i>Wesleyan Missionary Notices</i> , London September 1867, p 2 lists five Chinese baptised in Castlemaine. <i>The Australasian Wesleyan Methodist Missionary Notices</i> , 1867 p 11 and <i>Wesleyan Missionary Notices</i> , London May 1867 refer to six men with a reference to a baptism at Daylesford.
557								<i>Wesleyan Missionary Notices</i> , London September 1867, p 2 lists five Chinese baptised in Castlemaine. <i>The Australasian Wesleyan Methodist Missionary Notices</i> , 1867, p 11 and <i>Wesleyan Missionary Notices</i> , London May 1867 refer to six men with a reference to a baptism at Daylesford.
558								<i>Wesleyan Missionary Notices</i> , London September 1867, p 2 lists five Chinese baptised in Castlemaine. <i>The Australasian Wesleyan Methodist Missionary Notices</i> , 1867 p 11 and <i>Wesleyan Missionary Notices</i> , London May 1867 refer to six men with a reference to a baptism at Daylesford.
559								<i>Wesleyan Missionary Notices</i> , London September 1867, p 2 lists five Chinese baptised in Castlemaine. <i>The Australasian Wesleyan Methodist Missionary Notices</i> , 1867, p 11 and <i>Wesleyan Missionary Notices</i> , London May 1867 refer to six men with a reference to a baptism at Daylesford.
560								<i>The Wesleyan Chronicle</i> , 20 June 1867.
561								Christ Church St Arnaud, Baptism Register #148, son of Ghit Geap and Goot She although other sources state that his father was Nip Kit Lee and his mother Jee Shee. See also <i>Church of England (CofE) Messenger</i> , 1 July 1875. The Rev John B Stair wrote following the opening of a new church, paid for by the Chinese, at New Bendigo. 'I looked on with great thankfulness (to) that time eight years ago, when Lee Wah, now catechist at Sandhurst, came to me as an absolute stranger, and unable to speak a word of his language, asking, in broken English, to be baptised...' Lee Wah married twice. First to Isabella, a European from whom he separated. Isabella Lee Wah died in Creswick Hospital in October 1874. (CMSV Minutes 13 December 1877. Second marriage to Mary Hubber, St Paul's Bendigo, 22 May 1878. Mary was the daughter of John Hubber and Blanche Migrove agedb 23.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	1868	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1868									
Lee Hyung ⁵⁶²		Philip		Melbourne	1868				
Ah Lin ⁵⁶³		George	Maryborough	11/5/68	Pres				
Ng Chan Quong ⁵⁶⁴		Paul	Maryborough	11/5/68	Pres				
Ham Yan Toi ⁵⁶⁵	39	Jacob	Hoiping	Castlemaine	7/6/68	Meth	Leong On Tong		
Kwaan Tship Hing ⁵⁶⁶		43		Dze Bie D Hoiping	Castlemaine		7/6/68	Meth	Leong On Tong
Kwaan Chan Yan ⁵⁶⁷		43	David		Meth				
Wan Tak Kon ⁵⁶⁸	38	Matthew		V Lar Tong D Taishan	Castlemaine		7/6/68	Meth	Leong On Tong
Ham Lin Tip ⁵⁶⁹	32			V Bark Tshoe D Taishan	Castlemaine		7/6/68	Meth	Leong On Tong
Chung Ah Shaw ⁵⁷⁰	36	Samuel		Castlemaine	7/6/68	Meth	Leong On Tong		
Ham King Yung ⁵⁷¹		James		Castlemaine			Leong On Tong		
Howqua ⁵⁷²	17 mths	Clara	INFANT	Maryborough	17/9/68	CofE	Rev John D Brennan		
Ng Wing Fat ⁵⁷³ (Dr)	42			Ballarat	10/68	Pres	Cheong Pengnam		

562 Presbyterian Catechist in the AraluenBraidwood goldfields in New South Wales (near Canberra).

563 Presbyterian Catechist in Victoria and New South Wales.

564 Presbyterian Catechist in Victoria.

565 *Wesleyan Missionary Notices* London, July, September and October 1868.

566 *Wesleyan Missionary Notices* London, July, September and October 1868.

567 *Wesleyan Missionary Notices* London July 1868, p 96. Kwaan Chan Yan says that his housemate was a Christian who took him to the chapel. The man's name was not given.

568 *Wesleyan Missionary Notices* London October 1868, p 100-101.

569 *Wesleyan Missionary Notices* London October 1868, p 100-101.

570 Mentioned Ham King Yung as a Christian working as a gardener.

571 Mentioned Ham King Yung as a Christian working as a gardener.

572 Christ Church Maryborough, Baptism Register # 659, daughter of Ah Kin and Ellen Howqua, Chinese Interpreter. Parents married Avoca1858.

573 Dr Ng was a traditional, and successful, Chinese medical practitioner. He accepted baptism in order to marry Cheong Fong Sew, elder daughter of Cheong Peng Nam. The Ng family later

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
Hoa Pang ⁵⁷⁴ Quon Jun Gun ⁵⁷⁵	46	Enoch David Peter	VFoo Tow D Taishan V Saam Pou D Hoiping	Castlemaine Five Flags Meth	6/12/68	Meth Meth	Leong On Tong Leong On Tong	
Li (Lee) Wan ⁵⁷⁶ Ham Sin Way ⁵⁷⁷	42	Job David	V La Foo DXinhui Castlemaine	Castlemaine	6/12/68	Meth Leong On Tong	Leong On Tong	
Back Ling ⁵⁷⁸ Chung Kat ⁵⁷⁹	30	Stephen	V Goon Hin DXinhui	Moonlight Flat	6/12/68	Meth	Leong On Tong	
1869								
Lee Too (Soo) ⁵⁸⁰ Leong Chok Chun ⁵⁸¹ Lee Kung Hay ⁵⁸²	30	Joseph	Guangdong miner	New Bendigo St Arnaud V Chung Sah D Hoiping Meth	21/2/69 Bendigo James Moy Ling	CofE 28/2/69 Meth	James Lee Wah James Moy Ling	

returned to China where Fong Sew reverted to traditional religion. Dr Ng made a second visit to Australia to restore his fortune. Their son, Timothy, born in Australia, later returned and worked in Melbourne.

- 574 Davey Quon Jun Gun persuaded V to give up his temple and return to digging. *The Wesleyan Chronicle*, 20 October 1868, p 149 publishes the Reverend Edward King's account of the conversion of Hoa Pang.
- 575 *The Australasian Wesleyan Methodist Missionary Notices* 1874, p xiii. David Jing Geng was a local preacher in the Melbourne Chinese Methodist Church. He was appointed Methodist catechist at Dunolly in 1882. *Australasian Wesleyan Methodist Missionary Notices* 1882, p xvi. A Mr and Mrs Briston of Tarnagulla helped the Chinese. David Chin Ghin returned to China in 1883.
- 576 *Australasian Wesleyan Methodist Missionary Notices* 1882, p xvi.
- 577 Mentions David Back Ling as a Christian. Job Sun Way died 1 February 1875. A special memorial service was held in the Little Bourke Street Church. The service was conducted to emphasise that becoming a Christian did not lessen respect for those who had died, although Christians did not worship them as deities or believe that they could affect people's lives. *The Wesleyan Chronicle*, 20 March 1875.
- 578 *The Wesleyan Chronicle*, 20 March 1875.
- 579 *Australasian Wesleyan Missionary Notices* April 1869, p 142-144.
- 580 Christ Church St Arnaud, Baptism Register # 264 son of Lee Ghin Long and long Shee. Stair noted: The above ... native of Chinawas baptised by me at this date, after 10 months probation - and after I had used every precaution to satisfy myself as to his sincerity. James Lee Wah - a baptised Chinese and myself being sponsors. He was baptised during Evening Service. See also *CofE Messenger*, 22 April 1869.
- 581 *The Wesleyan Chronicle*, 20 March 1869, p 41. Leong mentions Lee Kung Hay as a Christian who tried to evangelise him.

Hung Wah Ah Fat ⁵⁸³
Lee Ah Won ⁵⁸⁴
Quong Ting Me ⁵⁸⁵ 46
Sum Frit (or Fut) ⁵⁸⁶ 29
Lee (See)Yim Sung ⁵⁸⁷
Ching Wah (WAR) **588**

61	teacher	VDI Leon DTaishan Bendigo VGow Kok Sin DTaishan Bendigo VTongS(L)ong DHoiping Castlemaine VNam On DTaishanCastlemaine	28/2/69 28/2/69 Castlemaine 7/3/69	Meth Meth 7/3/69 Meth	James Moy Ling James Moy Ling Meth Leong On Tong
36	Jonah William	VS(L)aw Toong DTaishan gardener Guangdong (See Yup)	Castlemaine Bendigo, (All Saints)	Meth CofE	Leong On Tong Lee Wah: Rev W R Croxton

-
- 582 *The Wesleyan Chronicle*, 20 March 1869, p 41.
- 583 A schoolteacher in China, a term usually taken to mean that the individual passed the first (district) level of the Imperial Examination system but failed at the second (provincial) level.
- 584 Mentioned in an earlier footnote as being a Christian but his place of baptism is unknown.
- 585 *The Wesleyan Chronicle*, 20 April 1869, p 57. Quong Ting Me was instrumental in the conversion of Loo Chan Yin, *The Wesleyan Chronicle*, 20 November 1872.
- 586 *The Wesleyan Chronicle*, 20 April 1869, p 57.
- 587 Lee Yim Sung also mentions Mark Bu Ah Cow as persuading him to become a Christian. Named as See Yim Sung in *Wesleyan Missionary Notices*, London, October 1869, p176.
- 588 All Saint's, Baptism Register # 5350, son of Beng Ti and Cheng Shee. Very successful market gardener at Kangaroo Flat, Bendigo. Later catechist at Maryborough. An account of his conversion is in *The Missionary, At Home and Abroad* July 1878. From 1871 to 1879 he was appointed stipendiary catechist at Maryborough,

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1870								
Ah Loy ⁵⁸⁹ 3 men	Andrew	Peter Henry Thomas	Ballarat	12/1/70 Pres Bendigo 1870 CofE Bendigo 1870 CofE Bendigo 1870 CofE	Peng-nam, Rev George Mackie Ballarat Ballarat Lee Wah: Rev G J Despard	1870 12/1/70 12/1/70	CofE Pres Pres	Lee Wah: Rev W R Croxton Peng-nam, Rev George Mackie Peng-nam, Rev George Mackie
Haaam Chong Ly ⁵⁹⁰		Andrew		Bendigo 1870 CofE	Lee Wah: Rev G J Despard			
Lieu Tong ⁵⁹¹	28	Philip		Bendigo 1870 CofE	Lee Wah: Rev G J Despard			
Hao Hoy ⁵⁹²	32	Samuel		Bendigo 1870 CofE	Lee Wah: Rev G J Despard			
Tao Fullock ⁵⁹³	59	Peter		Bendigo 1870 CofE	Lee Wah: Rev G J Despard			
Leong Sim Chan		David			Ballarat	1870	Pres	
Leong You Tzock		Elijah			Ballarat	1870	Pres	
Chow Quay ⁵⁹⁴	40			V Chung Sing D Xinhui V Tie Tun D Sun Ning	1870 Meth 1870 Meth	1870 1870	Leong On Tong Leong On Tong	
Chung Leong Kaew ⁵⁹⁵		37		Castlemaine	1870 Meth	1870	Pres	
O Hong ⁵⁹⁶	49	Matthew farmer		Guangdong Prov Bendigo (St Pauls)	6/3/70 CofE	Rev G P Despard		
Fong Mow ⁵⁹⁷	60	Paul farmer		Guangdong Prov Bendigo(St Pauls)	6/3/70 CofE	Rev G P Despard		
Leep ⁵⁹⁸	36	Jeremiah farmer		Guangdong Prov Bendigo (St Pauls)	6/3/70 CofE	Rev G P Despard		
Lee Neep Paw ⁵⁹⁹	45	Joseph farmer		Guangdong Prov Bendigo (St Pauls)	6/3/70 CofE	Rev G P Despard		
589								
590								
591								
592								
593								
594								
595								
596								
597								
598								
599								

The Daily Telegraph, 12 January 1870.

590 St Paul's Bendigo, *CofE Messenger*, 14 July 1870.

591 St Paul's Bendigo, *CofE Messenger*, 14 July 1870.

592 St Paul's Bendigo, *CofE Messenger*, 14 July 1870.

593 St Paul's Bendigo, *CofE Messenger*, 14 July 1870.

594 *The Wesleyan Chronicle*, 19 March 1870, p43. *Wesleyan Missionary Notices*, London, October 1869, p176.

595 *The Wesleyan Chronicle*, 19 March 1870, p43. *Wesleyan Missionary Notices*, London, October 1869, p176.

596 St Paul's Bendigo, Baptism Register # 19, son of Sen Ah Love and Toi Shee.

597 St Paul's Bendigo, Baptism Register # 20, son of Choon Yant and Chen Shee.

598 St Paul's Bendigo, Baptism Register # 21, son of Hen Yee Yauan and Ng Shee.

599 St Paul's Bendigo, Baptism Register # 22, son of Lee Quong Chan Lee and Ng Shee.

Ty Cheong ⁶⁰⁰	58	Mark	farmer	Guangdong Prov	Bendigo(St Pauls)	6/3/70	CofE	Rev G P Despard
Ang Goon ⁶⁰¹	27	James	farmer	Guangdong Prov	Bendigo (St Pauls)	6/3/70	CofE	Rev G P Despard
Chung Si Fae ⁶⁰²		Daniel		V Gin Leong Choon	DXinhui	Meibourne	1/4/70	Meth
Che Loon ⁶⁰³		Timothy		V Ho Choon	D Xinhui	Meibourne	1/4/70	Meth
Yu Shinn Pew		Isaiah					Ballarat	1870
Hung Fat ⁶⁰⁴	67			V Wang Kong	D Taishan	Bendigo	Meth	James Moy Ling
Tchin Kim Ku ⁶⁰⁵	38			V Jee Moo	Sui	Bendigo	Meth	James Moy Ling
Wong Ah Yew ⁶⁰⁶	35	Peter		V Tong Moane	D Taishan	Bendigo	Meth	James Moy Ling
Lee Geep Hoe ⁶⁰⁷				Bendigo	1870	Meth	James Moy Ling	
Mak Quong ⁶⁰⁸	35	Thomas		V To Foke	D Taishan	Bendigo	Meth	James Moy Ling
Fong Chung Kwun ⁶⁰⁹		30		V Kurn Lung	D Hoiping	Bendigo	1870	Meth
Ah Chuee ⁶¹⁰		Philip		Bendigo		Meth	James Moy Ling	James Moy Ling

- 600 St Pauls' Bendigo, Baptism Register # 23, son of Kee Fung Look and Quak She.
- 601 St Pauls' Bendigo, Baptism Register # 24, son of Choren Jeong and Mah She.
- 602 *The Wesleyan Chronicle*, 20 April 1870, p57. Mentioned by Quon Fong at his baptism.
- 603 Che Loon names Hoa Pang as a relative.
- 604 Reverend W P Wells to Reverend Stephen Rabone, 15 September 1870 in *Wesleyan Missionary Notices* London October 1870, p216-220. All the men listed in this group as being from Sandhurst lived at Eaglehawk.
- 605 Reverend W P Wells to Reverend Stephen Rabone, 15 September 1870 in *Wesleyan Missionary Notices* London October 1870, p216-220. All the men listed in this group as being from Sandhurst lived at Eaglehawk.
- 606 Reverend W P Wells to Reverend Stephen Rabone, 15 September 1870 in *Wesleyan Missionary Notices* London October 1870, p216-220. All the men listed in this group as Sandhurst residents lived at Eaglehawk.
- 607 *Wesleyan Missionary Notices* London October 1870, p 218. Mentioned by Tse Tak as a Christian.
- 608 Appointed Methodist catechist at Creswick 1880. *Australasian Wesleyan Methodist Missionary Notices* 1880, p xv. Catechist at Sandhurst 1882. *Australasian Wesleyan Methodist Missionary Notices* 1882, p xvi.
- 609 *Australasian Wesleyan Methodist Missionary Notices* 1880, p xv. Catechist at Sandhurst 1882. *Australasian Wesleyan Methodist Missionary Notices* 1882, p xvi.

Lee Geep Hoe ⁶¹¹											
Ah Chin ⁶¹²											
Wong Yan ⁶¹³	Philip	Bendigo	Meth	James Moy Ling							
Haaam ⁶¹⁴	Peter	Bendigo	Meth	James Moy Ling							
Andrew	farmer	Bendigo	(St Pauls)	5/6/1870	CofE	Rev G P Despard					
Tao Fullok ⁶¹⁵	Peter	Guangdong Prov	Bendigo (St Pauls)	5/6/1870	CofE	Rev G P Despard					
Haw Hoy ⁶¹⁶	Samuel	Guangdong Prov	Bendigo (St Pauls)	5/6/1870	CofE	Rev G P Despard					
Lew tong ⁶¹⁷	Philip	Guangdong Prov	Bendigo (St Pauls)	5/6/1870	CofE	Rev G P Despard					
Mah Ah Fatick ⁶¹⁸	Hugh	White Hills	Bendigo (St Lukes)	4/7/70	CofE	Rev E G Pryce					
Ah Hem ⁶¹⁹	David	New Bendigo	St Arnaud	21/8/70	CofE	Lee Wah: Rev John B Stair					
Mah Ah Fat ⁶²⁰	Paul	Sun Ning/ New Bendigo	St Arnaud	21/8/70	CofE	Lee Wah: Rev John B Stair					
Ah Yow ⁶²¹	Thomas	blacksmith	Percydale	16/10/70	CofE	Fong Yat-sau: Very Rev H B Macartney					
Wong Ming Kam ⁶²²	Edward	doctor	Maryborough	Percydale	16/10/70	CofE	Fong Yat-sau: Very Rev H B Macartney				
Ah Guy ⁶²³	James	carpenter	Percydale	16/10/70	CofE	Fong Yat-sau: Very Rev H B Macartney					

610 Mentioned by Wong Ah Yew as a Christian.

611 Mentioned by Tse Tak as a Christian.

612 Mentioned by Fong Chun Kwung as a Christian.

613 Mentioned by Fong Chun Kwung as a Christian.

614 St Pauls' Bendigo, Baptism Register # 28, son of Shore Cook? and Woo She.

615 St Pauls' Bendigo, Baptism Register # 29, son of Pen En and Chee-E Shee.

616 St Pauls' Bendigo, Baptism Register # 30, son of She-c Mook and Ang She.

617 St Pauls' Bendigo, Baptism Register # 31, son of Nam Fook and Chao She. Later a catechist.

618 St Paul's White Hills, Baptism Register # 161, son of Mah Ah Fatick and Elizabeth, gardener.

619 Christ Church St Arnaud, Baptism Register # 352, son of Che Sang and Yep Lee.

620 Christ Church St Arnaud, Baptism Register # 353, son of Mah Ten and Tin Mao. *CofE Messenger*, 7 January 1873. He died in October 1882, *The Missionary, At Home and Abroad*, Nov & Dec 1882. Paul Mah Ah Fat died 17/10/81 aged 58 years. and was buried in St Arnaud Cemetery 17/10/81 Plot # 474 CofE Section.

621 Christ Church Maryborough, Baptism Register # 1007. The Very Rev H B Macartney was the Dean of Melbourne.

622 Christ Church Maryborough, Baptism Register # 1008.

Fung Ah Loy ⁶²⁴	43	William	coachman	Percydale16/10/70	CofE	Fong Yat-sau: Very Rev H B Macartney
Ah Lee ⁶²⁵	43	Paul	miner	Percydale16/10/70	CofE	Fong Yat-sau: Very Rev H B Macartney
Ah Pan ⁶²⁶	23	Peter	miner	Percydale16/10/70	CofE	Fong Yat-sau: Very Rev H B Macartney
Ah Fok ⁶²⁷	33	Mark	miner	Percydale16/10/70	CofE	Fong Yat-sau: Very Rev H B Macartney
Ah Gate ⁶²⁸	31	Luke	miner	Percydale16/10/70	CofE	Fong Yat-sau: Very Rev H B Macartney
Ah Sing ⁶²⁹	33	Joseph	miner	Percydale16/10/70	CofE	Fong Yat-sau: Very Rev H B Macartney
Ah Wee ⁶³⁰	24	John	miner	Percydale16/10/70	CofE	Fong Yat-sau: Very Rev H B Macartney
Ah Hop ⁶³¹	19	James	miner	Percydale16/10/70	CofE	Fong Yat-sau : Very Rev H B Macartney
Ah Goon		James		Beechworth	10/70	Pres
Ah Kap				Beechworth	10/70	Pres
Ah Kee		Tom		Beechworth	10/70	Pres
Ah Yen		Henry		Beechworth	10/70	Pres
Ah Young		William		Beechworth	10/70	Pres
Chen Sing		Thomas		Beechworth	10/70	Pres
Ah Lee		Paul		Beechworth	10/70	Pres
Ah Poo ⁶³²	1 mth	Samuel	INFANT	Ironbark Camp	Bendigo (St Lukes) 14/1170	CofE Rev E G Pryce

623 Christ Church Maryborough, Baptism Register # 1009.

624 Christ Church Maryborough, Baptism Register # 1010.

625 Christ Church Maryborough, Baptism Register # 1011.

626 Christ Church Maryborough, Baptism Register # 1012.

627 Christ Church Maryborough, Baptism Register # 1013.

628 Christ Church Maryborough, Baptism Register # 1014.

629 Christ Church Maryborough, Baptism Register # 1015.

630 Christ Church Maryborough, Baptism Register # 1016.

631 Christ Church Maryborough, Baptism Register # 1017.

632 St Paul's White Hills, Baptism Register # 203, son of James and Elizabeth Ah Poo, Chinese Interpreter.

Tuck Get⁶³³
Ah Foo⁶³⁴

Simon
Thomas

D Xinhui Melbourne
D Xinhui Melbourne

28/11/70 Meth James Moy Ling
28/11/70 Meth James Moy Ling

MARRIAGE

Ing Sew Pew, aged 32 years, storekeeper, of Percydale, son of Ing Mau Ling and Louisa Lee AND. Annie Pope, aged 16 years, of Avoca, b Bay of Biscay, daughter of John Pope and Sarah Sophia Wells.

8/10/70 CofE Register # 10/288

St John's Parsonage Avoca

Witnesses: Ah Kim Howqua and Ellen Howqua.

633 *The Wesleyan Chronicle*, 20 December 1870, p. 192-193. Tuck Get first met Mouy Ling in Daylesford. See also Bickford 1890, p. 245.

634 Mentions influence of European Christians at Creswick and mentions James Ah Chow from Daylesford as a Christian friend. Bickford 1890, p. 245.

HINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	DATE	DENOM	MENTOR/OFFICIANT
1871							
Chun Yu ⁶³⁵		James	merchant	Sam Yup Beechworth	4/1/1871		James Moy Ling
Ah Chow ⁶³⁶		John	miner	Bendigo (St Barnabas)	Meth		
Tch Ling ⁶³⁷	32	Job		Sen Foy (Xinhui?) Melbourne	8/1/71	Lee Wah: Rev W R Croxton	CofE
Quon Fong ⁶³⁸	60	Isaac		Melbourne	9/5/71	James Moy Ling	Meth
Hung Wing Soo ⁶³⁹	45	Jacob		Melbourne	9/5/71	James Moy Ling	Meth
Wha Fat ⁶⁴⁰		Joseph		Melbourne	9/5/71	James Moy Ling	Meth
Lee Ah Tack ⁶⁴¹		Peter	gardener	Bendigo (All Saints) 23/7/71	CofE	Lee Wah: Rev W R Croxton	
Chouey Chong ⁶⁴²	41	Mark	gardener	Bendigo (All Saints) 23/7/71	CofE	Lee Wah: Rev W R Croxton	
Cheong Chew ⁶⁴³	37	Matthias	miner	Bendigo (All Saints) 23/7/71	CofE	Lee Wah: Rev W R Croxton	
Ah Wong ⁶⁴⁴	32	John	miner	D Sin Ning/New Bendigo	8/10/71	Rev John B Stair	CofE
Sennae ⁶⁴⁵	48						
635	Rule, Pauline, Chun Yut, article at http://pandora.nla.gov.au/pan/20743/20020704/www.chaf.lib.latrobe.edu.au/image_birht1.html . His wife was Jane Benson, aged 17 years.						
636	<i>The Wesleyan Chronicle</i> , 20 December 1870, p 192. Ah Chow is named as a Wesleyan Christian in the testimony of Ah Foo.						
637	All Saints' Bendigo, Baptism Register # 5648, son of Jin Quee and Gen Shea.						
638	<i>The Wesleyan Chronicle</i> , 20 May 1871.						
639	<i>The Wesleyan Chronicle</i> , 20 May 1871.						
640	Mentioned by Quon Fong as a Christian. <i>The Australasian Wesleyan Methodist Missionary Notices</i> 1874, p xiii states that Wha Fat was a local preacher in the Melbourne Chinese Methodist Church. <i>Australasian Wesleyan Methodist Missionary Society Report</i> 1895, p xxvi records his death and noted, p 'One of the oldest members and paid agents of the Church passed away during the year. Having been trained as a schoolteacher in his own land, he was able to exercise considerable influence among his countrymen; and for many years, in the early days of the Mission, did good service. Of late he had become very feeble....'						
641	Later the Reverend Joseph Lee Tear Tack, who served as a catechist in Victoria and later as an ordained missionary to the Chinese in the New England region of Northern New South Wales (Tingha) and at Darwin in the Northern Territory and Cairns, Queensland. His appointment to Cairns is in <i>Australasian Wesleyan Methodist Missionary Notices</i> 1897, p xxviii. Died 9 August 1901 in Cairns. He was born in 1847 and came to Bendigo as a young man. A Brisbane (Kelvin Grove) convert named Willie Linfoy was appointed to replace him.						
642	All Saints' Bendigo, Baptism Register # 5776, son of Cheung Goon and Leow Shee.						
643	All Saints' Bendigo, Baptism Register # 5777, son of Chew Cheong and Ching Shee.						
644	All Saints' Bendigo, Baptism Register # 5778, son of L? How and Chin Shee.						

Octiss ⁶⁴⁶ Pensing ¹⁵⁵	Luke	miner Louis	D Sin Ning/New Bendigo	St Arnaud 8/10/71	CofE	Rev John B Stair Beechworth
Tsoi Sooyee Poon ⁶⁴⁷		Stephen	Stephen	Castlemaine	26/11/71	Meth James Moy Ling Maryborough 1871 CofE
Cheong Choon		John	Maryborough	1871	CofE	
Young Wai ⁶⁴⁸		Matthew	Maryborough	1871	CofE	
Mok Doong (Mok Toon) ⁶⁴⁹			Chinese Interpreter, Percydale	Percydale 1871	CofE	Fong Yatsau
Low Ah Mong ⁶⁵⁰			Guangdong	Percydale 1871	CofE	Fong Yatsau
Ah Young ⁶⁵¹	31	George	Sin Ning	Percydale 1871	CofE	Fong Yatsau
Ah Chung ⁶⁵²	33	Stephen	Sin Ning	Percydale 1871	CofE	Fong Yatsau
Ah Toy (Tong) ⁶⁵³	27	David	Fukien	Percydale 1871	CofE	Fong Yatsau
Ah Hee ⁶⁵⁴	31	Philip				

MARRIAGE

Chun Tipp (Ah Tipp)⁶⁵⁵

Michael Circus Prop Sam Yup, Guangdong Prov Spring Creek 4/1/71 CofE

645 Christ Church St Arnaud, Baptism Register # 402, son of En Lau and Chin Shee. *CofE Messenger*, 8 January 1874 mentions Sinnæ as leading worship at New Bendigo in St Arnaud parish.

646 Christ Church St Arnaud, Baptism Register # 403, son of Gu Hand and Ghe Shee. Stair notes: The abovenamed Chinese were baptised by me during Ev Service at Christ Church, St Arnaud on Oct 8/1870 after a long probation and giving me many evidences of their sincerity. Borth were present at the first Scripture Readings by Le Wah at New Bendigo some 4 years since, and have been very regular at the Readings ever since. In addition to 2 members of our Church I requested Louis Pensing, a Christian Chinese and baptised some years since in the Beechworth District, in connection with the Church of England, and subsequently confirmed at Beechworth, to join Paul Mah Ah Fat, the Reader at New Bendigo - as sponsor. See entry in 1860. Luke died 3 march 1883, aged 69. Christ Church St Arnaud, Burial Register # 6.

647 *Wesleyan Missionary Notices* London December 1875, p 287289. He was the first Chinese to receive a Christian burial in the Campbell's Creek Cemetery.

648 Later the Reverend John Young Wai, who was to become the long serving and very able pastor of the Sydney (Crown Street) Chinese Presbyterian Church.

649 *CofE Messenger*, 11 November 1875 reports that Mok Toon made a visit to Clunes with the objective of opening a mission but nothing eventuated.

650 Later employed as Government Interpreter at Daylesford. *CofE Messenger*, 14 July 1871.

651

651 St John's Avoca, Baptism Register #1226, son of Foo Song and Chin Shee.

652

652 St John's Avoca, Baptism Register #1227, son of Gon Shim and Lee Shee.

653

653 St John's Avoca, Baptism Register #1228, son of Ho Hock and Loi Shee.

654

654 St John's Avoca, Baptism Register #1229, son of Ty Wan and Young Shin.

655

655 Rule, Pauline, *Chun Yut*, URL http://pandora.nla.gov.au/pan/20743/20020704/www.chaf.lib.latrobe.edu.au/image_birth1.html

Benson, Jane

17 yrs

Gisborne

Beechworth

1857

HINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1872								
(Mah) Fatick ⁶⁵⁶	3 mths	Charlotte	White Hills	St Luke's WH	1/7/72			Rev E G Pryce
Gong Oong ⁶⁵⁷	38	Nathanel	Melbourne	Melbourne	9/9/72	Meth	James Moy Ling	James Moy Ling
Ah Fi ⁶⁵⁸	31	Andrew	Melbourne	9/9/72	Meth	James Moy Ling		
Fong Ah Chong ⁶⁵⁹		Ebenezer		Castlemaine	9/9/72	Meth	James Moy Ling	James Moy Ling
Ah Look ⁶⁶⁰	22	Samuel	Fukien Province	Melbourne	9/9/72	Meth	James Moy Ling	James Moy Ling
Ah Hung ⁶⁶¹		Ben						
Loo Chan Yin ⁶⁶²	56		VTai Yan Chan, DHoiping	Meth	James Moy Ling			
Leong Yeam ⁶⁶³	43		VHin Tang, DXinhui	Castlemaine	3/11/72	Meth	Leong On Tong	Leong On Tong
Leong ⁶⁶⁴		William Edwrd	Castlemaine	Castlemaine	3/11/72	Meth	Leong On Tong	Leong On Tong
Chin Kit ⁶⁶⁵	36	James Henry	Chin Interp	Iron Bark Camp	Bendigo (All Saints) 22/12/72	CofE	Lee Wah Rev W R Croxton	Lee Wah Rev W R Croxton
Wong Poo ⁶⁶⁶	31	Bartholomew	miner Iron Bark Camp	Bendigo (All Saints)	22/12/72	CofE	Lee Wah: Rev W R Croxton	Lee Wah: Rev W R Croxton
Wat Haw ⁶⁶⁷		Israel	Iron Bark Camp	Bendigo (All Saints)	22/12/72	CofE	Lee Wah: Rev W R Croxton	Lee Wah: Rev W R Croxton

- 656 St Luke's White Hills, Baptism Register # 285, daughter of Mah Ah Fatick and Elizabeth, gardener.
- 657 *The Wesleyan Chronicle*, 20 September 1872, p 141-2. Gong Oong had apparently been offered a paid position with a Chinese association if he did not pursue baptism.
- 658 *The Wesleyan Chronicle*, 20 September 1872, p 141-2.
- 659 *The Wesleyan Chronicle*, 20 September 1872, p 141-2.
- 660 *The Wesleyan Chronicle*, 20 September 1872, p 141-2.
- 661 Mentioned by Ah Look as a Christian. He could be one of the 'Hung's' mentioned in the Methodist list.
- 662 *The Wesleyan Chronicle*, 20 November 1872, p 172-173. He mentions becoming a Christian through his friend, Elijah (Elias) Quong Ting Mee.
- 663 *The Wesleyan Chronicle*, 20 November 1872, p 172-173.
- 664 Son of the Rev and Mrs Leong On Tong.
- 665 All Saints' Bendigo, Baptism Register # 6144. All the men were from Iron Bark Camp. See also *CofE Messenger*, 8 January 1874. Croxton mentions anti-Christian attacks by members of secret society. Also worried about prostitution in Chinese camps. See also the Rev J C M'Cullagh, *CofE Messenger*, 1 October 1874.
- 666 All Saints' Bendigo, Baptism Register # 6144.

Tong O Jow ⁶⁶⁸	Isaiah	Bendigo (All Saints) 22/12/72	CofE	Lee Wah: Rev W R Croxton
Lee Chin ⁶⁶⁹	Solomon	Bendigo (All Saints) 22/12/72	CofE	Lee Wah: Rev W R Croxton
Ching Fat ⁶⁷⁰	Daniel	Bendigo (All Saints) 22/12/72	CofE	Lee Wah: Rev W R Croxton
Ch? Ching ⁶⁷¹	Titus	Bendigo (All Saints) 22/12/72	CofE	Lee Wah: Rev W R Croxton
? ⁶⁷²	Timothy	Bendigo (All Saints) 22/12/72	CofE	Lee Wah: Rev W R Croxton
Chew Ah A? ⁶⁷³	Luke	Bendigo (All Saints) 22/12/72	CofE	Lee Wah: Rev W R Croxton
Mah Ah Fat				
MARRIAGE				
George Ho Wing, aged 33 years, butcher, of Percydale (b Tinhow) son of Poy Yen and Loo Shee AND Frances Ann Williamson, aged 16 years, of Kimberly, (B Melbourne) daughter of John Williamson (butcher) and Harriette Williamson (nee Felton). Witnesses: Harriet Williamson and Matthew Ah Get (Fong Yat-sau Chinese Catechist).				
CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence
1873				
Ah Loy ⁶⁷⁴	William John ^{CHILD}	White Hills	Bendigo (All Saints) 21/3/73	CofE Rev W R Croxton
Ah Loy ⁶⁷⁵	8 mths	Rosanna INFANT	Bendigo (All Saints) 21/3/73	CofE Rev W R Croxton
Ah Poo ⁶⁷⁶	3 mths	Elizabth Ann	INFANT Ironbark Camp	Bendigo (St Lukes) 5/5/73 CofE Rev E G Pryce

667 All Saints' Bendigo, Baptism Register # 6145.

668 All Saints' Bendigo, Baptism Register # 6146.

669 All Saints' Bendigo, Baptism Register # 6147.

670 All Saints' Bendigo, Baptism Register # 6148.

671 All Saints' Bendigo, Baptism Register # 6149.

672 All Saints' Bendigo, Baptism Register # 6151.

673 All Saints' Bendigo, Baptism Register # 6152.

674 All Saints' Bendigo, Baptism Register # 6219. See under 9 October 1874, Father's name not given, Mother Elizabeth Ah Loy of White Hills.

675 All Saints' Bendigo, Baptism Register # 6220. See under 9 October 1874, Father's name not given, Mother Elizabeth Ah Loy of White Hills

676 St Luke's White Hills, Baptism Register # 329, daughter of James and Elizabeth Ah Poo, Chinese Interpreter.

Quay Le ⁶⁷⁷	18 mths	Lily Frances Henty	INFANT	Maryborough	5/5/73	CofE	Rev B S Walker	
King Fung ⁶⁷⁸	65	Barnabas farmer	Hoiping	Percydale28/5/73	CofE	Rev B S Walker		
Ah Tu (Tee) ⁶⁷⁹	52	Elijah farmer	Lin? Nen (Singing)	Percydale28/5/73	CofE	Rev B S Walker		
Ah Kee		James			Fitzroy (Napier St)		14/9/73	Cheong Pengnam
Moe Hen Foy ⁶⁸⁰	55	Matthew farmer		Maryborough	16/11/73	CofE	Rev B S Walker	
Nep Ah Loon ⁶⁸¹	42	John farmer		Maryborough	16/11/73	CofE	Rev B S Walker	
Fung Ah Hen ⁶⁸²	38	Mark butcher		Maryborough	16/11/73	CofE	Rev B S Walker	
Mahney King Sun ⁶⁸³	40	John farmer	Synott's Diggings	St Arnaud27/4/73	CofE	Mah Ah Fat: Rev John B Stair		
King Tip ⁶⁸⁴	42	Phillip farmer	Synott's Diggings	St Arnaud27/4/73	CofE	Mah Ah Fat: Rev John B Stair		
Hi Ye ⁶⁸⁵	50	miner	New Bendigo	St Arnaud27/4/73	CofE	Mah Ah Fat: Rev John B Stair		
Ah Tie ⁶⁸⁶	40	miner	New Bendigo	St Arnaud27/4/73	CofE	Mah Ah Fat: Rev John B Stair		
Back Soo ⁶⁸⁷	24	Peter		St Arnaud27/4/73	CofE	Mah Ah Fat: Rev John B Stair		
Ah Chee ⁶⁸⁸	40	Timothy farmer	Synott's Diggings	St Arnaud30/11/73	CofE	Mah Ah Fat: Rev John B Stair		

- 677 Christ Church Maryborough, Baptism Register # 1276, daughter of William Thomas and Lily Quay Le, master mariner. The surname Henty is significant in Victorian history and suggests a link with a distinguished pioneer family.
- 678 Christ Church Maryborough, Baptism Register # 1277.
- 679 Christ Church Maryborough, Baptism Register # 1277, son of Ti Chuch and Lin Shi.
- 680 Christ Church Maryborough, Baptism Register # 1323, son of Moy Yun and Tan Shi.
- 681 Christ Church Maryborough, Baptism Register # 1324, son of Yu Ku? and Lu Shi.
- 682 Christ Church Maryborough, Baptism Register # 1325, son of Wah Yu and Ching Shi.
- 683 Christ Church St Arnaud, Baptism Register # 464, son of Mah Yung Kee and Fong See.
- 684 Christ Church St Arnaud, Baptism Register # 465, son of Mah Yung Kee and Fong See. (brothers).
- 685 Christ Church St Arnaud, Baptism Register # 466, son of Too Hong and Lem Toy. Rev John B Stair reports confirmation of Hi Ye in February 1876 (see CofE Messenger 11 May 1976. He died at 5 am the following morning while still singing hymns, Burial costs provided by friends, *CofE Messenger* 11 May 1876.
- 686 Christ Church St Arnaud, Baptism Register # 467, son of Fon Sit and Goon She. Despite an age discrepancy, MathewAh Tie aged '94' years, died 4/4/1907, St Arnaud Cemetery, CofE Section, #40E, Section 6, plot 9. Headstone reads, 'A Respected Citizen of St Arnaud.'
- 687 Christ Church St Arnaud, Baptism Register # 468, son of Wah Foo and Ham See. Later CMSV catechist at Blackwood.
- 688 Christ Church St Arnaud, Baptism Register # 510, son of Sin Kim and Wong. Catechist at Daylesford. *CofE Messenger*, 1 October 1874. Later worked in Anglican Diocese of Brisbane until dismissed. Friend of Paul Mah Ah Fat, *CofE Messenger*, 1 October 1874. Returned to China c1882 where he became a layreader at St Stephen's Hong Kong, under Rev Fong

Quyên⁶⁸⁹

41

Andrew farmer

Synott's Diggings

St Arnaud 30/11/73 CofE

Mah Ah Fat: Rev John B Stair

Yatsau. He later moved to Kowloon. *The Missionary, At Home and Abroad*, March 1884.

689 Christ Church St Arnaud, Baptism Register # 511, son of Sic Cheak and Wong. See also Report of Rev John B Stair to 20th Annual Meeting of the CMSV, CofE Messenger, 7 January 1875.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
Ah Loon ⁶⁹⁰	45	Mathew	farmer	St Arnaud 30/11/73	Mah Ah Fat: Rev John B Stair	1873	CofE	
Quocryen ⁶⁹¹	48	Mark	farmer	St Arnaud 30/11/73	Mah Ah Fat: Rev John B Stair	4/2/76	CofE	
Le Wong ⁶⁹²	34	James	farmer	St Arnaud 30/11/73	Mah Ah Fat: Rev John B Stair			
DEATH								
Ah Kin Howqua	44	Thomas			Avoca	1873	CofE	
Hi Ye					St Arnaud	4/2/76	CofE	Rev J B Stair
MARRIAGE								
Lee Wong, aged 34, miner, son of He Pan and Quam Se, Sin Yoy, AND Bridget Mary Snaphy, aged 26, widow (former husband died 13/6/60), daughter of Michael O'loughlan and Bridget Hare, b Innis, County Clare, Ireland. 3 children living, 1 dead. Witnesses Paul Mah Ah Fat and Edward John Hyman.					Christ Church St Arnaud	29/9/93	CofE	Rev John B Stair

690

Christ Church St Arnaud, Baptism Register # 512, son of King Cheong and Toai See. See also Report of Rev John B Stair to 20th Annual Meeting of the CMSV, *CofE Messenger*, 7 January 1875.

691

Christ Church St Arnaud, Baptism Register # 513, son of Ah Hary and Tu. Report of Rev John B Stair to 20th Annual Meeting of the CMSV, *CofE Messenger*, 7 January 1875.

692

Christ Church St Arnaud, Baptism Register # 514, son of Ah Nee and Quan See. Report of Rev John B Stair to 20th Annual Meeting of the CMSV, *CofE Messenger*, 7 January 1875.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1874								
Ah Hain ⁶⁹³			Interpreter	Blackwood	CofE	1874		Peter Backsoo
Chin Kit ⁶⁹⁴	4 yrs	Lucy Caroline	CHILD	Bendigo (St Pauls)	CofE	6/3/74		Rev G P Despard
Lee Tin Choong ⁶⁹⁵		James Ebenezer		Adelaide				
Ah Hore ⁶⁹⁶		William		Melb Benevol Home	CofE	15/6/74		Very Rev H B Macartney
Choy Pun Chan		Thomas			Ballarat	18/6/74	Pres	
Huy Ah Chew		Samuel			Ballarat	18/6/74	Pres	
Mok Tai Chan		Matthew			Ballarat	18/6/74	Pres	
Ng Tack Loon		James			Ballarat	18/6/74	Pres	
Yee Ah Tat		Philip			Ballarat	18/6/74	Pres	
Wong Chew ⁶⁹⁷	37	Paul		Melbourne	James Moy Ling			
Lim Ah Hing ⁶⁹⁸	48	Barnabas		Melbourne	James Moy Ling			
Chung Ah Kin ⁶⁹⁹	3 mths	Charles Henry ^{INFANT}		White Hills		9/10/74	CofE	Ching Wah: Rev W R Croxton
Ah Loy ⁷⁰⁰	40	Henry miner	Sin Ning	St Arnaud ^{15/11/74}	CofE			
Ang Gook ⁷⁰¹	42	William	Hoiping	St Arnaud ^{15/11/74}	CofE			

693

Ah Hain (Wong Len Hem?) was the Chinese Interpreter. This date may be incorrect. Cole (1994, p 77) states that Ah Hain was not baptised until much later.

694 St Pauls' Bendigo, Baptism Register # 360, daughter of Henry Chin Kit, Chinese interpreter and Matilda Jane Chin Kit.

695 Named by Pres catechist Ng Chan Quong as having been baptised in Adelaide but since lapsed. *The Christian Review and Messenger of the Presbyterian Church of Victoria*, September 1873.

696 *The Missionary At Home, And Abroad*, July 1874, p 99. Name also given as Louis

697 *The Wesleyan Chronicle*, 19 December 1874, p 191-192. Mentioned a Christian Chinese who had been a teacher in China—this may have been Hung Wha Fat..

698 Worked as a gardener for Peter Ah Wan (Perhaps Peter Wong Yen). Later worked for David Gin Gain who also owned a garden. Lived with Wha Fat at the time of his baptism. The Anglican Catechist, Fong Yat Sau, was also staying with Wha Fat prior to returning to China. Fong offered prayers at Chung's baptism.

699 All Saints' Bendigo, Baptism Register # 6542. Father given as Hotel Keeper of Iron Bark.

700 Christ Church St Arnaud, Baptism Register # 553, son of Woe See and Ye Shee. Appointment as catechist announced *CofE Messenger*, 7 February 1882. He succeeded Paul Mah Ah Fat who died in October 1882. After serving at Blackwood and St Arnaud Ang Gook returned to China in 1888, *CofE Messenger*, 10 April 1888.

701 Christ Church St Arnaud, Baptism Register # 554, son of Ah Saam and Woo She.

Gee Sing⁷⁰² 3 mths Henry John Robert INFANT Bendigo Bendigo (St Pauls) 27/11/74 CofE Lee Wah: Rev JC MacCullagh
 —⁷⁰³ Lazarus gardener Guangdong Prov Bendigo (St Pauls) 17/12/74 CofE Lee Wah: Rev JC MacCullagh
 Yep Ah Loon⁷⁰⁴ 40 Paul gardener Kangaroo Flat Bendigo (All Saints) 25/12/74 CofE Ching Wah: Rev W R Croxton
 Wong Ling⁷⁰⁵ 50 Matthew gardener Kangaroo Flat Bendigo (All Saints) 25/12/74 CofE Ching Wah: Rev W R Croxton
 Chung Ah Shin⁷⁰⁶ 41 James gardener Kangaroo Flat Bendigo (All Saints) 25/12/74 CofE Ching Wah: Rev W R Croxton

702 St Paul's Bendigo, Baptism Register # 509, son of George M Gee Sing and Lydia, Hotel Keeper.

703 St Paul's Bendigo, Baptism Register # 526, no other details.

704 All Saints' Bendigo, Baptism Register # 6581, son of Bep (Yep) Fong Kow and Li Shee.

705 All Saints' Bendigo, Baptism Register # 6582, son of Ping and Leuy Shee.

706 All Saints' Bendigo, Baptism Register # 6583, son of Chung Chem How.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1875								
Ah Kim					NSW?	1875	CofE	
Ah Yet ⁷⁰⁷ 39	David		Daylesford	24/1/75 CofE	Timothy Ah Chee: Very Rev HB Macartney	1875	CofE	
Ah You ⁷⁰⁸	42	Joshua	Daylesford	24/1/75 CofE	Timothy Ah Chee: Very Rev HB Macartney			
Won Ah Chin ⁷⁰⁹		Nicodemus		Bendigo 1875	CofE James Lee Wah			
Ah Kie ⁷¹⁰			Blackwood	1875 CofE	Peter Backsoo			
Ching Ah Woo ⁷¹¹	32	William	VPing Kang	St Kilda 19/4/75	Meth James Moy Ling			
Quang Ah Che ⁷¹²	55	Benjamin	VTi Me	St Kilda 19/4/75	Meth James Moy Ling			
Hang Chi Poon ⁷¹³	49	Daniel	VWing Hoan	St Kilda 19/4/75	Meth James Moy Ling			
Yee Gee ⁷¹⁴		Samuel	Daylesford	Daylesford	4/6/75 CofE Rev Thomas Holme			
Cheong Sun Chung					Ballarat	7/75	Pres	
Chet Quong ⁷¹⁵			Ballarat					
Leong Chi Chung					Ballarat	7/75	Pres	
Chin Yin Tai					Ballarat	7/75	Pres	
Chow Ching					Ballarat	7/75	Pres	
Chow Yung Kee					Ballarat	7/75	Pres	
Koon Kim					Ballarat	7/75	Pres	
Mok Chok Woovee					Ballarat	7/75	Pres	
Tak Sin					Ballarat	7/75	Pres	

707

Christ Church Daylesford, Baptism Register # 1373, miner. Confirmed and admitted to Holy Communion by Bishop of Ballarat 13/12/75.

708 Christ Church Daylesford, Baptism Register # 1373, miner. Confirmed and admitted to Holy Communion by Bishop of Ballarat 13/12/75.

709 Mentioned as Christian in Church of England Messenger 10 February 1976. Resident through blindness of Benevolent Asylum. Confirmed 14/1/76.

710 Mentioned as catechumen by Rev Frederick Smith, *CofE Messenger*, 8 April 1875.

711 *The Spectator* (Replaced the Chronicle) May 1875, p 7.

712 *The Spectator* (Replaced the Chronicle) May 1875, p 7. Worked for David Gin Jeng as a gardener.

713 *The Spectator* (Replaced the Chronicle) May 1875, p 7.

714 Christ Church Daylesford, Baptism Register # 1414, storekeeper.

715 Mentioned by 'Rev'd' William Young as taking services at Golden Point Presbyterian Mission. *The Christian Review and Messenger of the Presbyterian Church of Victoria*, May 1873.

Ah Poo	1	mith	Rosina	Constance	INFANT	Ironbark Camp	Bendigo (St Lukes)	2/8/75	CofE	Rev E G Pryce
Gee Clark ⁷¹⁶			Abel			Maryborough	15/8/75	CofE	Rev G A C Innes	
Wong Yin Keoy ⁷¹⁷	58		Jacob		VWoore	Yoon DTaishan	Bendigo	26/9/75	Meth	
Lee Yin Chip ⁷¹⁸	42		Matthew		VNgan	Kok Shui DTaishan	Bendigo	26/9/75	Meth	
Lee Yan Tak ⁷¹⁹	39		Paul		VSun	Chun DTaishan	Bendigo	26/9/75	Meth	
Lee Pen ⁷²⁰	45		Jonah		Guangdong	Prov	Bendigo (St Pauls)	3/10/75	CofE	Rev F Nassau Alexander
May Nai Gin ⁷²¹	40		James	butcher	Guangdong	Prov	Bendigo (St Pauls)	3/10/75	CofE	Rev F Nassau Alexander
Lee Too Sin ⁷²²	66		Stephen		Guangdong	Prov	Bendigo (St Pauls)	3/10/75	CofE	Rev F Nassau Alexander
Soo Che Cheong ⁷²³			69	David		VTai Yeung Lee DHoiping	Castlemaine	18/10/75	Meth	Leong On Tong
Chaw Yau Peoy ⁷²⁴	58		Peter		VKew Heng	DXinhui	Castlemaine	18/10/75	Meth	Leong On Tong
Ah Nam ⁷²⁵	38		Daniel	miner		Daylesford	24/10/75	CofE	Rev Thomas Holme	
Lee Po Ming ⁷²⁶	50				DTaishan	Castlemaine	7/11/75	Meth	Leong On Tong	
Hoi Kaw Ngai ⁷²⁷	39				DTaishan	Castlemaine	7/11/75	Meth	Leong On Tong	
Wan Tak Wing ⁷²⁸	57				DTaishan	Castlemaine	7/11/75	Meth	Leong On Tong	

- 716 Christ Church Maryborough, Baptism Register # 1515.
- 717 *The Spectator*, 1875, p 271. Befriended by Thomas Mak Quong and Peter Wong Yen.
- 718 *The Spectator*, 1875, p 271.
- 719 Befriended by Peter Wong Yen, Thomas Mak Quong, and in Melbourne by Jacob Wha Fat and Joseph Tse Tak.
- 720 St Paul's Bendigo, Baptism Register # 701, son of Tin Yip and Hom She.
- 721 St Paul's Bendigo, Baptism Register # 702, son of Hen You and Haw She.
- 722 St Paul's Bendigo, Baptism Register # 703, son of Nei Quon and Leuo? She.
- 723 *The Wesleyan Chronicle*, 20 November 1874, p 178-179. Mentions attending the chapel at Moonlight Flat which had originally been a private temple at Castlemaine owned by the convert, Hoa Pang. See Chapter on Methodist Mission.
- 724 Mentions the Chinese Presbyterian Mission at Ballarat (Golden Point) as his first contact with Christianity.
- 725 Christ Church Daylesford, Baptism Register # 1426. Confirmed and admitted to Holy Communion by Bishop of Ballarat 13/12/75.
- 726 *The Spectator*, 27 November 1875, p 355.
- 727 *The Spectator*, 27 November 1875, p 355.
- 728 *The Spectator*, 27 November 1875, p 355. Mentions encouragement from Joseph Leong Ping.

Cheong Chee ⁷²⁹	38		DZhongshan	Castlemaine	7/11/75	Meth	Leong On Tong	
Chung ⁷³⁰		Simon	Guangdong Prov	Bendigo (St Pauls)	20/11/75	CofE	Lee Wah: Rev JC MacCullagh	
Wah ⁷³¹		Benjamin	Guangdong Prov	Bendigo (St Pauls)	20/11/75	CofE	Lee Wah: Rev JC MacCullagh	
— ⁷³²		Isaac	Guangdong Prov	Bendigo (St Pauls)	20/11/75	CofE	Lee Wah: Rev JC MacCullagh	
Law ⁷³³		Mark	Guangdong Prov	Bendigo (St Pauls)	20/11/75	CofE	Lee Wah: Rev JC MacCullagh	
— ⁷³⁴		Andrew	Guangdong Prov	Bendigo (St Pauls)	20/11/75	CofE	Lee Wah: Rev JC MacCullagh	
Ah Chalk ⁷³⁵	38	Philip	storekeeper	Sun Voi/Mt Mollagul St Arnaud	21/11/75	CofE	Mah Ah Fat: Rev John B Stair	
Sai At ⁷³⁶	50	James	miner	St Arnaud	21/11/75	CofE	Mah Ah Fat: Rev John B Stair	
Ah Tin ⁷³⁷	39	Samuel	miner	St Arnaud	21/11/75	CofE	Mah Ah Fat: Rev John B Stair	
Ah Song ⁷³⁸	39	William	miner	Sin Ning/Synotts	St Arnaud	21/11/75	CofE	Mah Ah Fat: Rev John B Stair
Yin Lau ⁷³⁹	1 mth	Frank	INFANT	Back Creek	Bendigo (St Pauls)	17/12/75	CofE	Lee Wah: Rev JC MacCullagh
Ah Gee ⁷⁴⁰	29	Titus		Melbourne	12/75	Meth	James Moy Ling	
Hoy Ah Lock ⁷⁴¹		Matthew		Melbourne	12/75	Meth	James Moy Ling	

- 729 The only identified convert from Zhongshan. This district was very resistant to Christian missionaries.
- 730 St Paul's Bendigo, Baptism Register # 730. No other details. The poor information for # 730-734 suggests that MacCullagh did not have the services of an interpreter.
- 731239 St Paul's Bendigo, Baptism Register # 731, son of Won Too Leon.
- 732 St Paul's Bendigo, Baptism Register # 732. No other details.
- 733 St Paul's Bendigo, Baptism Register # 733. No other details.
- 734 St Paul's Bendigo, Baptism Register # 734. No other details. See Report of Rev J C M'Cullagh, *CofE Messenger*, 10 February 1876.
- 735 Christ Church St Arnaud, Baptism Register # 646, son of Vin Yap and Cheung.
- 736 Christ Church St Arnaud, Baptism Register # 647, son of Wing Quong and Ham See.
- 737 Christ Church St Arnaud, Baptism Register # 648, son of King Oon and Wong See.
- 738 Christ Church St Arnaud, Baptism Register # 649, son of Leu Fon and Fong See.
- 739 St Paul's Bendigo, Baptism Register # 745, son of Yin Lau and Margaret, gardener.
- 740 *The Spectator*, 4 December 1875, p 367.

Ah Chong ⁷⁴²	Benjamin	Melbourne	12/75	Meth	James Moy Ling
Chong Look ⁷⁴³	Silas	Melbourne	12/75	Meth	James Moy Ling
Ah Shing ⁷⁴⁴	Elijah	Melbourne	12/75	Meth	James Moy Ling
Ah Chooing ⁷⁴⁵	Apollos	Melbourne	12/75	Meth	James Moy Ling
Chew Ah Jin ⁷⁴⁶	Paul	V Young Hin D Taishan	Talbot	1875?	Meth
Chong Ah Foe ⁷⁴⁷	Mark	Melbourne	12/75	Meth	James Moy Ling

741249 *TheeSpectator*, 4 December 1875, p 367.

742 *The Spectator*, 4 December 1875, p 367.

743 *The Spectator*, 4 December 1875, p 367. The Anglican catechist Fong Yat-au and this man are the only convert who worked with the Chinese theatre.

744 *The Spectator*, 4 December 1875, p 367. see also reference in *The Spectator*, 30 September 1887.

745 *The Spectator*, 4 December 1875, p 367. A relative of Thomas Ah Foo.

746 Reverend J F Horsley, Wesleyan Methodist Missionary Society London, Australian Correspondence.

747 Reverend J F Horsley, Wesleyan Methodist Missionary Society London, Australian Correspondence.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1876								
Lee Chung ⁷⁴⁸ Fattick		James		Meth				
(Fattick, Mah Ah Fattick) ⁷⁴⁹	2 mths	Frederick	INFANT	White Hills	Bendigo (St Lukes WH)	13/2/76	CofE	Rev Joseph Carlisle
Hoi Tsai Seng ⁷⁵⁰	60	Matthew		DTaishan Moonlight Flat	Meth	26/3/76		
Chun Foon ⁷⁵¹	45	Elisha		DTaishan Castlemaine	Meth	26/3/76		
Kee Yeong ⁷⁵²		Paul		Maryborough	CofE	30/3/76		Rev G A C Innes
Quong Loue (Lui) ⁷⁵³		Mark		Maryborough	CofE	30/3/76		Rev G A C Innes
Wah ⁷⁵⁴	73	Luke	gardener	Kangaroo Flat	Bendigo (All Saint's)	7/5/76		Rev W R Croxton
Ow Yeong Khwan								Ballarat
Tung Hae								Bendigo
Ya Yang Pong								Ballarat
Leong Tsi		Daniel		Talbot	Fitzroy	8/7/76		Pres
Ah Quong ⁷⁵⁵	7 yrs	James	CHILD	Bendigo	Bendigo (St Pauls)	14/7/76		Pres
Koon ⁷⁵⁶	58	John	miner	Bendigo (St Pauls)	CofE	14/7/76		Lee Wah: Rev JC MacCullagh
Ah Gee ⁷⁵⁷	36	James	miner	Maryborough	CofE	20/8/76		Rev G A C Innes

748

The Spectator, 5 January 1883, p 428. Lee Chung's baptism is not recorded in the sources. It is likely that he was baptised outside the formal mission structures or is listed as one of the 'James' under another name. He was the Methodist catechist at Haddon in 1883.

749 St Luke's White Hills, Baptism Register # 448, son of Arthur and Elizabeth Fattick, woodcarter.

750 *The Spectator*, 6 April 1876.

751 *The Spectator*, 6 April 1876.

752 Christ Church Maryborough, Baptism Register # 1556.

753 Christ Church Maryborough, Baptism Register # 1557.

754 All Saints' Bendigo, Baptism Register # 6834, son of Wah Kow and Isa To Shee.

755 St Paul's Bendigo, Baptism Register # 860, son of Yui Kova and Gin Shee.

756 St Paul's Bendigo, Baptism Register # 861, son of Den Avon Quong and Kam Shee, father a miner.

757 Christ Church Maryborough, Baptism Register #1574.

Yeng Tong ⁷⁵⁸	31	Mark	miner	Maryborough	20/8/76	CofE	Rev G A C Innes
Mang Chewee ⁷⁵⁹	22	George	miner	Maryborough	20/8/76	CofE	Rev G A C Innes
Ah Tong ⁷⁶⁰	41	Thomas	miner	Amherst	20/8/76	CofE	Rev G A C Innes
Chin King ⁷⁶¹	52	Philip	miner	Bendigo (St Pauls)	10/9/76	CofE	Lee Wah: Rev JC MacCullagh
Chin Quock Tung ⁷⁶²		53	Thomas	miner	Bendigo (St Pauls)	10/9/76	CofE Lee Wah: Rev JC MacCullagh
Tong King ⁷⁶³		Simon	miner	Bendigo (St Pauls)	10/9/76	CofE	Lee Wah: Rev JC MacCullagh
Gee Ah Kee ⁷⁶⁴	43	James	miner	Bendigo (St Pauls)	10/9/76	CofE	Lee Wah: Rev JC MacCullagh
Lee Lebbens ⁷⁶⁵	65		miner	Bendigo (St Pauls)	10/9/76	CofE	Lee Wah: Rev JC MacCullagh
(Lui)Quock Sam ⁷⁶⁶	37	James	miner	Bendigo (St Pauls)	10/9/76	CofE	Lee Wah: Rev JC MacCullagh
(Lui) Kim Kew ⁷⁶⁷	3 yrs	Carrie Ann	LouisaCHILD	Long Gully	Bendigo (St Pauls)	CofE	10/9/76 CofE Lee Wah: Rev JC MacCullagh
(Lui) Sam Hen ⁷⁶⁸	8 mths	Albert	INFANT	Bendigo (St Pauls)	10/9/76	CofE	Lee Wah: Rev JC MacCullagh
Cheong Yu Quin ⁷⁶⁹	56	Peter	jeweller	Bendigo (St Pauls)	10/9/76	CofE	Lee Wah: Rev JC MacCullagh
Kee Cheang ⁷⁷⁰		Paul		Maryborough	1876	CofE	Matt Mok Doong: Rev G Innes

758 Christ Church Maryborough, Baptism Register #1575.

759 Christ Church Maryborough, Baptism Register #1576.

760 Christ Church Maryborough, Baptism Register #1577.

761 St Paul's Bendigo, Baptism Register # 889, son of Ung Ching Won.

762 St Paul's Bendigo, Baptism Register # 890, son of Wah Sing and Toc Shee.

763 St Paul's Bendigo, Baptism Register # 891, son of Tong King and Lee Shee.

764 St Paul's Bendigo, Baptism Register # 892, son of Jing On and Gee Shee.

765 St Paul's Bendigo, Baptism Register # 893, son of Lee Gin and Gee Shee.

766

St Paul's Bendigo, Baptism Register # 934 , son of Louey and On Shee

767 St Paul's Bendigo, Baptism Register # 935, daughter of James Lue Sam Lock and Charlotte Sam Lock.

768 St Paul's Bendigo, Baptism Register # 936, son of James Lue Sam Lock and Charlotte Sam Lock.

769 St Paul's Bendigo, Baptism Register # 958, son of Cheong Sun and Louey Shee. See Annual Report of J C MacCullagh in *CofE Messenger*, 12 October 1876.

770 *CofE Messenger*, 11 May 1876. Rev G Innes reports this and following baptism.

Quong Louey ⁷⁷¹	Mark	Manyborough	1876	CofE	Matt Mok Doong: Rev G Innes
Ah Fong ⁷⁷²	Mark	Blackwood	1876	CofE	Paul Backsoo: Rev F Smith
Ah Yen ⁷⁷³	Paul	Blackwood	1876	CofE	Paul Backsoo: Rev F Smith
Ah Hew ⁷⁷⁴	Philip	Blackwood	1876	CofE	Paul Backsoo: Rev F Smith
Yau Due ⁷⁷⁵	Matthew	Blackwood	1876	CofE	Paul Backsoo: Rev F Smith
Doe Tum ⁷⁷⁶	John	Blackwood	1876	CofE	Paul Backsoo: Rev F Smith
Ah Hoe ⁷⁷⁷	Joseph	Blackwood	1876	CofE	Paul Backsoo: Rev F Smith
Ah Foi ⁷⁷⁸	James	Blackwood	1876	CofE	Paul Backsoo: Rev F Smith
— ⁷⁷⁹	Jacob	Kangaroo Flat			CofE Ching Wah: Rev W R Croxtonu
— ⁷⁸⁰	37	gardener Kangaroo Flat	Bendigo (All Saint's)	7/5/76	7/5/76 CofE Ching Wah: Rev W R Croxton
— ⁷⁸¹	71	Thomas miner Kangaroo Flat	Bendigo (All Saint's)	7/5/76	CofE Ching Wah: Rev W R Croxton
— ⁷⁸²	40	Andrew gardener Kangaroo Flat	Bendigo (All Saint's)	7/5/76	CofE Ching Wah: Rev W R Croxton

771 *CofE Messenger*, 11 May 1876.

772 *CofE Messenger*, 11 May 1876.

773773 *CofE Messenger*, 11 May 1876.

774 *CofE Messenger*, 11 May 1876.

775 *CofE Messenger*, 11 May 1876.

776 *CofE Messenger*, 11 May 1876.

777 *CofE Messenger*, 11 May 1876.

778 *CofE Messenger*, 11 May 1876.

779 All Saints' Bendigo, Baptism Register # 6835, son of Fou? Jee and Leung Shee.

780 All Saints' Bendigo, Baptism Register # 6836, son of Tooty Wah and Gem? Shee.

781 All Saints' Bendigo, Baptism Register # 6837, son of Win and Leuy Shee.

— man ⁷⁸³

Sydney 1876 Meth

MARRIAGE

James Roger George AND Ellen Howqua (see earlier marriage 1858)

Avoca 26 July 1876

782 All Saints' Bendigo, Baptism Register # 6838, son of Chong Loon and Wong Shee.

783 Reverend Benjamin Chapman to Reverend G T Perks, from Sydney, 10 January 1877, *Wesleyan Methodist Missionary Society London Australian Correspondence*, Mss 193D.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1877								
Ah Gem ⁷⁸⁴	42	Philip	miner	Daylesford	Rev G I Armstrong	18/2/77	CofE	
Gen Let ⁷⁸⁵	40	Andrew	miner	Daylesford	Rev G I Armstrong	18/2/77	CofE	
Ah Wah ⁷⁸⁶	36	Paul	miner	Daylesford	Rev G I Armstrong	18/2/77	CofE	
Sue Kow ⁷⁸⁷	33	Abel	farmer	Bendigo (St Pauls)	Lee Wah: Rev JC MacCullagh	23/3/77	CofE	
How ⁷⁸⁸	48	David	gardener	Kangaroo Flat	CofE Ching Wah: Rev W R Croxton	Bendigo (All Saints) 22/7/77		
— ⁷⁸⁹	43	Phillip	gardener	Kangaroo Flat	CofE Ching Wah: Rev W R Croxton	Bendigo (All Saints) 22/7/77		
— ⁷⁹⁰	26	Mark	gardener	Kangaroo Flat	Ching Wah: Rev W R Croxton	Bendigo (All Saints) 22/7/77		
— ⁷⁹¹	47	Caleb	gardener	Kangaroo Flat	Ching Wah: Rev W R Croxton	Bendigo (All Saints) 22/7/77		
— ⁷⁹²	21	Samuel	gardener	Kangaroo Flat	Ching Wah: Rev W R Croxton	Bendigo (All Saints) 22/7/77		
Hoo ⁷⁹³	30	Andrew	gardener	Kangaroo Flat	Ching Wah: Rev W R Croxton	Bendigo (All Saints) 22/7/77		
Lee ⁷⁹⁴	21	James	gardener	Kangaroo Flat	Ching Wah: Rev W R Croxton	Bendigo (All Saints) 22/7/77		
Seun Ghin ⁷⁹⁵	62	James	storekeeper	New Bendigo	CofE Mah Ah Fat: Rev John B Stair	St Arnaud 22/7/77		
Po Sang ⁷⁹⁶	47	Luke	druggist	New Bendigo	Mah Ah Fat: Rev John B Stair	St Arnaud 22/7/77		

784 Christ Church Daylesford, Baptism Register # 1523.

785 Christ Church Daylesford, Baptism Register # 1524. Confirmed and admitted to Holy Communion by Bishop of Melbourne (Moorehouse) 15/7/79.

786 Christ Church Daylesford, Baptism Register # 1525.

787 St Paul's Bendigo, Baptism Register # 1020, son of Sue Tick and Wong Shee.

788 All Saints' Bendigo, Baptism Register # 7025, son of How Quot Yung? and Chin Shee.

789 All Saints' Bendigo, Baptism Register # 7025a.

790 All Saints' Bendigo, Baptism Register # 7026, son of Fung? Chuu? and Leung? Shee.

791 All Saints' Bendigo, Baptism Register # 7026a, son of Cheng? and Ling Shee.

792 All Saints' Bendigo, Baptism Register # 7027, son of Cheng? Tsin.

793 All Saints' Bendigo, Baptism Register # 7028, son of? Hoo Ching and Leuy Shee.

794 All Saints' Bendigo, Baptism Register # 7029, son of Hoo Ching Wah and Leuy? Shee. Could be related tof William Ching Wah.

795 Christ Church St Arnaud, Baptism Register #766, son of Then Pan and Woo See.

796 Christ Church St Arnaud, Baptism Register #767, son of Won Peng and Quan See.

Kong Tet Yin⁷⁹⁷
Tang Fat⁷⁹⁸
Chin Wah Soon⁷⁹⁹
Lee Gon Kin⁸⁰⁰
Wong Hee⁸⁰¹
Loh⁸⁰² 5 mths

Elijah
Elisha
Noah
12 mths
Emily

miner
miner
miner
INFANT
Lower Alma

Hong Kong
Bendigo (St Pauls)
Bendigo (St Pauls)
Bendigo (St Pauls)
Inglewood Road
Chinaman's Flat

16/9/77
16/9/77
16/9/77
St Arnaud 10/10/79
7/11/77

CofE
CofE
CofE
CofE
CofE

Basel Mission (Lutjeran)
Lee Wah: Rev JC MacCullagh
Lee Wah: Rev JC MacCullagh
Lee Wah: Rev JC MacCullagh
CofE
Rev James Pitfield

Rev John B Stair
CofE
Rev John B Stair

MARRIAGE
James Ah Yen, aged 31, hotelkeeper, Tang Sing City, China, son of Ah Men and Wong See, AND Mary Jane Williams, aged 24, dressmaker, b Launceston, Tas, daughter of Robert Williams (gardener) and Catherine Ryan. Witnesses: Paul Mah Ah Fat and Catherine Williams.
Chan Wong b Canton 1847, married Mary Yates of Lancashire, Eng 01 Oct 1877 at Mooroopna. Vic and died 22 Sept 1930
(from genealogy note submitted to Rootsweb <http://archiver.rootsweb.com/th/read/AUS-VIC-GOLDFIELDS/2001-07/0995429388>
by lewis.jody.m@edumail.vic.gov.au.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1878								
Pong Sing ⁸⁰³	3 wks	Lottie Frances	Mary INFANT	Devonshire Gully	Bendigo (St Peters)	30/1/78	CofE	Rev Joseph Carlisle
Lee Mou Fook ⁸⁰⁴	54	Isaiah	gardener	Guangdong Prov	Bendigo (St Pauls)	10/2.78	CofE	Lee Wah: Rev JC MacCullagh
Chin Wah Soon ⁸⁰⁵	59	Noah	miner	Guangdong Prov	Bendigo (St Pauls)	10/2.78	CofE	Lee Wah: Rev JC MacCullagh
Tang Loy ⁸⁰⁶	48	Jonah	miner	Guangdong Prov	Bendigo (St Pauls)	10/2.78	CofE	Lee Wah: Rev JC MacCullagh

797 Mentioned in Glick 1980, p 98 as being in Australia prior to 1878 as a missionary. Probably Hakka, given the links between the Basel Mission and the Hakka. See references under Lutz in bibliography.

798 St Paul's Bendigo, Baptism Register # 1135.

799 St Paul's Bendigo, Baptism Register # 1136.

800 St Paul's Bendigo, Baptism Register # 1137.

801 Christ Church St Arnaud, Baptism Register # 807, daughter of Wong Hee and Sarah, market gardener.

802 Christ Church Maryborough, Baptism Register # 1851, daughter of George and Ellen Loh, miner.

803 St Peter's Eaglehawk, Baptism Register # 1028, daughter of Matthew Long and Harriet Elizabeth Pong Sing, cabinet maker.

804 St Paul's Bendigo, Baptism Register # 1243, son of Lee Que Gip and Lam She Sun Nang. Two last names may be her home village.

805 St Paul's Bendigo, Baptism Register # 1244, son of Chin Gee Quot and Chung She Sung Nang. Two last names may be her home village.

806 St Paul's Bendigo, Baptism Register # 1245, son of Tang Wah Sin and Lee She.

Can Too Soon ⁸⁰⁷	50	Abel	miner	Guangdong Prov	Bendigo (St Pauls)	31/3/78	CofE	Lee Wah: Rev JC MacCullagh
Law Tsin You ⁸⁰⁸	48	Job	miner	Guangdong Prov	Bendigo (St Pauls)	28/4/78	CofE	Lee Wah: Rev JC MacCullagh
Hore Kong Chip ⁸⁰⁹				Guangdong Prov	South Yarra	13/6/78	Meth	
Gee Ah Teak (or Leak) ⁸¹⁰				South Yarra	13/6/78	Meth		
Chaing Mon Quong ⁸¹¹				South Yarra	13/6/78	Meth		
Ah Po (Ah Poo) ⁸¹²	4 mths	Herbert Herouit	INFANT	Ironbark Camp	Bendigo (St Peters)	13/7/78	CofE	Rev Joseph Carlisle
Ah Sin ⁸¹³	33	James	miner	Blacklers Reef	Maryborough	4/8/78	CofE	Rev James Pitfield
Yeh Tong ⁸¹⁴	35	Paul	miner	Nuggety Valley	Maryborough	4/8/78	CofE	Rev James Pitfield
Goon Kee ⁸¹⁵	38	Joseph	miner	Maryborough	29/11/78	CofE	Rev James Pitfield	
Foo Tic ⁸¹⁶	57	Thomas	miner	Daylesford	29/12/78	CofE	Rev G I Armstrong	
Gee Chew ⁸¹⁷	55	James	miner	Hepburn Springs	Daylesford	29/12/78	CofE	Rev G I Armstrong
Ah Het ⁸¹⁸	50	Stephen						

807 St Paul's Bendigo, Baptism Register # 1272, son of Can Tehu Yung and Cheong She.

808 St Paul's Bendigo, Baptism Register # 1287, son of Law Yun Fun and He Shee.

809 To Mr Kilner, 21 March 1879, *Wesleyan Methodist Missionary Society, London, Australian Correspondence.*

810 To Mr Kilner, 21 March 1879, *Wesleyan Methodist Missionary Society, London, Australian Correspondence.*

811 To Mr Kilner, 21 March 1879, *Wesleyan Methodist Missionary Society, London, Australian Correspondence.*

812 St Peter's Eaglehawk, Baptism Register # 1056, son of James and Elizabeth Ah Poo, Chinese Interpreter.

813 Christ Church Maryborough, Baptism Register # 1868.

814 Christ Church Maryborough, Baptism Register # 1869.

815 Christ Church Maryborough, Baptism Register # 1913.

816 Christ Church Daylesford, Baptism Register #1629. Confirmed and admitted to Holy Communion by Bishop of Melbourne (Moorehouse) 15/7/79.

817 Christ Church Daylesford, Baptism Register #1630. Confirmed and admitted to Holy Communion by Bishop of Melbourne (Moorehouse) 15/7/79.

818 Date and Place of baptism unknown. Confirmed in Christ Church Daylesford and admitted to Holy Communion by Bishop of Melbourne (Moorehouse) 15/7/79.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	DATE	DENOM	MENTOR/OFFICIANT
— ⁸¹⁹				Inglewood			
Four — ⁸²⁰				Bendigo 2/78			Lee Wah/Rev D ewhurst
Four — ⁸²¹				Bendigo (St Paul's) 3/78			Lee Wah
							CofE
							Lee Wah
							BAPTISED AT
							MENTOR/OFFICIANT
1879							
Lee (Wah) ⁸²²	10 mths	Samuel Robert	INFANT	Bendigo (St Pauls)	2/1/79	CofE	Lee Wah: Rev JC MacCullagh
Chin Que ⁸²³	47	Charlie	storekeeper	Bendigo (St Pauls)	7/1/79	CofE	Lee Wah: Rev JC MacCullagh
Lee Tin ⁸²⁴	54	Daniel		Bendigo (St Pauls)	2/3/79	CofE	Lee Wah: Rev JC MacCullagh
Louey Kow ⁸²⁵	68	Ezekiel		Bendigo (St Pauls)	2/3/79	CofE	Lee Wah: Rev JC MacCullagh
Won Ye ⁸²⁶		Jeremiah		Bendigo (St Pauls)	2/3/79	CofE	Lee Wah: Rev JC MacCullagh
Wong Hee ⁸²⁷	1 mth	Ada Cecilia	INFANT	Inglewood Rd	St Arnaud 19/4/79	CofE	Rev John B Stair
Ah Cheung ⁸²⁸	29	William	labourer	St Arnaud 20/4/79	CofE	Mah Ah Fat: Rev John B Stair	
Hock Sam ⁸²⁹	59	Matthew	miner	New Township	St Arnaud 20/4/79	CofE	Mah Ah Fat: Rev John B Stair
Ah Sow ⁸³⁰	42	James	groom	St Arnaud 20/4/79	CofE	Mah Ah Fat: Rev John B Stair	
819				<i>The Missionary, at Home and Abroad, Vol VI, #63, March 1978.</i>			
820				CofE Messenger, 13 April 1878; <i>The Missionary, At Home and Abroad, March 1878</i> , p. 4041. (See entries above)			
821				<i>The Missionary, At Home and Abroad, March 1879.</i>			
822				St Paul's Bendigo, Baptism Register # 1434, son of James Lee Wah and Mary Lee Wah, Chinese Catechist.			
823				St Paul's Bendigo, Baptism Register # 1439, son of Chin Gun and Lo Shee.			
824				St Paul's Bendigo, Baptism Register # 1488, son of Lee Nip Suey and Yee Shee.			
825				St Paul's Bendigo, Baptism Register # 1489, son of Louey Sen Non and Un'g Shee.			
826				St Paul's Bendigo, Baptism Register # 1490, son of Won Young and Shim Shee.			
827				Christ Church St Arnaud, Baptism Register # 912, daughter of Wong Hee and Sarah, market gardener. Reference to INFANT baptisms in <i>The Missionary, At Home and Abroad, October 1879.</i>			
828				Christ Church St Arnaud, Baptism Register # 913, son of Yeng Len and Ah Kan.			
829				Christ Church St Arnaud, Baptism Register # 913, son of Hock Sam and Chin See.			
830				Christ Church St Arnaud, Baptism Register # 913, son of Ah Sow and Leong See.			

Chin Ah King⁸³¹ 9 mths Rosa Anna June INFANT b Echuca 11/9/78 Bendigo (All Saints) 9/5/79 CofE Rev John E F May
 Lee On⁸³² Charles grocer Bendigo (St Pauls) 22/5/79 CofE Lee Wah: Rev JC MacCullagh
 Chin⁸³³ 4 mths Mary Anne 'INFANT Elysian Flat Bendigo (St Peters) 15/10/79 CofE Rev Joseph Carlisle
 Sam Gun⁸³⁴ 30 James gardener Bridgewater Bendigo (St Pauls) 19/10/79 CofE Lee Wah: Rev JC MacCullagh

MARRIAGE
 Samuel Ah Tin, aged 43, farmer, of Sin ning, China, son of King Own and Wong See AND Louisa Straigor, aged 18, home duties, b Kingower, daughter of Jacob Strolger (miner) and Caroline Mason, 1880

-
- 831 All Saints' Bendigo, Baptism Register # 8283, daughter of Henry and Mary Anne Wy Fook of Echuca; adopted by Henry and Mary Lawrence Chin Ah King of Ironbark Camp. Bendigo, storekeeper.
- 832 St Paul's Bendigo, Baptism Register # 1557, son of Lee Ni Tan and Yip Shee.
- 833 St Peter's Eaglehawk, Baptism Register # 1173, daughter of Ah You and Mary Ann(e) Chin, carpenter.
- 834 See reference in *CofE Messenger*, 2 June 1879; October 1879.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1880								
Louey Dop Sen ⁸³⁵	63	Lazarus	miner	Bendigo (St Pauls)	13/1/80	CofE	Lee Wah: Rev JC MacCullagh	
Ah Way ⁸³⁶	3 mths	Annita	INFANT	Chinese Camp	Maryborough	18/3/80	CofE	Rev H C E Morris
Loh ⁸³⁷	5 mths	Charles Ernest	NFANT	Lower Alma	Maryborough	28/3/80	CofE	Rev H C E Morris
Loh ⁸³⁸	8 yrs	William Jacob	CHILD	Lower Alma	Maryborough	28/3/80	CofE	Rev H C E Morris
Len Ah Coon ⁸³⁹	59	Peter	miner	Daylesford	23/5/80	CofE	Rev G I Armstrong	
Yong Ah You ⁸⁴⁰	44	Paul	miner	Daylesford	23/5/80	CofE	Rev G I Armstrong	
Wong Ah Tune ⁸⁴¹	46	James	miner	Daylesford	23/5/80	CofE	Rev G I Armstrong	
Wong Lip ⁸⁴²	46	James	storekeeper	Guangdong Prov	Bendigo (St Pauls)	25/5/80	CofE	Lee Wah: Rev JC MacCullagh
Wong Ging Wah ⁸⁴³	5 mths	Albert	INFANT	Tuaggra St	Maryborough	1/7/80	CofE	Rev H C E Morris
Ah Uhu Tong ⁸⁴⁴	35	George	farmer	Guangdong Prov	Bendigo (St Pauls)	18/7/80	CofE	Lee Wah: Rev JC MacCullagh
Lim Shun tock ⁸⁴⁵	25	Philip	schoolmaster	Guangdong Prov	Bendigo (St Pauls)	18/7/80	CofE	Lee Wah: Rev JC MacCullagh
Sick Foo ⁸⁴⁶	71	Isaac	farmer	Guangdong Prov	Bendigo (St Pauls)	1/8/80	CofE	Lee Wah: Rev JC MacCullagh
Chu Ye ⁸⁴⁷	67	Jacob	farmer	Guangdong Prov	Bendigo (St Pauls)	1/8/80	CofE	Lee Wah: Rev JC MacCullagh

835

St Paul's Bendigo, Baptism Register # 1759, son of Louey Ye Hen and Ahu Shee.

836 Christ Church Maryborough, Baptism Register # 2052, daughter of Ah Way and Mary Janes, butcher.

837 Christ Church Maryborough, Baptism Register # 2054, daughter of George and Ellen Loh, miner.

838 Christ Church Maryborough, Baptism Register # 2055, son of George and Ellen Loh, miner.

839 Christ Church Daylesford, Baptism Register # 1691.

840 Christ Church Daylesford, Baptism Register # 1692. Acting catechist 1886.

841 Christ Church Daylesford, Baptism Register # 1693.

842 St Paul's Bendigo, Baptism Register # 1849, son of Yin Hong and Wong Chung.

843 Christ Church Maryborough, Baptism Register # 2072, son of Edward and Louisa Wong Ming Kam, doctor.

844 St Paul's Bendigo, Baptism Register # 1902, son of Ah Meng and Chin She.

845 St Paul's Bendigo, Baptism Register # 1903, son of Lip Kin and Ye She.

846 St Paul's Bendigo, Baptism Register # 1904, son of She Nyip and Yung She.

Mooney Shan ⁸⁴⁸ 48 Lazarus Guangdong Prov Bendigo (St Pauls) 1/8/80 CofE Lee Wah: Rev JC MacCullagh
 Ah Tiu ⁸⁴⁹ 5 mths JANE INFANT St Arnaud 18/9/80 CofE Rev John B Stair
 Loy ⁸⁵⁰ 1 mth Samuel Arthur¹ NINFANT White Hills Bendigo (St Pauls) 15/10/80 CofE Lee Wah: Rev JC MacCullagh
 Goon ⁸⁵¹ 1 mth Emily INFANT White Hills Bendigo (St Pauls) 5/11/80 CofE Lee Wah: Rev JC MacCullagh
 Wong Ah Gong ⁸⁵² Moses Chinese Doctor Maryborough c1879-80 CofE Pres
 Wing Ing Goon (Dr) ⁸⁵³ 1880 Meth
 Eighteen — men

CHINESE NAME AGE Xn NAME OCCPN BIRTHPLACE/Residence BAPTISED AT DATE DENOM MENTOR/OFFICIANT

1881

Ah Poo ⁸⁵⁵ 1 mth Ernest Joel INFANT Bendigo (St Pauls) 25/2/81 CofE Lee Wah: Rev JC MacCullagh
 Lee (Wah) ⁸⁵⁶ 1 mth Maud Christine Amy INFANT Bendigo (St Pauls) 8/7/81 CofE Lee Wah: Rev JC MacCullagh
 Chan Mow Toon ⁸⁵⁷ 66 Matthew miner Daylesford 17/7/81 CofE Rev G I Armstrong

847 St Paul's Bendigo, Baptism Register # 1905, son of Yen Foo and Gin She.

848 St Paul's Bendigo, Baptism Register # 1906, son of Jon Auv? and Lee Shee.

849 Christ Church St Arnaud, Baptism Register #1013, daughter of Samuel and Louisa Ah Tiu, miner.

850 St Paul's Bendigo, Baptism Register # 1968, son of Ah Loy and Elizabeth Loy, miner.

851 St Paul's Bendigo, Baptism Register # 1982, daughter of James Goon and Elizabeth Goon, tea merchant..

852 Appointment announced *CofE Messenger*, 6 April 1880.

853 *The Missionary, At Home and Abroad*, November 1882 mentions Dr Wing Ing Goon in connection with renovation of Chinese Church in Maryborough, noting that he had been a Christian for many years although his denominational affiliation is unstated. William Ching Wah and James Lee Wah were also present and the three catechists visited the local Chinese camps.

854 *Australasian Wesleyan Methodist Missionary Society Report* 1880, p xv. For the next four or five years, the usual Methodist testimonies were not published. This is the period during which the Reverend Edward Youngman was the Superintendent of the Methodist Mission.

855 St Paul's Bendigo, Baptism Register # 2044, son of James and Elizabeth Ah Poo, Chinese Interpreter.

856 St Paul's Bendigo, Baptism Register # 2150, daughter of James and Mary Victoria Lee Wah, Anglican Catechist.

857 Christ Church Daylesford, Baptism Register # 1761.

Chin ⁸⁵⁸	4 mths ⁸⁵⁹	Sarah Jane	'INFANT	Elysian Flat	Bendigo (St Peters)	9/9/81	CofE	Rev Joseph Carlisle
Ah Young	61	Thomas	miner	Guangdong Prov	Bendigo (St Pauls)	11/9/81	CofE	Lee Wah: Rev JC MacCullagh
Louey Tong Paw ⁸⁶⁰	61	James	interpreter	Guangdong Prov	Bendigo (St Pauls)	11/9/81	CofE	Lee Wah: Rev JC MacCullagh
Goon Wing ⁸⁶¹	44	Arthur	bookkeeper	Guangdong Prov	Bendigo (St Pauls)	11/9/81	CofE	Lee Wah: Rev JC MacCullagh
Lim Kee ⁸⁶²	53	James	cook	Guangdong Prov	Bendigo (St Pauls)	18/12/81	CofE	Lee Wah: Rev JC MacCullagh
How Lock ⁸⁶³	65	Peter	gardener	Guangdong Prov	Bendigo (St Pauls)	23/12/81	CofE	Lee Wah: Rev JC MacCullagh
— ⁸⁶⁴		Matthew		Blackwood	c1881	CofE		

Twenty—men⁸⁶⁵

858 St Peter's Bendigo, Baptism Register # 1312, daughter of Ah You and Mary Ann(e) Chin, carpenter.

859 St Paul's Bendigo, Baptism Register # 2216, son of Loh Ah Yot and Quan She.

860 St Paul's Bendigo, Baptism Register # 2217, son of Looley Ow Short and Lee She.

861 St Paul's Bendigo, Baptism Register # 2218, son of Goon Gin Cow and Ah Theoo.

862 St Paul's Bendigo, Baptism Register # 2278, son of Lim Men Shock and Gee She.

863 St Paul's Bendigo, Baptism Register # 2283, son of Thew Bon and Looley She.

864 Appointments announced in *The Missionary, At Home and Abroad* February 1882. There is no previous mention of Henry Ang Gook (St Arnaud convert) , or Matthew Leong Tong. They were nominated by the clergyman in the respective parishes.

865 *Australasian Wesleyan Methodist Missionary Society Report* 1881, p. xii.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1882								
Ah Shin ⁸⁶⁶		James		Kangaroo Flat 1882				
Toy ⁸⁶⁷ 31/7/87		Lillian Adelaide ^{CHILD} Fitzroy	St Thomas' Essendon	5/3/82	CofE			
Wah Shen ⁸⁶⁸	54	Philip	gardener	Guangdong Prov Bendigo (St Pauls)	19/3/82	CofE	Lee Wah: Rev JC MacCullagh	
Yong Ah Chew ⁸⁶⁹	55	Andrew		Daylesford	9/4/82	CofE	Rev G I Armstrong	
Fong Ah Ho ⁸⁷⁰	53	Thomas		Daylesford	9/4/82	CofE	Rev G I Armstrong	
Won Ooy Yim ⁸⁷¹	6 yrs	Joanna	CHILD	Ballarat Bendigo (St Pauls)	14/4/82	CofE	Lee Wah: Rev JC MacCullagh	
Ow Shee ⁸⁷²	47	James	tea dealer	Guangdong Prov Bendigo (St Pauls)	21/5/82	CofE	Lee Wah: Rev JC MacCullagh	
Lo Chu Toy ⁸⁷³	66	John	miner	Guangdong Prov Bendigo (St Pauls)	3/9/82	CofE	Lee Wah: Rev JC MacCullagh	
Gung Ah Gow ⁸⁷⁴	64	James	miner	Guangdong Prov Bendigo (St Pauls)	3/9/82	CofE	Lee Wah: Rev JC MacCullagh	
Show Leong Yot ⁸⁷⁵ 23		Peter	gardener	Guangdong Prov Bendigo (St Pauls)	3/9/82	CofE	Lee Wah: Rev JC MacCullagh	
Ah Tiu ⁸⁷⁶ 4 mths		Ella	Synnots	St Arnaud 30/9/82	CofE		Rev John B Stair	
Twenty-six — men ⁸⁷⁷		INFANT		1882			Meth	
866								Centre originally opened by William Ching Wah at his own expense. This appointment announced in <i>The Missionary, At Home and Abroad</i> , May 1882. No previous mention of James Ah Shin. His employment was terminated in March 1885 on the recommendation of the Rev John Garlick. <i>The Missionary, At Home and Abroad</i> , March 1885.
867								St Thomas' Essendon, Baptism Register, p 53. daughtere of William Joseph and Maria Adelaide Toy, Confectioner.
868								St Paul's Bendigo, Baptism Register # 2340, son of Foong Cheong and Chin Shee.
869								Christ Church Daylesford, Baptismal Register # 1834, son of Yong and Hia Luun. Note in register, gone to China.
870								Christ Church Daylesford, Baptismal Register # 1835, son of Fong and Gin Why. Note in register, died May 1897.
871								St Paul's Bendigo, Baptism Register # 2351, daughter of Won Ooy Yim and Mary Won Ooy Yim, miner.
872								St Paul's Bendigo, Baptism Register # 2392, son of Shen Leung and Leoo Shee.
873								St Paul's Bendigo, Baptism Register # 2480, son of Law Chuck Kun and Unh Shee.
874								St Paul's Bendigo, Baptism Register # 2481, son of Chung Ah Sam and Quock Shee.
875								St Paul's Bendigo, Baptism Register # 2482, son of Cheow How Yow and Unh Shee.
876								Christ Church St Arnaud, Baptism Register, 1148, daughter of Samuel and Louisa Ah Tew, miner.

— girl⁸⁷⁸

INFANT

Bendigo 8/82

Meth

877 *Australasian Wesleyan Methodist Missionary Society Report* 1882, p. xvi.

878 *The Spectator*, 29 September 1882, p. 256-257.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1883								
Toy Ah Sen ⁸⁷⁹	42	Paul	carter	Maryborough	Rev E C DuBois	7/1/83	CofE	
Chin Ah Way ⁸⁸⁰	39	William	hawker	Maryborough	Rev E C DuBois	7/1/83	CofE	
Han Chung Get ⁸⁸¹	66	Bartholomew	storekeeper		7/1/83	CofE	Rev E C DuBois	
Sweho Nen ⁸⁸²		Jacob	gardener	Maryborough	Rev E C DuBois	7/1/83	CofE	
Thlet Tue ⁸⁸³	50	Timothy	miner	Maryborough	Rev E C DuBois	7/1/83	CofE	
Ham Chung Ack ⁸⁸⁴	62	Simon	miner	Maryborough	Rev E C DuBois	7/1/83	CofE	
Ah Yen ⁸⁸⁵	50	James	hawker	New Bendigo	Henry Ang Gook: Rev John B Stair	St Arnaud 4/3/83	CofE	
Ah Ha ⁸⁸⁶	46	James	labourer	New Bendigo	Henry Ang Gook: Rev John B Stair	St Arnaud 4/3/83	CofE	
Hein laak ⁸⁸⁷	50	Mark	wood carter	New Bendigo	Henry Ang Gook: Rev John B Stair	St Arnaud 4/3/83	CofE	
Ah Hung ⁸⁸⁸	37	Thomas	miner	New Bendigo	Henry Ang Gook: Rev John B Stair	St Arnaud 4/3/83	CofE	
Ah Heing ⁸⁸⁹	50	Peter	miner	New Bendigo	Henry Ang Gook: Rev John B Stair	St Arnaud 4/3/83	CofE	
879								Christ Church Maryborough, Baptism Register # 2455.
880								Christ Church Maryborough, Baptism Register # 2456.
881								Christ Church Maryborough, Baptism Register # 2457.
882								Christ Church Maryborough, Baptism Register # 2458.
883								Christ Church Maryborough, Baptism Register # 2459.
884								Christ Church Maryborough, Baptism Register # 2460.
885								Christ Church St Arnaud, Baptism Register # 1119, son of Ghin Yeang and Quock See. <i>The Missionary, At Home and Abroad</i> , April 1883. The Rev John B Stair reports that the total number of Chinese baptised at St Arnaud during the period 1867 to March 1883 was thirtyfive 'some of whom are dead, others still residing at Old Township, while some have returned to China.'
886								Christ Church St Arnaud, Baptism Register # 1119, son of Teang Aap and Leon See. Died aged 68 years. Buried St Arnaud Cemetery, 24/4/1901, Cof E Section, No 8B. Section 39 Plot 7.
887								Christ Church St Arnaud, Baptism Register # 1120, son of Ghin Yeang and Quock See.
888								Christ Church St Arnaud, Baptism Register # 1121, son of Leon Cheng and Loo See. Buried St Arnaud Cemetery 15/2/1900, aged 63 years. CofE Section, No 943A, Chinese Ground, Section 14, Plot 7

An Naang ⁸⁹⁰	28	Harry	miner	New Bendigo	St Arnaud 4/3/83	CofE	Henry Ang Gook: Rev John B Stair
Ah Young ⁸⁹¹	32	Thomas	gardener	Maryborough	4/4/83	CofE	Rev E H DuBois
Ah Ping ⁸⁹²	32	James	gardener	Maryborough	4/4/83	CofE	Rev E H DuBois
Lamsey ⁸⁹³		James	doctor	Guangdong Prov	Bendigo (St Pauls)	27/4/83	CofE
Kee Lock ⁸⁹⁴	55	Andrew	miner	New Bendigo	St Arnaud 29/4/83	CofE	Henry Ang Gook: Rev John B Stair
Quin Hing ⁸⁹⁵	36	Philip	farmer	Charlton			St Arnaud 29/4/83 CofE
Loh ⁸⁹⁵	2 yrs	Arthur Henry	CHILD	Timor Victoria	Maryborough	1/5/83	CofE
Lee Ahn Gow ⁸⁹⁶	48	David	miner	Guangdong Prov	Bendigo (St Pauls)	6/5/83	CofE
Toy Lin Get ⁸⁹⁷	52	James	miner	Guangdong Prov	Bendigo (St Pauls)	6/5/83	CofE
Mock You Hin ⁸⁹⁸	56	Peter	miner	Guangdong Prov	Bendigo (St Pauls)	6/5/83	CofE
Goong Ah Chung ⁸⁹⁹		56	James	miner	Guangdong Prov	Bendigo (St Pauls)	6/5/83
Looy Ah Chung ⁹⁰⁰		34	Philip	miner	Guangdong Prov	Bendigo (St Pauls)	6/5/83
Yep Mum Sin ⁹⁰¹	70	Jacob	labourer	Golden Square	Bendigo (All Saints)	29/5/83	CofE

889 Christ Church St Arnaud, Baptism Register # 1122, son of Kooc Choce and Lee See.

890 Christ Church St Arnaud, Baptism Register # 1123, son of Ah Tack and Taarp See.

891 Christ Church Maryborough, Baptism Register # 2498.

892 Christ Church Maryborough, Baptism Register # 2499.

893 St Paul's Bendigo, Baptism Register # 2701. James Lamsey was Bendigo's most prominent Chinese citizen and was honoured by the Emperor of China.

894 Christ Church St Arnaud, Baptism Register # 1217, son of Yek Tone and Loo See.

895 Christ Church Maryborough, Baptism Register # 2514, son of George and Ellen Loh, miner.

896 St Paul's Bendigo, Baptism Register # 2702, son of Lee Quong Hooy and Gee Shee.

897 St Paul's Bendigo, Baptism Register # 2703, son of toy Thooy Shim and Wong Shee.

898 St Paul's Bendigo, Baptism Register # 2704, son of Mock Way thung and Chin Shee.

899 St Paul's Bendigo, Baptism Register # 2705, son of Goong Ow Mow and Chin Shee.

900 St Paul's Bendigo, Baptism Register # 2706, son of Looy Shoots and Shen Ung Shee.

901 All Saints' Bendigo, Baptism Register # 8794, son of Yep Reing Fung and Lee Shee.

Gee Yong Ming ⁹⁰²	52	Thomas	labourer	Golden Square	Bendigo (All Saints) 29/5/83	CofE	Lee Wah: Rev John Garlick
Ah Poo ⁹⁰³	2 mths	Ruby Alison	INFANT	INFANT	Bendigo (St Pauls) 1/6/83	CofE	Lee Wah: Rev JC MacCullagh
Goon ⁹⁰⁴	2 mths	Eliz Maud	INFANT	White Hills	Bendigo (St Pauls) 17/8/83	CofE	Lee Wah: Rev JC MacCullagh
Gee Kim Lung ⁹⁰⁵	70	Isaac	farmer	Guangdong Prov	Bendigo (All Saints) 23/9/83	CofE	Lee Wah: Rev John Garlick
Chun Lou Ah Kow ⁹⁰⁶	40	Abraham	farmer	farmer	Bendigo (All Saints) 23/9/83	CofE	Lee Wah: Rev John Garlick
Lee Fook ⁹⁰⁸	46	Philip	butcher	Guangdong Prov	Bendigo (All Saints) 23/9/83	CofE	Lee Wah: Rev John Garlick
Chin ⁹⁰⁹	3 mths	Emily Harrison	INFANT	Elysian Flat	Bendigo (St Peters) 10/10/83	CofE	Rev B W Cooke
Wong Hee ⁹¹⁰	10 mths	Agnes Florence	INFANT	Banyena	St Arnaud 23/10/83	CofE	Rev John B Stair
Wong Ah Cheong ⁹¹¹	52	Philip	Philipp	Daylesford	4/11/83	CofE	Rev Stuart P Chase
Chan Wong Toon ⁹¹²	60	Luke	Luke	Daylesford	4/11/83	CofE	Rev Stuart P Chase
Chan Gee four ⁹¹³	57	Mark	Mark	Daylesford	4/11/83	CofE	Rev Stuart P Chase
Lee Wah ⁹¹⁴	6 wks	Alice Priscilla	Lavinia	Ironbark Camp	Bendigo (All Saints) 7/12/83	CofE	Lee Wah: Rev John Garlick

- 902 All Saints' Bendigo, Baptism Register # 8795, son of Gee Ying Rin and Isoun Shee.
- 903 St Paul's Bendigo, Baptism Register # 2722, daughter of James and Elizabeth Ah Poo, Chinese Interpreter.
- 904 St Paul's Bendigo, Baptism Register # 2792, daughter of James and Elizabeth Goon, tea merchant.
- 905 All Saints' Bendigo, Baptism Register # 8832, son of Gee Fung and Eun Chee. Chou Lee Kee. Philip is the son of Lee Quon and Loue (Lui?) Shee.
- 906 All Saints' Bendigo, Baptism Register # 8833, son of Loo W? and Eun Chee.
- 907 All Saints' Bendigo, Baptism Register # 8834, son of Lee Kee.
- 908 All Saints' Bendigo, Baptism Register # 8835, son of Lee Quon and Loue Shee.
- 909 St Peter's Bendigo, Baptism Register # 1439, daughter of Ah You and Mary Ann(e) Chin, carpenter.
- 910 Christ Church St Arnaud, Baptism Register # 1242, daughter of William and Sarah Wong Hee, farmer.
- 911 Christ Church Daylesford, Baptism Register # 1936, son of Wong Hm Cheek.
- 912 Christ Church Daylesford, Baptism Register # 1937, son of Chan Tai Wong.
- 913 Christ Church Daylesford, Baptism Register # 1938, son of Chan Tso Hok.

Thun ⁹¹⁵
 Thun
 Thun
 Six — men 916

Willie
 CHILD
 Frank
 George

Ironbark Camp
 CHILD
 CHILD

Bendigo (All Saints) 23/12/83
 Ironbark Camp
 Ironbark Camp

1883 Meth

CofE
 Bendigo (All Saints)
 Bendigo (All Saints)

Lee Wah: Rev John Garlick
 23/12/83
 23/12./83

CofE
 CofE

Lee Wah: Rev John Garlick
 Lee Wah: Rev John Garlick

914 All Saints' Bendigo, Baptism Register # 8857, daughter of the catechist, James Lee Wah and Mary Victoria Lee Wah.

915 All Saints' Bendigo, Baptism Register # 8863-8865, children of Eun (Yuen?) Thun and Louisa Wilkinson.

916 *Australasian Wesleyan Methodist Missionary Society Report* 1883, p xiii.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1884								
Ah Tiu (Teu) ⁹¹⁷	3 mths	Samuel	INFANT	St Arnaud 21/2/84	CofE	Rev John B Stair		
Ah Teu ⁹¹⁸		Matthew	CHILD	St Arnaud 21/2/84	CofE	Rev John B Stair		
Ah Meng ⁹¹⁹	11	George King	INFANT	New Bendigo	St Arnaud 21/2/84	CofE	Rev John B Stair	
Chin Chick ⁹²⁰		Emily Ella	CHILD	Bendigo (All Saints)	21/4/84	CofE	Ching Wah: Rev John Garlick	
Chin Chick	8	Gertrude Jane	CHILD	Kangaroo Flat	Bendigo (All Saints)	21/4/84	CofE	Ching Wah: Rev John Garlick
Chin Chick	6	Annie Chin Kew	CHILD	Kangaroo Flat	Bendigo (All Saints)	21/4/84	CofE	Ching Wah: Rev John Garlick
Chin Chick	3	George Ah Fun	CHILD	Kangaroo Flat	Bendigo (All Saints)	21/4/84	CofE	Ching Wah: Rev John Garlick
Chin Chick	6 mths	William Henry	INFANT	Kangaroo Flat	Bendigo (All Saints)	21/4/84	CofE	Ching Wah: Rev John Garlick
Ah Sing ⁹²¹	1 yr	William Charles	INFANT	White Hills	Bendigo (St Pauls)	18/7/84	CofE	Lee Wah: Rev JC MacCullagh
Ah Kew ⁹²²	53	James gardener		Guangdong Prov	Bendigo Hosp	7/8/84	CofE	Lee Wah: Rev John Garlick
Ah When ⁹²³	52	James miner		Chinaman's Flat	Maryborough	5/11/84	CofE	Rev Julius Lewis
Ah Mow ⁹²⁴	56	Thomas miner		Chinaman's Flat	Maryborough	5/11/84	CofE	Rev Julius Lewis
Long Neuy ⁹²⁵	46	Matthew miner		Chinaman's Flat	Maryborough	5/11/84	CofE	Rev Julius Lewis
Toy ⁹²⁶	Emily Eliz	CHILD	Fitzroy	St Thomas' Essendon	9/11/84	CofE		
Wong Ah Mow ⁹²⁷	53	John		Daylesford	16/11/84	CofE	Rev G I Armstrong	

- 917 Christ Church St Arnaud, Baptism Register # 1258, son of Samuel and Louise Ah Teu, farmer.
- 918 Christ Church St Arnaud, Baptism Register # 1415, son of Samuel and Louise Ah Teu, farmer.
- 919 Christ Church St Arnaud, Baptism Register # 1414, son of Ah meng and Mary Jane Mercer.
- 920 All Saints' Bendigo, Baptism Register # 9016-9020. Children of James and Annie Chin Chick,
- 921 St Paul's Bendigo, Baptism Register # 3048, son of James and Ada Ah Sing, gardener.
- 922 All Saints' Bendigo, Baptism Register # 9069. *The Missionary, At Home and Abroad*, March 1885. In both references Garlick noted that Ah Chew was from Echuca.
- 923 Christ Church Maryborough, Baptism Register # 2639, son of You Ak and Lee.
- 924 Christ Church Maryborough, Baptism Register # 2640.
- 925 Christ Church Maryborough, Baptism Register # 2641.
- 926 St Thomas' Essendon, Baptism Register, p 53, daughter of William Joseph and Maria Adelaide Toy, Confectioner.
- 927 Christ Church Daylesford, Baptism Register # 2031, son of Wong Him Shi and Yong Shee.

Lehu Ah Sic ⁹²⁸ 50	Luke	Daylesford	16/11/84 CofE	Rev G I Armstrong		
Cheung Nya Mooi ⁹²⁹	54	Daylesford	16/11/84 CofE	Rev G I Armstrong		
Sun Cun Hing ⁹³⁰ 36	William	Daylesford	16/11/84 CofE	Rev G I Armstrong		
Chou Ah Fung ⁹³¹ 66	Peter	Guangdong Prov	Bendigo (All Saints) 21/12/84 CofE	Lee Wah: Rev John Garlick		
Shin Toi Ah Un 932	62	farmer	Guangdong Prov	Bendigo (All Saints) 21/12/84 CofE	Lee Wah: Rev John Garlick	
Leong Ah Lim 933 53	Charlie	storekpr	Guangdong Prov	Bendigo (All Saints) 21/12/84 CofE	Lee Wah: Rev John Garlick	
Cheong Tong How ⁹³⁴	73	John	Guangdong Prov	Bendigo (All Saints) 21/12/84 CofE	Lee Wah: Rev John Garlick	
Loui (lui?) Ah Foo ⁹³⁵	41	Matthew	storekpr	Guangdong Prov	Bendigo (All Saints) 21/12/84 CofE	Lee Wah: Rev John Garlick
Gee Sic Poun 936 30	William	gardener	Guangdong Prov	Bendigo (All Saints) 21/12/84 CofE	Lee Wah: Rev John Garlick	
— man ⁹³⁷		Haddon	6/84	Meth		
— man ⁹³⁸		Bendigo	7/84	Meth		
— man ⁹³⁹		Dunolly	8/84	Meth		

928 Christ Church Daylesford, Baptism Register # 2032, son of Lehu Tan Shew and Wong Shee.

929 Christ Church Daylesford, Baptism Register # 2033, son of Chuong Tos and Arm Shee.

930 Christ Church Daylesford, Baptism Register # 2034, son of Lau Choon Youey and Chem Shee. Note entry under marriage.

931 All Saints' Bendigo, Baptism Register # 9131, son of Chou Wah Li and She Goon

932 All Saints' Bendigo, Baptism Register # 9132, son of Shin Poo Toi and Loui Shee.

933 All Saints' Bendigo, Baptism Register # 9133, son of Leong Kar pok and Chuk See.

934 All Saints' Bendigo, Baptism Register # 9134, son of Cheon (Cheong?) Tow How and Chuk See.

935 All Saints' Bendigo, Baptism Register # 9135, son of Loui (Lui?) Pon How and Un See.

936

All Saints' Bendigo, Baptism Register # 9136, son of Gee Joch Yong and Chin See.

937 *The Spectator*, 22 August 1884.

938 *The Spectator*, 22 August 1884.

939 *The Spectator*, 22 August 1884. In the report, it was stated that Dunolly had been a very successful mission, with between sixteen and twenty baptisms. A number of the — baptisms during the 1881-1885 period should be credited to Dunolly.

CHILD 1/11/84 Meth

MARRIAGE

Matthew Chong Heng, aged 40, labourer, living at Laen, born Hong Kong, son of Fook Jang and Loo See AND Annie Honor, aged 23, domestic, born Wagga Wagga, daughter of James Honor (carpenter) and Elizabeth Smith.
 CHINESE NAME AGE Xn NAME OCCPN BIRTHPLACE/Residence BAPTISED AT DATE DENOM CofE Rev John B Stair MENTOR/OFFICIANT

William Sun Cun Hing, bachelor, aged 36, born Tsaun Shing, Guangdong Prov, miner, son of Lau Choon Yeong and Chau Shee AND Mary Ann Patterson, spinster, aged 28 years, born Melbourn, Victoria, servant, daughter of Thomas and Ellen Patterson, ship carpenter.
 Witnesses: William Ching War (Catechist) and John Webster.

DEATH

James Ah Tiu aged 59 years

Hoe Seng, Guangdong ProvSt Arnaud Cemetary

3/3/1884, CofE

Section # 637B, Section 11, Plot 17.

940 *The Spectator*, 1 December 1883. The service was the farewell for the Reverend Leong On Tong. The CHILD was from a convert's family.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT	
1885									
Ku Sing ⁹⁴¹		William		Maryborough	Rev Julius Lewis				
Hi Tow ⁹⁴²		John		Maryborough	Rev Julius Lewis				
Len Tue ⁹⁴³		Samuel		Maryborough	Rev Julius Lewis				
Ah Toy ⁹⁴⁴	4 mths	James	INFANT	White Hills Bendigo (St Pauls)	CofE	27/2/85		Rev Frederick Smith	
Ye Cheong ⁹⁴⁵	62	Matthew		D Taishan Melbourne	Melbourne	31/5/85	Meth		
Wong Ying	57	Bartimeus		DXinhui					
Ah Cheong ⁹⁴⁶		John							
Ti Sing ⁹⁴⁷	56	Nicodemus	miner	Guangdong Prov	Bendigo (All Saints)	7/6/85	CofE	Lee Wah: Rev John Garlick	
Lee ⁹⁴⁸	3 mths	Richard Joseph	INFANT	Grassy Flat	Bendigo (All Saints)	4/10/85	CofE	Rev John Garlick	
Lee Wau? Fung ⁹⁴⁹		65	Stephen	farmer	Guangdong Prov	Bendigo (All Saints)	4/10/85	CofE	Lee Wah: Rev John Garlick
Ah Pow ⁹⁵⁰	72	Joshua	farmer	Guangdong Prov	Bendigo (All Saints)	4/10/85	CofE	Lee Wah: Rev John Garlick	
Ah Thooe ⁹⁵¹	40	James	farmer	Guangdong Prov	Bendigo (All Saints)	4/10/85	CofE	Lee Wah: Rev John Garlick	
Song Cheong ⁹⁵²	45	William	farmer	Guangdong Prov	Bendigo (All Saints)	4/10/85	CofE	Lee Wah: Rev John Garlick	
941									
941								Christ Church Maryborough, Baptism Register # 2667.	
942								Christ Church Maryborough, Baptism Register # 2668.	
943								Christ Church Maryborough, Baptism Register # 2669.	
944								St Paul's Bendigo, Baptism Register # 3273, son of William and Elizabeth Ah Toy, miner.	
945								<i>The Spectator</i> , 5 June 1885.	
946								Mentioned as a Christian by Wong Ying.	
947								All Saints' Bendigo, Baptism Register # 9176, son of Chin Gin and Ham See.	
948								All Saints' Bendigo, Baptism Register # 9203, son of Kim Lee and Ellen Plowright.	
949								All Saints' Bendigo, Baptism Register # 9204, son of Lee Chen Yun and Chin Chu.	
950								All Saints' Bendigo, Baptism Register # 9205, son of Gon Wah Yong and Hen See.	
951								All Saints' Bendigo, Baptism Register # 9206, son of Hooe Chin Chow and Chin See.	
952								All Saints' Bendigo, Baptism Register # 9207, son of Chin Wah You and Tan See.	

Ah Whay (Way) ⁹⁵³ 1 mth ⁹⁵⁴ Georgina Maud INFANT 11/11/85 CofE Rev Julius Lewis
 Eighteen — men Manyborough 1885 Meth

MARRIAGE
 Tong You, aged 42, labourer of Laen, born Chung Woon, Guangdong Prov, son of Ken Jan (butcher) and E Shee AND Sarah Warren, aged 24, domestic, b Sandridge, Melbourne, daughter of William Warren (shoemaker) and Elizabeth Bates. Witness: James Ah Ha.
 CHINESE NAME AGE Xn NAME OCCPN BIRTHPLACE/Residence BAPTISED AT DATE DENOM MENTOR/OFFICIANT
 13/4/85 CofE Rev John B Stair
 11/11/85 CofE Rev G I Armstrong

Seyan Ah Tso, bachelor, aged 36, miner, of China, son of Seyan Gam Shing and Ing Shue, farmer, AND Ann Mary Harris, spinster, aged 23 years, no occupation, born Burnt Creek, Dunolly, Victoria, daughter of Robert Harris and Julia Harris, butcher. Witnesses: William Ching War (Catechist) and John Webster.
 DEATH ⁹⁵⁵
 Jemmy Ah Sie of pleurisy, in Ballarat Hospital. gardener. Ballarat 29/10/85 CofE Ven Theodore Stretch
 Buried in family grave of Rowe family on Naringale Station.
 Glentfine Station.

- 953 Christ Church Maryborough, Baptism Register # 2734 daughter of William and Mary Jane Ah Whay, gardener.
- 954 *Australasian Wesleyan Methodist Missionary Society Report* 1885, p. xiv. This number probably includes the four previous entries.
- 955 *The Missionary, At Home and Abroad*, January 1886.

Hum Ah Look ⁹⁶⁹ 62 Elijah farmer Guangdong Prov Bendigo (All Saints) 12/9/86 CofE Lee Wah: Rev John Garrick
 Leong Ah Chung **970** 46 George farmer Guangdong Prov Bendigo (All Saints) 10/10/86 CofE Lee Wah: Rev John Garrick
 Ah Meng ⁹⁷¹ b29/4/86 George INFANT New Bendigo St Arnaud 1886 CofE Rev J B Stair
 Matthew INFANT Burkes Flat 1886 CofE Rev J B Stair

968 All Saints' Bendigo, Baptism Register # 9319, son of Yet Thun Hum and Wang She.

969 All Saints' Bendigo, Baptism Register # 9320, son of Gee Ten Hum and Lee She.

970970 All Saints' Bendigo, Baptism Register # 9331, son of Leong Nang You and Lee Shee

971 Christ Church, St Arnaud, Baptism Register # 1414, son of Ah Meng, and Mary Jane Mercer

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1887								
Leong Ah Chin ⁹⁷²	38	James	farmer	Guangdong Prov Bendigo (All Saints)	20/3/87	CofE	Lee Wah: Rev John Garlick	
Loui (Lui) Yen Yee ⁹⁷³	38	Philip	catechist	Guangdong Prov Bendigo (All Saints)	20/3/87	CofE	Lee Wah: Rev John Garlick	
Toi Ah Luck ⁹⁷⁴	39	Charlie	butcher	Guangdong Prov Bendigo (All Saints)	20/3/87	CofE	Lee Wah: Rev John Garlick	
Lee Sam ⁹⁷⁵	52	Fred	farmer	Guangdong Prov Bendigo (All Saints)	20/3/87	CofE	Lee Wah: Rev John Garlick	
Ah Fook ⁹⁷⁶	48	Joseph	miner	Timor Maryborough	12/6/87	CofE	Rev Julius Lewis	
Ah Gin ⁹⁷⁷	60	Andrew	miner	Avoca Maryborough	12/6/87	CofE	Rev Julius Lewis	
Ah Yeu (Ven) ⁹⁷⁸	47	Isaiah	shoemaker	Avoca Maryborough	12/6/87	CofE	Rev Julius Lewis	
Bak Quon ⁹⁷⁹	52	Benjamin	miner	Timor Maryborough	12/6/87	CofE	Rev Julius Lewis	
Soy ⁹⁸⁰	22/1/18	George Herbert	CHILD	Moonee Ponds St Thomas' Essendon		16/10/87	CofE	
Man Sing ⁹⁸¹	47	James	storekeeper	Percydale Maryborough	3/8/87	CofE	Rev Julius Lewis	
Ah Que ⁹⁸²	74	John	interpreter	New Bendigo St Arnaud	28/8/87	CofE	Rev John B Stair	
Lam Poon ⁹⁸³	45	John	doctor	New Bendigo St Arnaud	28/8/87	CofE	Rev John B Stair	

972

All Saints' Bendigo, Baptism Register # 9379, son of Leong Mem tong and Ham See.

973 All Saints' Bendigo, Baptism Register # 9380, son of Loui (Lui) Ship Hock and Wang See.

974 All Saints' Bendigo, Baptism Register # 9381, son of Toi Yet You and Loui (Lui) See.

975 All Saints' Bendigo, Baptism Register # 9382, son of Lee Thu Gap and Hon See.

976 Christ Church Maryborough, Baptism Register # 2895.

977 Christ Church Maryborough, Baptism Register # 2896.

978 Christ Church Maryborough, Baptism Register # 2897.

979 Christ Church Maryborough, Baptism Register # 2898.

980 St Thomas' Essendon, Baptism Register, son of Gilradio and Maria Soy.

981 Christ Church Maryborough, Baptism Register # 2917.

982 Christ Church St Arnaud, Baptism Register # 1485, son of Chung Lak. Buried aged 94 years, St Arnaud Cemetery, CofE Section #3B, Section 19, Plot 5, also Christina Ah Que, buried in same plot, aged 69 years, 8/8/1904.

983 Christ Church St Arnaud, Baptism Register # 1486, son of Kew Pong and Loo She.

Ah Chun ⁹⁸⁴	48	Robert	miner	New Bendigo	St Arnaud/28/8/87	CofE	Rev John B Stair
Chee Nuey ⁹⁸⁵	35	Thomas	gardener	New Bendigo	St Arnaud/28/8/87	CofE	Rev John B Stair
Poo Kem ⁹⁸⁶	53	Paul	miner	New Bendigo	St Arnaud/28/8/87	CofE	Rev John B Stair
Lee ⁹⁸⁷	3	Frederick	CHILD	Golden Square	Bendigo (All Saints) 20/9/87	CofE	Rev John Garlick
Lee	7 mths	Selina	Louisa	INFANT	Golden Square	Bendigo (All Saints)	20/9/87 CofE
Hen Yee ⁹⁸⁸	51	James	schoolmaster	Ballarat	Bendigo (All Saints) 20/9/87	CofE	Lee Wah: Rev John Garlick
Lee ⁹⁸⁹	52	Charles	Guangdong Prov	Bendigo (All Saints) 20/9/87	CofE	Lee Wah: Rev John Garlick	
Lee	990	Albert John	Henry	INFANT	Ironbark Camp	Bendigo (All Saints) 14/10/87	CofE
Wang Harp?	991	James	farmer/miner	Guangdong Prov	Bendigo (All Saints) 23/10/87	CofE	Lee Wah: Rev John Garlick
Goon Pow	992	Philip	farmer/carpenter	Guangdong Prov	Bendigo (All Saints) 23/10/87	CofE	Lee Wah: Rev John Garlick
Wang Gep	993	Thomas	shopman	Guangdong Prov	Bendigo (All Saints) 23/10/87	CofE	Lee Wah: Rev John Garlick
Lee Back Leon	994	James	doctor	Guangdong Prov	Bendigo (All Saints) 23/10/87	CofE	Lee Wah: Rev John Garlick
King Ling	995	Charlie	market gardener	Guangdong Prov	St Arnaud 27/10/87	CofE	Rev John B Stair

-
- 984 Christ Church St Arnaud, Baptism Register # 1487, Sing Leon and Qwan Shee.
- 985 Christ Church St Arnaud, Baptism Register # 1488, son of Foo Wing and Wong Shee.
- 986 Christ Church St Arnaud, Baptism Register # 1489, son of Quon Wah and Goon Shee.
- 987 All Saints' Bendigo, Baptism Register # 9431-2, children of Charles and Louisa Lee of Bullock Creek Road, Golden Square. Father a gardener.
- 988 All Saints' Bendigo, Baptism Register # 9433, son of Gum Hong Hugh and Fung Shee.
- 989 All Saints' Bendigo, Baptism Register # 9434, son of Lee Men Chi and Lem See.
- 990 All Saints' Bendigo, Baptism Register # 9441, son of James and Mary Victoria Lee Wah, catechist.
- 991 All Saints' Bendigo, Baptism Register # 9444, son of Wang Gen Get and Chin Shee.
- 992 All Saints' Bendigo, Baptism Register # 9445, son of Goon Hahow Hoi and Chin Shee.
- 993 All Saints' Bendigo, Baptism Register # 9446, son of Wang Cheng Fow.
- 994 All Saints' Bendigo, Baptism Register # 9447, son of Lee Gaang Who and Sin Shee. Occupation given as gentleman and medical practitioner.
- 995 Christ Church St Arnaud, Baptism Register # 1513, son of Yen Man and Sooho

Lee Kim 996 30 William gardener Bendigo (All Saints) 21/12/87 CofE Lee Wah: Rev John Garlick

Lea Tong 997 Philip
Ah Bon 998 Mark
— man 999 ? CofE
5 — men 1000 ? CofE
6 — men 1001 (St John's/Latrobe St) c 8/87 CofE Cheok Hong Cheong
3 — men Dunolly 28/10/87 Meth
St Arnaud 11/87 Meth
Twenty-five — men 1002 Castlemaine 11/87 Meth
3 — men 1887 Meth
1887 Meth

MARRIAGES
At Avoca
William Hughes AND Ciara Howqua, 7/4/87. (See mother's first marriage 1858 and second marriage 1876)
Henry Howqua married Ellen Hodge. (See mother's first marriage 1858 and second marriage 1876)

- 996 All Saints' Bendigo, Baptism Register # 9469, son of Lee Sun Fou and Leon Shee
- 997 Philip Lea Tong was one of the — men baptised at Sandhurst under James Lee Wah. He replaced Moses Wong at Maryborough, after Wong was dismissed by CHC. *CofE Messenger*, 10 April 1888. CHC later wrote of Lea Tong: 'In the selection of a successor at Maryborough Mr. J W Veal wrote asking whether I knew Philip Lew Tong a convert at Sandhurst who had been recommended by the Archdn & Rural Dean. I returned the reply that although I had visited Sandhurst several times & each time spent a week in visiting extensively in Company with the Catechist but that I had never met him to my knowledge nor had his name been mentioned to me by the Catechist in our conversations about the converts & that it had been a "workman that needeth not to be ashamed" even from a temporal point of view I should have known him. However, the Hon. Secretary was evidently satisfied with what references he had, for no enquiry was desired into his character nor any examination ordered to ascertain his qualifications for the position at Maryborough but was forthwith appointed. For several years after his appointment he was suffering from those aching pains in his extremities and languor throughout his whole frame which were the result of giving up an inveterate habit of opium smoking. It subsequently transpired that he only began to break off the opium habit after his appointment. Cheok Hong Cheong to Very Rev G O Vance, 8 November 1897. Lea Tong's is reported in 1898 to have replaced Lee Wah as the catechist in Sandhurst. *CofE Messenger*, 1 July 1898.
- 998 Mark Ah Bon was catechist at Blackwood in early 1888. There is no record of his baptism or appointment. In April 1888 he replaced the late William Ching Wah at Daylesford Hepburn with a monthly visit to Blackwood where the numbers of Chinese had declined. *CofE Messenger* 10 April 1888.
- 999 *CofE Messenger*, 13 October 1887 (Bp's Charge to Church Assembly). CHC had commenced a round of visits to Chinese in metropolitan area, including Caulfield, Brighton, North Fitzroy, Brunswick and Coburg—market gardening areas. *The Missionary, At Home and Abroad*, March 1886. During the first three years of his leadership he visited all the missions and also Koroit, Seymour, Ballarat, Belfast, Omeo, Winchelsea. *CofE Messenger*, 10 April 1888.
- 1000 *The Spectator*, 4 November 1887.
- 1001 *The Spectator*, 18 November 1887.
- 1002 *Australasian Wesleyan Methodist Missionary Society Report* 1887, p. xv. 15 of these baptisms were at Dunolly. 11 of the men were baptised at a single service. The oldest was 76 years.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1888								
Lee Lock ¹⁰⁰³		Joseph	farmer/hawker	Guangdong Prov	Bendigo (All Saints) 11/1/88	CofE	Lee Wah: Rev John Garlick	
Goon (Lui) ¹⁰⁰⁴	3 yrs	Florence Amelia	INFANT	Sandhurst	Bendigo (All Saints) 20/4/88	CofE	Rev John Garlick	
Goon (Lui) ¹⁰⁰⁵	3 mths	Elsie Marian	INFANT	Sandhurst	Bendigo (All Saints)		20/4/88	CofE Rev John Garlick
Lee Kim ¹⁰⁰⁶	1 mth	Horace Edward	INFANT	Grassy Flat	Bendigo (All Saints) 13/5/88	CofE	Rev John Garlick	
Leong Ah Ten ¹⁰⁰⁶	28	Thomas farmer	Guangdong Prov	Bendigo (All Saints) 13/5/88	CofE	Lee Wah: Rev John Garlick		
Ah Yet ¹⁰⁰⁷	50	Peter farmer	Guangdong	Bendigo (All Saints) 13/5/88	CofE	Lee Wah: Rev John Garlick		
Lee Fook ¹⁰⁰⁸	56	Paul mason/miner	Guangdong Prov	Bendigo (All Saints) 13/5/88	CofE	Lee Wah: Rev John Garlick		
Chick ¹⁰⁰⁹	1 yr	Frederick James	INFANT	Kangaroo Flat	Bendigo (All Saints) 14/10/88	CofE	Rev John Garlick	
Cheong ¹⁰¹⁰	2 mths	Margaret Ann	INFANT	Kangaroo Flat	Bendigo (All Saints) 14/10/88	CofE	Rev John Garlick	
Six — men ¹⁰¹¹				St Armaudearly 1888	CofE Philip Lea Tong			
Eighteen — men ¹⁰¹²				1888	Meth			
Thirty — men ¹⁰¹³				1888	Meth			

1003

All Saints' Bendigo, Baptism Register # 9476, son of Lee Sun Chick and How She (no birth date given).

1004 All Saints' Bendigo, Baptism Register # 9509-10. Children of Louie (Lui) Fun Goon and Elizabeth Goon, High St, Sandhurst.

1005 All Saints' Bendigo, Baptism Register # 9515, son of Peter and Eilen Lee Kim, father's occupation given as gardener.

1006 All Saints' Bendigo, Baptism Register # 9516, son of Leong Hy(/) Wong and Toi See.

1007 All Saints' Bendigo, Baptism Register # 9517, son of Sin You En and Leong Shee.

1008 All Saints' Bendigo, Baptism Register # 9518, son of Lee Chow Kim and Loo See.

1009 All Saints' Bendigo, Baptism Register # 9565, son of James Chin and Annie Chick. Father gardener.

1010 All Saints' Bendigo, Baptism Register # 9566, daughter of Cheong Ah Gook and Annie Cheong. Father gardener.

1011 *CofE Messenger*, 10 April 1888, Report of Rev John B Stair. (total of 45 adults and 7 infants since 1867).

1012 *Australasian Wesleyan Methodist Missionary Society Report* 1888, p xviii. This number includes those in the three previous entries.

1013 *Australasian Wesleyan Methodist Missionary Society Report* 1889, p xx. The reference is to the number of 'new members' rather than specifically to baptisms.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1889								
Cheong Ah You ¹⁰¹⁴	69	James	shopkeeper	Guangdong Prov	Bendigo (All Saints) 10/2/89	CofE	Lee Wah: Rev John Garlick	
Lui Leong Gip ¹⁰¹⁵	19	Philip	farmer	Guangdong Prov	Bendigo (All Saints) 10/2/89	CofE	Lee Wah: Rev John Garlick	
Lui Young ¹⁰¹⁶	76	Daniel	farmer	Guangdong Prov	Bendigo (All Saints) 10/2/89	CofE	Lee Wah: Rev John Garlick	
Lee Kew ¹⁰¹⁷	37	Matthias	shopkeeper	Guangdong Prov	Bendigo (All Saints) 10/2/89	CofE	Lee Wah: Rev John Garlick	
Lui Leong ¹⁰¹⁸	30	James	tea merchant	Guangdong Prov	Bendigo (All Saints) 13/2/89	CofE	Lee Wah: Rev John Garlick	15 mths William Henry
NFANT Chin Camp Sandhurst			Bendigo (All Saints)	13/2/89	CofE	Lee Wah: Rev John Garlick		
Gee Kee Shem ¹⁰²⁰	62	Thomas	farmer	Guangdong Prov	Bendigo (All Saints) 13/2/89	CofE	Lee Wah: Rev John Garlick	
Ah Hook ¹⁰²¹	71	Matthew	farmer	Ah Noi Guangdong Prov	Bendigo (All Saints) 13/2/89	CofE	Lee Wah: Rev John Garlick	
Lee Kow Sen ¹⁰²²	70	Isaiah	house builder	Guangdong Prov	Bendigo (All Saints) 13/2/89	CofE	Lee Wah: Rev John Garlick	
Ah Poo ¹⁰²³	9 mths	Archibald	INFANT	Bendigo (St Pauls)	21/6/89	CofE	Rev J C MacCullagh	
On Gee ¹⁰²⁴		Andrew	miner	Maryborough	30/7/89	CofE	Rt Rev F F Goe (Bp of Melb)	

1014

All Saints' Bendigo, Baptism Register # 9598, son of Cheong Fook San and Wang See.

1015 All Saints' Bendigo, Baptism Register # 9599, son of Lui Wee Cam and Un She.

1016 All Saints' Bendigo, Baptism Register # 9600, son of Kong War Then and Un She.

1017 All Saints' Bendigo, Baptism Register # 9601, son of Lee Fan Chou and Chin She.

1018 All Saints' Bendigo, Baptism Register # 9602, son of Loue Tan Sen and Cheong She.

1019 All Saints' Bendigo, Baptism Register # 9603, son of James Lung and Louisa Maher Loue. Carpenter.

1020 All Saints' Bendigo, Baptism Register # 9663, son of Cheong Pu Gee and Chin She.

1021 All Saints' Bendigo, Baptism Register # 9664, son of Chin Lew Kim and Lee She.

1022 All Saints' Bendigo, Baptism Register # 9665, son of Lee Moo Bon and En She.

1023 St Paul's Bendigo, Baptism Register # 4552, son of James and Elizabeth Ah Poo. Chinese Interpreter.

1024 Christ Church Maryborough, Baptism Register # 3066. *The Daily Telegraph*, 31/7/89. CHC interpreter for Bp Goe.

Wun Luy¹⁰²⁵
On Gee¹⁰²⁶
Ah Lue¹⁰²⁷
Ah Lue

Peter James
James Caroline
Caroline Simon
miner
miner
CHILD
CHILD
11 mths
2 yrs
11 mths
Watcham Lake
Watcham Lake
St Arnaud
Watcham Lake
30/7/89
30/7/89
19/10/89
30/7/89
30/7/89
19/10/89
CofE
CofE
CofE
CofE
CofE
CofE
Rt Rev F F Goe (Bp of Melb)
Rt Rev F F Goe (Bp of Melb)
Rev John B Stair
St Arnaud
Rev John B Stair

DEATH

Ah Shay, James 60 James publican China died Moliagul 1889
Disappeared while searching for oldest son, James, sleeper cutter. Ch missionary at Moliagul marks spot of last footprint. Marry to Mary, Epen girl from Ballarat aged 16 at time of marriage. Couple had 10 children.

-
- 1025 Christ Church Maryborough, Baptism Register # 3067. *The Daily Telegraph*, 31/7/89. CHC interpreter for Bp Goe.
 - 1026 Christ Church Maryborough, Baptism Register # 3068. *The Daily Telegraph*, 31/7/89. CHC interpreter for Bp Goe.
 - 1027 Christ Church St Arnaud, Baptism Register # 1631-2, children of Samuel and Louisa Ah Lue, farmer.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1890								
Lee ¹⁰²⁸ 2 mths	James Emmanuel Victor	INFANT	Ironbark Camp	Bendigo (All Saints) 31/1/90	CofE	Lee Wah: Rev John Garlick		
Loong ¹⁰²⁹ 5 mths	Florence Louise	INFANT	Ironbark Camp	Bendigo (All Saints) 31/1/90	CofE	Lee Wah: Rev John Garlick		
Ah Kum ¹⁰³⁰ 3 yrs	Percy	CHILD	Maryborough	26/2/90	CofE	Rev Charles Harris		
Ah Kum ¹⁰³¹ 2 mths	Florence Beatrice	INFANT	Maryborough	26/2/90	CofE	Rev Charles Harris		
See Toy ¹⁰³² 2 mths	William Henry	INFANT	Maryborough	6/3/90	CofE	Rev Charles Harris		
Tong Lim ¹⁰³³ 42	James	farmer	Guangdong Prov	Bendigo (All Saints) 19/8/90	CofE	Lee Wah: Rev John Garlick		
Toi Lim ¹⁰³⁴ 28	Thomas	farmer	Guangdong Prov	Bendigo (All Saints) 19/8/90	CofE	Lee Wah: Rev John Garlick		
Chin Qun Koo ¹⁰³⁵ 75	Andrew	farmer	Guangdong Prov	Bendigo (All Saints) 14/9/90	CofE	Lee Wah: Rev John Garlick		
Lee Mun Pin ¹⁰³⁶ 68	Philip	farmer	Guangdong Prov	Bendigo (All Saints) 19/8/90	CofE	Lee Wah: Rev John Garlick		
Chen Ti ¹⁰³⁷ 49	George	farmer	Guangdong Prov	Bendigo (All Saints) 10/10/90	CofE	Lee Wah: Rev John Garlick		
Chick ¹⁰³⁸ 7 mths	Herbert	INFANT	Kangaroo Flat	Bendigo (All Saints) 31/10/90	CofE	Rev John Garlick		
Loue (Lui? Lau?) ¹⁰³⁹	James Lewisfarmer		Guangdong Prov	Bendigo (All Saints) 10/10/90	CofE	Lee Wah: Rev John Garlick		
1028	All Saints' Bendigo, Baptism Register # 9710, son of James Lee Wah (Catechist) and Mary Victoria.							
1029	All Saints' Bendigo, Baptism Register # 9711, son of James Loue Loong and Louisa. Father carpenter.							
1030	Christ Church Maryborough, Baptism Register 3105, son of Ah Kum and Minnie, gardener.							
1031	Christ Church Maryborough, Baptism Register 3105, daughter of Ah Kum and Minnie, gardener.							
1032	Christ Church Maryborough, Baptism Register 3105, son of See Toy and Mary Ann, farmer.							
1033	All Saints' Bendigo, Baptism Register # 9748, son of Lim Lip Chee and Wang Chu.							
1034	All Saints' Bendigo, Baptism Register # 9749, son of Lim Theon Kew and Wang Chu.							
1035	All Saints' Bendigo, Baptism Register # 9768, son of Chin Hang Lee and Loo See.							
1036	All Saints' Bendigo, Baptism Register # 9769, son of Lee Git Get and Wang See.							
1037	All Saints' Bendigo, Baptism Register # 9778, son of Chen Yen and Wang See.							
1038	All Saints' Bendigo, Baptism Register # 9787, son of James Chin Chick and Annie. Father gardener.							

Eleven — men 1040

Two — men

Twenty-five — men ¹⁰⁴¹

1890 Meth

Melbourne (11) Cresk (6) C'maine (5) Maldon (3) 1891

1890 Meth

Joseph Tear Tack

MARRIAGE

Daniel Davies AND Ellen Howqua (See mother's first marriage 1858 and second marriage 1876)

At Avoca

16/4/90

DEATH

Ah Ping, 6 hours.

Buried St Arnaud Cemetery,

20/8/90,

CofE

Section #166A, Section 25, Plot 14.

1039 All Saints' Bendigo, Baptism Register # 9813, son of Lui Yet Hock and Ah Foo [the 'surname' given at baptism].

1040 *Australasian Wesleyan Methodist Missionary Society Report* 1890, p xviii.

1041 *Australasian Wesleyan Methodist Missionary Society Report* 1891, p xvii.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1891								
Ah Foon ¹⁰⁴²	8 mths	Elizabeth Ann	INFANT	Kangaroo Flat	Bendigo (All Saints)	18/1/91	CofE	Rev John Garlick
Lee Lock ¹⁰⁴³	2 mths	Elizabeth Rose	INFANT	Grassy Flat	Bendigo (St Pauls)	13/3/91	CofE	Rev William Hancock
Chi Loy ¹⁰⁴⁴	4 mths	George	INFANT	Devonshire Gully	Bendigo (All Saints)	17/4/91	CofE	Lee Wah: Rev John Garlick
Toy ¹⁰⁴⁵	7/2/91	Kathleen Emily	INFANT	Moonee Ponds	St Thomas' Essendon	2/5/91	CofE	
Goon ¹⁰⁴⁶	23	Thomas Pau	storekeeper	Guangdong Prov	Bendigo (All Saints)	17/5/91	CofE	Lee Wah: Rev John Garlick
Lui (Loue) ¹⁰⁴⁷	38	James Dong	farmer	Guangdong Prov	Bendigo (All Saints)	17/5/91	CofE	Lee Wah: Rev John Garlick
Lee ¹⁰⁴⁸	56	James Quee	farmer	Guangdong Prov	Bendigo (All Saints)	17/5/91	CofE	Lee Wah: Rev John Garlick
Un ¹⁰⁴⁹	60	Philip Footfarmer		Guangdong Prov	Bendigo (All Saints)	17/5/91	CofE	Lee Wah: Rev John Garlick
Wong ¹⁰⁵⁰	55	James miner		Hepburn Daylesford	19/8/91	CofE	Rev G I Armstrong	
Leong ¹⁰⁵¹	68	Philip	miner	Ballan Creek	Daylesford	19/8/91	CofE	Rev G I Armstrong
Hoe ¹⁰⁵²	18/9/91	Harold	INFANT	Primrose St Moonee Ponds	St Thomas' Essendon	19/9/81	CofE	
Wong 1053		Daniel		East Brighton	c1891	CofE		
1042								
1042								All Saints' Bendigo, Baptism Register, # 9817, daughter of Ah Foon and Eliza Jane Stephenson, gardener.
1043								St Paul's Bendigo, Baptism Register # 5041, daughter of Joseph and Ros Anna Lee Lock. Storekeeper.
1044								All Saints' Bendigo, Baptism Register, # 9844, son of Mark and Mary Anna Quinn. Father market gardener.
1045								St Thomas' Essendon, Baptism Register p 66, daughter of John Dempster and Elizabeth Jane Toy, master mariner.
1046								All Saints' Bendigo, Baptism Register # 9858, son of Goon Gee Wat and Toi She.
1047								All Saints' Bendigo, Baptism Register # 9859, son of Loue Hock Toon and Un See.
1048								All Saints' Bendigo, Baptism Register # 9860, son of Lee Thin Nen and Chen See.
1049								All Saints' Bendigo, Baptism Register # 9861, son of Un Men Yee and Leong She.
1050								Christ Church Daylesford, Baptism Register # 2119, son of Tsing Wah.
1051								Christ Church Daylesford, Baptism Register # 2120, son of Tsong.
1052								St Thomas' Essendon, Baptism Register p 69, son of Richard Charles and May Isabel, Engineer
1053								<i>The Missionary, At Home and Abroad</i> , March 1893. Daniel Wong was trained by CHC.

Jung Sing ¹⁰⁵⁴	33	Joseph	miner	Maryborough	6/11/91	CofE	Rt Rev Samuel Thornton (Bp of Ballarat)
Ah Shew ¹⁰⁵⁵	40	Thomas	miner	Timor Victoria Maryborough	6/11/91	CofE	Rt Rev Samuel Thornton (Bp of Ballarat)
Quan Tew ¹⁰⁵⁶	57	Mark	miner	Maryborough	6/11/91	CofE	Rt Rev Samuel Thornton (Bp of Ballarat)
Shew Sing ¹⁰⁵⁷	55	Stephen	miner	Amphitheatre	6/11/91	CofE	Rt Rev Samuel Thornton (Bp of Ballarat)
Jew Key ¹⁰⁵⁸	52	Paul	miner	Amphitheatre	6/11/91	CofE	Rt Rev Samuel Thornton (Bp of Ballarat)
Ah Him ¹⁰⁵⁹	54	Matthew	miner	Amphitheatre	6/11/91	CofE	Rt Rev Samuel Thornton (Bp of Ballarat)

1054	Christ Church Maryborough, Baptism Register # 3248.
1055	Christ Church Maryborough, Baptism Register # 3249.
1056	Christ Church Maryborough, Baptism Register # 3250.
1057	Christ Church Maryborough, Baptism Register # 3251.
1058	Christ Church Maryborough, Baptism Register # 3252.
1059	Christ Church Maryborough, Baptism Register # 3253.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1892								
Lee ¹⁰⁶⁰ Violet Anna Victoria	1 mth	INFANT	Sandhurst North	Bendigo (All Saints)	19/2/92	CofE	Lee Wah: Rev John Garlick	
Goon/Wing ¹⁰⁶¹ William Francis	13	labourer	Ironbark Camp	Bendigo (All Saints)	13/3/92	CofE	Lee Wah: Rev John Garlick	
Lui/Lung ¹⁰⁶² Stella May Victoria	2 mths	Back Creek farmer	Bendigo (All Saints)	10/6/92	CofE	Lee Wah: Rev John Garlick		
Lui/Loue ¹⁰⁶³ Samuel Goon		3 wks	Elizabeth Ruby	INFANT Melbourne	Bendigo (All Saints)	13/7/92	CofE	Lee Wah: Rev John Garlick
Appoo (Ah Poo) ¹⁰⁶⁴								Lee Wah: Rev JC MacCullagh
(Wang) Ah Ling ¹⁰⁶⁵	46	farmer	Guangdong Prov	Bendigo (All Saints)	5/8/92	CofE	Lee Wah: Rev John Garlick	
Lui/Loue/Lowe ¹⁰⁶⁶	23	Ruth Hannah Victoria	Chin	Guangdong Prov	Bendigo (All Saints)	13/7/92	CofE	Lee Wah: Rev John Garlick
Lui/Loue ¹⁰⁶⁷	5 mths	Maud Priscilla	INFANT	Bendigo (All Saints)	13/7/92	CofE	Lee Wah: Rev John Garlick	
Ling ¹⁰⁶⁸	3 mths	Samuel Horace	INFANT	Myers Flat	Bendigo (All Saints)	13/7/92	CofE	Lee Wah: Rev John Garlick
Ah Whay ¹⁰⁶⁹	1 mth	Archibald James	INFANT	Maryborough		27/7/92	CofE	Rev Charles Harris
Un Fong ¹⁰⁷⁰	28	George	storekeeper	Guangdong Prov	Bendigo (All Saints)	11/12/92	CofE	Lee Wah: Rev John Garlick
Woon Poi Hem ¹⁰⁷¹	51	Samuel	storekeeper	Guangdong Prov	Bendigo (All Saints)	11/12/92	CofE	Lee Wah: Rev John Garlick
<hr/>								
1060								All Saints' Bendigo, Baptism Register # 9942, daughter of James Lee Wah and Mary Victoria Lee.
1061								All Saints' Bendigo, Baptism Register # 9954, son of Arthur and Emily Goon.
1062								All Saints' Bendigo, Baptism Register # 9975, daughter of James and Louia Loue/Lung.
1063								All Saints' Bendigo, Baptism Register # 9988, son of Kee Loue and Kew Chee.
1064								St Paul's Bendigo, Baptism Register # 5425, daughter of Alexander James and Alice Lavinia Appoo (formerly Ah Poo, of Melbourne, Chinese Interpreter.
1065								All Saints' Bendigo, Baptism Register # 9999, son of Quing Leong Wang and Lew See.
1066								All Saints' Bendigo, Baptism Register # 10003, daughter of Lui Chin Shue and Kit Chu and adoptive mother of # 10001.
1067								All Saints' Bendigo, Baptism Register # 10001. Adopted daughter of Lui Wang and Ruth Lowe.
1068								All Saints' Bendigo, Baptism Register # 10002, son of James Wang and Hannah Anastasia Ling.
1069								Christ Church Maryborough, Baptism Register # 3306, son of William Henry and Mary Jane Ah Whay, gardener.
1070								All Saints' Bendigo, Baptism Register # 10030, son of Un Yee and Nun She.
1071								All Saints' Bendigo, Baptism Register # 10031, son of Woon How Tam and Gee See Hem.

Kwok Wai Shan 1072

Nine — adults and Five children¹⁰⁷³

CofE

Creswick 1892

Meth

1072

During 1891-1892 Cheok Hong Cheong travelled to Britain on deputation for the British AntiOpium Society. During his absence, the Melbourne work was carried on by Kwok Wai Shang. CHC presented a report on the mission. *CofE Messenger*, 9 December 1892

1073

Australasian Wesleyan Methodist Missionary Society Report 1892, p xvii.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	7/5/93	7/5/93	CofE	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1893 (Leung) Pang ¹⁰⁷⁴	30	Albert	doctor	Maryborough	7/5/93	CofE	Rt Rev Samuel Thornton (Bp of Ballarat)				
— ¹⁰⁷⁵ William	62	farmer		Maryborough	7/5/93	CofE	Rt Rev Samuel Thornton (Bp of Ballarat)				
Foon ¹⁰⁷⁶	6 mths	FREDERICK INFANT		Golden Square	Bendigo (All Saints)	11/6/93	CofE	Lee Wah: Rev John Garlick			
Wong Ah Mang ¹⁰⁷⁷	56	Daniel	gardener	Guangdong Prov	Bendigo (All Saints)	14/6/93	CofE	Lee Wah: Rev John Garlick			
How Cheong ¹⁰⁷⁸	83	Samuel	Farmer	Guangdong Prov	Bendigo (All Saints)	14/6/93	CofE	Lee Wah: Rev John Garlick			
Chee Ko ¹⁰⁷⁹	73	James	farmer	Guangdong Prov	Bendigo (All Saints)	14/6/93	CofE	Lee Wah: Rev John Garlick			
Mar Lung ¹⁰⁸⁰	72	James	farmer	Guangdong Prov	Bendigo (All Saints)	14/6/93	CofE	Lee Wah: Rev John Garlick			
Lowe Ah Too ¹⁰⁸¹	67	Thomas	farmer	Guangdong Prov	Bendigo (All Saints)	14/6/93	CofE	Lee Wah: Rev John Garlick			
Ah Young ¹⁰⁸²	60	Thomas	miner	Kidd's Gully	Daylesford	8/8/93	CofE	Rt Rev Field Flowers Goe, (Bp of Melb)			
Ah Tik ¹⁰⁸³	63	John	miner	Sailor's Creek	Daylesford	8/8/93	CofE	Rt Rev Field Flowers Goe, Bp of Melb)			
Ting Lim ¹⁰⁸⁴	67	James	miner	Daylesford	8/8/93	CofE	Rt Rev Field Flowers Goe, Bp of Melb)				
Ah Kie ¹⁰⁸⁵	49	Thomas	shipping agent	Xin hui	St Arnaud	29/993	CofE	Rev John B Stair			
1074								Christ Church Maryborough, Baptism Register # 3366, son of Sam and Leung She Pang.			
1075								Christ Church Maryborough, Baptism Register # 3366, son of Sam and Leung She Pang.			
1076								All Saints' Bendigo, Baptism Register # 10089, son of Ah Foon and Eliza Jane Stephenson.			
1077								All Saints' Bendigo, Baptism Register # 10090, son of Wong Ak Gem and Lee Shee.			
1078								All Saints' Bendigo, Baptism Register # 10091, son of How Hen Nen and Lem See.			
1079								All Saints' Bendigo, Baptism Register # 10092, son of Chee Moon Wah and Ham She.			
1080								All Saints' Bendigo, Baptism Register # 10093, son of Mar Sie Cooe and Ham She.			
1081								All Saints' Bendigo, Baptism Register # 10094, son of Mar Sie Cooe and Ham She.			
1082								Christ Church Daylesford, Baptism Register # 2188, son of Hawk Chin.			
1083								Christ Church Daylesford, Baptism Register # 2189, son of Yen Shun.			
1084								Christ Church Daylesford, Baptism Register # 2190, son of Shai Hain.			
1085								Christ Church St Arnaud, Baptism Register # 1870, son of Chin Yeng and Haam Chee. Confirmed same service by Bp of Ballarat.			

Ah Soon ¹⁰⁸⁶	52	Peter	storekeeper	Siming	St Arnaud 29/9/93	CofE	Rev John B Stair
Meng Ye ¹⁰⁸⁷	73	John	farmer	Xin hui	St Arnaud 29/9/93	CofE	Rev John B Stair
Cheong Eng ¹⁰⁸⁸	59	Thomas	farmer	Guangdong Prov	Bendigo (All Saints) 24/12/93	CofE	Lee Wah: Rev John Garlick
Wong Song ¹⁰⁸⁹	66	Philip	farmer	Guangdong Prov	Bendigo (All Saints) 24/12/93	CofE	Lee Wah: Rev John Garlick

Six — adults **1090**

1893 Meth

-
- 1086 Christ Church St Arnaud, Baptism Register # 1871, son of Choon Quong and Chin Shee. Confirmed same service by Bp of Ballarat.
- 1087 Christ Church St Arnaud, Baptism Register # 1871, son of Choon Quong and Chin Shee. Confirmed same service by Bp of Ballarat.
- 1088 All Saints' Bendigo, Baptism Register # 10154, son of Cheong Houng Yep and Loo See.
- 1089 All Saints' Bendigo, Baptism Register # 10155, son of Wong Wee How and Loe See.
- 1090 *Australasian Wesleyan Methodist Missionary Society Report 1893*, p xix.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1894								
Soong Quong ¹⁰⁹¹	1 mth	Paul	INFANT	Maryborough	Rev Charles Harris			
Ah Whay ¹⁰⁹²	39	Ada Irene	storekeeper	Maryborough	CofE	14/2/94	CofE	Rt Rev Samuel Thornton (Bp of Ballarat)
Lee Cum Lun ¹⁰⁹³		Luke	miner	Homebush		1/4/94	CofE	Rt Rev Samuel Thornton (Bp of Ballarat)
Cheong Bod Tow ¹⁰⁹⁴		Daniel	hawker	Maryborough		1/4/94	CofE	Rt Rev Samuel Thornton (Bp of Ballarat)
(Leung) Lew ¹⁰⁹⁵	32	Philip	farmer	Guangdong Prov		8/7/94	CofE	Lee Wah: Rev John Garlick
Toi Ah Ling ¹⁰⁹⁶	3 mths	Henry	INFANT	Ch Camp, St Arn North		8/7/94	CofE	Rev Edwin Allanson
Ah Ping ¹⁰⁹⁷	64	Nathaniel	farmer	Bendigo (All Saints)		8/12/94	CofE	Lee Wah: Rev John Garlick
Pawn ¹⁰⁹⁸		63	farmer	Guangdong Prov		Bendigo (All Saints)	CofE	Lee Wah: Rev John Garlick
Cheong Ah Chung ¹⁰⁹⁹		34	Thomas farmer	Guangdong Prov		Bendigo (All Saints)	CofE	Lee Wah: Rev John Garlick
Chin Quang Wah ¹¹⁰⁰		3 mths	Percy Samuel	Myers Flat		Bendigo (All Saints)	CofE	Lee Wah: Rev John Garlick
Ah Loong ¹¹⁰¹	66	Matthias	miner	Shepherd Flat		Daylesford	St Peter's Eaglehawk	CofE
Ah Lock ¹¹⁰¹						26/8/84	CofE	Rt Rev Field Flowers Goe, Bp of Melb.

1091 Named as Catechist at Brighton in 1892. Appointed to the Chinese Mission in Perth in 1897. Wrote to Prime Minister to protest against 1901 Immigration Restriction Act. Returned to China 1904.

1092 Christ Church Maryborough, Baptism Register # 3411, daughter of William Henry and Mary Jane Ah Whay.

1093 Christ Church Maryborough, Baptism Register # 3419, son of Lee Cum Lun and Shew Shee.

1094 Christ Church Maryborough, Baptism Register # 3420, son of W Cheong and Sair Shee.

1095 Christ Church Maryborough, Baptism Register # 3421, son of Loon Tong.

1096 All Saints' Bendigo, Baptism Register # 10193, son of Toi Yam Yet and Louie (Lui) See.

1097 Christ Church St Arnaud, Baptism Register # 1926, son of William & Jane Ah Ping, miner. Buried St Arnaud Cemetery 13/8/94, CofE Section #422A Section 26, Plot 38.

1098 All Saints' Bendigo, Baptism Register # 10194, son of Pawn Di Yet and Lee See.

1099 All Saints' Bendigo, Baptism Register # 10195, son of Leong Too Chin and Lee See.

1100 All Saints' Bendigo, Baptism Register # 10196, son of Chin Ye Chach and Lee See.

1101 Christ Church Daylesford, Baptism Register # 2230, son of Pugh Ning.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1895								
Four --- adults ¹¹⁰²				1895 Meth				
Lee ¹¹⁰³ 2 mths		Alfred John Edward	INFANT	Ironbark Camp	Bendigo (All Saints) 8/3/95	30/9/95	CofE	Lee Wah: Rev John Garlick
Kim ¹¹⁰⁴ 1 mth		Henry Charles Thomas	INFANT	Grassy Flat	Bendigo (All Saints) 8/3/95	30/9/95	CofE	Rev John Garlick
Ah Ting ¹¹⁰⁵	83	William barber		Guangdong Prov	Bendigo (All Saints) 13/3/95	30/9/95	CofE	Lee Wah: Rev John Garlick
Lui (Loue) Chin Kin ¹¹⁰⁶	68	John farmer		Guangdong Prov	Bendigo (All Saints) 29/3/95	30/9/95	CofE	Lee Wah: Rev John Garlick
Cneong Lem ¹¹⁰⁷	60	Thomas soldier		Guangdong Prov	Bendigo (All Saints) 29/3/95	30/9/95	CofE	Lee Wah: Rev John Garlick
Lee Kee ¹¹⁰⁸	78	Philip farmer		Guangdong Prov	Bendigo (All Saints) 29/3/95	30/9/95	CofE	Lee Wah: Rev John Garlick
Lee Yin ¹¹⁰⁹	4 mths	Albert	INFANT	Guangdong Prov	Bendigo (All Saints) 14/7/95	30/9/95	CofE	Lee Wah: Rev John Garlick
Chin Ah Way ¹¹¹⁰	66	Thomas farmer		Guangdong Prov	Bendigo (All Saints) 14/7/95	30/9/95	CofE	Cheok Hong Cheong
Young Low Me (father)		James			East Brighton	30/9/95	CofE	Cheok Hong Cheong
Young Low Me (mother)		Mary			East Brighton	30/9/95	CofE	Cheok Hong Cheong
Young ¹¹¹¹		William Burns	INFANT	Gardenvale	East Brighton	30/9/95	CofE	Cheok Hong Cheong
Young		Samuel	INFANT	Gardenvale	East Brighton	30/9/95	CofE	Cheok Hong Cheong
Hung Sing ¹¹¹²	71	David farmer		Guangdong	Bendigo (All Saints) 8/12/95	30/9/95	CofE	Lee Wah: Rev John Garlick
Thu 1113	65	William farmer		Guangdong	Bendigo (All Saints) 8/12/95	30/9/95	CofE	Lee Wah: Rev John Garlick

1102

Australasian Wesleyan Methodist Missionary Society Report 1895, p xxvi.

1103 All Saints' Bendigo, Baptism Register # 10264, son of James and Mary Victoria Lee.

1104 All Saints' Bendigo, Baptism Register # 10265, son of William Lee and Ellen Kim.

1105 All Saints' Bendigo, Baptism Register # 10267, son of Ah Toi and Dan See.

1106 All Saints' Bendigo, Baptism Register # 10276, son of Loue Gook Hen and Leong See.

1107 All Saints' Bendigo, Baptism Register # 10277, son of Cheong Quong Wong and Chin See.

1108 All Saints' Bendigo, Baptism Register # 10278, son of Wong Li and Hor See.

1109 All Saints' Bendigo, Baptism Register # 10296, son of Lee Yin Teck and Chin Chee.

1110 All Saints' Bendigo, Baptism Register # 10295, son of Chin Yen Hi and Fan Shi.

1111 Names recorded in CHC correspondence and in history of St Luke's East Brighton.

1112 All Saints' Bendigo, Baptism Register, # 10345, son of Thu Chu Hung and Fan Shi.

Yim 1114 67 Thomas farmer Guangdong Bendigo (All Saints)'8/12/95 CofE Lee Wah: Rev John Garlick
 Ah Chin 1115 James farmer Guangdong Bendigo (All Saints)'8/12/95 CofE Lee Wah: Rev John Garlick

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1896								
Ah Whay 1116	2 mths	Elsie Evelyn Pear	INFANT	Maryborough	15/4/96	CofE	Rev Charles Harris	
Suipi 1117	27/9/96	Arthur Senje	INFANT	Thomas St, Moonee Ponds	15/11/96	CofE		
— adult				Bendigo (7) East Brighton (4)			Meth	
Twenty-two — adults 1118				Geelong (1) Castlemaine (4) 1896 Meth				
				Dunolly (2) Creswick (4)				
DEATH								
Ah Tong	60			Buried St Arnaud Cemetery,		18/2/96.	CofE	Section #545A, Section 15, Plot 36.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1113								
All Saints' Bendigo, Baptism Register # 10346, son of Hang Wen Un and Chou See.								
1114								
All Saints' Bendigo, Baptism Register # 10347, son of Chung Thooi(?)								
1115								
All Saints' Bendigo, Baptism Register # 10348.								
1116								
Christ Church Maryborough, Baptism Register # 3568, daughter of William Henry and Mary Jane Ah Whay, gardener.								

1117 St Thomas' Essendon, Baptism Register, son of Alexander Sreig and Charlotte Harriet, clerk.

1118 *Australasian Wesleyan Methodist Missionary Society Report* 1896, p xv. The Methodists had Chinese Churches at Little Bourke Street, East Brighton, Castlemaine, Maldon, Yandoit, Bendigo, Creswick, Dunolly, Tarnagulla, St. Arnaud, Talbot, Haddon (abandoned 1901), Ballarat and Geelong.

1897

Lem Sheok Kee ¹¹¹⁹
 Ah You ¹¹²⁰ 9 mths Daniel
 Poo Ye ¹¹²¹ 80 Clarence INFANT Ironbark (St Barnabas) Meth
 Ting Kim ¹¹²² 70 Abraham miner Daylesford Daylesford 25/6/97 CofE Rev S Sandiford
 Leong Lee-Shee ¹¹²³ 74 Simeon miner Daylesford 25/6/97 CofE Rev S Sandiford
 Lim Wong Peter 34 James laundrymen Maryborough 14/11/97 CofE Rt Rev H E Cooper, Bp.
 Twenty— adults ¹¹²⁴ 74 Peter Melbourne 1897 Meth
 Creswick (2) Castlemaine (4) Bendigo (9) Brighton (6)
 DEATH
 Peter Ah Sun, 63 Buried St Arnaud Cemetery 10/8/1897, CofE Section # 674A, Section 21, Plot 6.

1119 *Australasian Wesleyan Methodist Missionary Society Report* 1897, p xxvii. Lem Sheok Kee was appointed to work with Chinese in New Zealand.

1120 All Saints' Bendigo, Baptism Register # 10467. Baptism recorded at All Saints' but actual service held in St Barnabas Chinese Church, Ironbark Camp, Bendigo.

1121 Christ Church Daylesford, Baptism Register # 2369, son of Louey.

1122 Christ Church Daylesford, Baptism Register # 2370, son of Yong.

1123 Christ Church Maryborough, Baptism Register # 3667, son of Kit-you. Bp Cooper does not appear on the list of Australian bishops.

1124 *Australasian Wesleyan Methodist Missionary Society Report* 1897, p xxvi. A new preaching place opened at Egerton.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1898								
Chang Fanggeth ¹¹²⁵		30	Peter		CofE			
Lew Hai Chew	40	Luke					CofE	
Lum Tim Heung	30	Timothy					CofE	
Wong Joy Chew	30	Timothy					CofE	
Lew On	30	Paul					CofE	
Lee Kim ¹¹²⁶	1 yr	George Vincent	CHILD	Grassy Flat	Bendigo (All Saints) ³ 1/1/98	CofE	Lee Wah: Rev R C Nugent Kelly	
Chun ¹¹²⁷ adult	Titus	Melbourne	Melbourne	CMSV 110 Lt Bke st	May 98	CoFE	Cheok Hong Cheong	
Chung,	adult	Andrew Charles		Melbourne	CMSV 110 Lt Bourke St	May 98	CofE	Cheok Hong Cheong
Wong	adult	Daniel		Melbourne	CMSV 110 Lt Bourke St	May 98	CofE	Cheok Hong Cheong
Ah Whay ¹¹²⁸	2 mths	Leslie Roy	INFANT	Maryborough	3/8/98	CofE	Rev Charles Harris	
Liang Chiu ¹¹²⁹		Andrew	Benevolent Home	Bendigo (All Saints) ¹ 3/8/98	CofE		Rt Rev Field Flowers Goe, Bp of Melb	
Quan Shing Fu ¹¹³⁰		Peter						
Hin Coe ¹¹³¹	3 mths	Barnes	INFANT	Maryborough	12/11/98	CofE	Rev Charles Harris	

-
- 1125 Cheok Hong Cheong to Rev E J Barnett, Secretary, Church Missionary Association of Victoria, 14 January 1898.
- 1126 All Saints' Bendigo, Baptism Register # 10566, son of William and Ellen Lee Kim, gardener.
- 1127 *Victorian Church Missionary Gleaner*, May 1898, p 32. Daniel Wong was working as a catechist at Brighton/Ormond. Incorrectly named as David in report.
- 1128 Christ Church Maryborough, Baptism Register #3712, son of William Henry and Mary Jane Ah Whay, gardener.
- 1129 All Saints' Bendigo, Baptism Register # 10607. This was probably a death-bed service.
- 1130 All Saints' Bendigo, Baptism Register # 10608. No other details in register.
- 1131 Christ Church Maryborough, Baptism Register # 3729, son of Hin Coe and Hilda Barnes Hin Coe, storekeeper.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1899								
Sum Si ¹¹³²	45	Silas	digger	Guangdong Prov	St Arnaud 7/5/99	CofE	Rev Robert Thwaites	
Jo Wing ¹¹³³	68	Philip	gardener	Guangdong Prov	St Arnaud 7/5/99	CofE	Rev Robert Thwaites	
Gook Sue ¹¹³⁴	4 mths	Laura	INFANT	Back Creek	Bendigo (St Pauls)	21/7/99	CofE	Lee Wah: Rev JC MacCullagh
Len Hoy ¹¹³⁵	5 mths	Irene	INFANT	Bullock Creek	Bendigo (St Pauls)	21/7/99	CofE	Lee Wah: Rev JC MacCullagh
Ch'o Qu'iew ¹¹³⁶	70	Mark		Chinese Camp	Ironbark (St Barnabas)	9/8/99	CofE	Rev R C Nugent Kelly
Ah T'ung ¹¹³⁷	70	John		Chinese Camp	Ironbark (St Barnabas)	9/8/99	CofE	Rev R C Nugent Kelly
Ah King ¹¹³⁸	58	James		Chinese Camp	Ironbark (St Barnabas)	9/8/99	CofE	Rev R C Nugent Kelly
Chung Way ¹¹³⁹	1 mth	Sarah Ann	INFANT	Alma	Maryborough	25/11/99	CofE	Rev Charles Harris
Ah Foon ¹¹⁴⁰	18 mths	Gertrude	CHILD	Chin Camp, Ironbark	Ironbark (St Barnabas)	31/12/99	CofE	Rev R C Nugent Kelly

DEATHS
 Ah Lung, 52,
 Henry Ah Ping, 6 weeks.
 St Arnaud Cemetery, St Arnaud Cemetery, CofE Section # 875A, Section 20, Plot 4.
 Section # 896A, Section 21, Plot 50.

- 1132 Christ Church St Arnaud, Baptism Register # 2145.
- 1133 Christ Church St Arnaud, Baptism Register # 2146.
- 1134 St Paul's Bendigo, Baptism Register # 7442, daughter of George and Annie May Chin Chick Leui Jew, gardener.
- 1135 St Paul's Bendigo, Baptism Register # 7443, daughter of Thomas and Gertrude Jane Quong Wali.
- 1136 All Saints' Bendigo, Baptism Register # 10690.
- 1137 All Saints' Bendigo, Baptism Register # 10691.
- 1138 All Saints' Bendigo, Baptism Register # 10692.
- 1139 Christ Church Maryborough, Baptism Register # 3786, daughter of George and Henrietta Chung Way, miner.
- 1140 All Saints' Bendigo, Baptism Register # 10720, daughter of Ah Foon and Annie, father gardener.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1900								
Fung Gay ¹¹⁴¹		Thomas		Melbourne	CofE	Cheok Hong Cneong		
Lim Chew ¹¹⁴²	2 mths	Violet Blanche	INFANT	Back Creek	Ironbark (St Barnabas)	13/5/1900CofE	Rev R C Nugent Kelly	
Ah Loong ¹¹⁴³	4 mths	Norman Francis	INFANT	Myers Flat	Ironbark (St Barnabas)	13/5/1900CofE	Rev R C Nugent Kelly	
Ah Kim ¹¹⁴⁴	34	Peter	laundryman	Barnard St, Bendigo	Bendigo (All Saints)	27/5/1900CofE	Rev R C Nugent Kelly	
Ah Sun ¹¹⁴⁵	32	Paul	storekeeper	Barnard St, Bendigo	Bendigo (All Saints)	27/5/1900CofE	Rev R C Nugent Kelly	
Lou Goon ¹¹⁴⁶	5 mths	Rosina Florence	INFANT	Myers Flat	Ironbark (St Barnabas)	30/9/1900CofE	Rev R C Nugent Kelly	
Sing ¹¹⁴⁷	4 mths	Charles Henry James	INFANT	Grassy Flat	Ironbark (St Barnabas)	30/9/1900CofE	Rev R C Nugent Kelly	
Lew Tong ¹¹⁴⁸	1 mth	Sarah Ann	INFANT	Maryborough		28/11/1900	Cof E	Rev Charles Harris
Twenty-five — adults ¹¹⁴⁹				1900	Meth			

1141

Johnstone 1925, p 290. Thomas Fung Gay and Thomas Ng worked as catechists under the Reverend George Soo Hoo Ten in the CofE Chinese Mission conducted by the Church Missionary Association in Melbourne after the CMA took over the Church Missionary Society of Victoria in 189. A separate mission, led by Cheok Hong Cheong, took most of the CMSV converts and took the name of CMSV (Reformed).

1142 All Saints's Bendigo, Baptism Register # 10740, daughter of George and Annie Lim Chew.

1143 All Saints's Bendigo, Baptism Register # 10741, son of James and Louisa Ah Loong.

1144 All Saints's Bendigo, Baptism Register # 10745.

1145 All Saints's Bendigo, Baptism Register # 10746. Later confirmed at CofE Chinese Mission, 110 Lt Bourke St, Melbourne 28 September 1901.

1146 All Saints's Bendigo, Baptism Register # 10766.

1147 All Saints's Bendigo, Baptism Register # 10767.

1148 Christ Church Maryborough, Baptism Register # 3830, daughter of Philip and Lois Florence Nightingale, Chinese catechist.

1149 Australasian Wesleyan Methodist Missionary Society Report 1900, p xxxviii. There were no baptisms reported for 1899. Churches and preaching places were Little Bourke Street, Bendigo, Castlemaine, East Brighton, North Fitzroy, Northcote, Creswick, Haddon, Talbot, Wangaratta, Benalla 'and elsewhere'. The missionary movement had produced 170 volunteer teachers of English to the Chinese, or one for every Chinese Methodist Christian.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1901								
Rowe ¹¹⁵⁰ 7		William John Clifford CHILD	Ironbark Camp	Ironbark (St Barnabas)	30/1/1901	Cof E	Rev A R Ebbs	
Rowe ¹¹⁵¹ 2		CHILD	Ironbark Camp	Ironbark (St Barnabas)	30/1/1901	Cof E	Rev A R Ebbs	
Quong Wah ¹¹⁵²		Ethel May/INFANT	Kangaroo Flat	Ironbark (St Barnabas)	30/1/1901	CofE	Rev A R Ebbs	
Ah Whay ¹¹⁵³		Florence Beatrice INFANT		Maryborough	12/6/1901	CofE	Rev Charles Harris	
Gee ¹¹⁵⁴		Samuel	110 Lt Bke St	26/9/1901	CofE	Bp of Melbourne		
Meng Goon ¹¹⁵⁵		David	110 Lt Bke St	26/9/1901	CofE	Bp of Melbourne		
Ah Choy ¹¹⁵⁶	37	Willie	storekeeper	Guangdong/Bendigo		Bendigo (All Saints)'3/11/1901	CofE	Rev G Wade Watson
Ah Whee ¹¹⁵⁷	27	Willie	schoolmaster	Guangdong/bendigo		Bendigo (All Saints)'3/11/1901	CofE	Rev G Wade Watson

1150

All Saints's Bendigo, Baptism Register # 10813. It is not clear if this is a Chinese family or Europeans living in the Chinese Camp. The Rev A R Ebbs later became Secretary of the Church Missionary Association — See Cheong papers for 1914 negotiations on merging 'Cheong's Mission' with the now faltering CMA Mission.

1151 All Saints's Bendigo, Baptism Register # 10815.

1152 All Saints's Bendigo, Baptism Register # 10814.

1153 Christ Church Maryborough, Baptism Register, 3854, daughter of William Henry and Mary Jane Ah Whay, gardener.

1154 Church of England Messenger for the Diocese of Melbourne, 4 October 1901, p 139. *Church Missionary Gleaner* 1 September 1901.

1155 Church of England Messenger for the Diocese of Melbourne, 4 October 1901, p 139. *Church Missionary Gleaner* 1 September 1901.

1156 All Saints's Bendigo, Baptism Register # 10831, son of Yung Cheong and Dang Che.

1157

Ng
Ah Ket
Fanggeeth

David
William
Peter

69

DEATHS
Sing Song

Hospital Patient

Melbourne
Melbourne

1901

CofE Cheok Hong Cheong
CofE Cheok Hong Cheong
CofE Cheok Hong Cheong

Daylesford
12/8/91 CofE

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1902								
Ah Dore ¹¹⁵⁸	b 4/12/1901	Samuel	CHILD	Bendigo (Munday St?)	Ironbark (St Barnabas)	1902	CofE	Rev G Wade Watson
Lim Jew ¹¹⁵⁹	9 mths	Clarence	CHILD	Retreat Road, Back Creek	Bendigo (All Saints) 4/5/1902	CofE	Rev S J Barnett	
Yip Ti ¹¹⁶⁰	James	George Lawrence	Benevolent Home	Bendigo (All Saints) 23/12/1902	CofE	Rev D Wade Watson		
Sing ¹¹⁶¹	2 mths	James	INFANT	Maryborough	3/12/1902	CofE	Rev Charles Harris	
Yee Keet ¹¹⁶²		Tom		Maldon (2)		Meth		
Gee Wah ¹¹⁶³				Cairns Qld	1905	Meth		
8 — men ¹¹⁶⁴				Castlemaine (6)	1902	Meth		
2 — men ¹¹⁶⁵				East Brighton		Meth		
<hr/>								
11158								All Saints's Bendigo, Baptism Register # 10842, son of Samuel and Mabel Ah Dore. Father a storekeeper.
11159								All Saints's Bendigo, Baptism Register # 10866, son of George and Annie Lim Jew, father a gardener. Service conducted by Rev S J Barnett Secretary of the CMA.
11160								All Saints's Bendigo, Baptism Register # 10907.
11161								Christ Church Maryborough, Baptism Register # 3944, son of George and Annato Sing, gardener.
11162								<i>Australasian Wesleyan Methodist Missionary Society Report</i> 1903, p xxvii. A Melbourne convert, he was appointed catechist at Launceston, Tasmania, in 1901, and started English classes in Launceston and Burnie.
11163								<i>Australasian Wesleyan Methodist Missionary Society Report</i> 1904, p xxxi. He was 19 years of age and intended to China. The only recorded outcome of the Cairns mission.
11164								<i>Australasian Wesleyan Methodist Missionary Society Report</i> 1902, p xxxiii.
11165								<i>Australasian Wesleyan Methodist Missionary Society Report</i> 1904, p xxix.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1903								
Mow Kow ¹¹⁶⁶	79	John	labourer	Maryborough	6/2/1903 CofE	25/5/1903,	CofE	Section, #161B, Section 27, Plot 20.
Ah Loong ¹¹⁶⁷	9 mths	Reuben Edward	INFANT	Myers Flat	Bendigo (All Saints)'24/5/1903CofE	16/8/1903	CofE	No record of baptism or confirmation.
Ah Loong ¹¹⁶⁸	2 yrs	Rita Gladys	CHILD	Myers Flat	Bendigo (All Saints)'24/5/1903CofE		Rev G Wade Watson	
Quong Wah ¹¹⁶⁹	2 mths	Phyllis Myrtle	INFANT	Kangaroo Flat	Bendigo (All Saints)'24/5/1903CofE		Rev G Wade Watson	
See ¹¹⁷⁰	9 mths	Ivy Eileen CHILD	Long Gully	Bendigo (All Saints)'24/5/1903CofE	Rev G Wade Watson		Rev G Wade Watson	
Ah Way (Whay) ¹¹⁷¹	2 mths	Gladys Sylvia	INFANT	Maryborough	16/9/1903CofE		Rev Charles Harris	
Ah Dore ¹¹⁷²	1 mth	Gladys May	INFANT	Bullock Creek Road	Bendigo (All Saints)'29/10/1903		CofE	Rev G Wade Watson
Lou Goon ¹¹⁷³	3 mths	Gladys Myrtle	INFANT	Myers Flat	Bendigo (All Saints)'29/10/1903		CofE	Rev G Wade Watson
DEATHS								
Ah Ough	76				buried St Arnaud Cemetery			
Gee Lock					died at Daylesford Hospital d			

1166 Christ Church Maryborough, Baptism Register # 3954, son of Lock Houey and Thung She.

1167 All Saints's Bendigo, Baptism Register # 10938, son of James and Louisa Ah Loong, gardener.

1168 All Saints's Bendigo, Baptism Register # 10939, daughter of James and Louisa Ah Loong, gardener.

1169 All Saints's Bendigo, Baptism Register # 10940, daughter of Thomas and Gertrude Jane Quong Wah, gardener.

1170 All Saints's Bendigo, Baptism Register # 10941, daughter of Charles and Minnie See, miner.

1171 Christ Church Maryborough, Baptism Register # 3973, daughter of William Henry and Mary Jane Ah Way, gardener.

1172 All Saints's Bendigo, Baptism Register # 10973, daughter of Samuel and Mabel Ah Dore, gardener.

1173 All Saints's Bendigo, Baptism Register # 10974, daughter of Samuel and Mary Ellen Lou Goon, gardener.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/ Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1904								
Sing ¹¹⁷⁴	1 mth	Mary	INFANT	Maryborough	Rev Charles Harris			
Goon Wing ¹¹⁷⁵	8 yrs	Doris Lillian	Victoria CHILD	Emu Point	Bendigo (All Saints')10/6/1904 CofE		Rev G Wade Watson	
Goon Wing ¹¹⁷⁶	12	Bertie Edward	John CHILD	Emu Point	Bendigo (All Saints')10/6/1904 CofE		Rev G Wade Watson	

DEATH

Thomas Ah Young, baptised Daylesford 1893, died at Kidd's Gully, 21/4/1904, CofE Rev A S Taylor

1174

Christ Church Maryborough, Baptism Register # 3998, daughter of George and Annato Sing, gardener.

1175

All Saints's Bendigo, Baptism Register # 11006, daughter of Arthur and Emily Goon Wing, miner.

1176

All Saints's Bendigo, Baptism Register # 11007, son of Arthur and Emily Goon Wing, miner.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1905								
Ah Loong ¹¹⁷⁷	10 mths	INFANT	Myers Flat	Bendigo (All Saints)'29/1/1905CofE	Rev H B Hewett			
Lu Yet ¹¹⁷⁸	2 mths	Sylvia May Pearl	INFANT	Northwestern Road St Arnaud'15/3/1905CofE	Rev William Dalton			
Ah Fung ¹¹⁷⁹	6 mths	Herbert Thomas	INFANT	Diamond Hill Bendigo (St Pauls) 7/7/1905	CofE Rev C Hughesdon			
Chung Way ¹¹⁸⁰	71	Ernest John	INFANT	Alma Maryborough 16/8/1905CofE	Rev Charles Harris			
Lew Tai ¹¹⁸¹	70	John grocer	Guangdong Prov	Bendigo (All Saints)'29/10/1905	CofE			Rev G Wade Watson
Moi Wee ¹¹⁸²	75	Peter farmer	Guangdong Prov	Bendigo (All Saints)'29/10/1905	CofE			Rev G Wade Watson
Lee Hin ¹¹⁸³	4 mths	James tailor	INFANT	Guangdong Prov Bendigo (All Saints)'29/10/1905	CofE			Rev G Wade Watson
Quong Wah ¹¹⁸⁴		Thomas Vernon	INFANT	Bullock Creek Rd Bendigo (All Saints)'8/12/1905CofE	Rev H B Hewett			

DEATH

James Ah Louis, 69, Deep Creek, Daylesford, Daylesford Hospital 16/5/95. CofE Buried 17/5/1905

1177

All Saints's Bendigo, Baptism Register # 11039, son of James and Louisa Ah Goon, gardener. Name, age etc not recorded.

1178

Christ Church St Arnaud, Baptism Register # 2410, daughter of Robert Lu Yet and Ada Jung, gardener.

1179

St Paul's Bendigo, Baptism Register # 9035, son of Charles and Victoria Margaret Ah Fund, labourer.

1180

Christ Church Maryborough, Baptism Register # 4073, son of George and Henrietta Chung Way, miner.

1181

All Saints's Bendigo, Baptism Register # 11086, son of Shern Woo and Luisia She.

1182

All Saints's Bendigo, Baptism Register # 11087, son of Nai Toi and Jan She.

1183

All Saints's Bendigo, Baptism Register # 11088, son of Wae Tai and Jan She.

1184

All Saints's Bendigo, Baptism Register # 11090, son of Thomas and Gertrude Jane Quong Wah, gardener.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1906								
Cheong ¹¹⁸⁵	6 mths	James	INFANT	Maryborough	Rev Edward Schweiger			
Gong ¹¹⁸⁶	6 mths	INFANT	124 Lily St, Bendigo	Bendigo (All Saints)	25/5/1906	CofE		
Gong ¹¹⁸⁷	2 years	Edward	CHILD	124 Lily St, Bendigo	Bendigo (All Saints)	25/5/1906	CofE	Rev H B Hewett
Lee Singh ¹¹⁸⁸	40	Reuben Willie	doctor	Northwestern Road	St Arnaud	18/6/1906	CofE	Rev William Dalton
Gong ¹¹⁸⁹	15 mths	Edith Emily	INFANT	124 Lily St, Bendigo	Bendigo (All Saints)	13/7/1906	CofE	Rev H B Hewett
Whay ¹¹⁹⁰	2 mths	Bertha Muriel	Gwendoline	INFANT	Maryborough	25/7/1906	CofE	Rev Charles Harris
Sing ¹¹⁹¹	1 mth	Leslie Ruben	INFANT	Maryborough	Maryborough	6/11/1906	CofE	Rev H V Rogers
Wong Chock ¹¹⁹²	78	Paul		Chinese Church	St Arnaud N	16/12/1906		Rev William Dalton
Le Loy ¹¹⁹³	74	Luke		Chinese Church	St Arnaud N	16/12/1906		Rev William Dalton
Ah Dore ¹¹⁹⁴	4 mths	Nellie Agnes	INFANT	Golden Square	Bendigo (All Saints)	30/12/1906		CofE
Goon Wing ¹¹⁹⁵	2 yrs	Henry Frederick	CHILD	Emu Point	Bendigo (All Saints)	30/12/1906		CofE

1185

Christ Church Maryborough, Baptism Register # 4109, son of Saint and Joe She Cheong.

1186 All Saints's Bendigo, Baptism Register # 11108, daughter of Thomas and Gertrude Jane Quong Wah, gardener.

1187 All Saints's Bendigo, Baptism Register # 11110, son of Thomas and Gertrude Jane Quong Wah, gardener.

1188 Christ Church St Arnaud, Baptism Register # 2480. Sponsors were James Lee Wah and Samuel Gee Goon.

1189 All Saints's Bendigo, Baptism Register # 11110, daughter of Thomas and Gertrude Jane Quong Wah, gardener.

1190 Christ Church Maryborough, Baptism Register 4126, daughter of William Henry and Mary Jane Whay, gardener.

1191 Christ Church Maryborough, Baptism Register 4126, son of George and Annato Sing, miner.

1192 Christ Church St Arnaud, Baptism Register # 2516. Sponsors was James Lee Wah.

1193 Christ Church St Arnaud, Baptism Register # 2517. Sponsor was James Lee Wah.

1194 All Saints's Bendigo, Baptism Register # 11142, son of Smauel and Mabel Ah Dore.

1195 All Saints's Bendigo, Baptism Register # 11143, son of Frederick and Catherine Goon Wing.

MARRIAGE

Reuben Willie Lee Sing, aged 40, Chinese herbalist, born Guangdong Prov., son of Lee Sue Ting (dec) and Lue She AND Jessie Elizabeth Gah Foon, aged 14 years, born Mackay, Queensland, daughter of Joseph Gah Foon and Annie Chin See. Witnesses: James Lee Wah and Annie Wong Hee.

Christ Church St Arnaud

15/8/1906

CofE

Rev William Dalton

DEATH

Ah King,

Daylesford Hospital, b

24/3/06

CofE

Several Ah Kings in list of baptisms.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/ Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1907 Jung Yet ¹¹⁹⁶	12 months	Coral Dorothy		INFANT Northwestern Road St Arnaud	10/4/1907 CofE	Rev William Dalton		
DEATH Silas Ah Sye,	74			St Arnaud Cemetery,		25/1/1907,		Chinese ground #359B, Section 13, Plot 36.

1196 Christ Church St Arnaud, Baptism Register # 2532, daughter of Robert and Ada Jung Yet, gardener.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1908								
Lee Wah ¹¹⁹⁷	67	Sam	farmer	Maryborough	Rev R J E Hayman			
Won Kin We ¹¹⁹⁸	80	Paul	businessman	Maryborough	CofE	4/3/1908	CofE	Rev R J E Hayman
Wong Hee ¹¹⁹⁹	2 wks	Violet	INFANT	St Arnaud	Rev William Dalton	22/6/1908	CofE	
Wah Tai ¹²⁰⁰	8 yrs	Joy Irene	CHILD	Maryborough	Rev F E Lewin	1/7/1908	CofE	
Sing ¹²⁰¹	5 mths	Stanley Cyril	INFANT	St Arnaud	Rev William Dalton	17/8/1908	CofE	
Jung Yet ¹²⁰²	7 mths	Violet Ellen	INFANT	St Arnaud	Rev William Dalton	25/11/1908	CofE	
MARRIAGE								
Tommy Sing Gow, aged 56, miner, born Hong Kong, son of Ah Yee and Jong See (dec), AND Elizabeth Maher, aged 25, barmaid, born Linton, daughter of Michael Maher (Miner, dec) and Catherine Curton.				Christ Church St Arnaud		1/5/1908	CofE	Rev William Dalton
DEATH								
Liu Ah Yeeborn	65			Guangdong Province	Colac Hospital	17/12/1908		
Emigrated Australia (date unknown) with brothers Ah Hang and Ah Yeung. Known to have worked at Ballarat. Under the Gold Fields Licence Land Act 1862 the three brothers obtained three acres which they developed as market gardens. Upon the return of Ah Hang and Ah Yeung to China, Ah Yee kept the nine acres which were legally purchased on 29/6/1885 - Irrewillipe Rd Parish of Elliminyt Map E35, Crown Lots 34-35. Married Elizabeth Powell in the Methodist Church, Elliminyt on 13/5/78. The couple had 11 children. Naturalised Victorian British subject 18/10/1886/ (Records of Naturalisations Book 34, p 25. (Information from great granddaughter, Ms Elizabeth Leckie, Carrum Downs, Vic)								

1197 Christ Church Maryborough, Baptism Register # 4225, son of Mon Bal Lee and She Won.

1198 Christ Church Maryborough, Baptism Register # 4226, son of Ba Su Won and She Lee.

1199 Christ Church St Arnaud, Baptism Register # 2615, daughter of William and Annie Wong Hee, farmer.

1200 Christ Church Maryborough, Baptism Register # 4237, daughter of Lee and Clara Wah Tai, gardener.

1201 Christ Church St Arnaud, Baptism Register # 2624, son of Reuben Willie Lee Sing and Jessie Elizabeth.

1202 Christ Church St Arnaud, Baptism Register # 2540, daughter of Robert and Ada Jung Yet, gardener.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/ Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1909								
Ah Dore ¹²⁰³	4 mths	Florence Rose	INFANT	Bullock Creek Rd	Bendigo (All Saints) 28/2/1909 CofE	Rev W E H Percival		
Chin Ack Hing ¹²⁰⁴	35	Philip doctor		Maryborough	28/3/1909CofE	Rev R J E Hayman		
Louey Toon ¹²⁰⁵	31	Willie laundryman		Maryborough	28/3/1909CofE	Rev R J E Hayman		
Lee Hing ¹²⁰⁶	6 mths	Joseph Robert	INFANT	Maryborough	7/4/1909 CofE	Rev F E Lewin		
DEATH								
Louisa Ah Chee,	50				St Arnaud Cemetery,	9/8/1909	CofE	Section, 5548 Sec 28 Plot 36.

1203 All Saints's Bendigo, Baptism Register # 1291, daughter of Samuel and Mabel Ah Dore, market gardener.

1204 Christ Church Maryborough, Baptism Register # 4295, son Chin Fan Teung.

1205 Christ Church Maryborough, Baptism Register # 4296.

1206 Christ Church Maryborough, Baptism Register # 4297, son of Joseph and Henrietta Lee Hing, miner.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1912 Wong Hee Ah Fat ¹²¹³ Ying	72 3 mths	Dorothea	INFANT	China Majorca	CofE St James' Majorca	Rev J W Davison 21/7/1912	CofE	Rev Francis Betts

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1913 Sing ¹²¹⁴ Louie Choon ¹²¹⁵	1 mth	Beatrice Rose Charles	INFANT	Maryborough Maryborough	CofE CofE	Rev E H Davies Rev E H Davies		

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIANT
1914 Louey Ngong ¹²¹⁶ Choy Wee ¹²¹⁷ Louey Cheong ¹²¹⁸	19 77 63	Paul Mark James		Guangdong Prov Guangdong Prov Guangdong Prov	Bendigo (All Saints) ^{16/11/1914} Bendigo (All Saints) ^{16/11/1914} Bendigo (All Saints) ^{16/11/1914}	CofE CofE CofE	Rev W E H Percival Rev W E H Percival Rev W E H Percival	

1213

Christ Church St Arnaud, Baptism Register # 2847, son Ah Fat and Won.

1214 Christ Church Maryborough, Baptism Register # 4480, daughter of George and Annato Sing, contractor.

1215 Christ Church Maryborough, Baptism Register # 4509, son of Charles Louie and Frances Choon, herbalist.

1216 All Saints's Bendigo, Baptism Register # 1476, son of Ah Kit and Cheong Chee.

1217 All Saints's Bendigo, Baptism Register # 1477, son of Wee Bonne and Wong Chee.

CHINESE NAME	AGE	Xn NAME	OCCPN	BIRTHPLACE/Residence	BAPTISED AT	DATE	DENOM	MENTOR/OFFICIAN
1915 onwards								
Jung Yet ¹²¹⁹	3 mths	Valerie Jean	INFANT	St Arnaud St Arnaud	RevF Bogling St Arnaud	31/5/17	CofE	RevF Bogling
Hung Yet	2 yrs	Esther Esme	CHILD	St Arnaud	13/9/1917 CofE	13/9/1917	CofE	Rev H G Mathews
Loy ¹²²⁰	2 wks	Catharina May	INFANT	Grassy Flat	St Luke's White Hills	13/9/1917	CofE	Rev H G Mathews
Loy	2 yrs	Albert Samuel	CHILD	Grassy Flat	St Luke's White Hills	13/9/1917	CofE	Rev H G Mathews
Loy	11 yrs	William Edmond	CHILD	Grassy Flat	St Luke's White Hills	13/9/1917	CofE	Rev H G Mathews
Ying ¹²²¹	1 mth	Ernest Worsley	INFANT	Majorca	Archdeacon James	7/11/1920	CofE	CofE
Cheue ¹²²²	8/9/20	Ernest Worsley	INFANT	12 Taylor St Moonee Ponds	St Thomas' Essendon	5/12/1920	CofE	
Suiuie ¹²²³	16/7/20	Roy William	INFANT	25 Bangalore St, Kensington	St Thomas' Essendon	5/12/1920	CofE	
Ying	1 mth	Margaret	INFANT	Majorca	St James' Majorca	24/12/1922	CofE	Rev T H Whitworth

1219

Christ Church St Arnaud, Baptism Register # 3230, 3231, daughters of Robert and Ada Jung Yet, gardener.

1220

St Luke's White Hills, Baptism Register.

1221

Children of James and Mary Loy, labourer.

1222

St Thomas' Essendon, Baptism Register, son of Ernest and Alice-Maude, ironmonger.

1223

St Thomas' Essendon, Baptism Register, son of William James and Constance, carpenter.

BAPTISMS AT ST MARY'S COFE CHURCH, NORTH MELBOURNE, VIC¹²²⁴

1948

Wing ¹²²⁵	24/5/32	Kevin Bruce	North Melbourne	St Mary's 5/9/48	CofE	Rev G Sambell	12/10/56	CofE	Rev K Seymour
Wong	21/11/55	Lee Sing	CHILD	North Melbourne		St Mary's	10/6/62	CofE	Rev Peter Hollingsworth
Yap	11/1/62	Brian Voon	Yee CHILD	Strathmore Vic		St Mary' N Melb			

CHURCH MISSIONARY SOCIETY OF VICTORIA

Baptisms at Percydale. The following (23) are as listed by the Avoca and District Historical Society, the date and place of baptism not being listed. The style suggests that they are CofE baptisms and as Percydale was an CofE Mission, they have been noted under the CMSV.¹²²⁶

CHINESE NAME	AGE	Xn NAME	BIRTHPLACE/Residence	BAPTISED AT	DENOM	MENTOR/OFFICIANT
Ah Young	born 1836	George	Chin Shee		Percydale	
Ah Chung	1838	Stephen	Lee Shee		Percydale	
Ah Tong	1844	David	Loi Shee		Percydale	
Ah Hee	1840	Philip	Ty Wan	Fruiterer	Percydale	
Won Mow Tong	22/2/37	Thomas	Hock Won	farmer	Percydale	
Ah Tip	1844	Samuel	Koon Hoi	farmer	Chan Tsin	
Tchid Hock	1818	David	On Tip	farmer	Sinnen	
Loi Fook	1821	Andrew	You Tschin	carpenter	Chan Tsin	
Mau Gee	1821	Joshua	Wew Foo	farmer	Sinnen	
Ah Kau	1818	Jonathan	Ye Quai	storekeeper	Tchensin	
Ah Qust	1830	Silas	En Gep	teacher	Sinnen	
Lee Hep Shing	-	Abel	Ah Quong	storekeeper	-	
Kim Wen	1812	Luke	Fring Yong	teacher	Sinnen	
			OCCPN	BAPTISED AT	DATE	MENTOR/OFFICIANT
Ah Kow	born 1849	James	You Lo	farmer	Chang-chin	
Ah Fat	1845	Charles	Wow Poo	farmer	Changshin	
You Gen	1839	William	Ah Kah	carpenter	-	
Quon Leng	1837	Jacob	Ah Law	farmer	Chengshin	
Ho Wing	1849	George	Poi lan	doctor	Sintan	
Wen Lun	1851	James	Mun Hai	miner	Chensin	
Ack Shew	1820	William	Ah Goo	farmer	Sinnen	
Lin How	1822	Joseph	Tsoo Men	storekeeper	Sinnen	
Yong Shen	1821	Matthew	Cook Wey	storekeeper	Changsin	
Wee Kip	1823	Philip	Hai Eah	storekeeper	Sinnen	

1224

All details on this page are from the parish register by courtesy of the Vicar, Rev F H Brady

1225 Son of Robert and Clarice Wing (Fruiterers)

1226 Research by Avoca and District Historical Society, recorded by Rev Dr Keith Cole.

WESTERN AUSTRALIAN METHODIST CHINESE

Lee ¹²²⁷	Thomas	Perth WA 1900	Meth
Young Quong (Kwong)	James	Fremantle WA	1900
Tong Goon	Thomas	Perth WA	1901
Chew Kuie (Cooley)	Joshua	Perth WA	1901
Bow Wing	Stephen	Perth WA	1901
Tong Goon	Timothy	Perth WA	1903
Fangett		Perth WA	1918
Chew Sick	Matthew	Perth WA	1918
Kum Chew	David	Perth WA	1918
Yee Kee	Phillip	Perth WA	1918
Loo Gooley	John	Perth WA	1918
Lou Ying	James	Perth WA	1918
Chew Chee	Daniel	Perth WA	1918
Chow Hop	Joseph	Perth WA	1918
Chun Sing	Andrew	Perth WA	1918
Yee You	James	Perth WA	1918
Ah Chew	Joseph	Bunbury WA	1918
Lem Wah	Samuel	Broome WA	1918
Mon Key	Andrew	Perth WA	1918
Jun Tong	Simon	Perth WA	1918
Benjamin	Wing Gee	Perth WA	1918

WESTERN AUSTRALIAN PRESBYTERIAN CHINESE

Fong ¹²²⁸	Sydney	Geraldton	1955	Pres
----------------------	--------	-----------	------	------

1227

Minutes of Quarterly Meetings, Wesley Church, Perth, WA. Microfilms 1672A, 1673B, 16734A, Batty Library, Perth, WA. The Reverend James Moy Ling was invited to advise the Wesley Church and nominated Paul Soong Quong as catechist. There were also Methodist missions at Kalgoorlie and Fremantle. There is mention of CofE and Church of Christ missions as well. All the names listed under the WA Methodist Mission come from a list prepared in 1917 and dated 5 February 1918. Ah Chew, Lem Wah and Mon Key were recorded as having returned to China. Jun Tong and Wing Gee were dead.

1228 Morris 1955. Fong Long, Sydney's uncle, started the business about 1895. He moved to Geraldton from Sydney and returned there. Sydney Fong stayed in Geraldton. Like many Chinese, Sydney Fong had a wife in China but married a Chinese in Australia and had twelve children. Irene Fong was born in Australia and married a Chinese merchant marine officer. She was subsequently refused entry by Arthur Calwell when Minister for Immigration after the war.

The Chinese Lepers at Ballarat

Leprosy was handled in Australia in much the same way as in China, that is, the lepers were required to live in their own village outside the main town. But at the point, Australian 'quarantine' went a step further. In China, lepers were allowed to enter the neighbouring town during the day to see friends and purchase supplies being required only to leave by nightfall.¹ In Australia, as illustrated by the case of the lepers at Ballarat, they were forbidden to leave their encampment, in the cases reported below.

At the Cheong family baptismal service (Chapter 3), the Rev. A J Campbell highlighted Young's pastoral diligence:

Mr Campbell . . . spoke commendingly of the quiet, unobtrusive diligence and patience with which the Rev. William Young, the missionary, assisted by Cheong Peng-nam, the catechist, had been pursuing. . . . Mention was made of the humane attention which sick, distressed, or even criminal Chinese regularly received from the missionary in the hospital, benevolent asylum, and the gaol. The poor outcast Chinese lepers were also visited and received ministrations of kindness in their misery. Mr. Young was the almoner of the benevolent towards these abject fellow creatures.²

In 1867, Young advised that there were 27 or 28 known lepers in the Chinese community.³ They were located at: Ballarat—10; Avoca—2; Ararat—3 or 4; Castlemaine—5; Daylesford—1; Beechworth (2 dead)—5; Sandhurst (10 dead)—3. Young wrote:

Imagine a wretch in the last stage of emaciation, whose sinews are shrunk and his limbs covered with open sores. . . . The first of these creatures who came to his curtain door when we called, though worn and bitten and livid, could still stand almost erect, and has probably years of suffering before him. But the next hobbled painfully out, with his knees bent into a sitting posture; and his cracked voice pled like a child

¹ *Church Missionary Intelligencer*, Vol VIII No 7, July 1857, p 192.

² *The Christian Review*, July 1866, p 8. See Chapter Ten.

³ *The Mount Alexander Mail*, 10 April 1857. This is probably the vitamin deficiency beri-beri that was the cause of many Chinese deaths on the Buckland River diggings

for some covering to his legs, in which leprosy had worked raw wounds, and over which he wore no better garment than a pair of loose blue cotton drawers, reaching to the knee. It was pitiful. But indignation strove with pity. These poor, dying fellow-men, abandoned by their heathen countrymen. . .in sight of the richest goldfields in the world, we let them drag their broken, wasted bodies through every stage of revolting emaciation, into the grave, and the most we can do for them is to thrust into their lonely kennels from week to week some few shillings' worth of food.²

Peng-nam and other missions delivered clothing and money to the Chinese lepers in Ballarat. Financial assistance was provided by the Ballarat Benevolent Society through its Treasurer, the Methodist layman and philanthropist, James Oddie.

Anyone who enters Ballarat. . . by the main road from the south may observe on the right hand. . . some dreary gravel rises quite bare of timber and rather bare even of grass. On the rise nearest the town are nothing but some half-dozen hovels scarcely to be distinguished from the ground they stand on. These hovels are the lazarettes of Ballarat. On this spot there was a Chinese settlement, but the healthy Chinese have now withdrawn to another quarter, leaving behind a handful of miserable lepers. . . We found the other day that of the ten leper patients known to exist in Ballarat, eight are housed in the hovels above referred to, and kept there alive by the charity of a benevolent society, but they are little more than kept alive.⁴

The local medical officer of health for Ballarat was Dr Clendinning who summarised the condition of the men at Clayton's Hill.

⁴ *The Christian Review*, September 1867, p 4; November 1868. p 10.

**REPORT ON THE CONDITION OF THE CHINESE LEPERS
ON CLAYTON HILL, BALLARAT EAST,
GIVEN PROFESSIONALLY BY DR. CLENDENNING.**

NO 1. KONG KAY SUE. Aged 48 years; in colony, 12 years; unable to work, 10 years. *Hut*: Very bad; constructed of old sheets of tin and iron. *Disease*: Half of both legs ulcerated anteriorly; rest of legs and thighs leprous; several fingers of both hands swelled and ulcerated; small portion of each nates uncerated. *General Health*. Very bad.

No 2. WONG AH LING. Age, 40 years; in colony, 12 years; unable to work, 11 years. *House*: Of wood; not lined; roomy. *Disease*: Left eye blind, cornea opaque; right eye weak, conjunctiva and lids much congested; several; fingers of left hand wasted and joints gone; those of right hand swollen; left foot and ankle much swollen and almost useless. *General Health*. Bad, with great debility.

No 3. UNG TING KAH. Age, 34 years; in colony, 11 years; unable to work, 5 years. *House*: Good and roomy; not lined. *Disease*: Eyelids and conjunctiva much congested; fingers of both hands much wasted, some joints gone; left foot much swollen and apparently useless. *General Health*. Apparently good.

No 4. LOCK AH HOEY. Age, 35 years; in colony, 12 years; unable to work, 4 years. *Hut*: Resides with No 3. *Disease*: Three ulcers on joints of three fingers of right hand, hands and fingers otherwise normal; left foot greatly wasted, and toes nearly all gone; right foot, ankle, and lower part of leg greatly swollen, with ulcers on both ankles; toes wasted and partially gone. *General Health*. Delicate.

No 5. LEE SAM TACK. Age, 31 years; in colony 13 years; unable to work, 5 years. *Hut*: Of palings and old tin, very small and low; clean. *Disease*: Fingers of right hand almost gone (second and third joints), first joints much flexed on palm of hand; fingers of left hand in nearly the same condition; both insteps much swollen, and partially ulcerated; toes of right foot swollen. *General Health*. Apparently good.

No 6. LEW YEE SUR. Aged 47 years; in colony, 13 years. unable to work, 6 years. *House*: Of wood; roomy. *Disease*. Feet much swollen; toes wasted and some joints gone; some fingers of both hands swollen; face and lobe of right ear much swollen. *General Health*: Bad.

No 7. LUM AH FAN. Age, 31 years; in colony, 11 years; unable to work, 6 years. *Hut*: Of palings and old tin, very small and low. *Disease*: Conjunctiva of both eyes and muc. memb. of lids much congested; skin of face and legs leprous; can walk and use both hands. *General Health*. Good.

No 8. YU KE HIN. Age 34 years; in colony 10 years; unable to work, 5 years. *Hut*: Sides of old tin, with bark roof; very small. *Disease*: Both feet slightly swollen, with sides of same partially ulcerated; skin of face leprous, with some tubercles; skin of fingers, leprous. *General Health*. Delicate.

No 9. WONG AH GOCK. Age, 32 years; in colony, 12 years; unable to work, 8 years. *Hut*: Sides of paling, roof of bark; very small and low. *Disease*: Both legs and feet leprous; with tubercles; fingers of both hands much contracted; face partially tuberculous. *General Health*: Delicate.

No 10. WONG AH HIN. I did not see this leper, but the Chinese Interpreter informed me as follows:— Age, 43 years; in colony 14 years; unable to work, 14 years. *House*: Not seen. *Disease*: Blind of one eye, the other eye bad; fingers of both hands contracted; both feet partially leprous; mouth drawn to one side.

The Chinese Christian Union

Little is known about the Victorian Chinese Christian Union, other than passing references in newspapers and an article in the Melbourne Weekly Times.¹ The main source is an item in *The Weekly Times* on 25 April 1903. In the early 1900s a Chinese pastor, the Rev. Cheng Jingyi called for an end to denominational divisions among Chinese Protestants but it is not known if this was the stimulus for the Union. Cheong's Presidential Address of 1912 described the CCU .

The Union is formed of the Chinese members of the Anglican, Presbyterian, Methodist & Church of Christ Communions joined together for the spreading of the Gospel amongst our people here or in China where we have men & women evangelists supported by us.²

The primary purpose of the Union was to support evangelism in China. In an article in the *Tung Wah* Time praising Cheong named one evangelist as: 'Mr Wang Jiasheng from Foshan is one of the most outstanding, whose aunt is Mr Zhang Zhuoxiong's wife'.³ There is a reference to evangelists supported by the Union in Guangdong Province, one of whom was killed during the revolutionary troubles in the Province in 1911. Whether this was Wang Jiasheng is unknown. There is a mention of funding being provided for a church in Shanghai but the particular congregation is not identified. The CCU supported colporteurs, i.e., Chinese prepared to sell Christian literature to anyone who would buy.

As well as the evangelistic role, Cheong felt that the Union should focus on matters in China and Australia that were or could be of concern to Chinese Christians such as the 1911 revolution and its significance. CCU members actively supported the reform and republican movements.

Cheong mentions the Union's role in raising money to assist in the 1911 Famine relief effort. Part of the difficulty in dealing with that specific famine was the

1 *The Weekly Times*, 25 April 1903.

2 Cheok Hong Cheong to Sir Henry Weedon, 5 May 1911.

3 *Tung Wah Times*, 29 March 1899, p. 3. Translation courtesy Dr Paul Jones and the Chinese History at Australian Federation Project, Latrobe University, Bundoora, Victoria.

revolutionary disorder affecting China; the collapse of public administration following the overthrow of the old imperial order; and the difficulties inevitable in the creation of a new republican system of government.

The Union participated in a Victorian protest in 1906 opposing anti-Chinese amendments to the Victorian Factories Act aimed at ending the employment opportunities of Chinese in the furniture and laundry trades. Samuel Wong (Baptist), the Secretary, told the meeting of the action taken by the CCU in the same matter in 1905 when the Union had approached the Evangelical Council of NSW and secured strong support. He mentioned the importance of active Christian participation in secular matters as contributing to greater acceptance of Christianity among the Chinese community.

We who are engaged in Christian work here find a great difficulty when we try to tell our countrymen here that there is no difference between one race and another, for you must remember that our people are as keen as other people; they see things that are agitating against them as a nation, and they ask us the question why the Christian Churches did not do their duty.⁴

The meeting was also addressed by Cheong's friend, Harry Pang, a furniture manufacturer and a co-founder of the Union. William Liu, a well known Sydney Chinese-Australian, identified Christians such as Cheong, Samuel Wong, Harry Louey Pang, Pang Goon, Louey Yee Jack, William Ah Ket and Willie Fong as members of the Chinese Empire Reform Association.⁵ In Sydney, The CCU might be regarded as a Christian sub-committee of the CERA.

The formation of the CCU and its commitment to assisting Chinese in secular as well as religious issues changed the way in which Cheong approached disasters in China. Prior to the formation of the CCU money-raising for famine relief in China was conducted as a public appeal involving Europeans and the whole colonial community. In 1878, 1889, 1892-3, and again in 1911, there was widespread famine in North and Central China.⁶ The Chinese effort in 1878, 1889, and 1892-3 was organised through the Victorian Chinese Residents Committee, chaired by Lowe Kong Meng with support from Louis Ah Mouy. Cheong was the secretary and the

4 Cheok Hong Cheong to Sir Henry Weedon, 5 May 1911.

5 Victorian Council of Churches, Public Questions Committee, 'The Chinese Employment Bill', Meeting held 3 September 1906 at Congregational Meeting Hall., Attachment to Ah Ket, 1906.

6 'Famine in North China,' pp 86-88 in *a*, January 1878; pp 101-104, February 1878; *The Friend of China*, pp 364-365 July 1879.

main collector from the Chinese. In 1887 the three Chinese leaders were members of a Civic Committee established by the Mayor of Melbourne to raise money for famine relief. The committee contributed to the Central Chinese Relief Committee:

A Committee of Merchants, Missionaries (of all denominations) and other Gentlemen of position in Shanghai and Hong Kong has been formed in order to supplement the efforts of the Chinese Government. To this Committee (Central China Relief Committee) any money subscribed in Victoria will be remitted through the Oriental Bank.⁷

The Civic Committee of 1878 included a cross-section of the Protestant Christian community including the Rev Dr Charles Strong, former Minister of Scots Church, Collins Street, and the founder of the Australian Church; John Pigdon, Mayor of Melbourne; James MacBain; and Robert Harper, an interesting example of a religious man with tough industrial relations policies. Lowe Kong Meng and Cheok Hong Cheong represented the Chinese community. The Chinese contributed £257/3/6d. The largest contribution was £40 from the See Yup Society. Cheong was in the top ten individual contributors with £3/3/-.

In 1889, Cheong again used a civic committee with the assistance of Louis Ah Mouy and Wong Shi Gean. The key speaker at a public meeting in the Melbourne Town Hall on 10 April 1889 was the Hon J C Balfour, a member of the Legislative Council and a man widely known to be sympathetic to the Chinese. Balfour founded the Geelong and Western District Chinese Evangelisation Society that initiated the ecumenical Chinese mission at Ballarat (1856-59). Balfour described the situation in China as a famine of enormous extent and one of the greatest famines in living memory.⁸

By 1889 a shift was already discernible as sections of the labour movement supported anti-Chinese pressure within the general community with a deliberate effort by some trade unionists to disrupt the public meeting. The final meeting of the Committee reported that a total in excess of £700 had been forwarded to China. In its published report, the Central China Famine Relief Fund issued a world table of contributions.

7 Sleeman, John H C, (1933), *White China: An Austral-Asian Sensation*, Sydney, J H C Sleeman, p 319.

8 Victoria, Public Record Office (PRO) VPRS3182 Unit 11. I am grateful to Ms Ros Shennan of Monash University for bringing this item to my notice. Published in *Ancestor*, Vol 22, #1, Autumn 1994.

Table 14.1
World Contributions to China Famine Relief

COUNTRY	AMOUNT IN TAEELS	
Great Britain	124,430	
United States	4,941	
Canada	608	
Australia - Melbourne	14,676	
- Adelaide	6,310	
- Tasmania	966	21,953
New Zealand	75	
India	675	
Singapore	3,766	
Penang	2,142	
Hong Kong	14,553	
China	27,207	
Japan	3,833	

The per capita giving in Melbourne was by far the most supportive of the diaspora communities.⁹ The extraordinary British contribution reflects the influence of the supporters of British missions in China. The generous response of foreign Christians to famine relief in China, and the lesser contribution of the Chinese Diaspora, is fully discussed in Bohr.¹⁰

When Cheong called on the Victorian Chinese community in 1911 to support famine relief, he used the CCU as his vehicle for collecting and despatching funds. He remarked that anti-Chinese sentiment in Australia now made it much harder to gain European support and he was not intending to form the kind of civic committees that had worked so well in the past.¹¹ He focused his efforts on encouraging the CCU to influence their congregations to do their Christian duty, ie, to pursue disinterested benevolence.

In a letter to Liang Lau Hsiang, the former Consul-General in Melbourne and a fellow Christian who had been associated with the CCU, Cheong referred to the hostility of the labour movement that gave rise to a concern that, as in 1889, unionists or Labourites, would disrupt the relief effort in Victoria: Cheong was also worried about the transfer of money from Australia to the famine relief agency

9 *The Daily Telegraph*, 11 April 1889.

10 Bohr, Paul Richard, (1972), *Famine in China and The Missionary: Timothy Richard as Relief Administrator and Advocate of National Reform, 1876-1884*, Harvard East Asian Centre Monograph #48, Cambridge, Harvard University Press. Bohr cites: Committee of the China Famine Relief Fund, (1878) *The Famine in China*, London, C Kegan Paul and Co.

11 Cheong Hong Cheong to Liang Lau Ham, 9 March 1911.

through official Chinese channels.¹² He later decided to use the network of the China Inland Mission to convey famine relief funds to China.

The CCU cooperated with other Chinese community organisations on the immigration issue by lobbying governments and supporting individuals such as Mrs Poon Gooley (Chapter 10).

It also took a role, although information is sparse, in organising Christian opinion to support the Chinese in the Laundry and Furniture trades against a long, unfair and unjustified attempt to drive out the Chinese working in these industries.

The story of the Victorian Chinese Christian Union, and the probability of a similar body in New South Wales is another of the many areas for further research.

12 Cheok Hong Cheong to His Excellency Shen Tun-ho, Chairman. Central China Famine Relief Committee, Shanghai, 9 June 1911.

Chinese Petition against 1857 Victorian Immigration Restrictions

To His Excellency Sir H Barkly, Bart. Governor of Victoria

We the Chinese miners, storekeepers and mechanics located in the various gold-fields of this colony, beg most humbly to approach your Excellency with our most sincere and humble thanks as the representative of your most gracious and inestimable Queen Victoria.

We also express our gratitude to the British people of this colony for the sacred protection given to our lives, property, and liberty; and we most humbly beseech your Excellency to sanction no law against us which is not in accordance with your glorious constitutional laws, against strangers and foreigners.

We humbly assure your Excellency of our desire to keep inviolate your sacred laws; and we have no sympathy with those who wilfully break them. We regret some of our countrymen have been led by wicked and designing men of other nations to land in an adjacent colony and evade the laws of this land. Your Excellency, we trust, will pity the dupes, as they lost in time and expenses what they had been told they would save.

And now, we most humbly pray the Great Creator of the Universe to bless your beloved Queen Victoria, her family, and the British people. May he also bless your Excellency, the Government, the Judges, and both Houses of Parliament in this colony.

May peace and prosperity attend your illustrious flag of honor and liberty throughout the world.

Signed on behalf of the Chinese at present meeting.

Chu A Luk, Chinese Missionary

August 3rd 1857, Castlemaine

**Colony of Victoria
Chinese Miners Accident List**

**Extracted from
"Victorian Mining Accident Index" by - Dave Evans**

Welcome to the Victorian Mining Accident Index compiled by Dave Evans and presented by the Ballarat & District Genealogical Society. This Victorian Index includes ~5600 miners who were killed or injured from the early 1850's to the 1940's. The list below provides only the details of Chinese miners.

The Index provides details of Miner's Name - Date - Status - Children - Location of Accident - Source (where you can get more information).

The index is not complete & if you know of any miners not listed, please contact Dave Evans (email below) with any details.

Index Updated : 18 January 2001

Chinese List extracted by Ian Welch, February 2001.

(Reproduced with approval Dave Evans and the Ballarat & District Genealogical Society)

Mining Accident queries to Dave Evans, email : devans@giant.net.au or visit his Mining Records Page.

See also
Ballarat Cemetery Records
And Victorian Inquest Records
<http://www.chaf.lib.latrobe.edu.au/>

Name	Date	K/I/O	Status	Comments	District	Division
A						
Ack Hip	1884/11/25	Killed	Single		Sandhurst	Heathcote
Ack Yum	1876/10/09	Killed	Single		Ballarat	Smythesdale
Ah Shew	1865	Killed	Married	Fall down shaft	Beechworth	Buckland
Ah ?	1866	Killed	(see Shee AhShew)		Ballarat	Smythesdale
Ah Ching Wong	1861	Killed	32 Y. O.			
Ah Hee	1867/01/21	Killed				
Ah Hoe	1861	Killed			Ballarat	Smythesdale
Ah Kee	1876/06/19	Injured	Compo		Ballarat	Buninyong
Ah Lan	1864	Killed		Accident		
Ah Look	1864/07/12	Killed	23 Y. O.		Ballarat	Brown's
Ah Moa	1866	Killed		Fall down shaft	Ballarat	Nintingbool
Ah Shee	1861	Killed	(see Moa Ah)	Falling in shaft	Sandy Creek	
Ah Sheong	1861	Killed	23 Y. O. (see Shee Ah)	Shaft collapse	Sandy Creek	
Ah Soon	1867	Killed	25 Y. O.(see Sheong Ah)	Fall down shaft	Beechworth	Indigo
Ah Tans	1870	Killed	22 Y. O.(see SoonAh)	Fall into shaft	Ballarat	
Ah Toewing	1865	Killed	see Tans Ah	Skull fracture	Ballarat	
Ah Tong	1873	Killed		Fall of earth	Maryborough	Avoca
Ah Toy	1882	Killed		Drowned in mine	Ballarat	Lintons
Ah War Lee	1867	Killed		Fall down shaft	Sandhurst	
Ah Yen	1872	Killed	see Lee Ah War	Fall down shaft	Ballarat	Creswick
Ah Yen	1888/01/14	Injured	(see Yen Ah)		Gippsland	Omeo
Ah. Mow	1860	Killed	Single 56 Y. O.	Accident	Maryborough	
B						
Bak Tong	1872	Killed	3 Y. O.	Foul air	Ballarat	Haddon
Bing She	1864	Killed		Fall of earth	White Hills	
Bong Am	1861	Killed		Accidentdrowned	Ballarat	Blackwood
Bong Nam	1857	Killed		Fall of Earth	Beechworth	
Boy Gow	1862	Killed	20 Y. O.	Fall of earth	Castlemaine	Hepburn
Bun Sing	1875	Killed		Injury in claim	Castlemaine	Fryerstown
C						
Can Soo	1880	Killed		Fall of earth	Molesworth	
Cham Lone	1860	Killed		Fall into shaft	Ararat	Cathcart
Chan Wan	1878/07/24	Killed	Not Known	Fall of earth	Ballarat	Creswick
Chea Pak	1856	Killed		Fall of earth	Castlemaine	Forest Creek
Chee Nan	1879/12/19	Killed	58 Y. O.	Fall of earth	Maryborough	Percydale
Cheong	1866	Killed		Fall of earth	Ararat	
Cheong Tak	1861	Killed	44 Y. O.	Fall of earth	White Hills	
Chew Ah	1879/07/28	Killed	Single		Beechworth	Beechworth
Chew Di	1864	Killed	30 Y. O. (see Di Chew)	Fall into shaft	Beechworth	Indigo
Chew Tooyey	1869	Killed		Fall of earth	Castlemaine	Chewton
Chi Goon	1882	Killed	65 Y. O.	Accident burns	Sandhurst	Rushworth
Chim Fong	1860	Killed		Accident	Sandhurst	
Chin Ah	1857	Killed		Fall of earth	Beechworth	
Chin Ah	1867	Killed		Fall of earth	Beechworth	
Chin Ah	1884	Killed	50 Y. O.	Fall of earth	Castlemaine	Diamond Crk
Chin Ah	1884/06/21	Killed	Single		Castlemaine	St Andrew's
Chin Ah Kim	1874	Killed	30 Y. O.	Fall of earth	Ballarat	Haddon

Chin Ali	1861	Killed	26 Y. O.	Fall of earth	Ballarat	
Chin Ching	1857	Killed		Fall of earth	Castlemaine	
Chin Hock	1858	Killed		Fall down shaft	Ballarat	
Chin Hoo	1876	Killed	39 Y. O.	Fall of earth	Ballarat	Morrison
Chin Hoo	1876/12/01	Killed	Single		Ballarat	Buninyong
Chin Loon	1873/09/25	Killed			Ballarat	Hero Extended
Chin Mon	1865	Killed	41 Y. O.	Fall of earth	Ballarat	Smythesdale
Chin Sing	1865	Killed	50 Y. O.	Fall of earth	Beechworth	
Chin Soon	1873	Killed		Fall of earth	Ballarat	Bungaree
Chin Tin	1859	Killed		Fall of earth	Spring Creek	
Chinaman	1859/06/03	Killed	Date reported		Ballarat	Tavistock Gully
Chinaman	1862/01/07	Killed			Ararat	White Patch
Chinaman	1869/08/23	Injured			Ballarat	Scarsdale
Chinaman	1869/11/23	Killed	2 Chinamen killed		Castlemaine	Campbell's Creek
Chinaman	1873/07/12	Killed			Maryborough	Dunolly (
Chinaman	1874/06/16	Killed	Not Stated		Beechworth	Yackandandah
Chinaman Jemmy	1869/10/11	Injured	Ballarat		Rokewood	
Ching Ah	1875	Killed		Fall of earth	Beechworth	Buckland
Ching Chin	1857	Killed	26 Y. O.	Fall of earth	Castlemaine	
Ching Ling Coon	1858	Killed		Fall of earth	Castlemaine	
Ching Teong	1862	Killed		Fall of earth	Beechworth	Indigo
Ching Wong Ah	18861	Killed	32 Y. O. (see	Fall into shaft	Beechworth	Indigo
Wong Ah Ching)						
Chiong Ah	1857	Killed		Fall of earth	Sandhurst	
Chong Ah	1856	Killed		Fall of earth	Sandhurst	
Chong Ah	1857	Killed		Fall of earth	Ballarat	
Chong Ah	1859	Killed		Fall of earth	Beechworth	Buckland
Chong Ah	1860	Killed	30 Y. O.	Fall of earth	Ballarat	Creswick
Chong Ah	1875	Killed		Fall of earth	Ballarat	Haddon
Chong Fow (Chang)	1870/10/12	Killed			Ballarat	White Flat
Chong Hock	1860	Killed		Fall of earth	Beechworth	Stanley
Chong Hui	1875	Killed	44 Y. O.	Fall of earth	Ararat	Beaufort
Chong Man	1865	Killed	31 Y. O.	Fall of earth	Ararat	Pleasant Ck.
Chong Sing	1858	Killed		Fall of earth	Ararat	
Chong Tow	1870	Killed		Fall of earth	Ballarat	
Chonge Ah	1858	Killed		Fall of earth	Beechworth	
Choon Ah	1881	Killed		Fall of earth	Caledonia	
Chou Owen	1858	Killed		Fall of earth	Ararat	
Chow Hung	1876/05/04	Injured	Compo		Ballarat	Ballarat
Chow Ah	1861	Killed		Fall of earth	Gippsland	Omeo
Chow Lee Tin	1882/05/02	Killed	Single		Gippsland	Omeo
Choy Gee	1863	Killed		Fall of earth	Beechworth	Buckland (
Chu Chung	1882	Killed	64 Y. O.	Fall of earth	Ballarat	Staffordshire Reef
Chum Ah	1881/06/16	Killed	Married 2 children		Castlemaine	St.Andrews
Chun Yin	1875	Killed		Fall of earth	Ararat	Stawell
Chung Ah	1860	Killed	30 Y. O.	Fall of earth	Ballarat	Creswick
Chung Ah	1868	Killed	32 Y. O.	Fall of earth	Ballarat	Staffordshire Reef
Chung Ah	1875/07/15	Killed	Not Known Approx Date		Beechworth	Buckland
Chung Ah Chung	1869	Killed	Date Not Known		Ballarat	Little Bendigo
Chung Ah Tong	1870	Killed		Fall of earth	Ballarat	Durham Lead
Chung Ah Yen	1883	Killed		Fall down shaft	Ballarat	Morrison

Chung Ang	1881	Killed			Ballarat	Haddon
Chung At	1856	Killed		Fall of earth	Castlemaine	
hung Chu	1882/09/04	Killed	Married 64 Y.O. Wife in China		Ballarat	Staffordshire Reef
Chung Chung Ah	1869	Killed		Fall of earth	Ballarat	
Chung Gook	1880/04/03	Killed	Single Approx Date	Fall of earth	Beechworth	Beechworth
Chung Hi	1885/03/20	Killed	Married 60 Y.O.		Ballarat	Smythesdale
Chung Hia	1885	Killed		Fall of earth	Ballarat	Trunk Lead
Chung Kay	1860	Killed	20 Y. O.	Drwoned	Ballarat	
Chung Lie	1869	Killed		Killed in claim	Ballarat	Smythesdale
Chung Pin	1860	Killed	34 Y. O.	Fall into shaft	Beechworth	Indigo
Chung Quong	1863	Killed		Fall from scaffold	Maryborough	
Chung Tin	1863	Killed	30 Y. O.	Fall of earth	Beechworth	Indigo
Chung Yow	1860	Killed		Fall of earth	Suffolk Lead	Ranges
Con Hoe	1870	Killed	32 Y. O	Fall of earth	Ballarat	Staffordshire Reef
Con Shing	1885	Killed		Fall of earth	Gippsland	Omeo
Cong Ping	1879	Killed		Fall of earth	Castlemaine	
Cooley Ah	1880	Killed		Fall down shaft	Beechworth	
Coon Ah	1858	Killed		Fall of earth	Ballarat	Smythes Creek
Coon Ching Ling	1858	Killed		Fall of earth	Castlemaine	
Coon James	1875/11/02	Killed	Married 6 children		Ballarat	Smythesdale
Coon Louey Ah	1889	Killed	32 Y. O.	Fall of earth	Melbourne	
Coon Louis Ah	1889/10/29	Killed	Single 35 Y. O		Beechworth	Alexandra
Coon Samuel	1881/01/20	Killed	Single	Fall of earth	Castlemaine	Tarrangower
Cow Ah	1862/10/09	Killed			Maryborough	Carisbrook Di
Cow Ah	1863	Killed		Fall of earth	Maryborough	Carisbrook (
Cow Ah	1874/06/04	Killed	Married Wife/Child in China		Ballarat	Smythesdale
Cow Lin	1859	Killed	25 Y. O.	Fall of earth	Ballarat	Smythesdale
Cow Sin	1859	Killed			Ballarat	Smythesdale
Coy Ah	1862	Killed		Fall of earth	Maryborough	Amherst

D

Dack Ah	1874/07/25	Killed	Single		Castlemaine	Fryer's Creek
Dat Soon	1866	Killed	45 Y. O.	Fall of earth	Castlemaine	Chewton
Deng Teong	1861	Killed	25 Y. O. (see Teong Deng)	Fall into shaft	Beechworth	Lower Indigo
Di Chew	1864	Killed	30 Y. O. (see Chew Di)	Fall into shaft	Beechworth	Indigo
Din He	1864	Killed	36 Y. O.	Fall of earth	Beechworth	Chiltern

F

Fat Ah	1863	Killed	30 Y. O.	Fall of earth	Beechworth	Buckland
Fat Ah	1873	Killed		Fall of earth	Sandhurst	
Fat Ah	1885	Killed		Fall down shaft	Sandhurst	Eaglehawk
Fat Ah	1885/03/11	Killed	Single 46 Y. O.		Ballarat	Smythesdale
Fong Ah	1866	Killed		Fall of earth	Maryborough	Avoca
Fong Ah	1873	Killed		Fall of earth	Ararat	Beaufort
Fong Chim	1860	Killed		Accident	Sandhurst	
Fong Gin	1863	Killed	(see Gin Fong)	Fall down shaft	Ararat	Pleasant Ck
Fong Han	1859	Killed	37 Y. O.	Fall of earth	Ballarat	Creswick
Fong Ling	1869	Killed		Fall of earth	Ballarat	Buninyong
Fong Och Art	1867	Killed		Fall of earth	Ballarat	Haddon
Fong Tcheong	1860	Killed		Fall into shaft	Beechworth	Indigo
Fong Tong	1858	Killed		Fall of earth	Castlemaine	Forest Creek

Foo Ah	1856	Killed		Fall of earth	Ballarat	
Foo Wing	1856	Killed		Fall of earth	White Hills	
Fook Qua	1874/12/08	Killed	Single		Maryborough	Avoca
Foon Kin	1888	Killed	53 Y. O.	Phthisis	Ararat	Barkly
Foon Ky	1885/01/12	Killed	Single		Ballarat	Creswick
Foot Ah	1866	Killed		Fall of earth	Beechworth	Yackandandah
Fou Ah	1855	Killed		Fall of earth	Castlemaine	Forest Creek
Foung Ah	1858	Killed	22 Y. O.	Fall of earth	Castlemaine	
Foung Ah	1859	Killed	21 Y. O.	Fall of earth	Castlemaine	
Foung You	1865	Killed	33 Y. O.	Fall of earth	Castlemaine	Campbells Creek
Foy Ah	1868	Killed		Fall of earth	Growlers Creek	
Foy Ah	1876/04/28	Killed	Married Wife in China	Maryborough	Amherst	
Fuck King	1882	Killed		Fall of earth	Ballarat	Browns
Fun Ah	1861/07/23	Killed	23 Y. O.	Fall of earth	Ballarat	Canadian Gully
Fun Ah	1864	Killed		Fall of earth	Beechworth	Chiltern
Fun Hung Ah	1875/11/04	Killed	Single 54 Y. O.	Fall of earth	Sandhurst	Sandhurst
Fun Owan	1879	Killed		Fall of earth	Ballarat	Creswick
Fun Sum	1858	Killed		Fall of earth	Spring Gully	
Fung Ah	1871	Killed		Fall of earth	Mopoke	
Fung Nam	1862	Killed		Fall of earth	Ararat	
Fy Ling	1857	Killed		Foul air in mine	Ballarat	

G

Ge Kow	1859	Killed	34 Y. O.	Fall of earth	Sandhurst	
Ge Ye Hen	1874	Killed	34 Y. O.	Fall of earth	Ballarat	Haddon
Gee Choy	1863	Killed		Fall of earth	Beechworth	Buckland
Gee Hock	1863	Killed	40 Y. O. (see Hock Gee)	Fall into shaft	Beechworth	Chiltern
Gee Quong	1888	Killed	68 Y. O.	Phthisis	Castlemaine	
Gee Samuel	1865	Killed	17 Y. O.	Fall of earth	Castlemaine	Chewton
Gee Wong Ah	1880/03/13	Killed	Single		Ballarat	Smythesdale
Gee Yen	1871	Killed		Fall of earth	Jericho	
Gem Au	1860	Killed	30 Y. O.	Fall of earth	Beechworth	Yackandandah
Geong Lee	1883/06/30	Killed	Single	Fall of earth	Beechworth	Dry Creek
Gep Goon	1877/01/02	Killed	Married 4 children		Ararat	Pleasant Ck.
Gew Ah	1865	Killed	40 Y. O.	Fall of earth	Mosquito Flat	
Ghe Sing	1882	Killed		Fall of earth	Maryborough	Amherst
Gin Ah	1856	Killed		Fall of earth	Ballarat	
Gin Fong	1863	Killed	(see Fong Gin)	Fall down shaft	Ararat	Pleasant Ck
Gin Mun	1865	Killed		Fall of earth	Ararat	Beaufort
Gin Peng	1876	Killed	33 Y. O.	Fall of earth	Ballarat	Haddon
Gin Quong Gong	1881	Killed		Fall of earth	Ballarat	Haddon
Gin She	1862	Killed	31 Y. O.	Fall of earth	Sandhurst	
Gin Woo	1882/09/01	Killed	Married None Wife in China		Ballarat	Smythesdale
Gin Yeng	1862	Killed		Fall of earth	Ararat	Deep Lead
Ging San	1862	Killed	34 Y. O.	Fall of earth	Castlemaine	Vaughan
Ging Ye Ah	1870	Killed		Fall of earth	Ballarat?	Durham Lead
Gip Sun	1884/01/09	Killed	Married	Fall of earth	Ballarat	Smythesdale
Gock An	1885/03/06	Killed	Single 53 Y. O.	Fall of earth	Ballarat	Smythesdale
Gon Au	1859	Killed		Fall of earth	Golden Point	
Gong Ah	1866/09/07	Killed			Ballarat	Buninyong
Gong Gin Quong	1881/08/27	Killed	Single	Fall of earth	Ballarat	Smythesdale

Gooley Ann	1869/01/07	Killed			Ballarat	Nintingbool
Gook Chung	1880	Killed				Beechworth
Gook Sing	1872	Killed		Fall of earth	Sandhurst	
Goon A. L.	1906	Injured			Ballarat	
Goon Ah	1863	Killed		Fall of earth	Beechworth	
Goon And	1870	Killed		Fall of earth	Maryborough	Carisbrook
Goon Chi	1882	Killed	65 Y. O.	Accident burns	Sandhurst	Rushworth
Goong An	1869	Killed		Fall of earth	Beechworth	Mansfield
Goong Quong	1873	Killed		Fall of earth	Beechworth	
Gu Pan	1860	Killed	22 Y. O.	Accident drowned	Sandridge	
Guan Funn	1879/03/07	Killed	Married1 Child		Ballarat	Creswick
Gum Shing	1889	Killed		Killed in claim	Castlemaine	Campbells Creek
Gun Hock	1892	Killed		Accident killed	Ballarat	Ballarat East
Gwan Fun	1879	Killed		Fall of earth	Ballarat	Creswick

H

Hai Ang	1854	Killed		Fall of earth	Ballarat	
Hai Chung	1885	Killed		Fall of earth	Ballarat	Trunk Lead
Haing Ah	1866	Killed		Fall of earth	Table Land	
Han Fong	1859	Killed	37 Y. O.	Fall of earth	Ballarat	Creswick
Han Hen	1859	Killed		Fall into shaft	Ballarat	
Han Nuck	1858	Killed	14 Y. O.	Fall of earth	Castlemaine	
Hang Ah	1883/02/20	Killed	Single 57 Y.	Fall of earth	Maryborough	Avoca
Hang Ah	1883/11/01	Killed	Single	Fall down shaft	Maryborough	Maryborough
Haw Man	1863	Killed	46 Y. O.	Fall of earth	Castlemaine	Yapeen
He Din	1864	Killed	36 Y. O.	Fall of earth	Beechworth	Chiltern
Hee Ah	1857	Killed		Fall of earth	Ballarat	
Hee Ah	1866	Killed		Fall of earth	Maryborough	Carisbrook
Hee Ah	1867	Killed		Fall of earth	Ballarat	Smythes Creek
Hen Ah	1865	Killed	27 Y. O.	Fall of earth	Maryborough	Amherst
Hen Ah	1879	Killed		Fall of earth	Beechworth	Indigo
Hen Gen Ye	1874	Killed	34 Y. O.	Fall of earth	Ballarat	Haddon
Hen Han	1859	Killed		Fall into shaft	Ballarat	
Hen Ah	1865	Killed	27 Y. O.	Fall of earth	Maryborough	Amherst
Hen Ah	1879	Killed		Fall of earth	Beechworth	Indigo
Hi Quong	1876	Killed		Fall of earth	Maryborough	Avoca
Hi Sun	1861	Killed		Fall of earth	Ballarat	
Hic Ah	1866	Killed	28 Y. O.	Fall of earth	Ballarat	Creswick
Him Ah	1862	Killed		Fall of earth	Ararat	
Hin Ah	1860	Killed	Fall of earth		Ballarat	
Hin Kue	1891	Killed	60 Y. O.	Fall down shaft	Ararat	Illawarra
Hine Ah	1860	Killed		Fall of earth	Beechworth	Buckland
Hine Ye	1874/06/24	Killed	Single		Ballarat	Smythesdale
Hing Ah	1859	Killed	Fall of earth		Beechworth	
Hing Ah	1865	Killed	30 Y. O.	Fall of earth	Castlemaine	Yandoit
Hing Kid	1881	Killed			Ballarat	
Hing Len	1884/08/19	Killed	Single		Ararat	Ararat
Ho Ah	1869	Killed		Fall of earth	Sandhurst	
Hock Ah	1857	Killed	18 Y. O.	Fall of earth	Sandhurst	
Hock Chong	1860	Killed		Fall of earth	Beechworth	Stanley
Hock Gee	1863	Killed	40 Y. O.(see Gee Hock)	Fall into shaft	Beechworth	Chiltern

Hock Gun	1892/10/14	Killed	Compo		Ballarat	Ballarat
Hock Nock	1875/06/16	Killed	Married 3 children			
Hock Tow	1861	Killed			Ballarat	Smythesdale
Hock Yune	1864	Killed		Fall of earth	Sandhurst	
Hoe Con	1870	Killed	32 Y. O.	Fall of earth	Ballarat	Staffordshire Reef
Hoe Lim	1862	Killed	(see Lim Hoe)	Fall down shaft	Ballarat	
Hoi Ok	1861	Killed		Accident drowned	Ballarat	Blackwood
Hok Wy	1872	Killed	(see Wy Hok)	Fall down shaft	Beechworth	Ovens
Hong Ah	1872	Killed		Fall of earth	Beechworth	Bendoc
Hong Jee	1858	Killed		Fall into shaft	Ballarat	
Hong Thon	1860	Killed		Fall of earth	Beechworth	
Hoo Chin	1876	Killed	39 Y. O.	Fall of earth	Ballarat	Morrison
Houn Men	1857	Killed		Fall of earth	Castlemaine	
How Ah	1870	Killed		Fall of earth	Ballarat	Blackwood
How At	1856	Killed		Fall of earth	Castlemaine	
How Chong	1875/01/12	Killed	Married 2 children		Ararat	Raglan
Hoy Ah	1874/05/??	Killed	Not Stated. Date Not Known		Castlemaine	Hepburn
Hoy James	1866/08/20	Killed			Sandhurst	Sheepshead Reef
Hoy Le Ah	1888	Killed		Fall of stone	Ballarat	
Hoy Oc	1860	Killed	34 Y. O.	Fall of earth	Sandhurst	
Hoy Yon	1873	Killed		Fall of earth	Ballarat	Smythesdale
Hui Chong	1875	Killed	44 Y. O.	Fall of earth	Ararat	Beaufort
Huing Ah	1868	Killed	35 Y. O.	Fall of earth	Castlemaine	Campbells Creek
Hun Ah	1863	Killed	25 Y. O.	Fall of earth	Castlemaine	Guildford
Hung Ah	1860	Killed	34 Y. O.	Accident burns	Castlemaine	
Hung Ah	1862	Killed	23 Y. O.	Accident shock	Ballarat	
Hung Ah Fun	1875	Killed	54 Y. O.	Fall of earth	Sandhurst	
Hung Ken	1863	Killed	(see Ken Hung)	Fall into shaft	Beechworth	Chiltern
Hung Sign	1861	Killed	44 Y. O.	Fall of earth	Ballarat	Creswick

J

Jee Hong	1858	Killed		Fall into shaft	Ballarat	
Jo Moon	1876	Killed	59 Y. O.	Fall of earth	Castlemaine	
Jow Ah	1866	Killed	35 Y. O.	Fall of earth	Castlemaine	Campbells Creek

K

Kachun	1854	Killed		Fall of earth	Sandhurst	
Kah Lung	1877	Killed		Fall down shaft	Maryborough	Alma
Kaim Ah	1874/04/08	Killed	Single		Ballarat	Smythesdale
Kang Ah	1878/05/16	Killed	Single		Ballarat	Buninyong
Kay Ah	1863	Killed	26 Y. O.	Fall of earth	Ballarat	Linton
Kay Ah	1871	Killed	40 Y. O.	Fall of earth	Castlemaine	
Kay Chung	1906	Killed	20 Y. O.	Accident drowned	Ballarat	
Kee Ah	1870	Killed		Fall of earth	Ararat	Landsborough
Kee Ying	1885/05/30	Killed	Married 56 Y.		Ballarat	Smythesdale(
Kee Yung	1877/11/08	Killed	Married No children		Castlemaine	Hepburn
Keen Tow	1863	Killed		Fall of earth	Three Mile Creek	
Kem Ah	1890	Killed		Phthisis	Castlemaine	Daylesford
Ken Hung	1863	Killed	30 Y. O. (see Hung Ken)	Fall into shaft	Beechworth	Chiltern
Key Sing Hills	1861	Killed	36 Y. O.	Fall of earth	Ballarat	Creswick Hard

Ki David Ah	1857	Killed		Fall of earth	Maryborough	Dunolly
Kid Hing	1881	Killed		Accident drowned	Ballarat	
Kid Way	1856	Killed		Fall of earth	Ballarat	
Kim Ah	1882/06/09	Killed	Single		Castlemaine	Tarrangower
Kim Chin Ah	1874	Killed	30 Y. O.	Fall of earth	Ballarat	Haddon
Kim Me	1864	Killed	53 Y. O.	Fall of earth	Maryborough	Avoca
Kin Ah	1855	Killed		Fall of earth	Castlemaine	
Kin Ah	1855	Killed		Fall of earth	Castlemaine	
Kin Ah	1856	Killed		Fall of earth	Ballarat	
Kin Ah	1869	Killed		Fall of earth	Ballarat	
Kin Ah	1882	Killed		Fall of earth	Castlemaine	Guildford
Kin Foon	1888	Killed	53 Y. O.	Phthisis	Ararat	Barkly
Kin Looke	1858	Killed		Fall of earth	Castlemaine	Forest Creek
Kin Pin	1876/09/15	Killed	Single		Ballarat	Smythesdale
King Ah	1869/06/29	Killed			Ballarat	Scarsdale
King Ah	1871	Killed		Fall of earth	Castlemaine	Vaughan
Kit Ah	1857	Killed	26 Y. O.	Fall of earth	Castlemaine	
Kit Leong	1877/01/17	Killed	Single		Ballarat	Smythesdale
Kit Ling	1877	Killed	55 Y. O.	Fall down shaft	Ballarat	Haddon
Knee Sing	1859	Killed	33 Y. O.	Fall of earth	Ballarat	Smythesdale
Kong Ah	1880/10/05	Killed	Single		Beechworth	Buckland
Kong Ping	1879/12/11	Killed	Married Wife in China		Castlemaine	Castlemaine
Kow Ah	1862	Killed		Fall of earth	Beechworth	Lower Buckland
Kow Ah	1874/06/04	Killed	48 Y. O.		Ballarat	Smythesdale
Kow Ge	1859	Killed	34 Y. O.	Fall of earth	Sandhurst	
Kue Him Ovens	1891	Killed	60 Y. O.	Fall down shaft	Beechworth	Pennyweight
Kuhsam	1868/10/10	Killed			Ballarat	Clunes
Kun Him	1891/08/10	Killed	Single 54 Y. O.		Ararat	Ararat
Kung Tuck	1882/10/06	Killed	Married 2 children		Ballarat	Smythesdale
Kung Wah	1859	Killed		Fall of earth	Beechworth	Ovens Pennyw/t
Ky Foon	1885	Killed		Fall of earth	Ballarat	Creswick
L						
Lam Ah	1862	Killed	34 Y. O.	Fall of earth	Beechworth	Buckland
Lan Ah	1864	Killed	23 Y. O.		Beechworth	Indigo
Lan Ah	1869	Killed		Fall of earth	Beechworth	Stanley
Lan Wee	1860	Killed		Fall of earth	Maryborough	Avoca
Lang Ah	1869	Killed		Fall of earth	Ballarat	
Lang Assec	1856	Killed		Fall of earth	Mount Misery	
Lap Ah	1865	Killed	34 Y. O.	Fall of earth	Beechworth	Chiltern
Lay Pen	1876	Killed		Fall of earth	Ballarat	
Le Ah Hoy	1888	Killed		Stone fall in shaft	Ballarat	
Le Wau Tchu	1857	Killed		Fall of earth	Sandhurst	
Lea Zing	1855	Killed		Fall of earth	Castlemaine	Forest Creek
Lee Ah Hoy	1888/01/10	Killed	Single 38 Y. O.		Ballarat	Ballarat
Lee Ah	1864	Killed	33 Y. O.	Fall of earth	Castlemaine	Vaughan
Lee Ah	1869/06/19	Killed			Ballarat	Haddon
Lee Ah War	1867	Killed	(see Ah War Lee)	Fall down shaft	Sandhurst	
Lee Geong	1883	Killed		Fall of earth	Dry Creek	
Lee Nan Took	1869	Killed		Fall of earth	Beechworth	Jamieson

Lee Sing Moon	1882	Killed		Fall of earth	Ararat	
Lee Wah	1890	Killed		Fall of earth	Ballarat	Creswick
Lee Zing	1855	Killed		Fall of earth	Castlemaine	Forest Creek
Lem Ah	1875/10/27	Killed	Single		Ballarat	Creswick
LenAh	1875	Killed		Fall of earth	Ballarat	Haddon
LenHing	1884	Killed		Fall of earth	Ararat	
Leon Toon	1862	Killed	(see Toon Leon)	Fall down shaft	Beechworth	Chiltern
Leong Ah	1876/06/10	Killed	Single 40 Y. O.	Fall of earth	Maryborough	Maryborough
Leong Auge	1854	Killed		Fall of earth	Sandhurst	
Leoung Ah	1858	Killed		Fall of earth	Castlemaine	
Let Ah	1868	Killed		Fall of earth		Adelaide Lead
Let Ah	1874	Killed	30 Y. O.	Fall of earth	Beechworth	Yackandandah
Lie Chung	1869	Killed		Killed in claim	Ballarat	Smythesdale
Lim Hoe	1862	Killed	(see Hoe Lim)	Fall into shaft	Ballarat	
Lim Lin	1864	Killed	33 Y. O.	Fall of earth	Maryborough	
Lim Tak	1878	Killed		Fall of earth	Ballarat	
Lin Ah	1867	Killed		Fall of earth	Ararat	Landsborough
Lin Ah	1875/06/16	Killed	Single		Ballarat	Smythesdale
Lin Ah Wee	1871/07/08	Killed	or Sim./Lin		Ballarat	Rose Hill MC
Lin Cow	1859	Killed	25 Y. O.	Fall of earth	Ballarat	Smythesdale
Lin Lim	1864	Killed	33 Y. O.	Fall of earth	Maryborough	
Ling Ah	1884	Killed		Fall of earth	Beechworth	Yarrowonga
Ling Fong	1869	Killed		Fall of earth	Ballarat	Buninyong
Ling Fy	1857	Killed		Foul air in mine	Ballarat	
Ling Kit	1877	Killed	55 Y. O.	Fall down shaft	Ballarat	Haddon
Ling Shin	1862	Killed		Fall of earth	Castlemaine	Maldon
Ling You	1884	Killed	70 Y. O.	Fall of earth	Maryborough	Talbot
Ling Young	1861	Killed		Accident drowned	Ballarat	Blackwood
Linn Tack	1878/11/18	Killed	Married child in China		Ballarat	Ballarat
Lip Ah	1874/01/30	Killed	Not Stated	Approx Date	Beechworth	Jamieson Nth
Lip We	1869	Killed		Fall of earth	Beechworth	Rutherglen
Lit Ah	1860	Killed	22 Y. O.	Suffocated foul air	Beechworth	Indigo
Loi Ah	1859	Killed		Fall of earth	Beechworth	
Loite Geo.	1890/03/03	Injured	Date reported		Ballarat	Creswick
Lok Tze	1859	Killed		Fall of earth	Beechworth	
Loke Ah	1867	Killed		Fall of earth	Beechworth	Buckland
Lone Cham	1860	Killed		Fall down shaft	Ararat	Cathcart
Long Tin	1880/10/05	Killed	Single	Fall of earth	Beechworth	Freeburgh
Loo Ah	1881	Killed		Killed in claim	Maryborough	
Looke Kin	1858	Killed		Fall of earth	Castlemaine	Forest Creek
Loon Ah	1866	Killed	30 Y. O.	Fall of earth	Castlemaine	Maldon
Loon Hen	1874/06/30	Killed	Not Stated Approx Date		Castlemaine	Hepburn
Looney	1868/08/20	Injured			Ballarat	Webster St. Mine
Lop Soo	1855	Killed		Fall of earth	Ballarat	Surface Hill
Louey Ah Coon	1889	Killed	32 Y. O.	Explosion dynamite	Melbourne	
Low Ah	1858	Killed		Fall of earth	Beechworth	
Loy Ah	1880	Killed	50 Y. O.	Fall of earth		Back Creek
Loy Ah	1880/08/30	Killed	Not Known		Ballarat	Creswick
Loy Pen	1876/03/08	Killed	Single		Ballarat	Buninyong
Luey Ah	1889	Killed	73 Y. O.	Fall of earth	Castlemaine	Welshmans Reef
Lui Ah	1881/07/23	Killed	Single		Maryborough	Maryborough

Luke Ah	1877/06/29	Killed	Single 30 Y. O.	Fall of earth	Ballarat	Creswick
Lum Ah	1878/07/09	Killed	Single Approx Date		Ballarat	Smythesdale
Lum Sow	1859	Killed	24 Y. O.	Fall of earth	Castlemaine	
Lun Ah	1859	Killed		Fall of earth	Sandhurst	
Lun Yung	1863	Killed		Fall of earth		Humbug Hill
Lung Ah	1858	Killed		Fall of earth	Beechworth	
Lung Ah	1863	Killed		Accident drowned		Campaspe
Lung Ah	1863	Killed		Fall of earth	Beechworth	Stanley
Lung Kah	1877	Killed		Fall down shaft	Maryborough	Alma
Lung Moy	1859	Killed	34 Y. O.	Fall of earth	Ballarat	
Ly Owie	1859	Killed		Fall of earth	Maryborough	
Ly Up	1860	Killed	23 Y. O.	Fall of earth	Ballarat	Creswick

M

Man Ah	1875/10/26	Killed	Single		Beechworth	Beechworth
Man Chong	1865	Killed	31 Y. O.	Fall of earth	Ararat	Pleasant Ck.
Man Haw	1863	Killed	46 Y. O.	Fall of earth	Castlemaine	Yapeen
Man Quee	1872	Killed	53 Y. O.	Fall of earth	Castlemaine	Vaughan
Mang Wang	1861	Killed	38 Y. O.	Accident drowned		Shepherds Flat
Me Kim	1864	Killed	53 Y. O.	Fall of earth	Maryborough	Avoca
Men Houn	1857	Killed		Fall of earth	Castlemaine	
Meng Ky	1871/11/28	Killed			Ballarat	
Min Tak	1860	Killed	53 Y. O.	Fall of earth	Sandhurst	
Ming Ah	1883/08/30	Killed	Married		Ballarat	Smythesdale
Ming Quong	1872	Killed		Fall of earth	Maryborough	
Moa Ah	1866	Killed	(see Ah Moa)	Fall into shaf	Ballarat	Nintingbool
Mon Chin	1865	Killed	41 Y. O.	Fall of earth	Ballarat	Smythesdale
Mon. Ah	1884	Killed		Fall of earth	Sandhurst	Cobram
Mong Ah	1860	Killed	21 Y. O.	Asphyxia foul air	Beechworth	Indigo
Mong Ah	1866	Killed		Suffocation	Ballarat	Buninyong
Mong Ah	1872	Killed		Fall of earth	Castlemaine	Chewton
Mong Scong	1869	Killed		Fall of earth	Ballarat	Durham Lead
Moo Sing	1876	Killed		Fall of earth	Castlemaine	Maldon
Moog Ka Teung	1876	Killed		Fall of earth	Ballarat	
Moon Lee Sing	1882/08/28	Killed	Not Known		Ararat	Raglan
Moon Loo	1876/08/23	Killed	Married 1 child Wife in China		Castlemaine	Castlemaine
Mow Ah	1860	Killed		Mine accident	Maryborough	
Moy Ah	1859	Killed		Fall down shaft	Beechworth	Indigo
Moy Lung	1859	Killed	34 Y. O.	Fall of earth	Ballarat	
Mun Gin	1865	Killed		Fall of earth	Ararat	Beaufort
Mung Quon	1863	Killed	42 Y. O.	Fall of earth	Castlemaine	Yapeen

N

Nam Ah	1884/09/17	Killed	Single		Ballarat	Smythesdale
Nam Bong	1857	Killed		Fall of earth	Beechworth	
Nam Chee	1879	Killed	58 Y. O.	Fall of earth	Maryborough	Percydale
Nam Fung	1862	Killed		Fall of earth	Ararat	
Nam Quin	1856	Killed		Fall of earth	Sandhurst	Bendigo
Nam Shing	1870	Killed		Fall of stone in claim	Maryborough	Avoca
Nam Took Lee	1869	Killed		Fall of earth	Beechworth	Jamieson
Nin Sang	1856	Killed		Fall of earth	Ballarat	

Ning Ah	1859	Killed		Fall of earth	Beechworth	
Non Ah	1855	Killed		Fall of earth		Back Creek

O

Oc Hoy	1860	Killed	34 Y. O.	Fall of earth	Sandhurst	
Och Art Fong	1867	Killed		Fall of earth	Ballarat	Haddon
On Ah	1856	Killed		Fall of earth	Sandhurst	Bendigo
On Ah	1865	Killed	40 Y. O.	Fall of earth	Castlemaine	Strangeways
On Ah	1870	Killed		Fall of earth	Beechworth	Buckland
On Ah	1875/02/10	Killed		Not Known	Maryborough	St Arnaud
On Tee	1875	Killed	50 Y. O.	Fall of earth	Maryborough	St Arnaud
One Ah	1866	Killed		Fall of earth	Sandhurst	
One Ping	1875	Killed		Fall of earth	Maryborough	Avoca
Owie Ly	1859	Killed		Fall of earth	Maryborough	

P

Paen Ah	1858	Killed		Fall of earth	Castlemaine	
Pak Chea	1856	Killed		Fall of earth	Castlemaine	Forest Creek
Pan Gu	1860	Killed	22 Y. O. (Labourer)	Accident drowned	Sandridge	(Melbourne)
Pee Zue	1866	Killed		Suffocation	Ballarat	Buninyong
Pen Lay	1876	Killed		Fall of earth	Ballarat	
Pen Yuk	1876/12/20	Killed	Widower		Ballarat	Creswick
Peng Gin	1876	Killed	33 Y. O.	Fall of earth	Ballarat	Haddon
Pin Chung	1860	Killed	34 Y. O.	Fall into shaft	Beechworth	Indigo
Pin Yuk	1876	Killed		Fall of earth	Ballarat	Creswick
Ping Ah	1866	Killed	33 Y. O.	Accident drowned	Castlemaine	Elphinstone
Ping Ah\	1874/08/26	Killed	Approx Date	Not Stated	Ararat	Ararat
Ping Cong	1879	Killed		Fall of earth	Castlemaine	
Ping One	1875	Killed		Fall of earth	Maryborough	Avoca
Ping See	1863	Killed		Fall of earth	Beechworth	Yackandandah
Pon Ten	1856	Killed		Fall down shaft	Maryborough	Alma
Pong Ah	1857	Killed		Fall of earth	Sandhurst	Heathcote
Pong Ah	1860	Killed	35 Y. O.	Accident fall	Beechworth	Indigo
Pong Ah	1863	Killed		Fall of earth	Maryborough	Talbot
Pony Ah	1861	Killed		Accident drowned	Ballarat	Blackwood
Poo Ah	1871	Killed		Fall of earth	Beechworth	Ovens
Pow Ah	1870	Killed		Fall of earth	Beechworth	Buckland
Pow Ah	1871	Killed		Fall of earth	Beechworth	Yackandandah
Pow Way Ah	1870	Killed		Fall of earth	Maryborough	Inglewood
Poy Ap	1860	Killed	23 Y. O.	Accident drowned	Ballarat	Dig. Evans)
Pul Ah	1859	Killed	20 Y. O.	Fall of earth	Castlemaine	
Pung Wa	1859	Killed		Fall of earth	Ararat	

Q

Que Ah	1865	Killed	26 Y. O.	Fall of earth	Castlemaine	Campbells Creek
Quee Ah	1864	Killed	29 Y. O.	Fall of earth	Ballarat	Buninyong
Quee Man	1872	Killed	53 Y. O.	Fall of earth	Castlemaine	Vaughan
Quin Nan	1856	Killed		Fall of earth	Sandhurst	Bendigo
Quin Tie	1861	Killed	38 Y. O.	Fall of earth	Castlemaine	Strangeways
Quock Tan	1869	Killed		Fall of earth	Castlemaine	Campbells Creek
Quon Ah	1879	Killed		Fall of earth	Ballarat	

Quong Ah	1879/03/07	Killed	Married No children	Wife in China	Ballarat	Smythesdale
Quong Ah	1879/07/28	Killed	Single	Compo	Ballarat	Smythesdale
Quong Ah	1883/12/05	Killed	Single	50 Y. O.	Ballarat	Ballarat East
Quong Gee	1888	Killed	68 Y. O.	Phthisis	Castlemaine	
Quong Gong Gin	1881	Killed		Fall of earth	Ballarat	Haddon
Quong Goon	1873	Killed		Fall of earth	Beechworth	
Quong Hi	1876/03/30	Killed	Married	Wife in China	Maryborough	Avoca
Quong Ming	1872	Killed		Fall of earth	Maryborough	Berlin (Rheola)
Quong Mung	1863	Killed	42 Y. O.	Fall of earth	Castlemaine	Yapeen
Quong Wah	1873/09/25	Killed		Fall form scaffold	Ballarat	Hero Extended

R

Rit Ah	1855	Killed		Fall of earth		Wombat
--------	------	--------	--	---------------	--	--------

S

Sai A	1857	Killed	28 Y. O.	Fall of earth	Sandhurst	
Saien Gang	1873	Killed		Fall of earth	Ararat	Barkly
Sam Ah	1866	Killed		Fall of earth	Sandhurst	
Sam Ah	1875	Killed		Fall of earth	Ballarat	Creswick
Sam Ah	1885/11/06	Killed	Single	35 Y. O.	Maryborough	St Arnaud
San Ging	1862	Killed	34 Y. O.	Fall of earth	Castlemaine	Vaughan
Sang Ah	1877/02/10	Killed	Single		Ballarat	Creswick
Sang Ah	1861/11/09	Killed	31 Y. O.	Fall of earth	Ballarat	Creswick
Sang Nin	1856	Killed		Fall of earth	Ballarat	
Scen As	1856	Killed		Foul air	Ballarat	
Scong Mong	1869	Killed		Fall of earth	Ballarat	Durham Lead
See Ah	1856	Killed		Fall of earth	Maryborough	
See Ping	1863	Killed		Fall of earth	Beechworth	Yackandandah
Sen Tin	1874/01/23	Killed	Single		Ballarat	Smythesdale
She Bing	1864	Killed		Fall of earth	Bendigo	White Hills
She Gin	1862	Killed	31 Y. O.	Fall of earth	Sandhurst	
Shee Ah	1861	Killed	(see AhShee)	Shaft collapse		Sandy Creek
Shee Ah	1867	Killed		Fall of earth	Castlemaine	Daylesford
Shee Ah Shew	1865	Killed	(see AhShew Shee)	Fall into shaft	Beechworth	Buckland
Sheong Ah	1861	Killed	25 Y. O.	(see Ah Sheong)Shaft collapse	Sandy Creek	
Shien Ah	1859	Killed		Fall of earth	Castlemaine	
Shimmin E.	1914	Injured			Castlemaine	Ajax Nth. Mine
Shin Ling	1862	Killed		Fall of earth	Castlemaine	Maldon
Shing Can Single	1885/06/10	Killed	Single	30 Y.O.	Gippsland	Omeo
Shing Con	1885	Killed		Fall of earth	Gippsland	Omeo
Shing Goon	1889/08/15	Killed	Single	53 Y.O.	Castlemaine	Castlemaine
Shing Gum	1889	Killed		Killed in claim	Castlemaine	Campbells Creek
Shu Tin	1865	Killed	(see Tin Shu)	Fall into shaft	Beechworth	Rutherglen
Shue You	1877	Killed		Fall of earth	Ararat	Pleasant Ck.
Shy Six	1861	Killed	69 Y. O.	Foul air	Ararat	Pleasant Ck.
Shy Yung	1865	Killed	39 Y. O.	Fall of earth	Ararat	Armstrongs
Si Ling	1884/09/25	Injured	Single		Ballarat	Smythesdal
Si. Yen	1879	Killed	51 Y. O.	Mining accident	Ballarat	Haddon
Sie Yon	1862	Killed	37 Y. O.	Fall of earth	Castlemaine	
Sigh Hung	1861	Killed	44 Y. O.	Fall of earth	Ballarat	Creswick

Sihil Tchsin	1860	Killed	37 Y. O.	Fall of earth	Ballarat	Smythesdale
Sim Ah Wee	1871/07/08	Killed	or Lin./Sim		Ballarat	Rose Hill MC
Sin Ah	1879/09/18	Killed	Single		Castlemaine	Tarrangower
Sin Moy Kai	1876/11/03	Killed	Single		Ballarat	Ballarat
Sing Ah	1857	Killed		Fall of earth	Beechworth	
Sing Ah	1858	Killed		Foul air	Ballarat	
Sing Ah	1864	Killed		Fall of earth	Maryborough	Inglewood
Sing Ah	1885/03/06	Killed	Single 51 Y. O.		Ballarat	Smythesdale
Sing Bun	1875/05/17	Killed	Married Wife in China		Castlemaine	Fryer's Creek
Sing Chin	1865	Killed	50 Y. O.	Fall of earth	Beechworth	
Sing Chong	1858	Killed		Fall of earth	Ararat	
Sing Ghe	1882/02/13	Killed	Married No Dependent		Maryborough	Amherst
Sing Gook	1872	Killed		Fall of earth	Sandhurst	
Sing Key	1861	Killed	36 Y. O.	Fall of earth	Ballarat	Cres/k Hard Hills
Sing Knee	1859	Killed	33 Y. O.	Fall of earth	Ballarat	Smythesdale
Sing Moo	1876/11/21	Killed	Single		Castlemaine	Tarrangower
Sing Moon Lee	1882	Killed		Fall of earth	Ararat	
Sing Tai	1862	Killed		Fall of earth	Sandhurst	Heathcote
Sing Tak	1859	Killed		Fall of earth	Beechworth	
Sing Wen	1873	Killed		Fall of earth	Ballarat	Creswick
Sing Ye	1869	Killed		Fall down shaft	Maryborough	Fiddlers creek
Sitt Ah	1887/12/22	Killed	Married 51 Y. O.		Ballarat	Nerrina
Six Shy	1861	Killed	68 Y. O.	Foul air	Ararat	Pleasant Ck.
Soo Can	1880	Killed		Fall of earth	Beechworth	
SooLop	1855	Killed		Fall of earth	Ballarat	Surface Hill
Soon Ah	1867	Killed	22 Y. O. (see Ah Soon)	Fall down shaft	Ballarat	Smythesdale
Soon Chin	1873	Killed		Fall of earth	Ballarat	Bungaree
Soon Dat	1866	Killed	46 Y. O.	Fall of earth	Castlemaine	Chewton
Soon Too	1879/11/04	Killed	Single		Ballarat	Blackwood
Souee Wy	1859	Killed		Fall of earth	Maryborough	Avoca
Sow Lum	1859	Killed	24 Y. O.	Fall of earth	Castlemaine	
Soy Ah	1859	Killed		Fall of earth	Castlemaine	
Sue Ah	1864	Killed	51 Y. O.	Fall of earth	Ararat	Beaufort
Sue Ah	1885/03/11	Killed	Single 43 Y.O.		Ballarat	Smythesdale
Sue Can	1879/12/31	Killed	Single		Beechworth	Beechworth
Sue You	1868	Killed		Fall of earth		Caledonia
Sum Fun	1858	Killed	28 Y. O.	Fall of earth	Spring Gully	
Sun Ah	1864	Killed		Fall of earth	Sandhurst	
Sun Ah	1872	Killed		Fall of earth	Beechworth	Bright
Sun Gip	1884	Killed			Ballarat	Trunk Lead
Sun Hi	1861	Killed			Ballarat	
Sunn Ah	1857	Killed		Smothered in claim	Maryborough	St Arnaud
T						
Tack Ah	1859	Killed	29 Y. O	Fall of earth	Ballarat	
Tack Ah	1863	Killed	35 Y. O.	Accident	Maryborough	Talbot
Tack Ah	1863	Killed	35 Y. O.	Mining Accident	Maryborough	Talbot
Tack Ah	1874	Killed	38 Y. O.	Fall of earth	Castlemaine	Vaughan
Tack Ah	1881	Killed		Fall of earth	Ararat	Stawell
Tack Ah	1881/10/25	Killed	Single		Ararat	Pleasant Ck.
Tack Clue	1882	Killed		Fall of earth	Ballarat	Staffordshire Reef

Tack Lim	1878	Killed		Fall of earth	Ballarat	
Tack Sing	1878/11/18	Killed			Ballarat	PrinceReg/t Gully
Tai Sing	1862	Killed		Fall of earth	Sandhurst	Heathcote
Tai Youck	1855	Killed		Fall of earth	Sandhurst?	Peg Leg Gully
Tak Cheong	1861	Killed	44 Y. O.	Fall of earth	White Hills	
Tak Min	1860	Killed	53 Y. O.	Fall of earth	Sandhurst	
Tak Sing	1859	Killed		Fall of earth	Beechworth	
Tan Ah	1860	Killed		Fall of stone	Bacchus Marsh	
Tang Ah	1866	Killed		Suffocation	Ballarat	Buninyong
Tank	1862/02/21	Injured	Date reported		Ballarat	Market Res. Claim
Tans Ah	1860	Killed		Fall of stone	Bacchus Marsh	
Tans Ah	1870	Killed	(see Ah Tans)	Fall down shaft	Ballarat	
Tans Quock	1869	Killed		Fall of earth	Castlemaine	Campbells Creek
Tcheong Fong	1860	Killed		Fall into shaft	Beechworth	Indigo
Tchick A	1858	Killed	40 Y. O.	Fall of earth	Castlemaine	
Tching Ah	1862	Killed	20 Y. O.	Fall of earth	Ballarat	
Tchsin Sihil	1860	Killed	37 Y. O.	Fall of earth	Ballarat	Smythesdale
Tchu Wau Le	1857	Killed		Fall of earth	Sandhurst	
Tchung Ah	1858	Killed		Fall of earth	Castlemaine	Forest Creek
Tee On	1875	Killed	50 Y. O.	Fall of earth	Maryborough	St Arnaud
Teeong Ah	1858	Killed	20 Y. O.	Fall of earth	Maryborough	
Tem Ah	1872	Killed		Fall of earth	Mopoke	
Ten Pon	1856	Killed	Fall of earth	Maryborough	Alma	
Teon Ah	1857	Killed		Fall of earth	Ballarat	
Teong Ching	1862	Killed		Fall of earth	Beechworth	Indigo
Teong Deng	1861	Killed	25 Y. O.			
(see DengTeong)	Fall into shaft	Beechworth		Lower Indigo		
Teung Mooy Ki	1876/11/03	Killed			Ballarat	Little Bendigo
Thon Hong	1860	Killed		Fall of earth	Beechworth	
Til Ah	1860	Killed		Fall of earth	Beechworth	
Tin Ah	1859	Killed	30 Y. O.	Fall of earth	Ballarat	Creswick
Tin Chin	1859	Killed		Fall of earth	Spring Creek	
Tin Chung	1863	Killed	30 Y. O.	Fall of earth	Beechworth	Indigo
Tin Long	1880	Killed		Fall of earth	Beechworth	Freeburgh
Tin Shu	1865	Killed	30 Y. O. (see ShuTin)	Fall into shaft	Beechworth	Rutherglen
Tip Yen	1883	Killed		Accident drowned	Castlemaine	Egans Town
Toewing Ah	1865	Killed		Skull fracture	Ballarat	
Tong Ah	1866/09/07	Killed			Ballarat	Buninyong
Tong Ah	1870/07/30	Killed			Ballarat	Rose Hill Co
Tong Ah	1873	Killed		Fall of earth	Maryborough	Avoca
Tong Ah	1880	Killed		Fall of earth	Beechworth	Freeburgh
Tong Bak	1872	Killed	43 Y. O.	Foul air	Ballarat	Haddon
Tong Chung Ah	1870	Killed		Fall of earth	Ballarat	Durham Lead
Tong Fong	1858	Killed		Fall of earth	Castlemaine	Forest Creek
Too Chew	1869	Killed		Fall of earth	Castlemaine	Campbells Creek
Took Lee Nan	1869	Killed		Fall of earth	Beechworth	Jamieson
Toon Ah	1859	Killed		Fall of earth	Maryborough	Havelock
Toon Ah	1882	Killed		Phthisis	Ballarat	Creswick
Toon Leon	1862	Killed	(see Leon Toon)	Fall down shaft	Beechworth	Chiltern
Tow Chong	1870	Killed		Fall of earth	Ballarat	
Tow Keen	1863	Killed		Fall of earth		Three Mile Creek

Tow Tin	1861	Killed	(see Tin Tow)	Fall into shaft	Beechworth	Indigo
Toy Ah	1862	Killed	25 Y. O.	Fall of earth	Sandhurst	
Toy Ah	1870/06/04	Injured			Ballarat	Garabaldi
Toy Ah	1882/07/14	Killed	Single		Ballarat	Smythesdale
Tuck Ah	1857	Killed		Fall of earth	Beechworth	
Tuck Ah	1860	Killed		Fall of earth	Castlemaine	
Tuck Yen	1880	Killed		Fall of earth	Snake Valley	
Tue Ah	1869/08/23	Killed	Injured in January		Ballarat	Durham Lead
Tueng Moog Ka	1876	Killed		Fall of earth	Ballarat	
Tuk Yen	1880/01/16	Killed	Married Wife in China		Ballarat	Smythesdale
Tung Ah	1881/01/28	Killed	Single		Castlemaine	Castlemaine
Tung Ah	1882/05/19	Killed	Single		Ballarat	Smythesdale
Tze Lok	1859	Killed		Fall of earth	Beechworth	

U

Ung Ah Lee	1874/09/10	Killed	Married no children	Wife in China	Beechworth	Bucklands
Up Ly	1860	Killed	23 Y. O.	Fall of earth	Ballarat	Creswick

W

Wa Pung	1859	Killed		Fall of earth		Ararat
Wah Ah	1866	Killed	27 Y. O.	Fall of earth	Castlemaine	Queenstown
Wah Ah	1875/07/29	Killed	Single 38 Y. O.	Fall into shaft	Beechworth	Yackandandah
Wah Kung	1859	Killed		Fall of earth	Beechworth	OvensPennyw/t
Wah Lee	1890/08/02	Killed	Single 65 Y. O.		Ballarat	Creswick
Wah Quong	1873	Killed		Fall of earth	Ballarat	
Wan Chan	1878	Killed		Fall of earth	Ballarat	Creswick
Wang Mang	1861	Killed		Accident drowned	Shepherds Flat	
War Lee Ah	1867	Killed		Fall down shaft	Sandhurst	
Way Ah	1861	Killed		Accident drowned	Ballarat	Blackwood
Way Ah Pow	1870	Killed		Fall of earth	Maryborough	Inglewood
Way George	1861	Killed	47 Y. O.	Fall down shaft	Ballarat	Clunes
Way Kid	1856	Killed		Fall of earth	Ballarat	
We Lip	1869	Killed		Fall of earth	Beechworth	Rutherglen
Wee Lan	1860	Killed		Fall of earth	Maryborough	Avoca
Wen Sing	1873	Killed		Fall of earth	Ballarat	Creswick
Wing Ah	1875/04/24	Killed	Single 42 Y. O.	Fall of earth	Ballarat	Haddon
Wing Foo	1856	Killed		Fall of earth	Bendigo	White Hills
Wing Yuk	1860	Killed	26 Y. O.	Fall of earth	Ballarat	Haddon
Won Ah	1858	Killed		Fall of earth	Ararat	
Wong Ah	1866/09/07	Killed			Ballarat	Buninyong
Wong Ah	1882/10/02	Killed	Married 2 Family in China		Ballarat	(Scotchmans Lead)
Woo Gin	1882	Killed		Fall of earth	Ballarat	Haddon
Wun Ping	1875/08/11	Killed	Married Family in China		Maryborough	Avoca
Wy Ah	1880/09/16	Killed	Single		Castlemaine	Tarrangower
Wy Hok	1872	Killed	(see Hok Wy)	Fall down shaft	Beechworth	Ovens
Wy Souee	1859	Killed		Fall of earth	Maryborough	Avoca

Y

Yak Yam	1876	Killed	43 Y. O.	Fall of earth	Ballarat	Haddon
Yam Yak	1876	Killed	43 Y. O.	Fall of earth	Ballarat	Haddon

Ye Ah Ging	1870	Killed		Fall of earth	Ballarat	Durham Lead
Ye Hen Ge	1874	Killed		Fall of earth	Ballarat	Haddon
Ye Sing	1869	Killed		Fall down shaft	Maryborough	Fiddlers Creek
Yean Gin	1862	Killed		Fall of earth	Ararat	Deep Lead
Yee Ahn	1884/07/31	Killed	Single 52 Y. O	Fall of earth	Gippsland	Omeo (SwiftsCrk)
Yeen Ah	1859	Killed		Suffocated	Ararat	
Yem Ah	1863	Killed		Fall of earth	Ballarat	Creswick
Yen Ah	1859	Killed		Fall of earth	Castlemaine	
Yen Ah	1872	Killed	(see Ah Yen)	Fall down shaft	Ballarat	Creswick
Yen Ah	1891/08/22	Killed	Single 50 Y. O.		Beechworth	Beechworth
Yen Chung Ah	1883/09/20	Killed	Single		Ballarat	Steiglitz
Yen Gee	1871	Killed		Fall of earth	Jericho	
Yen Gun	1889/04/02	Killed	Single 40 Y. O		Beechworth	Mitta Mitta
Yen Si	1879/04/17	Killed	Married 51 Y. O. Wife & Child in China		Ballarat	Haddon
Yen Tip	1883	Killed		Fall of earth	Castlemaine	Egans Town
Yen Tuck	1880	Killed		Fall of earth	Snake Valley	
Yet Ah	876/04/06	Killed	Not known if Married		Beechworth	Buckland
Yeung Ah	1866/09/07	Killed			Ballarat	Buninyong
Yim Ah	1866	Killed	30 Y. O.	Fall of earth	Pennyweight	
Yin Ah	1876/09/25	Killed	Married Wife in China		Maryborough	Avoca
Yin Chun	1875	Killed		Fall of earth	Ararat	Stawell
Ying Kee	1885	Killed		Fall of earth	Ballarat	Haddon
Yon Ah	1857	Killed		Fall of earth	Castlemaine	
Yon Ar	1859	Killed		Fall of earth	Ararat	
Yon Hoy	1873	Killed		Fall of earth	Ballarat	Smythesdale
Yon Sie	1862	Killed		Fall of earth	Castlemaine	
Yong George	1877/08/28	Killed	Married 49 Y. O.		Ballarat	Smythesdale
Yoon Chun	1875/08/26	Killed	Single		Ararat	Pleasant Ck.
You Ah	1875	Killed	35 Y. O.	Fall of earth	Ararat	Stawell
You Ah	1884	Killed		Fall of earth	Ballarat	Linton
You Foung	1865	Killed	33 Y. O	Fall of earth	Castlemaine	Campbells Creek
You Lim Ah	1884/03/01	Killed	Single		Ballarat	Smythesdale
You Ling	1884	Killed	70 Y. O.	Fall of earth	Maryborough	Talbot
You Shue	1877/09/05	Killed	Single		Ararat	Pleasant Ck.
You Sing	1884/02/11	Killed	Widower		Maryborough	Amherst
You Sue	1868	Killed		Fall of earth	Sandhurst?	Peg Leg Gully
Youl Henry Hung	1859	Killed		Fall of earth	Beechworth	Ovens District
Youll Ah	1867	Killed		Fall of earth	Beechworth	
Youn Ah	1879/10/01	Killed	Single		Beechworth	Buckland
Young	1896/08/24	Injured		Burst boiler tube	Ballarat	Rokewood
Young Ah	1859	Killed		Fall of earth	Maryborough	Avoca
Young Ah	1883/10/19	Killed	Single		Maryborough	Avoca
Yow Chun	1875/08/26	Killed	Single		Ararat	Pleasant Ck.
Yow Chung	1860	Killed		Fall of earth	Suffolk Lead	Ranges
Ytzan Lane	1864	Killed	23 Y. O.	Fall of earth	Castlemaine	Campbells Creek
Yuck Wing	1860	Killed	26 Y. O	Fall of earth	Ballarat	Buninyong
Yuk Pin	1876	Killed		Fall of earth	Ballarat	Creswick
Yun Ah	1859	Killed		Fall of earth	Ararat	Malakhoff Wimera
Yune Hock	1864	Killed		Fall of earth	Sandhurst	
Yung Ah	1856	Killed		Fall of earth	Sandhurst	
Yung Lun	1863	Killed		Fall of earth		Humbug Hill

Yung Shy	1865	Killed	39 Y. O.	Fall of earth	Ararat	Armstrongs
Yuon Ah	1856	Killed		Fall of earth	Sandhurst	
Yuon Ah	1866	Killed		Suffocated in sludge	Ballarat	Buninyong
Yuon Ah	1879	Killed		Fall of earth	Beechworth	Lower Buckland
Yuon Kee	1877	Killed		Fall of earth	Castlemaine	Daylesford
Yuon Lun	1863	Killed		Fall of earth	Humbug Hill	
Yuon Shy	1865	Killed	39 Y. O.	Fall of earth	Ararat	Armstrongs

Z

Zing Lea	1855	Killed		Fall of earth	Castlemaine	Forest Creek
Zue Pee	1866	Killed		Suffocation	Ballarat	Buninyong

**Cheok Hong Cheong's Letters regarding
Landing of the Rev. James Cheong, MA
upon his return from the United Kingdom, 1904.**

10/9/04

Dear Sir – My eldest son (Rev. James Cheong M.A.) having completed his theological course at Oxford and been ordained to the ministry has written to say that he sailed from Southampton on the 15th ult by the N.D.L. Steamer “Oldenburg” which is timed to arrive in Melbourne on the 28th. inst. and requests that you will be good enough to instruct your officers at Fremantle so that he may land without let or hindrance during the vessel's stay at that Port and likewise Adelaide where he has some thoughts of coming overland.

Soon after my son has entered upon the duties and responsibilities of my work I purpose in accordance with medical advice to take a prolonged holiday across the seas and shall thank you for letters which upon my return I may land at any Port of the Commonwealth.

Yours Faithfully, CHC

The Secretary, External Affairs, Melbourne

Melbourne 12th Sepr 1904

Rev: Cheok Hong Cheong

Sir – I have the honour to acknowledge the receipt of your letter of the 10th inst., requesting that instructions may be issued for an exemption for your son who is expected to arrive by the “Oldenburg” on the 28th September.

2.I shall be pleased if you will be so good as to furnish some particulars respecting your son, eg as to age, where he was born etc when the matter will have consideration.

3.With reference to your request to be furnished with letters exempting you from the operation of the Immigration Restriction Act on your return from the journey that you are contemplating, I should be glad if you will make application for a Certificate of Domicile on the accompanying form which should be forwarded when completed to the Collector of Customs, Melbourne.

15th Sept 1904

Sir – I am in receipt of your favour of the 12th inst on my return to Town this morning.

I subjoin particulars which you ask for in regard to my son.

He was born in Ballarat in the State of Victoria in 1871. After graduating with honours at the Melbourne University and taken his Master's degree he proceeded to China with the view of applying for admission to the diplomatic service of his Fatherland but finding that under the term diplomacy so much is employed which is not in strict accordance with Faith he refrained from sending in his application and accepted an educational appointment under the British government at Hong Kong whence after about four years service he proceeded to Oxford to take his theological course. He was ordained to the Ministry in June of the present year and immediately thereafter was offered Curacies by the Rectors of Southampton, Leeds and Nugent St. George and likewise a Chaplaincy on the voyage out by the S.P.C.K. All of which he respectfully declined preferring to return hither to assist his Father in Missionary work among his people.

I enclose herewith copy of his testimonials printed prior to his leaving Australia.

I may add in conclusion that by an Order of the Governor-in-Council issued in 1891 and signed by Lord Hopetoun and Sir George Turner I and my wife and family have been exempted from the operation of the Chinese Immigration Restriction Act for all time and that the Governments of N.S.W. and New Zealand, notwithstanding their drastic measures have before the Commonwealth was instituted give me and my son freedom of ingress and egress and to respectfully remind you that the Commonwealth government itself has shown its courtesy to Missionaries of admitting them without question.

Yours Truly, CHC

The Secretary, External Affairs

Atlee Hunt, Secretary, Department of External Affairs. Melbourne, 16th September 1904

04/8056

Sir – I have the honour to acknowledge the receipt of your letter of the 15th September forwarding particulars respecting your son who is expected to return to Australia per the “Oldenburg” about the 28th inst., and to inform you that the necessary instructions have been issued to the authorities to permit his landing without restriction.

2.The Department was not aware of any such exemptions as that mentioned by you having been issued in your favour, but, as the privilege was granted, it will be honoured under the Commonwealth, and there will be no necessity for you to obtain a Certificate of Domicile.

Rev Cheok Hong Cheong

Atlee Hunt, Secretary, Department of External Affairs. Melbourne, 16th September 1904

04/8056

The Collector of Customs, Fremantle, Port Adelaide and Melbourne.

Sir, I have the honour to inform you that the Rev. James Cheong, M.A., is expected to arrive in Australia by the I.G.M.S. “Oldenburg” this month. I shall be glad if you will be so good as to issue instructions that this gentleman is to be permitted to land without restriction.

Fremantle Sept 21st 1904

The Collector of Customs, Fremantle

Sir, I have to report that the I.G.M.S. “Oldenburg” arrived here from Colombo and departed again for Adelaide yesterday.

On making an examination of the passengers, I found the Rev James Cheong, of Melbourne, and P Nathaniel Silva (Cingalese) servant to His Excellency E.F. Im Thurm, Governor of Fiji, in transit to Fiji.

With reference to the Singalese the ship’s papers were endorsed.

No restrictions were placed on the Rev. James Cheong.

Martin, Tide Surveyor

26/9/04

Dear Sir – Your favour of the 16th inst intimating that you have sent the necessary instructions to the authorities to permit of my son’s (Rev James Cheong M.A.) landing without restriction has reached me in due course but as he has written to say that on his arrival at Fremantle he was interviewed by two Customs officials one before the other after breakfast neither of whom seemed to know anything of the instructions you have sent and while very courteous in their manners made reference to the new laws in such a way as to make him feel quite hurt.

“I felt hurt”, he said, “that I hadn’t free ingress into the land of my birth and education and training, where I had hoped to spend the best years of my life. I have a feeling now that I am a sort of exile from my native land and that it would take very little to cause one to turn my back upon it for elsewhere... You will I hope make it all right with the Customs people so that I may land at Melbourne without

any fuss or annoyance.”

Would you kindly therefore give the necessary directions and oblige.

Yours Truly, CHC

The Secretary, External Affairs

Atlee Hunt, Secretary, Department of External Affairs. Melbourne, 27th September 1904

04/8281

The Collector of Customs, Fremantle

Sir, I have the honour to acknowledge, with thanks, the receipt of your letter of the 21st September forwarding a report by Mr Tide Surveyor Martin with reference to his examination of passengers per I.G.M.S. “Oldenburg” which arrived at your port on the 20th instant. It is observed that the Rev. James Cheong was permitted to land without restriction.

Atlee Hunt, Secretary, Department of External Affairs, Melbourne, 28 September 1904

04/8037

Rev Cheok Hong Cheong, 123-5 L Bourke St, Melbourne

I have the honour to acknowledge receipt of your letter of the 26th September informing me of your son’s arrival at Fremantle. It is regretted that the instructions sent from this office did not reach the Port before the arrival of the “Oldenburg”. Under any circumstances, however, the officers would have had to put certain questions to your son, in order to satisfy themselves as to his identity.

Customs and Excise Office Melbourne, 1st October 1904

04/8413

Sir, I have the honour to acknowledge the receipt of your letter No. 04.8056 of the 16th ult intimating that the Rev: James Cheong M.A., was expected to arrive in Australia by I.G.M.S. “Oldenburg” and that instructions should be given that he should be permitted to land without restriction, and in reply to inform you that the gentleman mentioned arrived at this Port on the 28th Ult. and was permitted to land without hindrance.

I am, Sir, your most obedient servant,

A.H.W. Mason, Sub-Collector of Customs.

Secretary for External Affairs, Melbourne

Atlee Hunt, Secretary, Department of External Affairs, Melbourne, 3rd October 1904

04/8413

I have the honour to acknowledge, with thanks, the receipt of your letter of the 1st October, No. 04.8181 informing me that the Rev. James Cheong arrived per the I.G.M.S. “Oldenburg” on the 28th September and was permitted to land without hindrance.

