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VISITING FAR CATHAY.

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EIGHTH LETTER.

WHEN the history of civilization comes to be written from an evolutionary standpoint China will supply much of the foundation data. It was all very well for Tennyson to say: "Better fifty years of Europe than a cycle of Cathay," but the fact nevertheless remains that to that country we owe many of the suggestive ideas that have led us to our present position of civilized greatness. When our fathers were in a condition of semi-savagery China was about as far advanced as it is today. Unfortunately for it and for its people, the conservative element became so strong that it throttled further progress and left the nation sessile for over a millenium. The tendency to repudiate new ideas and to adhere to those of our fathers is quite as strong among some Americans as it is among the Chinese, but fortunately for us we have a large sprinkling of men who are capable of independent thought, and who refuse to allow their brains to be moulded entirely by the popular pattern. In seeing China with Western eyes the lessons that we can derive from its study will be the greater if we keep clearly before us the fact that as it now is we once were. In medical matters it is only necessary for us to go back a few generations in order to find our forebears practicing what was practically the same kind of mummeries for the cure of diseases as they now do. Until Europe and America were emancipated from the sentiment that looked upon a human corpse as something awfully sacred, and that ought not to be defiled by the scalpel of the anatomist we made no progress of any importance. As long as it was deemed as great a crime to dissect as to murder, medical science had to take a back seat, and as long as medicine was hindered all true progress was arrested. To the credit of the medical profession it must be said that the vast majority of the fertilizing ideas which brought progress were born within the minds of men who bore the degree of M. D. This is not only true for medicine and physiology, but it is equally true of physics, chemistry, botany, zoology, geology, and paleontology. Even astronomy would cut a sorry figure if the contributions made to that science by medical men were removed. The static condition of China can be clearly traced to the lack of initiative displayed by those who practice the healing art among the people. A careful study of this condition, as it exists today, will give us a key to some of our own unsolved problems, by reason of its contrasts with ours.

PECULIARITIES OF THE YELLOW MAN AND HIS COUNTRY.

Our visit to China included calls at Hong Kong, Canton, Maceo, Shanghai, Nankin, Hankow, Pekin, Nankou, Tientsin, Shan-Hai-Kwan, Nieu-Schwang, Dalny, and Port Arthur. This included a long steamboat trip of over 600 miles into the interior of the country and another long overland trip from Hankow to Pekin of 900 miles by rail. Following this was still another round-about railway journey into Manchuria and the Liao-Tung Peninsula of over 500 miles. These several trips gave us a fair opportunity of seeing the various parts of the country and studying the differences in the people inhabiting them. Each province of China speaks a different dialect and differs from the rest in many minor particulars. We passed through nearly a dozen of these provinces that are politically related much as our States are to each other. For several days at a time we saw no whites except those travelling with us. Everywhere the long queue and sallow face were in evidence, but it was easy to detect a marked difference in the features of the people at points remote from each other. The sail up the Yangtszekiang and the crossing of miles of sand bars on the Hoang Ho, added zest to our inland experiences. Most of the country between Hankow and Pekin is much like that of Illinois, but it differs materially from Illinois in that there are no fences, no wide roads, miles on miles of poppy fields rich in colored blossoms, and not a sign of a weed of any kind, through hundreds of miles of territory. The perfect cleanness of the crops of all kinds was a remarkable revelation. There is nothing like it in any other part of the world. The only division lines visible were those made by the different kinds of crops.

SUPERSTITION AND REVERENCE.

In every direction, through all the fields, could be seen the graves of the dead. Sometimes one or a few graves were together and at other times a group of them stood alone surrounded by a few trees. All the villages were likewise surrounded by trees in a similar manner. Crops were planted up close to the graves and up close to the shade trees of the houses. In those scattered graves we find the secret of China's degeneracy and China's weakness. Radiating from these is all the light that the average Chinaman is ever willing to allow entrance to his brain. Every

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grave is a shrine and every shrine a sanctuary. His ancestors are his gods and to their spirits his prayers incessantly ascend. It is curious to note how the shapes of the graves of all the world vary step by step, according to the greatness of the dead person, until they approach in appearance the church, the temple and the cathedral. The transition can be traced by beginning with those of China and comparing with those of India, Egypt, Turkey, and Europe. The Chinaman accepts every grave as a shrine and place of worship because his ancestors inhabit them. Farther west and the worship continues, but the idea of the grave is almost or quite lost. To the Chinaman it is the central idea of his philosophy and the ruling thought of his entire life. He believes that he is in incessant danger from the spirits of demons and of



Chinese Funeral, Shanghai.

enemies. Like our fathers he considers it a sacrilege to do anything that is likely to disturb the peace of the dead. The same spirit that made it so dangerous for doctors to dissect in America, makes it dangerous to injure a grave in China. The chief opposition to railways is their trespassing on the rights of the dead. The bitter hatred toward white men is due to the lack of reverence to their ancestors as seen in these railways and in the high buildings that Europeans erect. The former desecrate the graves and thus bring ill luck upon the people and the latter by exceeding 99 feet obstruct the passage of all good spirits who come to bless them and only allow passage-way for demons.

All walls, temples, and houses must stop at 99 feet for the celestial path over which angels walk is exactly 100 feet from the ground. In Pekin every pavilion surmounting the city walls stops short at 99 feet. In no Chinese city are high buildings erected. The Pagodahs that are seen on hills and along rivers sometimes reach to or exceed the hundred feet, but these are looked upon as some sort of conductor of blessings from the good spirits. They are all very old and are believed to have been erected by the early Brahmin missionaries as depositories of the relics of saints. To present Chinamen they are conductors of good luck to the regions surrounding them. They are always either 7, 9, 11, or 13 stories high. None are known to contain an even number of stories. Each story is supposed to represent an open, sacred Brahminical umbrella and the more stories up to 13, the greater the amount of "merit" the edifice is supposed to bring to all the region over which they can be seen. Most of them are nine stories or less. They are all going to ruin, as nothing is being done to preserve them. But the pagodahs are not the only sources of good luck for the Chinese. They have numerous temples to which they resort in order to pray for this article. The early Portuguese called these Dios Houses, i. e. god houses. Later European visitors corrupted this to Joss Houses, because the Portuguese pronunciation of Dios sounded like Joss. Nor do the Joss houses exhaust their resources as places for praying for good luck. A walk through any native business street in Canton, Nankin, Shanghai, or Pekin will reveal the fact that every store has its own shrine.

DOCTORS AND DEVOTION.

Imagine an altar for prayers attached to every place of business in our American cities and the reader will have some sort of an idea of a Chinaman's faith in and devotion to his religion. Here they pray for good business, good health and general good times rather than for their soul's salvation. When sick they have more faith in prayers than in science. The priests have supplemented the prayers with lotions and potions and have instructed them in a ritual that is calculated to draw fees out of them in a way that is certain and not aggravating. They have taught the supplicants for health and wealth to buy fragrant joss sticks and paper representatives of money that must be burnt before the altars to propitiate the spirits. The more they burn the more certain is their restoration to health supposed to be and the larger is the fee to the priest.

In the temple of Cho Sing, at Canton, one can see great numbers of people every day, prostrate before the idols, begging for health among the fumes of burning incense. Mothers go there to pray for their sick babies, wives for their sick husbands, and children for their sick parents. After completing their prayers they go to another part

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of the temple where they find a bowl filled with numbered pieces of paper. At random they draw a number as in a lottery. This number has a filed prescription alongside with a corresponding number. This prescription he takes to the temple drug counter and has it compounded. Usually the medicine is exceedingly nauseous, at least so the guides told us, but it must be faithfully taken or the patient cannot hope to get well. If this prescription from the temple fails to bring relief a visiting doctor may be called to the house. He makes his rounds in a sedan chair that being the respectable way of travelling in that country. The coolies that carry the chair recognize the house by *a copy of the doctor's sign-board* that has been placed in front of the patient's door. As soon as the doctor enters he is proffered tea and a pipe, after partaking of which he feels the sick one's pulse. By the pulse he is supposed to be able to tell where the trouble is located and what its nature. According to the Transactions of the China Branch of the Royal Asiatic Society of Hong Kong, the pulse is felt at three points up and down the wrist. The upper pulse of the left wrist when lightly pressed tells the condition of the small intestines. When heavily pressed it tells the condition of the heart. The middle pulse of the same wrist if lightly pressed gives the condition of the gall-bladder, while if heavily pressed it tells the state of the liver. The lower pulse of the same wrist gives the condition of bladder or kidney, according as it is pressed lightly or heavily. The right wrist is gone over in a similar manner so as to find out the condition of intestines, lungs, stomach, spleen, and two organs unknown to our anatomy, but called by them "san tseaou" and "ming man."

CHINESE ANATOMY.

As Chinese medical students never do any dissecting, their ideas of the structure of the body are not much like ours. They are taught that the small intestines are connected with the heart; that the urine reaches the bladder from the small intestines large; that the intestines have sixteen convolutions and are connected with the lungs; that the kidneys are attached to the spinal marrow; that the liver is the seat of the soul, that courage is a secretion of the gall-bladder, and that food goes to the spleen and passes from it to the stomach. When an organ is diseased it is due to bad humors or to evil spirits. Until the latter are subdued medicines are of no avail. In spite of such crude ideas Chinese doctors gain, through experience, some really good and practical ways of handling some ailments and of performing minor surgical operations. Obstetric practice is almost entirely in the hands of women.

DRUGS AND DOSES.

Every Chinese city contains a large number of drug stores that stand as evidence of the great faith the masses have in drugs. Many of the drugs they sell in such stores remind one of the old remedies of over a century ago among our own race. Quite a large proportion of their mineral remedies are much the same as ours. It is said to be a common thing for patients to cast lots so as to find out which one of a dozen doctors their good spirits want them to visit when sick. After getting a reply from the spirits in this way they will go to the doctor and bargain with him regarding how much they must pay in order to be well and how quickly the cure shall be wrought. Should the doctor take the case



Medical Stores, Shanghai.

to be a difficult one he will order gallons of the most nauseous remedies he can think of, to be taken within the specified time, and having secured his fee in advance he pays no more attention to his patient. If the latter is not cured at the agreed upon time he scolds his doctor, scolds his spirits, goes to another shrine or temple and prays for further directions and then repeats the operation.

TEMPLE OF THE FIVE GENII.

In Canton there is what is known as the Temple of the Five Genii. It was erected about 500 years ago and is dedicated to five good spirits who are supposed to have visited that city 2000 years ago, mounted on rams. Tradition declares that when these spirits were passing the market-place they said: "May famine never visit this place." Because of this it is said that Canton has never had a famine, and throughout China it is

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known as the City of Rams. Since the Five Genii happened to be the ones who preside over the five elements of fire, water, earth, metal and wood, and since these are the supposed elements out of which the human body is constructed, the claim is made that Canton is the most healthy city in China. The genii we are told, keep these elements in proper proportion for health within the bodies of those who choose to reside within their favored city. Whether or not Canton is any freer from disease than any other of China's great cities it would be impossible to say, as no statistics are obtainable. Europeans, however, say that in spite of its narrow, dingy streets, its small, unventilated or badly ventilated homes, its uncared for sewerage, its numerous unpleasant odors, and its millions of inhabitants, there do not appear to be any more funerals than in any western city of equal size.

TUBERCULOSIS IS NOT PREVALENT.

What is, perhaps, more remarkable is the scarcity in the streets of persons showing signs of developing tuberculosis. According to our notions regarding the predisposing causes of this disease one should meet more such cases there than in New York or London. In Canton there is more herding together of great numbers in small, stuffy rooms, more real poverty among the masses, more exposure to dampness, strain and other depressing influences, and less knowledge of hygiene. When Chinamen visit Europe or America they show themselves, on an average, more susceptible than Caucasians. When at home far fewer of them suffer. With us it is the poor who suffer most. In both China and Japan it is the rich who are the chief sufferers. As regards the conditions of life among the poor the following description of a street scene is copied from my diary and was written immediately on reaching the hotel: "We have passed to-day numerous little girls loaded down with their younger brothers and sisters tied to their backs. Many of them could not be over five years old. As we came from the steamboat we saw at least twenty mothers rowing sampans, loading and unloading heavy goods, hoisting sails and doing other heavy work with babies tied to their backs. In every shoe store (and there was a multitude of them) we saw boys of from four to six years of age sewing on the heavy leather soles of shoes. It seemed exceedingly hard work for children of such tender years. In every street we passed toddling youngsters under heavy loads of merchandise, of building material, and of goods from the market. They carried them in baskets or boxes, suspended like the beams and pans of a pair of scales, upon heavy bamboo sticks that rested on their shoulders. Such children would not have been permitted to do any kind of work in our country, much less being forced to support and carry weights that made great beads of perspiration pour down their naked backs, and caused them to pant and strain with a weariness of limb that they could not disguise.

QUEER SIGHTS AT THE MARKET.

One of the queer sights of this strange city was the marketers. We passed numerous men, women, and children leaving the market-places with their purchases in their hands. And such purchases! Many of them had a piece of meat no larger than their thumbs, an onion, a carrot or other vegetable, with, perhaps, a tiny piece of bread, all strung together and suspended by a string from their hands. Nothing was covered with paper. Every purchase was visible to every passer. One lad passed us with two small, living fish tied together by their bleeding fins and an onion and a small head of lettuce on the same string. The fish were no larger than sardines. Great numbers of the passers had little slices of fish, others slices of meat of tiny dimensions, tied to some small vegetable. Some carried each a frog, a crab, or one or two shrimps, along with small portions of vegetables, green ginger, peppers, or string beans. Everything in the market-place could be bought in portions worth as low as one-fifth of one cent in value. Itinerant butchers, bakers, grocers, etc., peddled all sorts of provisions through the streets and sold portions so minute that it was a wonder to us why the purchaser got them at all. It seemed like the making of many bites of a single cherry. "Ripe" eggs that had been buried in the ground for weeks, so as to gain flavor, appeared to be a great delicacy. Dog and rat meats are sold to those who are too poor to buy better articles. Appallingly dirty looking combinations of rice and sugar seemed to be in considerable demand, but the chief "confection" was sugar-cane that was purchasable in amounts so small that one Chinese "cash," their lowest denomination of monetary value, could buy. In every part of the city, and during every hour of the day, we passed great numbers of people enjoying these small pieces of sugar-cane or eating rice. Meal time seemed to be all the time. Merchants sit in their stores eating rice and drinking tea when not waiting on customers. They do this in the most public manner possible.

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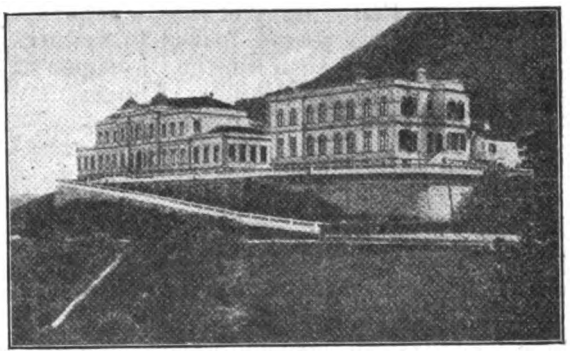
CHEERY DISPOSITION AND FANCY SIGNS.

The streets are so narrow that the chairs in which we were carried left scarcely room for pedestrians to pass and when other chairs met ours one or other had to turn into a side street or a store door to let the other pass. Every person met seemed to be good natured, much to our astonishment, as we had been led to believe that the Canton Chinese looked upon the visiting "Fan kwei" (i.e., foreign devils) as creatures to be despised or insulted. Nowhere did we see a scowling face or hear what appeared to be a disrespectful utterance. We saw many smiling faces, although we had been told that Chinamen were always stolid and never smiled. Only once did we have to give the right of way to others. Always the Chinese gave way to us to let us pass. The exception was when the Governor of the Province and his officers came along. Then every body had to step aside. There were no wagons, carts, carriages, pack animals, or vehicles for merchandise seen in any street. It would have been impossible for an elephant or camel to have made its way through many of them. The former would have been too wide and the head of the latter too high. The forest of signs that hang pendant from above or supported by their sides is something wholly unlike what is to be seen in any other part of the world. Every store has many of them. They all hang long-way downward instead of as with us in a horizontal direction. They are from six to eight feet long and from six to nine inches wide. In the better parts of the city they are handsomely carved, painted and gilt. The favorite color is red with large gold characters, but some are black, some green, some yellow and quite frequently the basic color is gold with the letters crimson, green, or black. They must take great pains to keep them looking fresh and new for we did not see one that looked shabby or old. They completely filled the space between house and house overhead, so far as vision was concerned. They left no gap through which an observer could look for a single block down any street. The effect was rather pleasing than otherwise, principally because of their new and clean appearance. In the poorer parts of the city cloth signs of a similar character took the places of wooden ones. Those who were initiated declared that they could tell the kind of business of most stores by the shape and color of the sign. None of the signs contained the owner's names as is the case with American ones. Each store, however, bore some fanciful name. One, as translated for us by our guide, was called "The Heavenly Jewel," another "The Everlasting Harmony," and still another "The Abode of Joy." A drug store was labelled "The Hall of Everlasting Harmony," and a tea house "The Chamber of Fragrant Almonds."

THE FOREIGN CONCESSIONS.

In all of the large cities of China that we visited the scenes in the native quarters are like these we have described for Canton. But most large Chinese cities contain parts, known as concessions, in which Europeans reside. They are sections given outright to or rented by the foreigners. In the German concession the visitor is practically in German territory, where Germans reside and do their business, with German police, German



Victoria Hospital, Hong Kong.

soldiers, a German postoffice, German courts and German judges who try all cases. In the English concession everything is English, and in the American concession everything is American, even to carrying American letters home with American stamps.

Macao is wholly under the control of Portugal and Hong Kong under England. The former is the Monte Carlo of Asia where gambling is deemed a virtue. The latter is an exceedingly handsome island, surrounded by bewitching scenery, and contains one of the prettiest and most modern granite built cities in the world. Its proper name is "Victoria," but it is generally spoken of as Hong Kong, after the name of the island. Shanghai, while quite interesing in its way, is less beautiful than Victoria, less free and easy than Macao, and less bizarre and curious than Canton. Nankin is almost a duplicate of Canton, and Hankow is quite like Shanghai in those things that attract the attention of tourists. Pekin is a disappointment, chiefly because the parts that travellers desire to see lie within the forbidden city and cannot be seen. It is, by all odds, the dustiest city on earth. In April and May the dust is so thick that one can scarcely see a block

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ahead and after a half day's sight-seeing a negro, however black, and a white man, however white, would look just alike. The prespiration makes the dust adhere to face and hands in thick, grimy coats. The trip from Pekin to the Ming tombs and to the great wall is comfortable enough as far as Nankou, but when the Kalgan Pass is reached the ride through that is rough and dirty. The travel through that pass is immense, and one is constantly wondering where such great multitudes of people, camels, donkeys, and horses come from. We are told that it was at one time paved with granite blocks, but now there is no road other than the ruts and no ruts, but are broken up with boulders. At each swirl of dust one has scarcely time to take a breath of air before another arrives to choke or smother. Many of the Manchurian travellers that we passed looked in features more like ourselves than did the Chinamen of Southern and Central China. The scenery along the way is much like that of our own Rocky Mountains, but without our snow-capped peaks.

THE GREAT WALL OF CHINA.

The Great Wall, both here and at Shang-Hai Kwan where we visited it a week later, is an interesting object. It has stood for more than two thousand years and still looks as if it might be made a defense of great value. No mountain was so steep, no ridge so high that those old builders did not undertake to conquor. It is probably the most gigantic piece of engineering that the world has ever constructed. Let the reader picture to himself a huge wall, varying from 15 to 30 feet high, and having a thickness of 25 feet at the base and 15 feet at the top. Surmount this with tall watch-towers and place alongside it still other taller watch-towers forty feet high, forty feet square at the base, and thirty feet square at the summit. Have such a wall built of bricks weighing from 40 to 60 pounds each and faced with a coping of granite while its interior is gravel and clay. Now run such a tremendous wall over mountains, through valleys, across rivers and after a distance of 1,500 miles end it in the sea. Such is the Great Wall of China. It looks the wonder that it is as one follows its serpentine windings up and down the hills and mountains over which it passes. In one place it crosses over a mountain peak 5,225 feet high. The numerous interspersed watch-towers give it a pretty as well as a formidable appearance. If transported to our country and put up for our people to see it would extend from Philadelphia to Topeka, Kansas.

EVOLUTION OF CHINA'S EDUCATIONAL SYSTEM.

As has endured the Great Wall, even so has endured the educational system of ancient China. Every great city of the empire has its Kung Yuen, or Examination Hall, where the young men of the government came to be examined in the Chinese classics. The one in the East Tartar City of Pekin contained 10,000 tiny compartments where competitors were kept, at every annual examination for a day and two nights, in solitary confinement. In 1905 this system was abolished after having stood, like the Great Wall, for over 2,000 years. Now modern scientific education is accepted as of equal value with the classic and diplomas from Harvard, Yale, Columbia, Eaton, Cambridge, Berlin, and many other leading American and European colleges are placed upon an equal footing with their own. The latter too has changed to conform with modern ideas, and no one is permitted to pass the competitive examinations who has not added modern scientific knowledge to the list of his attainments. How great this change, is can be seen from the following statement of an Englishman named Fraser who visited Yunnan a few years ago. He says; "The students asked me; "Have you a sun in your country like the one we have? Have you trees and rivers, and are they like ours? Is it true that there are barbarians who have no knees to bend, that they have to sleep leaning against the wall, for if they lie down they are not able to rise again? Is it in your country where people have holes through their chests, so that servants can carry them from place to place swung on poles? Do you have examinations in your country'? To this last question he replied that they had, and then the interogator replied: "Then I suppose some of our wise Chinese men must have been over and taught you the way." When questions of this kind could be asked by men who were up for examination in the highest knowledge of the Chinese Empire, what can be the depth of ignorance of the great masses of the people?

PROGRESS IS PROGRESSING!

But even they are learning. A few months before we reached Tientsin a movement had started to put an end to the annual offerings to the dead at the feast of All Souls. Following this propaganda came an edict from the Chinese commissioner of police forbidding this ancient rite, and advising all progressive Chinamen to donate the money intended for that festival to the educational fund "with a view of equipping themselves and their families for the exercise of electoral power." When he forbade so ancient

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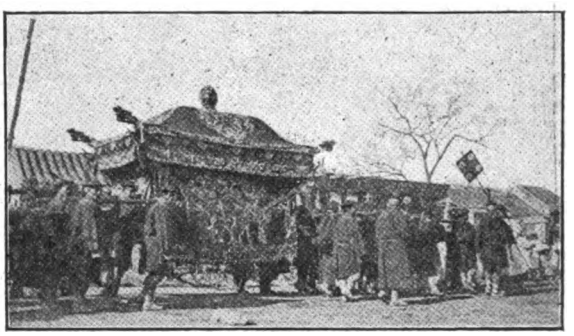
and so sacred a rite it is pretty certain that he felt that he had good backing both from the people and from his superiors.

MILK AND TYPHOID.

But progress in China is not all clear sailing. It has its penalties. As we have already seen tuberculosis appears as if it might be an accompaniment of western civilization. Nor is it the only one of the western plagues. Shanghai, Tiensin, Hankow and Hong Kong are awakening to the fact that scarlet fever and diphtheria have appeared among their children and is slowly taking hold of the children of the rich Chinese. Typhoid fever, too, is increasing and is no longer the rarity that it once was. In the interior of China the two first named diseases are said to be unknown while the latter is so rare that skilled European physicians have doubted or denied its presence among the natives. The only co-incident fact that seems to parallel the appearance and growth of these diseases in China and Japan is the adoption by the natives of the use of milk. As Brahmins they were averse to its use. With the dying out of the old faith comes the using of milk. They begin with condensed milk which, of course, is sterile but it is not long before they become users of fresh milk and get their supplies from a common stock. Ice cream, charlotte russe, morangu pie, and other milk delicacies, find their way into Chinese homes to be eaten by Chinese children. Is this the source of the trouble? In view of the vast array of facts contained in Bulletin 41 of the Marine Hospital Service of the United States, it looks as if this might be the true explanation. It is quite certain that where milk is not used, there these diseases have not made their appearance while coincident with the growth of the use of milk has come the diseases. The trouble began first in the "Concessions," and it was some time before cases were ever heard of among the natives. In the interior milk is still looked upon with aversion and even disgust. It is said that there are large numbers of the people who would almost as readily try to eat human flesh as to taste of milk, but progressive Chinamen fling defiance at their conservative countrymen and pride themselves in airing their heterodoxy by a display of its use.

POLITICS AND RELIGION.

Progress in China is not all easy sailing even when it is being pushed by men close to the throne. The Boxer uprising of a few years ago was evidence of this. The intense hatred that the Boxers displayed towards foreigners is fundamentally religious, but partly political. Every step of progress is a step of desecration, inasmuch as it uproots all their hopes of the hereafter, all their dreams of the present, and all their conceit of their own superiority over other people. They see the "foreign devils" gaining rights from the government at Pekin that they cannot get. They see their sacred shrines torn and defiled before their eyes in order to make way for means of locomotion that they do not desire. They see the men who have abandoned the faith of the fathers promoted to high positions. They see even the detested "fan kwei" advanced to positions of honor and of power that they covet, but cannot get. How long could such conditions endure, even in peaceful America, without provoking revolt. Let the disciples of Ingersoll and of Thomas Paine gain the upper hand here; let them tear down churches, stop religious processions, introduce social habits repugnant to



Funeral, Pekin.

the spirit and letter of Christian faith, and encourage the invasion of the country by foreign nations seeking to divide up our states among themselves and how long would we remain passive? The leaders can see the strength of our argument at the cannon's mouth, but the masses know no more of the greatness of the outside world than do children of ten or twelve years of age. When the Allied Forces invaded Pekin patriotic Chinamen were more than astonished at the result. It was their firm conviction that China would win. They sincerely believed that they would be able to drive every foreigner out of their country for all time. Some of them cannot, even now, understand how they were so badly defeated, or why the throne was restored to them again after that defeat.

SUSPICIOUS JAPS.

From Pekin, through Tientsin, to Ying kau, we had a three day's railway ride through the Boxer country. The last half of the way was through a very hilly region

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while the first half was coastal lowlands. Evidences of the uprising were still to be seen and German, English and American flags were still floating over a number of the towns with here and there small encampments of European soldiers. On reaching the Liao River we knew we were in Manchuria, the site of a still more recent and dreadful tragedy. When leaving home we were uncertain as to whether or not we would be permitted to enter this part of the country. The Japanese consul, at New York, was very doubtful about it, but thought that perhaps by the time we reached there tourists might be permitted to visit Port Arthur. We went ahead and found that while we were watched at every turn by Japanese soldiers,



Old Russian Red Cross Hospital at Port Arthur.

and were compelled to repeatedly tell who we were, why we were there, and how long we expected to remain, no attempt was made at molesting us or hindering our movements.

MANCHURIA AND TAI LIEN.

In Nieu-chwang the masonic fraternity was having a banquet at the Manchuria Hotel where we stopped. They had just dedicated a new temple there. Learning that the writer was a mason they insisted upon my attending and enjoying the repast. In conversation with several of them the fact was learned that among the foreign population there was general dissatisfaction at the way the Japanese were managing Manchuria since the expulsion of the Russians. Europeans and Americans, through China, Corea and Japan, all seem disappointed at the treatment the Japanese have been according them. They had sympathized with Japan in its struggle with Russia only to discover that the latter was treating them with less fairness than even the Russians did.

Manchuria has long been a bone of contention between the Powers. Russia had, for centuries, been extending her domain eastward and, within the lifetime of the present Czar, had set her heart upon this region as a means of making herself a great world power. The Russian southern fleet was tied up in the Black Sea and forbidden to pass the Bosphorus, their northern fleet was frozen for some months of each year in the Neva, and their eastern ships of war were icebound for half the year at Vladivostock. Thus crippled what wonder that they should covet the ever-open ports of the Liao Tung Peninsula? Beginning with an eighty year lease of the region, obtained from China by what was practically coercion, M. de Witte, the Russian minister of finance, played the part of Aladdin to perfection. By a rub of his wonderful lamp he ordered the immediate construction of a modern city on Ta Lien Wan Bay. Never before, in the history of the world, was a miracle like this wrought. Churches and workshops, barracks and navy yards, stores and homes, hospitals and parks, wide streets and fine buildings, covered acres on acres of ground at his mere command. Millions of dollars were spent in the work only to prove the truth of the old adage that "there is many a slip between the cup and the lip." Not one of the fine edifices was destined to be the abode of a Russian. Their land lease will not expire till March 27th, 1922, but in the meantime their every hope has been extinguished and beautiful "Dalny" is now a Japanese city and known as Tai Lien. Our trip there was beset by many difficulties, owing to the imperfect railway facilities and to some rather unpleasant Japanese habits, the description of which would not look well in print. It was a hard journey for a lady to take. Knowing that it would be after dark when we reached Dalny we telegraphed ahead to the Toyo Hotel for a guide and conveyance. Two hours later a station master, at a way station, returned our money with the information that there was no messenger at the Dalny station, to send to the hotel, and so the message could not be delivered. This, at least, was what we understood from his signs for we could not speak to each other. Through much tribulation we found our way all right and were made happy by being greeted in our own tongue by the American consul, Mr. Chandler, who, on learning that some Americans had arrived at the hotel, came to welcome us. Next morning he returned again, and on learning that we desired to visit Port Arthur he placed his interpreter, J. Iberaki, at our service for two days. This kindness proved of great value to us and made our trip one of intense interest. Without his help we would have found it difficult to have bought

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our railway tickets here. No Chinaman or Japanese seemed to know the name "Port Arthur," that being an exclusive Caucasian title. The local name is Riojun. Long before reaching the city our train passed through battle scarred hills, among dismantled forts, and near to the landing-place of the Japanese forces. After closer examination we wondered how Nogi and his men succeeded in forcing their way into so well defended a region. Nature and art had both conspired to make the place impregnable. Guarded by hills and forts from the sea; encircled on every side by steep declivities and not an inch of ground in sight on which cannon balls and shell could not be showered, nothing short of starvation should ever have compelled Stoessel to have surrendered. From 204 Metre Hill the view is magnificent and from it guns could be trained along the direct path of the Japanese forces. Japan silenced those guns, and now nothing but wrecked masonry marks the spot where they stood. Nothing has yet been done to restore any of the forts around the city, but on the morning in which we ascended 304 Metre Hill, early as was our hour of departure from the hotel, a Japanese officer followed us in a carriage to the foot of the hill, and then climbed after us to the summit to see what we were doing up there.

In the small harbor of Port Arthur three of the thirteen sunken Russian ships of war were still lying there. What a terrible story of death and destruction those ships and those dismantled forts now tell. Great as was the loss of life on the field of Gettysburg, momentous as was the issue and the results at Waterloo, famous as was the victory at the battle of Blenhiem, none of these showed such horrid carnage as that sustained by the Japanese at Port Arthur.

Well might this people paraphrase the words of Wellington, at Vittoria, Spain, when on casting his eyes over the battlefield he exclaimed: "The next most dreadful thing to a battle lost is a battle won." Here it would almost seem as if the next most dreadful thing to a battle won would be a battle lost. And all this, and the other almost equally sanguine battles of Manchuria, came about soon after we had learned, in America, that Russia and Japan had come to terms of peace, that China was about to be carved up between the Great Powers, and that our efforts as a nation at keeping an "open door" for commerce was at an end. The supposed agreement of November, 1903, was followed by war in February, 1904, and all because of Russia demanding that Japan surrender its paramount interest in Corea. Did we have anything to do with Russia's refusal to let Japan have Corea? Our pledge to defend Corea against aggression placed us then and places us now in a very awkward position, in respect to Japan.

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