

The latter half of the "Death Blow to Corrupt Doctrines" is filled up with quotations from public documents, with testimonies as to the evil practices of the missionaries, and other statements which, ridiculous as they may seem to us, have great effect on the ignorant Chinese. Here again I am prevented from publishing the most of the matter by its indecency and licentious character.

Here is one quotation:

"In England they have the art of cutting out paper men and horses, and by burning charms and repeating incantations, transforming them into real men and horses. These they use to terrify their enemies. They may, however, be dissolved by beating a gong or by discharging large guns at them.

"The people of France have devilish arts by which they transform men into beasts so that those who see them cannot discern the difference. They continually go to the various seaports and other places and kidnap Chinese people and carry them to their country for slaves.

"In one of the Christian kingdoms these people constantly practice killing men to sacrifice to Jesus in praying for happiness. They offer sacrifices at their graves. When a principal man dies they offer 1,000 men as a sacrifice. To procure victims they catch foreigners and traders, so that no one dares to go to market alone for fear of being carried off. It is considered honorable to have many wives. The principal man is allowed 3,000, and every year they collect the women together and the selection is made."

(From the "Record of Things Seen and Heard in Other Lands.")

Here is a quotation from the public records, showing how one Chinese man escaped these wicked Christians. It reads:

"In former times there was a physician at the capital, who, being pressed for funds at the close of the year, bethought himself that the Christian sect would relieve his poverty. He, however, first decocted a quart or more of purgative medicine, and said to his wife: 'When I return, if I show signs of mental aberration, do you quickly pour this medicine down my throat.' And so he went to the Christian chapel. The foreigners gave him a pill and made him swallow it, they also gave him some silver and he returned home. He at once seized his ancestral tablet in hand, and began muttering incoherently, whereupon his wife hastened with all speed to do as he had directed. Sometime after the medicine had been poured down him, he was purged violently and came to himself. Looking down he saw something wriggling, and upon washing it found it to have the form of a female about one inch long, with a countenance like life.

It was secured in a bottle. Early the next morning a Christian priest came, and having a sharp knife in his hand demanded that this thing should be returned. The doctor said: 'If you will first tell me what it is I will give it to you.' The priest replied: 'This is the Holy Mother of the Lord of heaven. When one has entered the sect a short time her hand enfolds his heart and keeps him faithful all his life.' It was then given to him and he left."

Following this there is a story as to how a strong Chinaman named Whang

pretended to be dead, but upon a missionary attempting to cut out his eyes he arose suddenly and cut off his head, for which the emperor rewarded him liberally.

The next quotation is about a Chinese named Wu, who had been long besieged by the missionaries. He was about to join them, "when suddenly there was a voice in the air calling to him and saying: 'Are you also wishing to enter this devilish religion?' Upon looking he saw it was his deceased father, and struck with fear, he fell upon his face. When he awoke he found the leader of the sect gone, he knew not where Wu having a knowledge of the magic power of these Christians wrote a treatise on the exposure of false and corrupt arts." (From the public records).

Here is another quotation:

"In the first year of the Emperor Kung Cheng the Christian sect made great progress at the capital. There was a poor literary graduate named Chang Heoi, who with his family joined the sect, and making liberal gains, soon got to be in comfortable circumstances. A beggar in rags was in the habit of knocking at Chang's door and asking for something to eat. One day Chang, upon giving him food, urged him to embrace Christianity and escape from this poverty. The beggar replied: 'Though I should starve to death, I would not throw away my humanity and become a mere beast.' Chang said to him: 'Why do you use such violent language?' The beggar replied: 'If you will listen I will tell you.' Chang said: 'Say on.' The beggar said: 'The Christian sect are the sect of Jesus. This Jesus broke the laws of his country and was put to death on the cross, and thus they regard the relation of king and subject

"The mother of Jesus, called Mary, had a husband called Joseph, and yet it is reputed that Jesus was not the son of his father. Thus they discard the relation of husband and wife. Those who follow Him are not allowed to worship their ancestors or their tablets, and so they discard the relation of father and son. Now, when a man discards the relations of king and subject, husband and wife, and father and son; if he is not a beast, what is he?' Chang was enraged and drove him out, and the beggar carelessly went away. In a few years Chang's money was all squandered, and he died of a grievous disease."—From Miscellaneous Notes From the Capital.

And so I might go on with other ridiculous extracts from these books. They are not so trifling as they seem, when their effect upon the minds of the Chinese is considered. They state that Christianity overthrows everything that Chinamen regard sacred, and they are incendiary and insurrectionary in the extreme. The worst, as I have several times said, cannot be published, but enough has been given to show that the fight of the missionaries is by no means any easy one.

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JENSON'S TRAVELS.

LETTER NO. XI.

Monday June 10th.—At 6:30 a. m. I left Laie on a tour to some of the other islands of the Hawaiian group in search

of material for Church history, accompanied by President Matthew Noall and wife and their little baby boy George. We started for Honolulu with a horse team, and instead of taking the nearest and more direct road to that city, we concluded to go a more round-about way, in order to visit a branch of the Church in another locality, and also to see other parts of the island. Hence instead of starting out in a southeasterly direction we took the road leading northwest, and after traveling three miles we reached the famous sugar plantation of Kahukae, which is situated near the northern extremity of the island of Oahu. Here an incorporated company has expended about a quarter of a million dollars, in the construction and importation of a sugar mill, steam plows, pumps, wind mills, houses, sheds, etc. About one thousand acres are cultivated in cane, and about three hundred men, mostly Japanese, are employed. In passing through we saw about one hundred and fifty of these, clad in their light working attire of blue, engaged in planting cane in true oriental style. These Japanese are paid from \$10 to \$12 per month for their labors, out of which they board themselves; but wood for cooking purposes is furnished them free. The natives (Hawaiians), of whom a few also are employed on the plantation, receive \$18 per month for the same kind of labor. Of course overseers, foremen, etc., get more. A cluster of white-washed lumber shanties built adjacent to the mill constitute the Japanese part of Kahukae, while the officers' quarters are situated on the opposite side of the road, and consist of a number of fine and comfortable frame cottages. During the last two years the managers of the Laie plantation have had their cane ground and sugar manufactured here, as the old mill at Laie, bought by the Church many years ago, is incapable of doing work suitable to the times. It is claimed that it lost about 30 per cent of the saccharine matter in the process of extracting and manufacturing, which loss in these days of close sugar competition, destroyed all the profits of the cane industry; and it was found cheaper and better to let the Kahuka company do the work on shares.

A short distance west of the mill, near the old village of Kauka, the company has built one of the finest and most modern steam pumps operated on the islands. It pumps water from a bottomless spring (which yields forth any quantity of water desired) to the higher ground, from which the water is turned into the cane fields for irrigation purposes.

Continuing our journey from Kahuka we change our course of travel from a northwesterly to a southwesterly direction, and followed the coast for several miles until we reach the small village of Waimea, situated on the head of a little bay and at the mouth of a picturesque gulch or very narrow valley with high mountains, almost perpendicular on either side. This place is notable, historically, as the place where two naval officers were killed in 1792. They landed from a ship that was taking provisions to Vancouver's expedition, and getting into a quarrel with the natives lost their lives. At Waimea the longest bridge on the island was constructed and opened on the occasion of Queen Liliuokalani's visit to Laie in August 1891.

Sixteen miles from Laie we reach