

WAS ORIGINATOR OF REFORMS

HIS MOVEMENTS CONTRIBUTED TO "THE AWAKENING OF CHINA."

A Review Giving Some of the Causes Which Helped to Make Late Emperor Kuang Hsu What He Was—The Beginning of His Studies.

By Isaac Taylor Headland, Professor in Peking University.

The death of the Emperor, Kuang Hsu, and the Empress-Dowager, followed by the establishment of a new regency, makes it timely to review some of the causes which helped to make Kuang Hsu what he was. Whatever may be thought or said by future historians concerning the Empress-Dowager and the great officials connected with the present dynasty, the late Emperor must be acknowledged as the originator of the reform movements which have contributed most powerfully to the "awakening of China." It is a mistake to suppose that the Empress-Dowager was a conservative. She was always a friend of the great statesman, Li Hung Chang, both before and after she dethroned the Emperor. The supposition got abroad after she dethroned Kuang Hsu that she was a conservative; but, on the other hand, she at once began putting into operation the reforms she had promulgated, with the remark that "it does not follow that any one is going to quit eating because he does not feel inclined to swallow a year's rations in a single day."

Mrs. Conger used the missionary ladies, especially Mrs. Headland, as her interpreters at private audiences with the Empress-Dowager. These ladies were treated as kindly by her Majesty as any ladies from the legations. On more than one occasion the Empress-Dowager called these ladies aside, or to her own private apartments, to ask them about public school education, especially that of girls, in America, and it was after one of these private conferences that she issued her edict approving of female education in China, and urging the people to establish girls' schools. She also inquired about the church, its object and its methods of work. It was explained that the object was to help men to be better, nobler, truer, better to their parents, better to their country, better to themselves, and with this explanation she seemed satisfied. When the head eunuch, Lo Lien-yung, was ill sent for a foreign missionary physician to attend on him, and to this same physician she gave 11,000 taels, and \$7,000, to help to build the Union Medical College in Peking.

Kuang Hsu was born in the west side of the Tartar city of Peking about thirty-eight years ago. His mother was the younger sister of the late Empress-Dowager, and his father was the younger brother of her husband, the former Emperor Hsien Feng. When the Empress-Dowager's only son, the Emperor Tung Chih, died, she took the three-year-old son of this younger sister from his home one night, and the following morning, when she announced the death of her son, she also announced her nephew as his successor. Kuang Hsu was a peculiar child, very nervous, physically weak, quick-tempered, and was petted and spoiled by the eunuchs. Like most Chinese children, if he did not get what he wanted, he would lie down on his baby back and kick and scream until it was given to him. About the time of his birth there was a store opened on Legation Street, in Peking, destined to play an important part in his development. Kuang Hsu loved toys and the more complex and intricate they were the better he was pleased with them. The eunuchs discovered the store and began purchasing the toys and carrying them into the palace to the boy Emperor. He would play with them for a while, and then his curiosity getting the better of him, he would tear them to pieces and see what made "the wheels go round." As he grew larger his tastes continued to develop, but always in the line of foreign things, and like most Chinese children of the better classes, he was humored in everything he wanted. Nowhere in the world is the child master of the man, woman, and nurse more than in China. He had clocks innumerable.

But clocks and watches were soon insufficient to satisfy the tastes of the royal boy. News of the telephone, telegraph and electric and steam car had reached his ears and he was not satisfied until he was talking through one, sending news over the other, and riding about on the third, for they had a small railroad for Kuang Hsu along the shore of the beautiful Lotus Lake in the palace grounds, also steam launches. Then came the news of the phonograph or, as the Chinese call it, the "talk-box" (hua hsia-tze), and forthwith a number of officials came to the Peking University and would not leave until we allowed them to take our phonograph into the palace as a present to his boy Majesty. The Danish merchant sent to Europe and had made for him an elaborate sleigh and carriage, fitted up with mirrors, foot-heaters, clocks, and every convenience they could think of that would add to their usefulness, beauty and expense. Gramophones, graphophones, X-ray apparatus, and everything that modern inventive genius had produced up to that time were brought to him; a cinematograph was waiting for him in the Peking University when the news came that he was dethroned.

As the young Emperor grew older he had to begin his studies, and to the ordinary Chinese he added English, and from our own compound in Peking we sent him the primer our mission children had used. But he was not satisfied with English. When he saw the New Testament which the "Christian Women of China" sent to the Empress-Dowager on her sixtieth birthday, he dispatched a servant to the American Bible Society and ordered a copy of the Old and New Testaments, such as were being sold to his people. I was pastor of a church in the southern part of Peking, and had in my congregation a man who furnished the palace with vegetables and flowers. He came to me one day and said: "The Emperor is studying the Gospel of Luke."

"That is interesting," said I, "but how did you find out?"

"I was in the palace to-day, and the eunuchs have changed their whole attitude toward me. Formerly they manifested a patronizing air, now they want to learn everything they can about the church and the gospel. They kept me talking until dinner-time, and though I had tried to go several times I could not get away. Oh, said they, 'if it is only dinner that is taking you off, we will give you your dinner,' and with this they brought in a feast, and we talked about the gospel while we ate. The eunuch told that the Emperor has portions of the Gospel of Luke copied in large characters every day, and studies them." Not long after that it was reported that Kuang Hsu had decided to become a Christian.

About this time the Emperor made a still

larger move. He undertook to obtain all foreign books that had been translated into the Chinese language, and all those that had been prepared by those versed in foreign affairs. For a month or more a eunuch came from the palace every day to get some book for the Emperor. Nor would he be put off without one. It might be large or it might be small, but he insisted that he dare not return to the palace without something new, even if it be nothing more than a Kaffee or a tract, which would indicate that he had been diligent in the search. As a last resort I was obliged to take my wife's Chinese medical books out of my library and allow him to take them to Kuang Hsu. For months, and indeed for years, the Emperor studied these books, Christian as well as scientific.

It was in 1895 that the Emperor bought his Old and New Testaments, and three years later he was deposed. During these three years he studied with his English teachers beside him, and then he began his reform. When he began issuing his reform edicts I was absent from Peking, and had with me a Han-lie, one of China's greatest scholars. He took the Peking Gazette, the oldest newspaper in the world, and as it brought each day a new edict, my friend knew not what to do. He read the edicts not only with surprise, but with horror. Kuang Hsu's first edict was to establish a university at Peking. All the colleges and universities established while Kuang Hsu occupied the throne had placed at their heads men who had gone to China as missionaries. At the close of the Boxer trouble when the Chinese were trying to settle up the difficulties they repeatedly called in the missionaries to their assistance. In gratitude for the help rendered by Dr. Walter Lowrie, of Paoing, they gave the Presbyterians of that place a valuable tract of land contiguous to the north and west gates of the city and the railway station—land it would have been impossible to purchase at any price before the Boxer insurrection. The Chinese Government decorated Dr. J. H. Pyke and Dr. N. S. Hopkins for the services rendered in settling up the difficulties in connection with the Methodist mission. In Shansi they called to their assistance Dr. Timothy Richards, of the English Baptist Church, to educate the people who had persecuted and massacred so many of the foreigners and Chinese Christians in that province. In this arrangement, the money paid by the Chinese Government as indemnity for property destroyed and persons massacred, was used as an endowment for the new university. From that time until the present the institution has been filled with young men, already educated in the Chinese classics, who desire an education in foreign science and learning.

The greatest missionary influence exerted on the Chinese Government has been through the establishment of missionary educational institutions. The Chinese have always been an intelligence-loving people. They understand the value of education and are able to appreciate its uses. I have heard the president of a college say that he had duplicated himself one hundred and twenty-five times in the influence he had exerted over the Chinese Government through the students he had graduated. Some of the students were employed in the government educational institutions, some of them as principals of private schools established by officials, while many others were teachers and preachers in Christian colleges and in the church. It was the establishment of these Christian colleges which led the Chinese Government first to adopt western science as a part of their governmental examinations, and finally to give up Confucian classics. Three years ago the Government held an examination for the young men, who, after graduating from these institutions, had taken a course abroad, with the avowed intention of giving them the Chinese master's and doctor's degree if they were able to pass. More than a dozen of Christians passed, and were given the degrees of Chu Jen or Chin Shih in addition to those they had received in England or America.

What now is likely to be the influence of the present regency on missionary influence and social and governmental progress? Prince Chun, unlike his younger brother Kuang Hsu, has been associated with the legations and the educational institutions of Peking all his life, while his brother was confined to the palace. To those who have conversed with him on the uses of western education and western medicine in the opening up of China, he seemed to be as liberal and progressive and as free from narrowness and bigotry as any of the young Chinese. He is not a conservative, and he will probably not be a radical reformer. Just one radical reformer was needed to wake China up and start her on the path of progress. Kuang Hsu did this. Prince Chun will probably carry on the government much on the lines in which it had been moving. The great officials did not hesitate to visit our schools, attend the commencement, class-day performances, athletic exercises, support some of their students and contribute to their general funds. Most high officials in Peking contributed liberally to the building of the Union Medical College in the capital. The Prince Regent was present at the dedication.

Wanted Things As They Were.

A visitor to the Tower of London was instructed by the sentry at the entrance to a passage to "keep to the right." He could see no reason for the order and the sentry could not enlighten him. He made a long and careful investigation and found that nearly a century previous the left side of the passage had been painted, and a sentry posted there to warn visitors. It had never occurred to anybody to cancel the order, and sentry after sentry kept on warning visitors to keep away from the paint that had been dry nearly one hundred years. The mind resists change and we long "to have things as they were." Perhaps the sentinel, when relieved, had an ill-defined feeling that the ways of the fathers were passing and that we have fallen upon evil days.

Practising Piety in Business.

A. E. Clark, formerly a Church of England curate, has founded the Christian Business Association in East Ham, Essex, Eng., and opened a greengrocer's shop in High-street North, to be conducted on Christian principles. "That is to say," said the manager, "there will be no lying notices, and if the articles are described as fresh-gathered that statement may be relied upon." The profits from the business will be devoted to relieving the poor and oppressed and to propagating the tenets of the Bible Brotherhood, also founded by Mr. Clark. The shop will be supplied from the farm belonging the Brotherhood of Westerham. This farm is managed by Mr. Baxendale, the young man reported to have refused a fortune of £20,000 rather than leave the neighborhood.

QUEEN ESTHER'S HEROIC DEED

In SEEKING THE DELIVERANCE OF HER PERSIAN PEOPLE.

Some Interesting Facts About Persia—There is no Happy Child Life There—Girls are Married Young and Taken to Strange Homes.

Miss J. F. McLean, Aylmer, in Missionary Tidings.

Long ago a young and beautiful Jewess felt called upon to interpose for the deliverance of her people. Perhaps no man or woman ever did a more heroic thing than this mere young girl, Queen Esther of Persia. In the same Persian Empire, and among the same captive people, young Daniel and his company took an equally noble stand for the truth. There the Magi of a later day learned to expect the Messiah, and were the first to welcome the infant Redeemer. King Cyrus of Persia made the first post office; 600 years before Christ he sent out the first letter carriers, for he wanted to know what was going on in his kingdom. Away in that far off land we see quaint looking little men and women; a stranger might think they were little dwarfs, for they dress like little big men and women.

When a baby boy comes to a home his birth is heralded as was the baby Christ's. We find the babies wrapped in swaddling clothes just as He was, and often laid in cradles too, for there are many poor people there. Many of them are glad to live in with the cattle in the winter time to keep warm. When the babies are put in their strange-looking cradles their mothers tie a folded handkerchief over their eyes, and bind down their hands and feet, and then put a heavy cover over the top of the frame of the cradle and the poor little baby has to go to sleep whether he wants to or not. Every person gets a weekly bath and often, even in February and March you can see some unfortunate boy getting his bath in the cold stream that runs through the narrow streets, for many poor people have no place to heat water for the bath. You will be surprised to see how happy they can be in spite of poverty and hardship, not happy in the truest sense of the word, for little ones do not know what it is to play with a real toy, for they have no toys. During February and March the boys are playing a game with the back bone of a sheep. In this children's land of America we can hardly realize how much Christianity has done for our little ones till we go to Persia, Turkey or India, where there are no toy shops and a wonderful scarcity of children's games. One of the delightful features of orphanages in Turkey and India has been the opportunity of teaching them how to play—stuffed little hearts, who but for massacre and famine, would never have seen a doll or a toy. Now, through liberal friends in America, they have learned the blessedness and joy of having a real doll their very own, and the boys a real jack knife. They scarcely know how to laugh, the girls especially look very sober. The missionaries have taught them to sing in the schools, but while they are singing they have such a sad expression on their faces, if they were to smile you would almost conclude something was wrong somewhere. The Armenian children can sing as well, or better, than many of the children in our schools here in Canada.

Children help their mothers a great deal. All the leaves that fall from the trees must be picked up and carried in great stacks to the houses to be used in heating the tanours; these are great round holes dug out of the centre of the only room they have, for most of the people in the towns and villages in Persia have only one room. There they all eat and sleep. When they are making this fire place they make a kind of plaster or cement from clay and put layer after layer of it around the sides, not on the bottom. Every morning a fire is made in it of these dried leaves and native-made fuel, and everybody, children and all, must run out, and stay out of the room until all the smoke is gone, or they might be choked or smothered by it. If we were to call on any of the natives during this cold weather, we would just sit down on the floor like they do and put our feet in that big hole, about four feet deep. The little girl brides must learn to cook in that big hole. In winter the people all sleep around it, for that is the only stove or heated place they have, so men and women, boys and girls, babies and real little kids and lambs too, are often sleeping there. The children do not know what a comfort it is to be undressed and get into a comfortable bed, for they never undress to sleep. When they get sick, they have a hard time. Native hakeens, or doctors, usually prescribe blue paper, or leeches, for almost every trouble, consequently a great many children die. It has been said there is no happy child life in Persia. Little girls become brides before they have really begun to enjoy home; then they are taken to the home of strangers, and for a whole year an Armenian bride must not speak above a whisper. Let us then all pray earnestly for the young folks living in these dear old Bible lands.

Calls For Earnest Simplicity.

Henry Ward Beecher.

When men begin their prayers with "O thou omnipotent, omniscient, omnipresent, all seeing, ever living, blessed potentate, Lord God Jehovah!" I should think they would take breath. Think of a man in his family, hurried for his breakfast, praying in such a strain! He has a note coming due, and it is going to be paid to-day, and he feels honyant, and he goes down on his knees like a cricket on the hearth and piles up these majestically moving phrases about God. Then he goes on to say that he is a sinner. Then he asks for his daily bread. He has it, and he can always ask for it when he has it. Then he jumps up and goes over to the city. He comes back at night and goes through a similar wordy form of "evening prayer," and he is called "a praying man." A praying man? I might as well call myself an orthopedic because I eat a chicken once in a while for dinner.

Rewards For Long Life.

Longevity is being rewarded in China by this curious edict from Peking: "The sons of those people who are over 70 years of age are to be exempted from the service of the government; the brevet button of the ninth rank is to be given to those who are over 80 years of age; the brevet button of the eighth rank is to be given to those who are over 90 years of age; the brevet button of the seventh rank is to be given to those who are over 100 years of age; the brevet button of the sixth rank is to be given to those who are over 120 years of age, and monuments are also to be erected for those who are 100 years of age and over."

WHEN HITTITES RULED THE WORLD.

They Were a Great and Powerful People and Ruled Mightily.

Away back 1,400 years before the Christian era, long before Moses learned the mysteries of the Egyptian priesthood, there occurred a period of three hundred years when those dim figures in prehistoric times, the Hittites, ruled or rather dominated the diplomacy and the civilization of the then civilized world, which, after all, included only Egypt, India, Syria, Assyria and a few sections of Asia Minor bordering on the Caspian Sea and the Mediterranean.

The Hittites are known to the average reader merely from the name appearing in the books of Moses, and latter two of these books. But this was hundreds of years after the Hittites lost their real power as world rulers and had become weak and scattered tribes. The hour of history wherein the Hittites were the world power is dim and vague indeed, yet this page of the story of the human race has been greatly cleared up by the discoveries of Dr. Hugo Winckler, the famous archaeologist of Berlin, at Boghaz Keui in Asia Minor. Here have been located the stupendous ruins of the ancient capital of the Hittite empire, the city of Khattu. Here Dr. Winckler discovered vast tablets of burnt clay on which cuneiform inscriptions of the most rare historical and archaeological value were carved, 3,300 years ago.

The most important of these cuneiform inscriptions is devoted to a great state treaty between a Pharaoh of Egypt of the eighteenth dynasty and the emperor of the Hittites, who seems to have ruled over a confederation of tribes largely resembling in political construction the division of the Jews into tribes under Solomon. Rameses II, Pharaoh of Egypt, and Khittu Sila, emperor of the Hittites, drew up this treaty after the celebrated battle of Kadesh, wherein the Hittites and the Egyptians fought nearly a drawn battle. At this time the Hittites had, for two hundred years, been the dominating factor in the diplomatic exchanges between the few really big nations of the known world. But after the battle of Kadesh had shown the Hittites that the Egyptians were becoming a great military power the two kingdoms formed an alliance, with provisions for extradition, especially of political offenders. This action of the dominating Hittites was brought about by Khittu Sila's growing dread of the newly formed and rapidly rising power of the Assyrian empire, which a few hundred years later conquered Babylon and the best section of the world.

Biblical references naturally enough did not reveal the Hittites as a world power or even of extreme local importance for the early struggles of the Jewish heroes occurred long after the Hittites had disappeared under the surging power of the Assyrian monarchy, which, under Nebuchadnezzar, overcame the Jews and sacked Jerusalem. This occurred in the period of the Prophet Daniel, who saw the Medes and Persians overthrow the Assyrians, just as hundreds of years before the Assyrians overcame the Hittites in Mesopotamia.

PECULIAR REMEDIES IN OLD DAYS.

Prescriptions Said to be Very Efficacious for Sufferers.

Recently, in an antique shop in New York, a copy of "The London Dispensary," published over 250 years ago by Nich. Culpeper, was found. Here are a few of its old prescriptions:

Tree ivy is admirable for ill-effects coming of drunkenness and therefore the poets feigned Bacchus to have his head bound with them. Your best way is to boil them in the same liquor you got your surfeit of drinking.

Eels being put into wine or beer and suffered to die in it, he that drinks it will never endure that sort of liquor again. Grasshoppers being eaten ease the cholick. Swallows being eaten preserve the sight and preserve from drunkenness.

To draw a tooth without pain, fill an earthen crucible full of emmets, or ants, call them by which name you will, eggs and all, and when you have burnt them, keep the ashes, with which if you touch a tooth it will fall out.

Earthworms are admirable remedy for nerves, being applied to the place. Earthworms made into powder and put in a hollow tooth make it drop out. Cowslips strengthen the brain, senses and the memory exceedingly and quell all diseases there, as convulsions, palsies, etc.

The emerald being worn in a ring takes away vain and foolish fears, as of devils, hobgoblins, etc. It takes away folly and anger, and if it do so being worn about one, reason will tell him that being beaten into a powder and taken inwardly it will do much more.

A recipe for preparing earthworms is given: "Sit them down the middle and wash them in white wine so often till they are cleansed from their impurities, then dry and keep them for your use."

After numerous other similarly profound suggestions, old Nich winds up with an apology: "If you findest me here and there a little lavish in such expressions as many like not, I pray pardon that, it is my dialect. I cannot write without it. I assure thee that it was not premeditated. If thou thinkest I did it for gain thou art so wide from the truth that unless thou change thy opinion 'tis to be feared that truth and you will not meet again for a long time."

The world, despite the frequency and the prevalence of evil, is growing better and wiser and saner.

For Federation Against Union.

British Columbia Cor.

Church Union came up at the Victoria Presbytery. The discussion was carried on with fine restraint and in a spirit of high seriousness. The members spoke with candour but also with fervor; the striking feature was the recognition that the moment had arrived for earnest searching of heart. Now that the splendid labors of the Joint Committee have been completed, the Presbytery felt that arguments must be marshalled and choice made. The conclusions of this most westerly of all presbyteries were opposed to organic union as the result of the negotiations. It was not that the members were opposed to union per se, but there was a conviction that if the union were to be consummated in the immediate future, the toll would be too heavy, the evils of division would re-appear in other and perhaps aggravated forms, and the spirit of unity and peace would be destroyed. The resolution of the Presbytery declared strongly in favor of "the confederation of these three denominations, with the express object of preventing overlapping in church work, whether in the home or in the foreign field, and in consequence of such a general understanding effecting useful, and in the aggregate, most important economies, both in men and in money."



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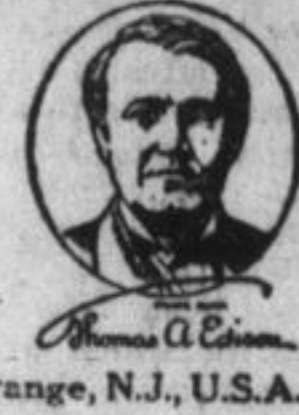
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