

The Oregonian

Entered at the Postoffice at Portland, Oregon, as second-class matter.

RECEIVED SUBSCRIPTION RATES: Daily, with Sunday, per month, \$1.00; Daily, with Sunday, per year, \$10.00; Sunday, per year, \$5.00; The Weekly, per year, \$5.00; The Weekly, 6 months, \$3.00; Daily, per week, delivered, Sundays excepted, \$0.05; Daily, per week, delivered, Sundays included, \$0.06.

United States, Canada and Mexico: 10 to 12-page paper, \$1.00; 12 to 16-page paper, \$1.25; 16 to 20-page paper, \$1.50; Foreign rates doubled.

News or discussion intended for publication in the Oregonian should be addressed invariably to "The Oregonian," and not to the name of any individual. Letters relating to advertising, subscriptions or to any business matter should be addressed to "The Oregonian," and not to the name of any individual.

POSTAGE PAID: Portland, Oregon, July 5, 1900.

TODAY'S WEATHER: Fair and warmer with mostly northern.

PORTLAND, THURSDAY, JULY 5, 1900.

After all, what difference whether the Democratic party make a new declaration for free coinage of silver, at 16 to 1, or reaffirm the old one? Reaffirmation of the platform of 1896 is approval again of "75 to 1," which was the leading feature of that platform.

The Salt Lake Tribunes, which ardently supported Bryan four years ago, and was the most earnest and effective advocate of the free coinage of silver among the newspapers of the United States, now says that it has carried the "silver question" far and away beyond discussion, and that the interest formerly taken in it cannot now be revived.

Crocker is now in the steady company of Bryan. He was at great pains last week to show the Tammany tub stood upon its own bottom, and gave a mighty banquet in New York, at which Bryan was not present, but Justice Van Wyck was, with his anti-trust speech.

We are to infer from the controversy between Hill and Crocker, and advancement of Van Wyck as member of the platform committee, that the New York Democracy is for silver. But when did Van Wyck become a silver man? Despite his notorious connection with the trust, Van Wyck is at Kansas City as the special promoter of the fight on trusts.

The tumultuous demonstration for Hill in the convention was not so much for Hill as it was a protest against Crocker. The New York boss is a sore spot in the side of the Democracy; the trust is as salt to its hurts. Yet the Democratic party tolerates Crocker and his Van Wycks, and gets along with them as best it may, for the sufficient reason that it cannot get along without them.

In two messages President McKinley has urged the necessity of a trans-Pacific cable, and especially of a cable to the Hawaiian Islands. The Senate showed a willingness to make a beginning, by passing a measure making \$5,000,000 available for a cable to Honolulu; but in the House the bill was blocked by order of Speaker Henderson, and referred to the committee on interstate and foreign commerce, which had already reported favorably a bill providing for the payment of a large subsidy to a private company for twenty years. There are those who, if they can prevent it, will never permit any public work to be executed without some scheme in connection with it for enrichment of private persons through subsidies out of the public treasury.

Joseph Nimmo, Jr., has issued another lot of pamphlets against the Nicaragua Canal. If Mr. Nimmo would make the plain and simple statement that the transcontinental railroads, in whose employment he is, do not want the canal built, he would save himself the trouble of all this invention of fictitious reasons against it.

"The candidate who has to stand on that platform should be consulted in its make-up." But a candidate does not have to stand on any platform. If he does not like it, let him get off. It is the business of a party to declare principles that suit itself. When it tries to suit somebody else, it is likely to get into trouble, as it did at Philadelphia.

"THE FIGHT AGAINST WEALTH."

Mr. Bryan, in his letter to the New York Tribune, says: "I do not care to hold office unless it would enable me to do something for these people who make the Chicago platform." In their fight against wealth. Yet there are those who consider wealth—property—a good thing, a legitimate thing. There are those, too, who think property entitled to influence and consideration in government. One of the ends of government, has always been thought to be the protection and conservation of property, and every person who knows anything knows that without property—wealth—there could be no organized society, and no civilization. Manage all Mr. Bryan's efforts in his "fight against wealth," the people of Oregon would like to see increase of wealth in their state; and those of Mr. Bryan's state are contending for the same thing. Even Mr. Bryan is not insensible to the advantages of wealth, and he is known to be raking together a good deal.

The right to own, control and protect property has in all ages been regarded as equal and often superior to the right to defend one's life. This has been recognized in the written and unwritten laws of all nations and tribes, in every stage of human history. The notion that government can be divorced from property is preposterous; and whenever there is an attempt to put it in practice, it becomes monstrous. The love of property and the desire to accumulate and control it, is next to the love of life, the strongest of all motives which sway the great mass of mankind; and Mr. Bryan himself does not appear to be superior to it.

Applying these principles to the matter now specially under discussion, it may be said that men have a right to object to being deprived of their property by devaluation of the measure of value and medium of exchange, by destruction wrought by mobs and rioters, and by confiscatory taxation—all of which is encouraged or threatened by Bryan politics.

There are things better than wealth; but wealth is indispensable to everything else. Not that a man is made rich by possession of wealth, but the community is made better by it, and no civilization can exist without it. There are the rich, it is true; but who can not decline the responsibility which that title involves. There are the poor, it is also true, and perhaps more true. But between the two extremes how many degrees! How many thousands, how many millions, of persons would you have to range in these two bands, according as the boundary line would be placed below or above them? How many circumstances, besides, would have to be taken into account, irrespective of pecuniary calculations! The robust workman is rich in comparison with the weak and sickly one. The same man will be twenty times rich and poor in the same day in comparison with others, or as he shall have successively had to do with persons rich or poorer than himself; he will have to be made better by turns, unless morally raised above such feelings, both the gnawings of envy and the pleasing consciousness of an admitted superiority. What is observable is the fact that it is usually or always from this intermediate class that the signal for murmurs proceeds. The poor, the truly poor, are infinitely less disposed to look about their heads than those who, to say the least, are in the comparison of them. For one man whom people see or think they see placed above them on this sliding scale they forget that there are hundreds below; or if they remember it, it is only that they may league themselves with them, taking care, however, not to share with them.

Declamation against luxury is common, and display of worldly vanities never has been a theme of moral satire; but to condemn luxury in general is to condemn those who live by it, to augment the numbers of the poor, and to cause them to receive as aims what they might have received as wages. The demands of luxury ought not to make men and women forgetful of those who are needy; but the best and most moral of aims is work. Have you wherewithal to employ in useful labor any portion of the working hands of the country? Then do that; but you will always do better, far better, by employing these hands to supply luxuries than by feeding them while half employed or doing nothing at all.

It has been said, and still it is sometimes said, that it is absurd and cruel to wear jewels, diamonds, a single one of which would feed ten families a whole year. But it is not the diamond which would feed ten families; it is the proceeds got by selling it. Thus there would always need to be a purchaser; there must ever be some one subject to the reproach of wearing on his finger as much bread as would feed fifty of his brethren. If nobody chooses to incur the guilt of such cruelty, why then the diamond becomes a mere pebble, equally useless to the poor and to the rich. See then to what end this "fight against wealth" is being waged. A fine carriage is divided among three hundred different workmen. Is not wealth engaged in good and patriotic work when it employs them? Wealth has its moral obligations, and it is the universal testimony of those writers who have given time and talents to a survey of the moral and intellectual progress of the world in recent times, that a growing sense of responsibility, as compared with conditions formerly, is very generally apparent. Politicians have no moral right to make a "fight against wealth," for it is a good thing in the world; and really they are not sincere. They are appealing to low motives and base passions, for political advantage.

Democratic platform-makers should note the statement of the Director of the Mint, which from conclusive data points out that the world's gold production for the calendar year of 1899 can hardly fall short of \$400,000,000. In 1898, when Mr. Bryan, with the 16-to-1 cry upon his lips, ran for the Presidency, the world's gold yield was \$322,000,000. It has since increased more than 50 per cent, and, if Director Roberts' estimate is correct in his estimate, it will soon reach 100 per cent. The chief responsibility of the demand for the unlimited coinage of silver is the theory that the gold supply was inadequate to af-

ford a solid or sufficient foundation for our currency. This was far from the time. Since then it has been refuted, not by argument alone, though this has been sufficiently conclusive, but by events. It is no wonder that intelligent Democrats in all the great centers of trade and industry are beseeching their party leaders to drop 16 to 1 as a hopelessly outdated issue, or that a powerful contingent holding to this view was among the first on the ground at Kansas City.

LA FAYETTE.

Yesterday, in Paris, the statue of La Fayette, the gift of the school children of America, was presented to the French Nation in presence of President Loubet and the United States Ambassador, General Horace Porter. The French press speaks with surprise that America has thus honored the memory of La Fayette. The people of the United States remember that La Fayette, refused permission by his King to join the cause of the struggling colonies, chartered a vessel with his own money and reached this country where France became our ally. His own his great wealth in our cause. He was wounded at Brandywine. He was devoted and trusted friend of Washington. He was a very gallant soldier, about equal to the command of a brigade. He was a very honest, truthful man, entirely devoted to liberty as we understand it; but he was not so much of a statesman as to ride successfully and rule the storm of the French Revolution; and, to save his head from the Jacobins, he was obliged to flee from the camp of his own army and take refuge in that of the Austrians, who held him a prisoner in the fortress of Olmutz for several years, until the victory of the French arms under Napoleon released him.

As a republican, La Fayette refused to accept a command under Napoleon, and remained in retirement until after Waterloo and the return of the Bourbons. He visited this country in 1824, and remained until 1825, making a tour of the Union as far as Burlington, Vt., where he laid the corner-stone of the University of Vermont, whose park today includes a fine statue of La Fayette. He was influential after the revolution of 1830 in persuading the French people to elect his old companion in arms, Louis Philippe, King in place of King Louis XVIII. He was a friend of the fugitive Charles, who had fled to live to be a very old man. He had the frame and stature of a big giant. He was a good man, an unselfish and lifelong friend of human freedom; but the best work of his life was his youthful service in the American Army under Washington. The rest of his political and military career was so generally a failure that Carlyle, in his "French Revolution," contemptuously calls him a "stupid Charles." Grandison Cromwell, meaning that he was possessed of more superficial dignity of manner than military or political capacity.

"THE YELLOW PERIL."

Some years ago a cartoonist, who, it seems, wielded his pencil with wider purpose than to catch the whim of the hour and portray it in exaggerated pose, pictured the nations of Europe upon elevation, fully armed and gazing anxiously, while they withheld their fire, at a dark cloud gathering in the East and slowly overspreading the land. This cartoon he called "The Yellow Peril." It caught the public eye for a brief moment, and was dismissed from the public thought as an exaggeration. Events, however, seem to indicate a reality in this peril, since before it civilization is held in check at the gates of the "Forbidden City" while the nations of the world, including our own, are preparing to force these gates and rescue each its own from the deadly clutch of aggressive superstition and ignorance. In other words, civilization is arming under compulsion against the bigotry and prejudice that control an empire vast in extent and whose inhabitants may well be likened unto the sand of the seashore.

The end is not in sight. The beginning, indeed, though foretold by events, was so sudden in its onset that such meager forces as civilization had at hand with which to meet it were quickly beaten back, or are still held in check, while the "yellow peril" surges with daily increasing volume. It may safely be predicted that civilization will win in the end, so far at least as to protect her agents in pushing trade and commerce into the ports and eventually into the interior of the Chinese Empire. With this end in view, the prowess of the world's great navies are turned toward Chinese waters, and soldiers are being sent to reinforce the marines that have already been launched against this "yellow peril," only to be enveloped in its shadows.

Trade is the breath of life to nations. It cannot be restricted by arbitrary decree nor cut off, except temporarily, by violence. The last year of the century saw the world armed and in battle array—the yellow men against the throats of the bootless endeavor to throttle it.

Suddenly as this question seemed to be sprung, it has yet been long in gathering force and volume in China. The same spirit now in revolt, and backed by myriads of yellow men in and around Peking, has made itself manifest numberless times. It is easily recalled that in 1895 a serious revolt against the missionaries by the Vegetarians resulted in the massacre of a large number of overzealous men and women engaged in the work of trying to Christianize Chinamen against their will. J. Courtney Hixon, now First Lieutenant of the Thirty-second Infantry, United States Volunteers, stationed at Manila, was at that time Consul at Fuchan, under the Cleveland Administration. He worked with a will to bring to justice the leaders of this massacre, among whom were professing native Christians. His efforts were always hostile to missionaries. He was so successful that three months after the massacre was reported he had them beheaded. Lieutenant Hixon is one who realizes the constant menace of the "yellow peril." He believes, and so expressed himself at that time—five years ago—that a formidable element in this peril was the attempt to preach to the Chinese a religion other than that which has been theirs for ages. He predicted that unless the missionaries were recalled and forbidden by our Government to enter China, the result would be a war which would entail great loss of life and heavy moneyed expense to the United States. He backed this opinion by the fact, as disclosed by his intercourse with the Chinese, that no religionists in earth are more devoted to their creed than they, and that any amount of labor with a view to their conversion is lost. In the

expressive language of his report—now on file in the State Department—he says: "One hundred thousand missionaries sent to China would amount to nothing, and these missionaries might as well pitch to the rock about a mountain or establish grist mills and expect to grind up converted Chinamen."

To eliminate this element from the "yellow peril" will not be easy, but it becomes necessary in order to protect our trade interests from frequent interruption, our citizens in China from the ferocious onslaught of fanatics in arms in defense of their creed, and our Government from a vast responsibility and needless embarrassment, it will be done.

Thorough research and careful estimates enable the Boston Herald to conclude that, at the present rate of consumption, the lumber supply of the United States is likely to be exhausted in twenty-five years. The amount of lumber now used per year is 6,000,000,000 cubic feet for making paper, while three times that amount is burned in stoves, fireplaces and furnaces, and the use of wood for fencing and for railroad ties is increasing. The forest products annually consumed in the United States are estimated to be worth \$1,000,000,000—nearly twice the value of the output of all the mines, quarries, petroleum wells and other mineral products of the country, except coal. The estimate, based on the year 1896, was that, while timber was being cut in Europe at the rate of 20,000,000 feet a month, it was being cut in the United States at two and one-half times as great a rate. In Europe reforestation is carried on more thoroughly and on a more scientific basis than on this continent.

The Tacoma accident is a dreadful affair. No similar casualty in the Pacific Northwest ever cost so many lives, except the trawler disaster on Point Ellice bridge, Victoria, on May 25, 1898. Sixty persons were then drowned or crushed to death. At Tacoma the death toll may reach fifty. Portland has suffered two shocking street railway accidents, one at Madison-street bridge and another on East Morrison street; but the fatalities both times were less than ten. At Victoria a rotten bridge was the cause of the disaster; in Portland an open bridge draw on a foggy morning, in the one instance, and in the other a broken axle, causing the car to leave the track at a jog in the road, and to be precipitated from a bridge into the water. In Tacoma a steep grade, a sharp turn in the road leading over a high bridge, and loss of control of the car, were responsible for the tragedy.

In an interview given to the St. Louis Globe-Democrat, Justice Brewer, of the United States Supreme Court, said: "I do not understand that we have any treaty rights to send troops to China, but we have a right to protect our citizens. All nations have a right to protect their citizens within the limits of a foreign nation and to do everything necessary to procure their return."

At international law every nation has a right to have its interests protected and its just claims enforced. The United States is justified not only in employing military force to protect its subjects in China, but it may demand indemnity and enforce its payment. Ex-Mayor Hewitt, of New York, a Gold Democrat, has announced his unqualified rejection of William J. Bryan, with or without 16 to 1, for the reason that he "utterly fails to comprehend the nature of this Government." Charles S. Schwab, President Cleveland's Secretary of the Treasury; Gustav H. Schwab and Spencer Trask have been interviewed by the Evening Post, and they take substantially the same ground. It would appear that the Bryan howl of anti-imperialism had not yet stamped the Gold Democrats.

In China there are three times as many Roman Catholic Christians as there are of all Protestant denominations taken together. The Catholics have 1,000,000 adherents, and thirty bishops, while no one estimates the number of Protestant adherents at over 300,000. But the Roman Catholic Church began its work in China hundreds of years before the Protestantism began their—long, indeed, before the Protestant movement known as the Reformation.

France has 14,000 soldiers per 1000 of population, Germany 11,000, Italy 7,000, Turkey 7,000, Austria-Hungary 6,000, Russia 5,000, Great Britain 4,000, and the United States 650. We have 95,000 men in service. Our increase over 25,000 is only temporary, and the law authorizing it will expire July 1, 1901. The danger from a great standing army is only a bugaboo after all.

A new mortgage of \$3,000,000 on the City & Suburban Railway property is for the purpose of replacing \$1,250,000 of 6 per cent bonds with 30-year 4 per cent bonds. These will readily be taken for par. The remaining bonds, aggregating \$1,750,000, will be held for future development of the City & Suburban system.

In view of Boodler Clark's recent offer to give \$1,000,000 to the Democratic campaign fund, the Kansas City convention was too polite to question the entire regularity of his delegation's credentials.

The Democracy warns the country against entangling alliances with any other nation. Who is there to warn the Democracy against entangling alliances with any other political party.

It may be hoped that Emperor William's purpose to subdue the Chinese uprising may not end, as usual, in a large amount of warlike talk, and a small amount of warlike action.

Jim Ham Lewis has at least been "mentioned" for Vice-President; but mainly by Lewis.

forman. Yet there can be no doubt that he and Grosvenor will be elected when they say that the "candidate was consulted in the make-up" of the platform on which he was to "stand," and that the "make-up" was only washed off in the Republican campaign-room. The remedy which the Press and other outraged Republican newspapers promise for this platform outrage is rather more drastic than the original one. They are having McKinley overruled. He is to overrule the convention. "President McKinley," sternly announces his Postmaster-General, will embody the final platform in his letter of acceptance.

GOLD MEN AND MR. BRYAN.

As to Mr. Bryan's acceptability on the score of his hostility to imperialism, Mr. Hewitt was of the opinion that in reality there was no issue in this country between imperialism and anti-imperialism. The American conception of government had been liberty regulated by law; the Bryan notion was despotism regulated by anarchy.

He did not believe that the Administration was ready for those who conscientiously entered upon a course of empire, but that it had been gradually forced into its present situation by currents of events which could neither be stopped nor retarded. In similar fashion, without desire or purpose, we were sustaining part in an armed conflict in China, the outcome of which no mortal could foresee. Only, it was clear that the powers must establish a stable government, and it was quite within the probabilities that the United States would be compelled to bear an active share in its maintenance. Involving imperialism, the United States, however, reluctantly, might be drawn into it by world movements, which ever produced most unexpected results, for none could keep this country within hard and fast lines.

As to Bryan's anti-trust platform, the trust, too, was a necessary combination of the present-day progress of the world. He had in 1896 pointed out in the following words: "Publicity, inspection and discussion are the great safeguards which the public can apply in order to check the growth of trusts, to prevent their abuse and avoid conflicts and disastrous losses."

Joseph C. Hendrix, president of the National Bank of Commerce, and J. Edward Simmons, president of the Fourth National Bank, both of whom were prominent in the Gold Democracy movement of four years ago, declined to express any opinions in advance of the action of the Democratic convention.

A Perfidious Orator.

Bourke Cockran is a born orator, an involuntary exile from Tammany Hall, not a great lawyer, not a statesman, by heredity an Anglophobe, and at present a darling of the "anti-imperialists." His eloquence is not so much in his words, and sometimes wags very foolishly. His talk at Yale, the other day, about the probable or at any rate possible annexation of Canada, Mexico and South America earns him a sharp rebuke from the New York Times. That paper remarks:

His words, translated, as they surely will be, for use in the newspapers of Spain, America cannot but increase the distrust with which the United States and its assumed adherents are regarded by too many of their readers. Of course, it is already unwarranted and Mr. Cockran knows as well as anybody else that Mexico is as safe from American aggression as England or Germany, but the feeling is real as to the extent of American commerce to, and the preservation of friendly relations with, the countries where it exists. The unscrupulous and self-seeking politicians in these countries should always warn their followers against our plots as natural enough, but it is a different matter with Mr. Cockran, with his other claims, that he is a defender of inevitable and legitimate expansion, should refer to the annexation of Canada and the rest of the two Americas in the way he did.

The "Mentioning" of Crocker.

The Tammany Boss showed, when first came the news of the "mentioning" for the committee on resolutions of the Democratic Convention. No wonder. Because the mention betokens, on the part of the committee, the assumption that the mentioned can read and write, not merely to the extent of painfully signing his name with his tongue out, which it is believed almost any member of a general committee is up to, but just sitting down and dashing off on paper what he has to say. This latter accomplishment is not so common in the organization, and is viewed with some certain suspicion, and even deemed inconsistent with leadership. "Scimit scribble, non potuit dictare," as Sylla is said to have said and as Crocker might say, or as Delmonico might translate it into language understood of the Boys: "He's a good scoldard, but he ain't no Boss." To be "mentioned" for a member of the committee on resolutions of a National Convention is the Tammany equivalent of the degree of LL. D. No wonder the Boss was pleased. We are all of us pleased by receiving distinctions irrelevant to our faculties.

Men's Lazy Pastimes in China.

Outdoor amusements for men in China are not popular. They fly kites, carry birds on perches and throw seeds high in the air for them to catch, or row boats in a lazy fashion on the lagoons or rivers. They pick up stones, fight crickets, juggle, juggle balls with their hands, juggle jacks and snappers. Active, manly sports are not in keeping with the notions of dignity of the Chinese, and if they were they would not be indulged in because of the inconvenience of great. Instead of rowing, ball, tennis or golf, young men prove their muscle by lifting beams with heavy stones at each end, like dumb-bells, or play a game of check, using the thick soles of their shoes as the battledore.

There are few bearded men in China. Men who have grand beards wear a mustache, and many take advantage of the privilege, and are called "old hair men." The foreigners with mustaches, when they came to China, excited much curiosity, and the unusual sight justified them in asking the ages of the bearded men.

CHINESE VIEWS OF FOREIGNERS.

Their Minds Inflamed by Continued Misrepresentation. It is the testimony of all travelers that the Chinese are not only profoundly ignorant of the world beyond China, but this ignorance is accentuated by the educated, because of the distinct purpose of preserving their isolation from that world, and making it impossible for foreigners to overturn the ancient empire.

The labors of the missionaries are particularly obnoxious to the Chinese, and unfortunately these labors are not always carried on with tact or discretion. Naturally it is considered especially desirable to make the Christian religion distasteful to the masses of the people; and this seems to be the objective of a book which has been circulated widely in China, and of which a translation has been recently published by the missionaries at Tung Chow. Its contents are sufficiently described by Dr. Henry Liddell in the current issue of the Independent. They are "scurrilous and indecent," but their truth is not questioned by the Chinese. Yet this book, of which 800,000 copies have been distributed by one person alone for gratuitous distribution, is, in the opinion of the translators, "a remarkably truthful representation of the animus of the ruling and literary classes of China toward foreigners." This gives it no small measure of importance. "We believe, also," they add, "that it has been largely instrumental in giving rise to the vile and slanderous stories concerning foreign residents and native Christians which have recently spread throughout China; and that it sheds important light on the means by which the massacre at Tien Tsin was brought about. No mere description, however full, could possibly convey any adequate idea of its vituperation and deadly animosity."

The writers of this precious volume class all Christian peoples together, to them Russians and Americans, Germans and Englishmen, are one. The book is full of exaggerations and obscenities, all having the object of associating the foreigner with all that is lowest and most repulsive. Those who read the book the translators say, will believe it. In this fact lies its power for mischief. Several extracts are given in the Independent. Christians, it is gravely asserted, "make use of occult and devilish arts and incantations, so they joyfully enter the sect. . . . When a person enters this sect, he is given a name, a name of silver and a pill. . . . When he has taken this pill his whole mind is confused and darkened, so that he destroys his ancestral tablets and only worships an image of a naked child which points one finger toward heaven and another toward earth. . . . And again: "The constantly practiced killing men to sacrifice to Jesus, praying for happiness. . . . When a principal man dies, they offer 1000 men as a sacrifice. To procure victims, they send foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, 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 1000. . . . In England, they have the art of cutting out paper men and horses, and by burning charms and sending incantations transferring them into real men and horses. They may, however, be dissolved by beating a gong, or by discharging large guns at them. They may also be dissolved by spitting water over them. . . . The extracts are enough to indicate the character of the book. Its importance, as has been said, lies in the fact that it has been circulated everywhere through China, and implicitly accuses foreigners and traders coming into their borders, and these are sent to the most seamy travelers, so that no one dares to