

FIFTY-FIRST YEAR.

WITH THE RAILROADS

TROUBLE CAME TO CHINA.

Began With Enterprise of the Foreigners—Labor Troubles Blamed for the Grave Situation More Than the Interference of the Missionaries—Thousands of Celestials Thrown Out of Work by Changes Made in Commercial Life and Industries of the Country by the Restless Invaders.

The crowd who are now in the following Berlin special correspondence to the Cincinnati Enquirer advances a new theory as to the cause of the present uprising in China:

Teaching, superintendent of the secret cabinet in Peking, but now at the Chinese embassy in this city, declares that the socialistic question which was never known until the advent of the foreigner and his improvements has had more to do with bringing about the present troubles than all other causes

ering hundreds of miles, plodding patiently for a trifle. European and American journals have often made fun of this antediluvian way of carrying coal, as they called it, but it suited the people who lived by it well enough. It filled their bellies, it enabled them to have the comforts of a home, such as it was, it made them good citizens, paying taxes and keeping the peace. Out-of-work, at least chronic out-of-work, were unknown in China before the arrival of the steam engine and freight car. For the last 12 or 15 months the territory between the Gulf of Pechili, Chongking-Pu and Peking has been over-run with them.

ALLIES STORMING TIEN TSIN.



Although the native city has been taken, that does not mean that all the rebellious quarters of the port are in the possession of the allies. The Boxers still occupy many strongholds along the walls, and the foreigners have fought hard to dislodge them therefrom. It is dangerous, desperate work.

combined. He is intelligent and well posted, and when seen today by your correspondent gave out the following signed interview:

"The labor question, or, perhaps, more precisely expressed, the socialistic question, is at the bottom of China's troubles—an important investigation into the causes of the present unlawful uprisings will show that.

Three years ago the Tien-Tsin-Peking railway line was opened. For the last twelve months or longer it has been in active operation, while smaller auxiliaries or branch roads have sprung into existence at intervals of from thirty to forty days all along. And as the railway net spread, and as new connections by rail are constantly made, the labor market becomes daily more demoralized, that is, opportunities for work grow less and less. Traffic between the coast and the metropolis, and especially between the commercial centers, Tien-Tsin and Peking, is enormous; hundreds of thousands of people have lived by it from time immemorial.

BEFORE RAILROAD DAYS.

"They found their daily bread on the land or seaway as carters, carriers, forwarders and helpers generally. The horse owner, drayman and expressman, the caravan leader, driver, camel, donkey and mule attendant, the ship owner and boatman, all made a modest but assured living along the road, as their fathers had done before them. They had the stock, the custom, the experience. They were good for this business, and for no other.

"Then there were the inn and boarding house keepers, who lived off the passing crowd—depended upon it; the bootmaker, the wagonmaker, the sailmaker, the food merchant—every one or two depending upon the overland journey or the boat traffic to the seat of government. The bus, carriages and every stable people likewise had what is called a 'good thing' in transporting passengers. The number of officials going to Peking half a dozen times or often per year reaches into the thousands, and the masses of candidates for government positions going to the capital for the examination is a time greater. These men, in their turn, kept a number of more or less pretentious hotels going; their temporary visits to small towns and villages along the road put money into the pockets of stockkeepers, artisans and others.

LOST THEIR LIVELIHOOD.

"And as the signal for the first train from Tien-Tsin-Peking was given all draft animals and other means of transportation, all these drivers, sailing house keepers, these workmen and helpers lost their means and livelihood—lost it without hope of recovering their fortune in stock or other trade.

"As to the branch roads, they robbed another class of poorly paid but contented people of their only chance for a living. The branch roads wiped out the coal carrier, the poor devil who, on his own, or his donkey's back, transported black diamonds to the consumer, often cov-

And the disfranchised men have not been in good humor—hungry people generally are not, still they might have continued to suffer patiently—for at least a year or two. But the railway has been a capable of much endurance—if it had not been for the militant class of mutineers, for the railway hurt the professional private police, also known as Boxers, no less than the industrial and laboring classes already mentioned.

BOXERS FIRST TO SUFFER.

"In this country the Boxers would probably pass under the name of athletes—that's what they really are—strong men, drilled in the use of arms, who sell their prowess to those in quest of protection. In ante-railway days if a man of any consequence went traveling he hired a couple of Boxers to save him from molestation by beggars and sneak thieves, and to protect them against footpads and robbers. No caravan started across country save under the conduct of Boxers; a transport of ready money or valuables without the attendance of Boxers was never dreamt of. Women and children moved from town to country under the strong arm of Boxers—even the government and the mandarins employed them continuously in one capacity or another.

"But with the advent of the railway system the occupation of private policemen or bodyguards became obsolete. Those who use the steam cars need no special protectors, and money transports are quicker and safer by rail than in the midst of an army of Boxers, bristling with cross bows, spears of every rifle.

HAS A REAL GRIEVANCE.

"His argument is against law and order. Society would be doomed if it were permitted to prevail, yet from the Boxers a standpoint is psychological and physiological soundness cannot be denied. The Boxers showing a tendency to revolt, the beggar society made haste to join them, vultures assemble wherever carrion turns up. The beggar society is what its name implies, a union of chronic mendicants, liars, cripples and invalids. Its members had no grievance of their own, they are malcontents for revenue only. And the vultures kept on assembling. The brotherhood unions, corresponding to the American veterans societies, who had quarreled with the dynasty likewise became sympathizers, celebrating the hue and cry against the common people's enemy, the railways.

"Thus the original dispute between wage earners and monopoly broadened into a full-fledged social question with a political lining. The victims of the railway system organized as 'knights

of labor,' only their self-appointed leaders, the Boxers, are dangerous. Their ignorance, their profession makes that self-evident. Prize fighters, professional sluggers and the like cannot be trusted to keep the baser instincts of a mob in subjection.

UNFURLED FLAG OF WAR.

"These impromptu 'knights of labor,' then, unfurled the flag of social war upon which was written in large letters: 'Down with the railways, that are responsible for our starvation.' From that to 'Down with the foreigners, who raised the railways upon us,' was but a step.

"To sum up: Fear of starvation aroused the anger of the Chinese population against a useful innovation; the bread question grew into a political grievance, and culminated in the hatred of foreigners and in open revolt against the government, for the Manchu dynasty is as foreign to the country in Chinese eyes as if it were Prussian or Anglo-Saxon.

"These are the facts, precisely and honestly stated; they show conclusively that the present troubles were caused by unhappily social conditions over which the government had no control, and which absolutely lacked political motive. The original bread, riot or economic movement developed into a political movement that is no reason why its origin should be obscured and its motive doubted.

"The real way and wherefore of the uprising is moreover made plain by the fact that the rioters are not content with attacking foreigners. Their last resort for vengeance strikes their own coun-

After what I have said it is scarcely worth while to deny the oft-repeated charge that the imperial court is in sympathy with the Boxers, a surmise seemingly authenticated by the report that Prince Don is president of one of the branches of the society. As a matter of fact, Prince Don is lord protector of the beggars' guild, an ornamental post held by members of the dynasty for time immemorial to signify the reigning family's sympathy for the poor and oppressed. The lord protectorship is of course purely sentimental, and so is the consideration shown by the court to the misled out-of-work—the rioters. Having a thorough knowledge of the situation, and appreciating the provocation these poor people had had, the court couldn't do otherwise than recognize the uprising in its true character as a bread riot. Hence it tried to mediate and to avoid bloodshed. It certainly never entered the emperor's mind that his humane offices could be interpreted as an attempt to make trouble for the foreigners, for she has done nothing but what other governments are in the habit of doing when they find themselves confronted by similar troubles.

"The governors of the various States of America, the president of France and the emperors of Russia and Germany are not resorting to Mausers or Gatling guns while their citizens or subjects stand by and do nothing, by hunger or the threats of hunger, can be quieted by peaceful means. Who will blame the emperor of China for having erred on the side of true motherly leniency?

"Like the members of the dynasty, the Manchus composing the ruling class, are not opposed to foreigners. They are foreigners themselves, differing almost as much from the Mongolians as from the Caucasian. Indeed, many of their traits and habits are not unlike those of the peoples of the Occident, for instance, their code of salutation, the intercourse between the sexes, etc. Even their alphabet commences with an 'A.' That they keep aloof from the foreigners is true—their profession while it is a very able-bodied Manchu is a soldier and forbidden to enter trade. Thus the usual opportunity for intercourse is closed. On pain of forfeiting his rights he is prohibited even from paying visits to the Chinese town.

"Etiquette forces upon the court and its supporters, the Manchus, a certain reserve with respect to foreigners, but between reserve and positive hatred there lies a wide gulf. Besides, etiquette is a Chinese institution. In Germany, in Russia, in Great Britain, in Australia, even in Washington its barriers are plainly visible between ruler and the people on the one hand and between the army and navy and the people on the other.

THE GALLANT NINTH IN CHINA

The Ninth regiment, which has fought so gallantly in China, simply maintains its traditions after all.

Captain E. B. Robertson, of the present Ninth infantry, has written a record of the regiment's doings. Captain Robertson is too modest by half. Some of the gallant deeds of the command are barely mentioned. In the year 1855 a small contingent of the regiment, 150 men all told, were surrounded by 1,000 Indians near Fort Walla Walla. The soldiers fought all day long. At night it was found that their ammunition, barring three rounds a man, was exhausted. The regulars cut their way through the savages and began a retreat that is one of the most famous in army history. The little band with its slender supply of powder and ball, held off the surging savages and retreated in perfect order a distance of seventy-five miles in less than twenty-four hours, and during the retreat lost neither a man nor a horse. In 1858 the outfit fought and subdued the Spokane Indians. Eight years later it was pitted against the Indians in Oregon and northern California. At one time a contingent was sent to Alaska, and it was said of the regiment that between the years 1856 and 1859 it had garrisoned every post from Sitka, Alaska, to Mojave, Arizona.

The Ninth fought under Cook during the Big Horn and Yellowstone expeditions. It was in the hottest of the fighting at Slim Buttes, Tongue river and the Rose-bud. In September of the year in which Custer met his fate the Ninth regiment was cut off for a long time from its supply base, and the officers and men lived for weeks on mule meat, with an occasional bit of horse flesh as a delicacy.

The regiment, now serving in China, is credited with having given the final blow which broke the back of the Sioux uprising. Sitting Bull had barely put the white feather in his hair before the fighting Ninth was ordered to Chicago to help quell the riots of 1877. They aided in restoring order in this city and performed guard duty for some time, being then ordered back to the western prairies. There was no rest for the indefatigable Ninth. It had no sooner reached the buffalo country again than a part of it was ordered into the saddle as mounted infantry and sent in pursuit of the Cheyennes, who, like a red whirlwind, were raiding and devastating the country along the line of a warpath which led from the Indian Territory to the Red Cloud agency in Dakota. It was in the heat of the summer, and for thirty-six consecutive hours the pursuing troops were without one drop of water. The men at the first symptom of suffering on the part of the horses gave to the animals that which nature craved for themselves.

Since that Cheyenne uprising the Ninth has fought the Utes, the Cheyennes once more, and finally the Apaches. The command will meet some more savages for in China than they fought years ago on the sun-baked Arizona deserts.

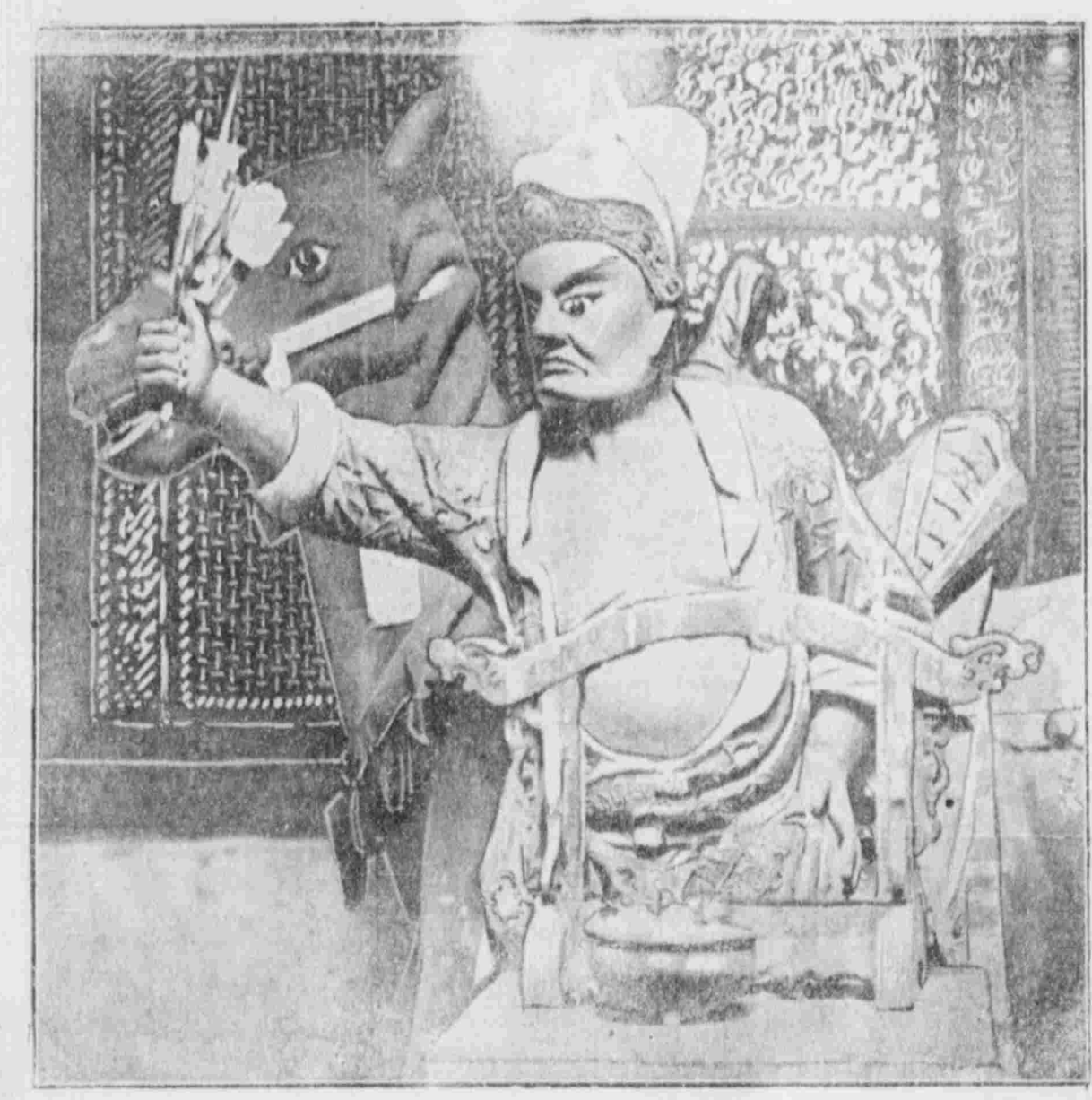
The first colonel of the famous Ninth was Josiah Carville Hall, an aristocratic old Marylander. It was the disappointment of Colonel Josiah's life that he couldn't lead his regiment into active service. That honor first fell to Colonel Simon Learned, of Massachusetts, who commanded the regiment in the hot fighting with the Brit-

NATIVE CONVERT SLAIN BY PEKIN MOB.



This is a photograph showing the results of the Boxers' fury. It will be noted that the victim, a Chinese convert to Christianity—literally is hewn limb from limb after having been decapitated. The great hole in the front and center of the left thigh is made with a knife before death. Corrosive acids are poured into it, and the helpless wretch suffers awful torments until the executioner with savage mercy severs the pleading head from the quivering body.

KUAN-FU-TSZE MIAU MEN-SAN SHEN-KIAN, PATRON GOD OF THE BOXERS AT HIS TEMPLE IN PEKIN.



This idol, Kuan-Fu-Tsze Miau Men-San-Kian, the Gate-Keeper of the Kuan-Fu-Tsze Temple at Peking, is the Patron god of the Boxers. His statue is decorated daily with the blood of innocent victims.

ish troops around Niagara Falls. In the course of time Colonel Learned was succeeded by Colonel Truman B. Ransom, a fire-eater and a gentleman, by the Lord Harry, as touching him went the paraphrase of a more celebrated description.

Colonel Ransom was killed while leading his men in that last charge, which, for gallantry, has but few peers—the attacking and the storming of the citadel at Chapultepec. The Ninth lost

many a gallant soul on that day, and as the result of its fighting Major General Pillow, afterward of Confederate fame, named sixteen officers and eleven enlisted men for conspicuous bravery, a list that in length is without parallel where a single regiment and a single engagement are concerned. The old organization saw other severe fighting at San Antonio, Churubusco and Molino del Rey—Philadelphia and North

CHINESE GEOGRAPHICAL NAMES

We are reading just now of many Chinese districts, town and rivers. Many of these geographical names doubtless appear repellent and unpronounceable to all except a few persons who are familiar with them. But if we had a better acquaintance with these names and knew their meaning they would be found to be full of interest. They are often condensed descriptions of the place or feature to which they are applied. They are far more distinct with life than many geographical names in other countries. Suppose we had never heard of Shanghai, for example, but knew the meaning of the two words composing the name. We would know at once that the "City Near the Sea" must apply to a seaport. Yun ho means "The River of Transportation," and we naturally infer that the waterway thus designated must be commercially important. Yun ho, in fact, is the Chinese name of the grand canal which plays so large a part in the freight service of East China.

However many syllables there may be in a Chinese place name it is composed of as many words as there are syllables, for all Chinese words are monosyllabic. If we know the meaning of even one of the words in a geographical name it helps to convey a definite idea. The words Ho and Kiang, for example, both mean "river," and when we see them on a map we know they refer to a river or stream. Many of the names of rivers are descriptive of them. Hoang ho, for example, means "Yellow river"; Tsin klang "Clear river." Observe how definite is the idea expressed in the name of each of the three rivers which converge upon Canton, one of them is the Si klang, or "West river," another the Pe klang, or "North river," the third is the Tung klang, or "East river." The names of these rivers tell the direction from which they come. They help to simplify the study of the geography of that part of China. When they unite they form the Chu klang, or "Pearl river." The Chinese named their largest river in the north the Hoang ho because it cuts its bed through yellow soil from which it derives its color. The yellow flood it pours into the sea colors that part of the ocean yellow, and hence the Chinese call the sea Hoang hai, or Yellow sea.

The Chinese unite the words in a name so that they form one word, just as we write Newton, Hartford or Desfield. Sometimes we unite the words in a Chinese name and sometimes we separate them, but there is no reason, for example, why we should write Tien-Chin when we do not write Pe-Kin. Each of these names is composed of two words. Pe means "north" and Kin means "the capital" or "the king's household," and thus Pe-Kin means the northern capital. Tien means "heavenly" and Tsin means "place," and this the name of the largest city in North-east China, means "heavenly place"—a name it has borne for many centuries.

When Marco Polo visited the city in the thirteenth century he translated its name into "Citta Celeste." Many Chinese names we see in the newspapers and do not even attempt to pronounce would give us as much information, if we could translate them, as a long sentence might do. Hankow, for example, is the name of a very important city on the Yang tsé kiang. There are only six letters in the name

and yet any Chinese boy would know from the two short words composing it that it is the name of the town standing at the "bow" or mouth of a river named after the Yang tsé kiang and plays a most important part in the commercial life of that teeming valley; and the city built on the spot where the Yang tsé kiang enters the sea at the mouth of the Han.

The word Yang means "ocean." Tsé means "son," and the name Yang tsé kiang, which the Chinese applied ages ago to their greatest river, shows that they did not mean to depreciate its importance. Some writers say the early Chinese believed their largest river con-tributed more water to the making of the ocean than any other stream in the world, and so, in the name of the river, they conveyed the idea that the ocean was its son. The name is often erroneously translated the Blue river.

Peking has not always been the capital of the empire, but Nankin, a city far to the south, was long the seat of government, and, as the name Peking means "northern capital," so the name Nankin means "southern capital." "Yellow river" is the meaning of Pei ho, near whose mouth are the forts just seized by the powers.

In some books and maps we see the words "Yu" or "Yuen" added to the names of many towns. These words are not a part of the names, and some of the best atlases omit them for they lengthen the name and make it more formidable to the foreigner. Yu means the capital of one of the departments into which a province is divided, in other words, it is the residence of the official at the head of the department. Yuen signifies one of the districts into which a department is divided, and when attached to a place name means that the official in charge of the district resides there. It is better to omit these needless, needless designations. When we have more intimate dealings with China and better knowledge of the people and their country we shall have names and know what these names mean; and we shall see clearly that these names show considerable imaginative and descriptive facility, and that they are really helpful in the study of Chinese geography.—New York Sun.

DEVIL'S BIRTHDAY

Religiously Celebrated by Chinese, who Fete His Satanic Majesty.

The Chinese keep up the devil's birthday and give him grand presents. Superstition makes some patients eat the prescription rather than buy the drugs. In this way they say "the very essence is absorbed." In sending the kitchen god—a paper image—to heaven every year, the Chinese housekeeper has to burn it and let the fumes ascend. It reports on the good deeds of the family for the year and brings good luck. Before burning it the housewife dips her finger in a jar of molasses and smears the upper and lower lip of the idol, so that when he arrives at the pearly city he may tell a sweet tale on the family and thus insure benefactions. A family, when burning, will cover the eyes of the idol until the card-playing is through. A woman in Luoh city went to the temple to pray for the recovery of her son from smallpox. He recovers, but was marked with the effects of the disease. She returned to the temple in a great rage, put a coil of rope around the idol's neck and wound it several times in this way, saying: "I'll teach you to lose your benign influence, youascal."