

have a different dialect from those in the western parts of the empire. The province of Yunnan is said to have twenty different dialects, and the people, while they care a great deal for their own homes and for their families, have no interest in the government and support it only as a necessary evil. The family and the clan form the basis of Chinese society. A great number of the punishments of the empire are inflicted by the family, and most disputes are settled without recourse to the courts. Family ties are closer in China than anywhere else in the world. If a man makes a fortune his forty-second cousins from all parts of the empire swoop down upon him and he has to support and help them. If a man gets a position he is supposed to take his own family in first in the choosing of the subordinates, and nepotism reigns supreme. I met, while I was in Canton, the Jay Gould of China. His name is How Qua, and he is worth \$50,000,000. He was keeping 400 relatives, and his sisters and his cousins and his aunts to the third and fourth generation were sucking the life blood out of his big income. He was, I judge, about forty years old, and as an instance of how strong family authority is he obeys his mother today in all matters of society obligations, and upon being asked by Consul Seymour to dinner not long ago he replied:

"I don't know whether I can go or not. I must go first and ask my mamma."

I afterwards met his mamma. She was an old lady, whose eyes shone as brightly as the diamonds which decorated her cap and whose feet were no bigger than the fists of a baby. She ruled the whole 400 of How Qua's relatives, and she was probably the head of the How Qua clan.

These clans of China are very much like those of Scotland. Every family keeps its pedigree, and the reason why the Chinese want to be carried to their own country is that they will be buried with their families. The clans have their feuds, just like some of the mountain families of Kentucky, and they lay for each other with bows and guns. Every family has its ancestral hall in the town or village near where it lives, where all the different members of the family meet and worship their ancestors. The members of a clan combine together to punish those who have injured the family, and there are said to be families who make a business of blackmailing and stealing. There are in all China about 400 clans, and the 400,000,000 or 500,000,000 which make up the Chinese people belong to these.

The secret societies are run, however, independent of the clans, and the Koloa Hui is only one of a large number of them. The oldest society in China is the Triad Society, known as the Sam Hop Wui. This is said to have been the cause of the Taiping rebellion, which lasted for years, and cost China ten million lives. It sprang up in the south and spread all over the empire, and had it not been for Chinese Gordon and Li Hung Chang the Tartar dynasty would certainly have been overthrown. The head of this rebellion was a Chinaman who gave out that he was the younger brother of Jesus Christ, and had been sent to this world to reform China. The Triad Society has its lodges,

and there are flags, banners and umbrellas connected with it. It holds its regular meetings, and it forces members to join its organization if they are not amenable to persuasion. It has the power of life and death over its members, and the members mix their own blood with wine and swear to uphold the order to the death. Among the punishments for treason to the order is the having the ears chopped off or the head cut off, and the divulgence of the secrets of the order is death. The members have their own signs and passwords. You can tell, it is said, whether a man belongs to the order by the way he enters the house, and I am told that they stop a moment at the door and put the left foot first. In sitting down they point their toes together and keep the heels apart, and they have a way of raising their trousers' legs which is known only to the brethren. They are bound to help any of the order who get into trouble, and they have secret signs by which they can mark their houses so that their families will escape in case of revolution. At dinner the arrangement of the cups on the table allows their callers who belong to the order to know that they are members, and there are a thousand little things which no one else would notice which enable them to recognize each other.

The Triad Society and Koloa Hui are very much like the highbinders of San Francisco. They swear to defend each other against the police, to hide each others' crimes, and they are ready to kill for the sake of the order at the command of its leaders. Their main grievance is against the government, and they have published manifestos against it, and are doing so now. Some of the chiefs of the order are said to be traveling around the country as doctors, and they are carrying the news of the Chinese defeats, and are gathering in members wherever they go. Their motto is "Drive out the Tartar," and it is said that one branch of the Triad Society dates back to 1664 A. D., or twenty years after the conquest. They have been working to overthrow the government ever since, and they have a great hatred of anything which is not purely Chinese. It is safe to say, of the hundreds of millions in China that outside of the government officials there are not a hundred thousand Chinese who would fight for the emperor. They keep him because they must have a ruler of some kind, but they know he is a Tartar, and they hate him. In every Chinese state capital there is a Manchu army as well as a Chinese army, and the Tartars are neither admired nor loved. The emperor, in fact, is like Humpty Dumpty. He sits on the wall, and if he should fall, all of his horses and all of his men can never put Humpty Dumpty up again.

It will not be surprising to many Americans to know how cheaply the government of China is run. Taxes are lower perhaps than in any other semi-civilized country on the globe. The principal source of revenue is the land tax, and this varies from 10 to 66 cents an acre. The emperor nominally owns all the land, but in reality the people have as much of a right to their farms as we have, and they buy and sell their real estate, giving deeds for the same. I took a photograph of a Chinese deed, by which a missionary had bought some

land at Nanking, and which he was carrying to Shanghai to be recorded at the American consulate, during my trip with him down the Yangtse-Kiang. It was as big as four pages of this newspaper, and was covered with stamps. China pays no tax on liquors, and it is said that the taxes do not amount to 75 cents per head of the population. A large part of the revenue is collected from the taxing of salt, and there are import and export taxes collected on goods passing up and down the rivers. I saw customs boats everywhere, and the river police is quite extensive. The people understand very well just how much taxes they ought to pay. They are thoroughly organized, and any radical increase, such as must come from the present war with Japan, which is probably costing them a million dollars a day, is almost certain to create a revolution. I have seen different estimates of the revenues gotten by the empire of China, and in no case have the amounts turned into the general government been greater than \$150,000,000 a year. This would be a small amount in comparison with the indemnity that Japan will probably demand if she is victorious in this war, and the Chinese emperor has, indeed, a thorny road before him.

The greatest danger arises in the character of the Chinese as regards social and labor combinations. The government is perhaps the only disorganized part of the country. Every city, every state and almost every province is packed full of different unions, and all branches of industry are banded together. Our labor unions are nothing in comparison with those of China, and the government has to bow down to them. The barbers united some years ago and made the emperor come to terms in regard to the public examinations for their children. They had before this belonged to a rather despised class. They stand now as high as any other people in the empire. One of the features of barbering in China is ear-cleaning. Each barber has tweezers with which he pulls little hairs out of your ears or trims them to suit. The Chinese like to have the backs of their shoulders and necks kneaded after they are shaved. This takes a good deal of time, and the barbers concluded that it kept them too busy during the holidays. The union called its members together all over the empire. They passed a law which makes it impossible for you to get your ears cleaned during six certain days of the year. Li Hung Chang is great enough to slap the cheeks of the Chinese officials who call upon him. He makes his generals get down on their knees, and if the emperor does not take away his big cloth boots he will continue to kick them out of the room. He would not dare, however, to do anything against the union of the wheelbarrow coolies, and he has stopped some of his greatest improvements after they have cost him hundreds of thousands of dollars because certain of the trades unions objected. These wheelbarrowmen are, in fact, one of the strong organizations of China and they are one of the great obstacles in the way of railroad building.

The bankers of China have a guild, and it depends very much upon them whether the government is supplied