

# HE HAD ARMED GUARDS

### RIDING WITH HIM ON TRIP IN RAILWAY COACH.

Frank G. Carpenter, the Tourist, Writes an Interesting Letter From Chin-Chou, Manchuria, Respecting a Remarkable Tyranny of Violence—The Huang Houtzes Have Been Holding Up Trains.

Frank G. Carpenter, the tourist, writes interestingly from Chin-Chou, Manchuria, respecting a remarkable tyranny of violence: I have been riding all day on a railroad with armed guards. The Huang Houtzes have been holding up trains, and the other day they robbed the express under the very shadow of the city of Harbin of \$400,000. Even here, in the south, the trains are not safe, and hence the soldiers upon them; at every depot is a squad of Chinese soldiers carrying Mauser rifles. The Huang Houtzes form, perhaps, the most remarkable organization of brigands now known. They might be called the Tuaregs of Manchuria, for they pass in number and daring the veiled camel-mounted bandits of the Sahara. They have rapidly increased since the Boxer uprising and especially since the Japan-Russian war. They number over 200,000, and their agents are in every city and village. They exact regular toll on all travellers outside the railroads; every Chinese passenger who goes over Manchuria on foot, in cart or on horseback, must pay tribute. They have fixed charges as to goods in transit, and the carts carrying freight are marked with little flags with red borders, furnished by them, which in Chinese characters, certify that the owner has paid his toll, and that the vehicle and drivers are not to be molested. Otherwise, the man is sure to be robbed and his men may be killed. A few months ago on the same day one hundred carts started out from Mukden; all but two had paid toll and bore Huang Houtze flags. The men and boys in the carts so flagged journeyed in safety, but the others, who had refused to pay the toll, were attacked by bandits before they had gone thirteen miles, the goods stolen and the drivers killed.

These bandits have existed as an organization for ages, but they have never been so associated together as now. Their resorts have been the mountainous regions of Mongolia and Manchuria. The words Huang Houtze mean red beard. These outlaws sometimes dye their hair and beards red, and their names become synonymous with the devil in the minds of the Northern Chinese. Each band has one chief, with several minor chiefs, who form his bodyguard. There are fifty of these head men in a band, and each has ten or twenty brigands under him. Each band will take charge of a certain part of the country. The brigands have a system of intercommunication, including signal fires, by which they combine and by which the guarantee of one company is respected by the others. Every band has its secret agents, who know all about the business of the towns and villages. They notify the bandits what cargoes of goods are to be shipped and of the wealth and standing of the shipper. An English girl, going across the country in a cart, was swooped down upon by a band of fifteen mounted Huang Houtzes. They robbed her of all her belongings, including even her shoes, and stockings, leaving her barefooted and bareheaded by the roadside. She had only \$40. In this case the young woman was a Miss

sionary, and the brigands knew that she was probably poor. Had she been a rich Chinese woman she might have been held for ransom. Not long ago a silk trader was caught within five miles of the city in which he lived and carried off to the mountains. The Huang Houtzes kept him there until the \$30,000 they demanded as a ransom was paid. Now they are making almost every man pay for protection from raids. Villages are taxed, and the brigands agree to keep off other robbers. They sometimes station guards about the towns, and in case of an attack come to the aid of the police. In such places the Huang Houtze agent furnishes the flags to travellers. Merchants hire companies of the brigands to escort their cargoes. The Japanese and Russians are demanding that the Chinese suppress the robbers, but it will be difficult as the officials and brigands are in league undoubtedly. Occasionally soldiers are sent out to put them down. They come back, bringing the heads of what they say were Huang Houtzes, but which, it is generally believed, are the heads of coolies, killed instead.

The Huang Houtzes carry on piracy along the coast. They go out in junks, pretending to be merchants, and have captured sailing junks and the smaller trading craft of the Chinese in the Gulf of Pe-Chili and the coasts of Manchuria and Northern Korea. If chased by the men-of-war, they sail up the rivers where large vessels cannot follow. Some years since a Japanese gunboat captured two of these pirate junks and found \$300,000 worth of silver in them. The pirates lay in wait for the junks as they come out of the river, making each pay toll. They sometimes pillage the villages on shore. In Corea are 15,000 brigands, under one chief. The Japanese soldiers, policing the mountainous districts, are killing them wherever they find them. A similar policy is being instituted in Manchuria. The Chinese Government is sending emigrants into the country north of Mukden, and expects to open up much rich land to settlement. Mining concessions have been granted to foreigners, and the Japanese are insisting that the country be made peaceful.

### The Church Militant Triumphs.

The recent attack by brigands on the monastery of Luganski, in the Ekaterinoslav district, was an exciting affair, though the Russian press gave few details beyond stating, without comment, that among the dead bandits were a rural policeman and a Cossack in uniform. Attracted by the great treasure and valuable items possessed by the monks, the brigands in the dead of night made an organized attack on the monastery, which has a very solitary position. The aged monks, who have a plentiful supply of arms, made a stout resistance, boldly sallying out and engaging the enemy at close quarters. A veritable battle, lasting a good hour, took place, and, finally, the church triumphed, the brigands being driven off with their chief and three others killed. The monks have to mourn the loss of four of their courageous brethren, and many on both sides were wounded.

### Esau Wood's Wood Story.

Esau Wood sawed wood.  
Esau Wood sawed wood.  
All the wood Esau Wood saw Esau Wood would saw. In other words, all the wood Esau saw to saw Esau would saw.  
Oh, the wood Wood would saw! And oh, the wood-saw with which Wood would saw wood!  
But one day Wood's wood-saw would saw no wood, and thus the wood Wood would saw if Wood's wood-saw would saw wood.

### A GREAT GATHERING.

#### Kingston Old Boys Had a Time of it in the English Town.



There has been a great gathering of the "Kingston Old Boys" in the neighborhood of the ancient Grammar School of the Thames-side town in England. Neighbors and visitors have been celebrating its six-hundredth anniversary of the foundation. Very little of the original building remains, and of all the range the only portion of great antiquity is the little chapel at the corner of the two roads, said to have been founded in 1309. The school dates back to the reign of Edward I, and the founder, one Lovelock, furnished that monarch with the material for his wedding feast. Descendants of the founder kept adding to or repairing the building he had erected, and when, in the middle years of the fourteenth century, his son became Lord Mayor of London three times, he gave his means to the beautifying of the chapel. One of Lovelock's old employees also assisted the school. This was Sir William Walworth, familiar as the slayer of Wat Tyler. Like many other organizations, the school and its associated institutions suffered at the hands of Henry VIII, who confiscated its funds, setting the example to future generations of disendowment advocates, and thus left it in difficulties from which it did not recover until Good Queen Bess came along. She, having re-endowed it, handed it over to the town of Kingston to be public property, and to be used for the education of the youth of the district for ever.

### Conscience Compelled Confession.

James Hunter, Wright appeared before Magistrate Crane in New York city to plead to an indictment. He said the sooner he began serving a term in State's prison, as an atonement for his crimes, the better satisfied he would feel. A charge was made against him and he was committed to the Tombs in \$1,000 bail. Wright was a partner in several art studios and stores. When business would get a little slack, he would burn out the stock, collect the insurance and start at a new business in another place. In describing his feelings, he says:

That silent monitor, which tells us when we have done right or wrong, began to work in a little way at first, and then its condemnation overwhelmed me and I became the most miserable of God's creatures. I could not work, I could not sleep, a voice kept urging me to confess my crimes and secure relief. I was too cowardly to end my life. I am perhaps the happiest man in prison. I know now the satisfaction that comes to those who do right. I did not confess until after a terrible battle had been fought between my criminal instincts and conscience. It was an awful struggle. I knew there was not the slightest chance of my ever being convicted for any crime I had committed, yet with this knowledge I have suffered more than the torture of a thousand years under the thumbscrew during the last two years by the persistent appeals of my conscience to acknowledge the wrongs I have done and pay the penalty.

### Blunders of Lofty Critics.

Denham placed Fletcher above Shakespeare as a dramatist. Voltaire called this greatest of all poets "a drunken savage." Coleridge saw no good in Sir Walter Scott, characterizing his best novels as "wretched abortions." Horace Walpole called Dante "extravagant, absurd, and disgusting." Dr. Johnson said that Gray was a very dull and Swift a very shallow fellow. Of Coleridge's "Ancient Mariner," his friend Southey said: "It is the clumsiest attempt at German simplicity I ever saw." In Landor's view Gibbon was "an old dressed-up fop." Ruskin was at first greeted by the critics with unmeasured ridicule, and Carlyle was denounced as a mountebank. Professor Edward J. Channing, then regarded as the highest literary authority in New England, described Tennyson as "a great calf." Another critic tells us that Tennyson's "In Memoriam" conveys no impression of reality or truthfulness, and when he comes to "Maud" he cries out: "O dear, dear! What manner of stuff is this?"

### Becomes A Scottish Objector.

It is only now being told in America that Pastor Jacob Primmer (the Scottish Kessit) in St. Giles' Cathedral, Edinburgh, immediately before the Communion, in connection with the General Assembly, rose near the Communion table, and, holding in a loud voice said: "I, Jacob Primmer, an ordained minister of the Church of Scotland, in loyalty to Christ and obedience to my ordination vows, protest against the use of a printed liturgy in this service, because it is illegal, being a deliberate violation of the Act of Union, 1707, and contrary to the constitution and usage of this Church, and because, in addition, it is both unscriptural and Popish. So help me God."

### Playing Shakespeare in Syria.

Could a more picturesque stage setting be imagined for a Shakespearean production than a grove of stately pines on the shores of the Mediterranean with the Lebanon range, rising to a height of several thousand feet, as the distant background. Such was the actual setting for the al fresco production of "As You Like It," given on the beautiful campus of the Syrian Protestant College at Beirut, Syria, by its students. The chief interest of the performance lay in the difficulties encountered by the actors and in that it was the first play of the kind ever given in that ancient country.

Mobile, Alabama, has purchased a large tract of land and the aldermen have named it Ryan Park in honor of the late distinguished poet-priest. A monument to Father Ryan will be erected.

### LAND OF THE PEOPLE.

#### Where Prices Are Low And Church Is Managed by the State.

Denmark is the smallest country in Europe, but once it was held in great dread. In East Yorkshire the Danes were even more feared than the evil eye, hence the Dane's Dyke, the Dane's Graves, and so forth. There is not a railway tunnel in the whole Danish country, not a hill, and much less a mountain. Motor-cars are not allowed to go faster than ten miles an hour. But the Danes are most hospitable, and when the English walking parson, C. N. Cooper, set out for the Port of Harwich he had many letters of introduction and counsel from Danish merchants in England. He found things in Denmark amazingly cheap. A large bottle of corn brandy can be had for fivepence, yet the sale of liquor is severely restricted. There are few rich people in Denmark and few who are very poor. The prayer of Bishop Grundtvig for his country, "May few have too much, and fewer still too little," has apparently been answered. There is much political feeling in the land, and it is shown in the extempore prayers of the parsons. There are few "dissenters" in Denmark—that is few forms of religion outside the state church. This church is entirely regulated by one of the departments of the state, and lately the minister who looked after church affairs had formerly been a village schoolmaster. He evidently considered rector necessary, having introduced an appeal providing that in every parish four parishioners should be elected to help the pastor to manage matters which hitherto he had dealt with alone.

At Odense, a town of 40,000 inhabitants, Mr. Cooper found a royal palace about the size of a poor country gentleman's house in England. It was the home of Queen Alexandra before her father rose to the Danish throne. He succeeded to it not because he was the heir, but because his wife was the heiress. He, however, did not become Prince Consort, but King, for the Danes have never had a queen since the days of Queen Margaret in the fourteenth century. Old inhabitants of Odense remember the simple life of Prince Christian, as he then was, and especially seeing all his six children with their parents packed into the one roomy carriage he possessed. There is no House of Lords, and all that Counts and Barons possess in the way of privilege is to move in the highest society and to send their sons and daughters to schools reserved for the nobility. No titles are conferred nowadays, so every titled family must be fairly old.

In one town is a High School for Servant Maids. The girls leave their situations for three months to complete their education and return. They are not obliged to go, and they pay for what they receive. There are about 140 students in residence of ages between eighteen and twenty-five. Mr. Cooper delivered an address through an interpreter, and was presented by the girls with an ancient flint knife of the probable date of 1500 B.C. In Copenhagen everything was cheap. He paid at an hotel 37 cents a day for his room, and the same for his dinner. The price of admission to places of amusement is very low. In Copenhagen the admission to the Arts Academy is six cents. There was no collection in the churches; no one is allowed to "cadge" on any pretence. The great name in the hearts of the people is that of Bishop Grundtvig, whose portrait is everywhere. He is to Denmark what Bismarck was to Germany, Cavour to Italy, Thiers to France. Mr. Cooper, on the same tour, visited Sweden, and it is a remarkable record that during his seventeen days' walk across the country from the North Sea to the Baltic, he neither saw a beggar nor a drunken man, notwithstanding the cheapness of liquor.

### The Dignity of Sunday.

Catholic Register. A writer in the American Magazine for August declares that "most working-people are too tired to go to church." Yes, and they would be more tired still if there were no Sunday and no church. The French Revolution abolished the Sunday ostensibly in the interests of the workmen. They soon found themselves working the seven days of the week the year through. It was religion that established the Sunday, and by raising man's thoughts to God helped him to understand that he was something more than a pack-beast. The old paganism made the working men serfs and slaves. The Carpenter's Son dignified, ennobled and elevated labor. The new paganism, despite its platitudes and its professions of sympathy, would put it back where Christianity found it. The giant figure of the Man-God, with hand upraised to smite, has stood between labor and oppression for almost twenty centuries. When workmen give up Christ, the Son of Joseph, the carpenter, they are paving the way for a return to the old serfdom and slavery.

### Custom Is A Hard Master.

The Portuguese are extremely conservative. Every one follows rigidly the methods employed by his father and forefathers. In many parts the old wooden ploughs are still used. When a man dies, instead of one of the heirs taking the whole property and paying the remaining heirs for their parts, it is divided into as many parts as there are heirs. More than this, each separate part of the property is thus divided. Thus, if a property consisted of ten acres of pasture land, eighty of vineyard and ten of grain land and there are ten heirs, each heir would receive one acre each of grain and pasture and eight acres of vineyard. This process has been going on so long that in the most fertile part of Portugal the land is divided into incredibly small proportions. The result is that the land is barely sufficient to sustain its owners. South of the River Tagus, on the other hand, are enormous tracts of excellent land lying unused.

### A Boston Century Oak.

A wide spreading oak which experts have declared must have been growing at the time of the discovery of America by Columbus is a landmark on the estate of the late Arthur Hunnewell in Wellesley, near Boston. It measures twenty-six feet in circumference at the base, and is a noticeable landmark on account of unusual size. The late Mr. Hunnewell took great pride in the ancient tree. It has withstood the ravages of pests and is apparently in condition to live for a great many more decades. Mr. Hunnewell once had the tree examined by an expert from the Smithsonian Institution, who declared that it was between 400 and 500 years old. Eliot, the apostle to the Indians, frequently passed the towering oak while going to and from South Natick, where he preached to the Indians.

# WONDERS OF THE HUMAN BODY

### Why Many People Never Need a Doctor.

You have a natural laxative in your body. Why, then, should you use a false purgative to move the bowels? Bile is nature's laxative. It is bile and bile alone—which moves the bowels as they should be moved. The liver is the store-house for the bile. The liver pours forth the bile into the bowels, which stimulates them to move, and thus causes the waste matter to pass from the body. Constipation is a disease, OF THE BOWELS, but CAUSED BY THE LIVER. When the bowels do not move regularly and naturally, it is because the liver is not giving up enough bile. And the only possible way to cure Constipation, is to cure the liver. Calomel, cascara, salts, senna, common pills and sweet loosengers and all the other purgatives do not act on the liver at all. They merely irritate and inflame the bowels. "Fruit-a-lives" cure Constipation because they act on the liver. The fruit principles stimulate the liver to secrete and give up enough bile to move the bowels, while the tonics and antiseptics tone up and invigorate the muscles. "Fruit-a-lives" are the only medicine ever discovered that will cure Constipation, Biliousness and all other troubles due to a Torpid or Disordered Liver. 60c a box, 6 for \$2.50, or trial box, 25c. At dealers or from Fruit-a-lives Limited, Ottawa.

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The Great Nerve Tonic and Invigorator of the Whole Nervous System. Makes new Blood in old Veins. Cures Nerve Debility, Mental and Brain Weakness, Insomnia, Headaches, Spasms, and Effects of Abuse or Excess. Price 50c per bottle. One will cure six plain pills on receipt of price. New pamphlet mailed free. Wood's Medicine Co., Toronto, Ont.

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Good going Tuesday, AUGUST 31st and Monday, Sept. 6th. All tickets good to return on or before Sept. 14th. Tickets not good on trains 1, 2, 3 and 4.

### Farm Laborers' Excursions

To the Canadian North-West via Chicago, Toronto, or North Bay. \$10.00  
Good going from Kingston, Aug. 27th, and Sept. 10th, \$18 for the return trip. **LABOR DAY, MONDAY, SEPT. 6th, 1909**  
Round trip tickets will be issued at SINGLE FIRST-CLASS FARE, good going Friday, Saturday, Sunday and Monday, Sept. 3rd, 4th, 5th and 6th, good returning on or before Wednesday, Sept. 8th. Tickets sold to certain points in connection with the above will not be good on trains 1 and 4.

For full particulars, apply to J. P. HANLEY, Agent, Corner Johnson and Ontario streets.

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Aug. 31st, Sept. 1st, 6th and 8th \$3.55; Aug. 28, 30; Sept. 2, 3, 4, 7, 9, 10 and 11 \$4.00; return tickets \$4.90; return limit, Sept. 14th, 1909.

### Next Homeseekers' Excursions

Will leave on Aug. 24; Sept. 7, 21. Tickets good for 60 days. Full particulars at K. & P. and C. P. R. Ticket Office, Ontario Street, Kingston. F. CONWAY, Gen. Pass. Agent.

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STR. ALETHA—Leaves on Mondays at 5 p.m. for Picton and Intermediate Bay of Quinte ports.

Full information from E. E. HOBSEY, J. P. HANLEY, General Manager, C. S. KIRKPATRICK, Kingston, Ont. JAS. SWIFT & CO., Agents, Kingston.

### STR. ECELWAT

Will start regular trips to Kingston Mills, June 12th. Leave Crawford's Wharf, foot of Princess street, 10 a.m., return 12 a.m. Leave 2 p.m., return at six. Return fare, 25c. Children half fare. CAPT. L. WHALEN, Captain.

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\$2,000—Double Frame Dwelling, new, B. C.

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PHOTO BY JOEL FEDER.