

FOREIGN SPHERES OF INFLUENCE IN CHINA.

THE ORIGIN OF TATTOOING.

A WELL known lecturer on international law has said that the partition of China is a thing impossible, and that the country once roused, not all Europe could furnish men enough to conquer the people or to hold them in check. This is probably an extreme view, and too much reliance is placed on the unaided movements of ignorant masses generally inert and almost so long as allowed to pursue the vocations of their individual members. A chain is only as strong as its weakest link, and the weakest link in the Chinese chain is the man himself—an unambitious fatalist, heedful only of today, with no thought of the morrow.

The Japanese minister in London is credited with having said the powers must come to a final understanding quickly. "Riots, anarchy, bloodshed and misery throughout China," he says,

has rights which have been persistently ignored by the representatives of the powers in their dealings with him for at least a century back. It was not his fault, it is claimed, that he should consider himself as the greatest of all created beings and his rulers conspire with the Most High. It was owing to his environment, to his isolation and centuries of self contemplation, that he came to this conclusion and regarded all the peoples beyond his great wall as "barbarians."

The foreigners were well enough received in their first visits to China. Nothing could exceed the gracious hospitality of the great Kublai Khan in his reception and entertainment of the Venetian Marco Polo in the last quarter of the thirteenth century, and the first missionaries, of whatever denomination, were always allowed to proselyte

cessive blows it was driven home, until, by the little war of 1859-60, Peking was reached by the allied French and English, and with the virtual concurrence of the United States (who sent the first accredited envoy to the Chinese capital), the principle of equality was enforced, and China's emperor was obliged to acknowledge other rulers as his peers.

At last the Chinese wall was broken down, and innovations succeeded with startling rapidity. Religious freedom was guaranteed by the Burlingame treaty of 1868, treaty ports were thrown open the entire length of China's coast, and all the great trading nations flocked thither to participate in its commerce. There were occasional outbreaks, as the massacre at Tien-tsin in 1870, only three years before the foreign ministers were granted a personal in-

terview by the emperor, and missionaries in the interior never felt perfectly secure. After that, sporadic outbreaks occurred at intervals and at last culminated in the Boxer uprising of the present year.

As to the real cause of this insurrection—whether owing to the zeal of missionaries in proselyting, to the mercenary exactions of traders, or to the advent of railroads—opinions are divided, but it was probably to all these causes combined, added to another, which will shortly be mentioned.

It should be borne in mind, Chinese apologetes say, that the country had been thrown open despite the protests and earnest opposition of its rulers, who were forced to sign treaties against their will and admit foreign envoys who were never welcome. Behind them were the dumb masses, comprising the four hundred millions of China's population, who viewed with disfavor these concessions to foreigners, but who were helpless from their century long apathy and indifference. When, however, as an aftermath of the Sino-Japanese war, some of the most important strategic positions on China's coast were bestowed upon nations that took no direct part in the conquest, the Manchou rulers heard from the hitherto silent and long suffering millions. They had endured all the evils of a foreign domination, ruled by a class (the Manchou) at every point out of touch and sympathy with them, but they had not murmured, being content to maintain in a certain sense their autonomy.

The Turk-Chinese parallel will be

out in the character of colonizers and supplies and re-enforcements are hurried forward continually, neither the Russian army nor the great Siberian railroad will be equal to the occasion when it arises.

The Manchurian mountains are full of minerals and the valleys rich in alluvial soil, while in the harbor of Port Arthur the Russians have a naval base without a rival in Chinese waters. This harbor is a large inlet of oval form, with a narrow entrance between two high promontories, and it is never ice closed in the winter—a most important consideration in that latitude. Port Arthur was selected by the Chinese years ago as their chief military and naval station, and they crowded its shores with forts, building immense magazines and barracks for thousands of troops. Large docks were built here at enormous expense ten years ago, and vast supplies of coal were laid up for any possible emergency.

But all this labor of the Chinese went for naught when the fortifications were taken by the Japanese and was rendered

claim to a "sphere" comprising nothing less than the entire valley and drainage basin of the Yang-tse, a river nearly the size and volume of the Amazon. With characteristic assurance, this "British sphere" was kindly defined to the tsung-li-yamen by Sir Claude Macdonald, as not only the Yang-tse region, but the provinces adjoining the Yang-tse. That was all, John Bull would not insist upon taking in the whole of China—only a little matter of a region 60,000 miles in area with about 100,000,000 inhabitants. That was his "sphere," and if he were granted that, with the exclusive privileges of trade, etc., in addition to what he already held and might perchance pick up on his cruises along the coast, he would be satisfied—for awhile!

To revert to the German claim of a "sphere" extending inland from the port of Kiaochow, which Germany violently seized in 1898, her intentions may be inferred from the Kaiser's appointment of Count von Waldersee as commander of the allied armies and the dispatching of thousands of soldiers Chinward. She seized a port two years ago in reprisal for the killing of a missionary, wrested a railroad concession for the death of a soldier, and now that her minister has been murdered nothing less will satisfy her, probably, than the province of Shantung as an exclusive sphere, if, indeed, she stops short of the adjoining Pechili and the capital.

The French lay claim to all south China as their own particular sphere, because forsooth it adjoins their possessions in Tonquin, and they already hold as their own the port of Kiang-chau, in the island of Hainan, perilously near to English Hongkong. In fact, France has pushed her engineers and surveyors so far inland that they have met and quarreled with their British rivals at the head of navigation on the Yang-tse, 1,750 miles from its mouth.

Every one is familiar with the art of tattooing, and we are always being confronted with some fresh specimen of the tattooer's art. Yet few people seem to know the origin or significance of tattooing as it is often practiced among the savage races today. The first idea of the process was, of course, a record of some special act.

For instance, a warrior would depart on a hunting quest. He would return stained with blood and bearing on his body a wound that was as honorable as it was eloquent of the dangers through which he had passed. But this wound must sooner or later disappear, and so an artificial cut was made to show his prowess, which was so indicated as to become a permanent scar.

The idea for such scars having been originated, the arrangement of them in an ornamental fashion and the adoption of colors would follow as a matter of course, and in time the whole matter would become simply a question of ornament or religious symbol, as we find nowadays in the majority of cases.

Among certain African tribes pushing upon the face serve many purposes. It is a member of such a tribe has a peculiar scar from temple to chin; it means that he has fought successfully in this or that campaign; if the eyes are oblique, it means that he not only fought, but is singled out for some conspicuous act of prowess; if the gash is formed like a parallelogram, it betokens that the luckless warrior was a member of a vanquished army.

The mark of the Kaffir warrior is worth describing. After an act of bravery a deep cut is made in the thigh of the hero by the priest. When healed, this gash is of a blue color and is as much prized and sought after as the Victoria cross is by Tommy Atkins. And the Kaffir warrior has not the remotest chance of selling his "trophy" either can it become a prized relic in his family.

But the chief use of the gash is as a tribal mark, and to realize the full value of such a scar you must take into consideration the relation of the savage man to the world outside his own immediate vicinity. His place is that of Ishmael of old. So long as he remains in his own tribal territory he is safe, but on the land of another tribe he is the lawful prey of the first man who meets. To men whose relations are so precarious the tribal mark is the only safeguard at home; without it he would fall an unrecognized victim to the slaughtering instincts of his own tribesmen. In the Biblical instance, in which a mark was set upon Cain, "lest any one finding him should kill him," we have the explanation of the tribal mark.

Among savages, as indeed among civilized beings, the man who has "done something" is at once commended with an idea to let the world know of his prowess, to mark himself off from the rest in a visible and unmistakable manner. In our own country the opportunities for doing this and the methods of doing it are varied enough, but the savage only has one way—self mutilation, or self adornment, as he considers it. So that after having slain an elephant single handed he will paint his face green and his legs red, and so extensively advertise what he has done. Then the law of limitation steps in, and what was at first only the whim of the individual becomes the custom of the populace.

Among certain south sea Islanders it is the fashion to mark the fluctuations of their life by the way in which the hair is worn. Thus, for instance, when a man loses his mother or his father he will plait his hair in a particular fashion and dye it white; when he is married, he will dye his hair red and surround it with a metal crest, when he wishes to let his friends and acquaintances know that a son has been born to him, his locks will suddenly assume a flaxen tint.

TRAITS OF MILLIONAIRES.

It does not follow because a man is possessed of unlimited means that he spends money with a lavish hand. Indeed, in many cases observation shows that the wealthy person is particularly careful in his personal expenditures. A very well known man who is classed as a "millionaire" was observed the other day to approach a fruit stand in the Wall street district of New York. The financier looked over the stock of the vendor and finally decided to purchase some pears. Then he picked up fully a dozen pears and examined each carefully. From the dozen he selected three and, the selection made, he gravely handed a nickel to the vendor. The financier, perhaps, would not have expended more care if he had been purchasing a team of carriage horses.

The old adage, "Look out for the pence, and the pounds will take care of themselves," was exemplified in that case. Dr. Benson, late archbishop of Canterbury, was a man who always followed out the adage. He, according to the English legend, would never cut the knot in the string wound about a package, but would laboriously work it until it could be untied the twice. After his death, in different hiding places, were found quantities of twine which he had hoarded. Yet he was a man most liberal in charitable gifts.

THIS MAN WRITES UPSIDE DOWN.

Of course, educated deaf mutes get to be pretty handy with their pencils. They have to write all their communications to speaking people and do so very rapidly. The Rev. A. W. Mann is a deaf mute, missionary and expert penman. For 25 years he has made missionary trips to deaf mute churches not alone in this country, but in foreign lands. Mr. Mann writes upside down just as well as the other way. He is often interviewed. The method is this: The reporter sits at the table opposite Mann. A pad of paper lies between them. The reporter writes a question. Mann reads it upside down and, without moving the paper, writes the answer, also upside down.

EVAPORATION OF TREES.

Some curious facts concerning trees have been discovered. A single oak of good size is said to lift 123 tons of water during the months it is in leaf. This moisture is evaporated and rises in form rain clouds. From this estimate the labor of a single oak can gain the idea of the immense force which the forests exert in equalizing the evaporation and precipitation and preventing periods of inundation and drought.

FREDERICK A. OBER.

Few men of this age are so agile and athletic as Secretary Hay.

ings were and are still effected, for the young regent does not allow waste, and the home life of the Spanish court is simple.

The epithet "robster" as mentioned by John Adams in his argument in his defense of the British soldiers on trial for murder in the Boston massacre was applied on account of their red coats. And this also may have been the reason as far back as 1642 for the use of the same

love of learning is so great that many learn to read from the flowery ornaments of the shop fronts. It is said that if all the classics were destroyed the knowledge of these scriptures is so diffused that there are 1,000,000 men in China who could reproduce them from memory.

According to the law of Spain, the monarch becomes of age and succeeds to full power when he completes his

British museum and will be deposited in the manuscript department. These letters came from the Budgebury park collection, which belonged to the late Beresford Hope.

It is considered a sacrilegious act to tread on a piece of printed paper in China. Receptacles for waste paper are on every street corner. It is a meritorious act to gather the sacred characters and save them from desecration. The

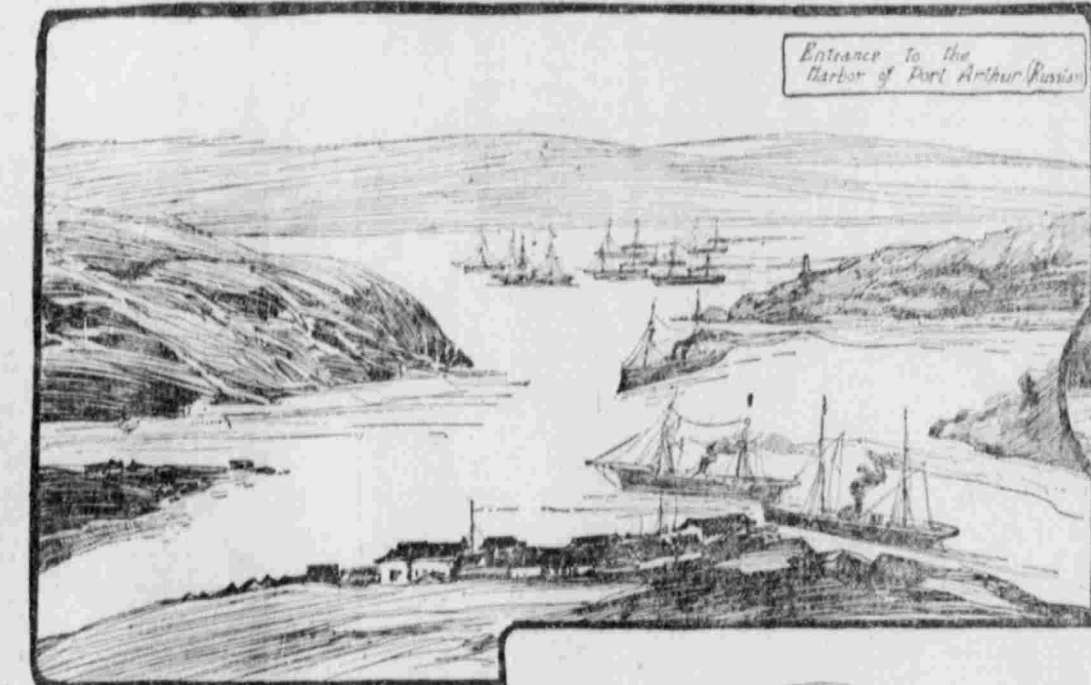
without missing a service. He and his ancestors had played the organ in the same church for 200 years.

An important and interesting collection of letters, about 200 in number, written by the Duke of Wellington to Marshal Beresford during the late peninsular war, which belonged to the late Mr. Quaritch, has been acquired by the

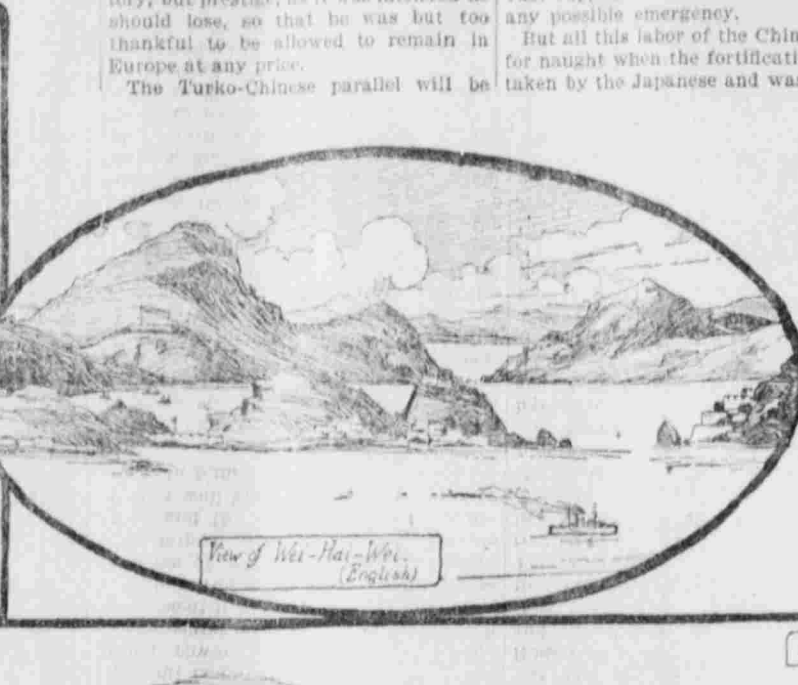
LITTLE POINTS OF INTEREST.

A wireless telegraph service has been opened between the German island of Borkum and the Borkum Reef lighthouse, in the North sea. Ships are reported by this means between the hours of 6 a. m. and 8 p. m.

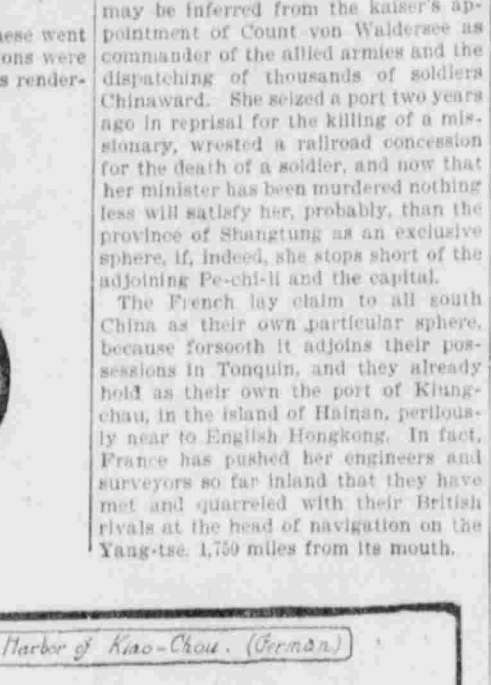
An organist who died in Sweden had held the position of choirmaster and organist in one church for 72 years.



Entrance to the Harbor of Port Arthur (Russia)



River Wei-Hai-Wei (England)



Harbor of Kiao-Chow (Germany)

THREE IMPORTANT NAVAL BASES IN CHINA.

"will be the inevitable result of a policy that does not immediately disclose itself. A government must be established. The empress dowager is the heart and soul of China. So long as she lives, so long as she remains in the country, whether the supreme power is taken from her or not, she will always be the greatest force, the one above all others, to be reckoned with."

It is true that the great Tse-Hai-An, empress dowager, whose masterful mind projected the rebellion and directed its fury against the foreigners, has been the greatest force in modern China; but it is hardly the intention of the invaders to pay heed to her in shaping the future policy of that country, for that policy has been already foreshadowed, and the breaking up of China, its virtual partition among the European powers, has been freely and frankly discussed for years. At any rate, the Chinese toad is now under the harrow, and the foreign agriculturists seemed determined to scarify the country with the latest appliances of modern civilization. Whether he will or not, Mr. John Chinaman must come under the beneficent rule of progress, and no matter how strongly he may protest, he will be obliged to submit to the cleansing process prescribed by the great powers.

As we view Mr. Chinaman and contrast him and his surroundings with other nationalities and other nations, he really stands in need of regeneration, both physical and spiritual. According to current reports from Chifu and Shanghai, he has violated every commandment in the decalogue, and several others which have not been codified. It seems high time that he should be taken in hand, brought to a true appreciation of his situation and made to keep step with the formative influences of the century.

This is the occidental view; but there is another which places the subject under consideration in a different light. It may seem preposterous, but, according to this oriental view, the Celestial

to their hearts' content. They were driven out of the empire now and then, with pillage and massacres in their wake; but this was always done by the mobs, and not by the ruling classes.

It was only when other nations insisted on prying open the Chinese oyster, believing they had a right to its rich contents, that the Chinaman rose and protested. For 4,000 years, more or less, he had been sufficient unto himself, and he did not see why he should not be allowed to continue in his chosen status of isolation. The arguments advanced by the outside barbarians, that the world was in need of his products and that vast mutual benefits would result, fell upon deaf ears. He was content to live alone, sandwiched in between his great artificial barrier on the north and the sea on the south and east; let the traders go elsewhere; he would have none of them. Then, seeing that these arguments were without avail, the outside nations used those of different character—first, diplomacy, then force. The first English embassy to penetrate to Peking was allowed to leave its presents behind, but accomplished nothing in the way of breaching the wall of exclusiveness, while the next, in the second decade of this century, was ignominiously repulsed. By means of the "opium war," 60 years ago, Great Britain succeeded in forcing her Indian drug upon China, in opening a few treaty ports and acquiring a lodgment at Hongkong. This was the first real wedge, and by suc-

cessful interview by the emperor, and missionaries in the interior never felt perfectly secure. After that, sporadic outbreaks occurred at intervals and at last culminated in the Boxer uprising of the present year.

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But, with the advent of the "foreign devils" and in view of their persistent aggressions, it became at last evident even to these Chinese cattle that they were being betrayed by the very ones who should have safeguarded their interests. The mutterings of the masses increased until they reached the volume of a tidal wave, in the advance of which the mandarins and viceroys saw their destruction threatened. When, eventually, there occurred the upheaval that had been long predicted by their southsayers, it is not strange that the ruling classes should have been in sympathy with it, and, though bound by pledges and treaty stipulations to put down all risings that jeopardized the lives of foreigners, should have covertly given the Boxers their assistance.

That they have done so has been tacitly admitted by them, and that the empress dowager and her Manchou advisers promoted, if they did not really incite, the Boxer movement, has been proved by dispatches from Peking since the legations were relieved. There is no doubt that China has acted in bad faith with all the powers, but her excuse is that the powers, though in a different manner, have not kept faith with her. Reasoning along the mistaken lines that two wrongs may make a right, China has assumed that, since she was forced at the bayonet's point to admit foreign envoys and traders to her territory, to yield up valuable ports and railway concessions—to continually outrage the feelings of her own subjects, in fact—she was at liberty to make reprisals in her own way.

Therein, of course, lay her mistake, and though it is universally admitted that she has been deeply wronged by some of the powers, who took advantage of her weakness and vacillation, yet the day has passed for revenge, and yet perhaps never arrive for reparation. China has made her bed, and she must lie in it, even though it be somewhat wormy. Her people are said to be thick skinned and insensible to pain, indifferent to death and impervious to insult, and so long as the foreigners rule them discreetly, furnishing food for the starving and work for the poor, they may prove submissive and pliable.



INSPECTING FAMINE CAMPS IN INDIA.

Every exertion was put forth by the government and relief committees, missionaries and philanthropists to mitigate the horrors of the famine which has so long raged in India. The illustration shows one of the inspectors of famine camps sent out by The Christian Herald going on his rounds, mounted on a camel and attended by servants.

Lord Curzon, viceroy and governor general of India, at last reports that the monsoon rains may have an ameliorating effect in the famine districts, but at the same time is forced to admit that this last famine from which India has suffered is the worst in her history. In the famine of 1877-78 the total area affected was 250,000 square miles, with a population of 53,000,000. In 1897 this famine area had increased to 200,000 square miles, with a population of 62,000,000, and this year covered an area of 445,000 square miles and affected a population of 90,000,000. Thus each recurrence of famine has left the land less able to combat its ravages, and it has been estimated that this year's famine and plague combined will have claimed millions in excess of former events of like character. One-sixth of India's inhabitants, or 10,000,000 people, have been in direct need of the first necessities of life, and perhaps one-fifth of that number brought to death's door from lack of food and disease attendant upon famine.