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TSI AN AND KWANG SU.

The world has now been officially notified of the death of the emperor of China, Kwang-Su, or Kuang Hsu, (for on the spelling of Chinese names authorities disagree); and also of the demise of the real ruler of China, since 1861, and the succession of Pu Yi, an infant, under the regency of his father, Prince Chun. This is important news. The change of rulers may mean a more rapid development of China in a liberal direction, or it may mean reaction.

Of the deceased emperor very little is known, but the remarkable history of the empress dowager has been told repeatedly. Her life has been very much like that of the leading lady in an intensely interesting drama. For over thirty years she has played a winning game against the great powers of the world, and only lately has she manifested any disposition to yield to foreign influences.

Tsi An was born somewhere in the west of China in 1854. Her parentage is not known, but it is supposed that she was the daughter of an impoverished Manchurian nobleman. He sold her, in childhood, to a rather amiable old general, and part slave, part adopted daughter, she acquired patrician accomplishments with eagerness. In 1859, in company with 600 other young girls, she stood on her big feet, which had never been bound then or since, at the portals of the imperial palace, whence the Empress had issued a proclamation for court ladies. She was one of the ten selected. She had beauty, brains, and in due time became the mother of a son, and with these advantages she found herself in a position to take a hand in the politics of the country. At the death of the old emperor, her infant son succeeded to the throne, and male regents were appointed for him; but here Tsi An demonstrated her shrewdness, and shortly after the funeral of the emperor, an edict appeared supposed to have been issued in conformance with the views of the four-year-old monarch which appointed his mother and the Imperial Empress as regents. When the male regents protested they were commanded to hang themselves, while the public executioner cut off the head of the Secretary of State. Tsi An then openly took the reins of government.

Under her administration the empire was safely conducted through the T'ai-ping rebellion, as well as a series of other insurrectionary crises, which included the Mohammedan rebellion in Yunnan, that of Yakub Beh in Kashgar, all of them actual national dangers. The quarrel with Japan in 1874 was adroitly smoothed over.

When Tsi An's son, Tung-chi—a weak incapable—ascended the throne and manifested some notions about doing his own ruling, his determined mother set aside his decrees, and soon the young emperor "mounted to heaven"—and in 1875, the Empress, calmly ignoring the laws of succession, had her baby nephew, Kwang-su, snatched from his bed on a bitter winter night, carried to the palace and proclaimed emperor.

Nevertheless, Tsi An's character has its bright lights. Some time ago, when there was a famine in one part of her empire, she had it published in the Pekin Gazette that she could not bear to eat expensive viands while her people were starving. At another time she issued a proclamation denouncing that very "graft" by which she has amassed her fortune. In 1900, when the embassies were besieged and the fate of the European inmates seemed sealed, she made courteous inquiries after the health of the members of the diplomatic corps and sent them fresh vegetables and flour for their support in the intervals of the onslaughts.

In her old age this remarkable woman has given receptions to the ladies of the diplomatic corps; she has shattered precedent by holding audiences in the most sacred hall of the Forbidden City, which women are prohibited entering. Things foreign have been introduced with her sanction. Not many years ago she bestowed her imperial smiles upon two girls, half American by birth, wholly Parisian by education—the Misses Nellie and Lizzie Yu Keng, the daughters of the late Minister to Paris. One day, so the story goes, the suspicious-minded Empress asked one of these girls, who, of course, are thoroughly conversant with the French language, to translate a French state document whose alleged translation by a member of the Chinese Foreign Office had been handed her. She found the two versions were different, and hence then the Misses Yu Keng were the pets of the palace.

One of the important edicts issued, lately, by the now departed ruler of a great empire is one abolishing the Manchu privileges, and disbanding the Manchu garrisons. For two and a half centuries these garrisons—"the green banner men"—have been to the Chinese an ever present reminder that they are a conquered race. The commanders have held the most exalted rank, taking precedence, in theory, at least, of the viceroys of the provinces in which they were stationed. The Manchu troops have enjoyed special pay and special privileges. They have been exempt from the ordinary laws and the jurisdiction of the common courts; they have paid no taxes, engaged in no trade, industry or profession, except

that of arms, and even their children have attended special schools from which the children of the Chinese were shut out. The edict cuts off every one of these privileges, but confers certain benefits. Instead of the royal pensions upon which the privileged class has subsisted, the Manchus were to receive lands, houses, farming implements and stock, and were required to cultivate the land themselves. By this edict she sought to abolish the class distinction between Manchus and Chinese, which must always be a source of danger. Tsi An has been conservative in her policy, but her conservatism has not prevented her from following the advancing procession and gracefully yielding to the inevitable. History will therefore place on record the fact that China, during her reign, entered a new era of its history—the era of a constitutional form of government.

BELFAST STREET RAILWAYS.

The municipal street-car system of Belfast, Ireland, seems to be less successful than that at Huddersfield, England, of which we recently gave an account.

The Belfast system is operated under an act of Parliament, which provides that no money shall be taken for tramway purposes from any other fund than that due to the receipts from operation. When electric traction was introduced on December 5, 1905, the schedule of fares established was this: A circle of 1 mile in radius was established from the junction through which all cars pass, in the center of the city, and the fare was fixed at 1d. (2 cents) within this circle, whether the passenger passed through the junction or not; to any point beyond the mile radius the fare was 2d. (4 cents). To accommodate workmen a universal penny (2 cents) fare was established up to 8 a. m.

The American consul at Belfast, Mr. Knabenshue, reports that for some months the returns have proved unsatisfactory, as they did not afford sufficient for all expenses. Hence a revised scale was put into operation on July 25, 1908. The 1/2d. (1 cent) fares are abandoned. Between the junction in the center of the city and the end of any line the fare is 2d. (4 cents). Between the junction and points on the different lines averaging 1 1/2 miles the fare is 1d. (2 cents). Cross-town penny fares are restored—that is, a passenger may ride from a stage situated about a mile from the junction, through the junction, and on to another stage about the same distance on the other side for 1d. (2 cents), but this must be a continuous journey on the same car, as no transfers are given. Children under 14 can travel any distance for 1/2d. (1 cent) on the same line, or on any of the cross-town penny stages for the same sum. The workmen's rate of 1d. (2 cents) for any distance before 8 a. m. is continued without change.

The experiments of cities in public ownership of the various public utilities are among the most important experiments ever made by municipalities. The outcome will be watched with great interest by the entire world of civilization.

RESEARCH AND FAITH.

Any one who follows the trend of current literature will notice the attention paid in our day and age to what is called psychical research. Man, no longer content with investigations into the phenomena of the material world, is constantly seeking to penetrate beyond. As a result, manifestations once regarded as supernatural if not dismissed as imagination, are now thought to be established. It is, for instance, considered proved that force can be exerted and intelligence conveyed in a manner not connected with any physical means of which we have present knowledge.

But while this is true, the results of psychical research have by no means been very great. Investigators have confirmed the experience which many have had, that persistent thought of an absent friend very often precedes the receipt of a letter from him, or a visit. They have collected numerous facts of this order, and classified them. They have collected evidence showing that the personality of an individual is something independent of the physical body in which it dwells. They talk about an "astral" body, and claim that it has been known to appear to a distant person at the instant of its owner's death.

But such research has as yet not demonstrated a life after this. Maurice Maeterlinck observes: "In any case it is certain that the researches and labors of that new science of the 'borderland' have left the problem exactly where it has been since the beginning of human consciousness. We are still asking ourselves: 'Are we immortal?' Science knows no more today about immortality and life eternal than did Socrates or Plato. For the facts relating to the future we depend entirely upon revelation. It is by faith in the Word of God that we perceive the 'land that is fairer than day,' just as we depend entirely on the testimony of Arctic explorers for our knowledge of the regions beyond the reach of all but the few who have penetrated to the high latitudes.

We reason about a future. We accept the fact of the existence of a just God, and reason compels us to believe that divine justice will claim its own, finally. We see that many pass beyond life's horizon with wrongs unrighted; we see sorrow uncompensated and souls undeveloped. The world reeks with cruelty and groans with injustice. We must infer that a Just God has given to "those gone before" a happier lot in another world. As we accept the existence of a Just God, we conclude, with Kant, that life is not ended with death but that the settlement of human accounts that has not been effected before death will nevertheless take place. But this reasoning is not founded upon scientific demonstration. It is a logical conclusion forced upon beings endowed with reason.

The ancient Egyptians said of the dead: "His soul is living eternally." The Greeks and the Romans believed in a future world, but they shuddered at the thought of it; it was to most of them a world of shadows. But So-

crates believed that in the future state the pursuit of wisdom would be his chief employment. But even he could not demonstrate scientifically the grave existence of a world beyond the grave, though he was ever so firmly convinced, by reason, of its actuality.

The Gospel, not science, has brought immortality to light, that is, clearly revealed it to man. It is through revelation that we know that we shall live, though we all must pass through the valley of death, and that we shall be clothed with immortality. It is through revelation that we learn that there will be a resurrection; and it is more especially through the revelations given in this age that we know something of the eternal progress of the soul to the highest development of intelligence, knowledge, holiness, power, and bliss. In this respect the revelations given through the Prophet Joseph are as much more explicit and surpassing in clearness those that we have on record from former dispensations, as those of the New Testament surpass the revelations of the Old. To the Prophet Joseph the heavens were opened, and he communed with glorified beings. Through him truths pertaining to the future were given to the world, which no research could have discovered—truths the acceptance of which are inspiring and comforting and which yield a foretaste of that which cannot be expressed in human language.

"It is little matter at what hour of the day
The righteous fall asleep. Death cannot
To him untimely who has learned to die.
The less of this brief life, the more of
heaven; for a ray of light is better than
The shorter time, the longer immortality."
—Dean Millman.

The people rule but the combines dictate.

Par example: Boulder was beaten to a frazzle.

Nothing succeeds like success? How about trusts?

No operatic star ever sang a song for a sixpence.

Very wisely angels never rush in to football rushes.

It is very much easier to choose a vocation than to get it.

If the wolf comes to your door, shoot him and get the bounty.

Many a man is financially on his back because he lies about too long.

The man who is constantly shooting off his mouth is rarely a sportsman.

The Emperor of China is dead. Long live the emperor as long as he can live!

When Dorando and Hayes race may the best man win. And may that man be Hayes.

If we are to have a new High school it should not be too high; not above two stories.

So Miss Elkins is not engaged after all. Rarely has so small a fire made so much smoke.

As they jest at scars that never felt a wound, so those that never had money despise wealth.

The poor never enter into combinations of wealth chiefly for the reason that they haven't any.

If there is nothing new under the sun there is a vast amount of re-vamping, and that passes for new.

It is said that Mr. Rockefeller will take the witness stand in behalf of the Standard Oil company.

"Detroit is not going to the devil," says the Detroit News. Another case of Mahomet and the mountain?

The silver service for the battleship Utah should be by far the very finest in the navy, and should be manufactured of Utah silver.

Lord Northcliffe says that all of the Americans he has met have been of an extremely normal class. Did he expect to meet an abnormal class?

A New York judge has decided that if dwellers in flats find them too cold they have the right to move out. The exercise of this right will keep them warm.

"A New York man is said to have had a bullet in his eye for the past fifteen years," says an exchange. It must give his eye a sort of leaden look.

"What has become of those voters who were to remember Brownsville?" asks the Cleveland Plain Dealer. They forgot to tie a string around their finger.

Surgeon-General O'Reilly in his annual report says that the death and non-effective rates in the United States army are higher than in any other army in the world. This is due, no doubt, to the abolishment of the canteen.

NOW FOR BUSINESS.

Baltimore Sun.
Nearly everybody is glad today that the election is over. The country has for the last four months been undergoing conditions which are entirely unfavorable to the orderly and correct conduct of business and the ordinary transactions of industrial life. It has been a time of excitement and unrest. Now that it is over people will turn with a sigh of relief to their daily work. It is to be hoped that the tendency toward prosperity which has been manifesting itself lately will become more pronounced and that the factories will hum and the machine shops resound with the clang of the hammer. It is to be hoped, also, that we will have rest from politics for as long a time as possible, and that business may have the right of way.

MARRYING.

New York Evening Sun.
In Kansas City a discussion is still raging which burned hot all through the distractions of the campaign. Newspaper columns are filled with let-

ters—argumentative, contemptuous, indignant, platitudinarian, cocksure, disingenuous—upon the immortal theme of getting married on \$25 a week. Is it right or wrong? Is it the way of the fathers good enough for the children? Shall the race perish because the cost of living has increased? Would you make your wife wash the dishes and scrub the floors? Will you ever get rich enough to die respectably if you don't get married first? These, and a score of such questions, are batted to and fro by the ardent youngsters of Missouri.

It is not a question of marrying on \$25 a week—it is a question of marrying, simply. If the young people are sure of each other—a matter to be thought about before the wedding day instead of afterward—they need not ask the economist's permission to marry. But when they have started to get together they should understand that they belong together, and never hope to find a success of married life in any other way. Happiness in marriage is never, never to be measured by the size of the income; always by the quality of the marriage.

LAW ON STOLEN LETTERS.

Boston Herald.
Now that the political standing of stolen letters has ceased to be of interest, some attention may be given to the legal status of a man's correspondence. Bench and bar declare the "literary property" in a letter is well settled, and that neither the recipient nor any other person will be permitted to publish it without the writer's consent. Decisions in English and American courts are quoted to support this right, and also the right of the author of letters to enjoin their publication. Even more pertinent to recent cases is the provision of the New York penal code which makes it a misdemeanor to take without authority a letter, telegram or other private communication, or to publish such paper with the knowledge that it was obtained without authority. The sequel to the late unpleasantness might be interesting. But the chances are that there will be no desire to renew hostilities.

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