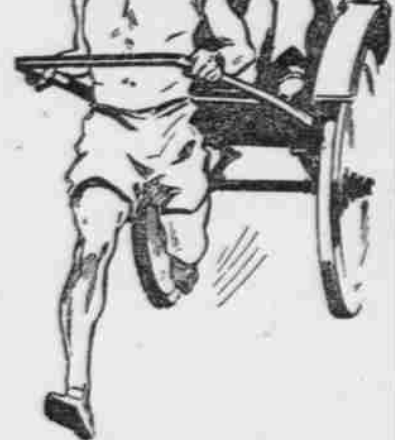


Campaner in the Orient



SHANGHAI, Oct. 20.—Some of the biggest fortunes of the future will come from the electrical development of China. If the powers by their new treaties can make foreign property secure, a thousand cities and towns will eventually be lighted with electricity, thousands of miles of electric railroads will be built, thousands of telephone companies established, and the result will be millions in dividends.

This is a land for the telephone, not the telegraph. It has already about 400 miles of telegraph, which is paying well, but this will be wiped out, and the telephone will take its place. The reason is plain. The Chinese is an ideographic language. It has no alphabet. Each word in it is represented by its own sign, so that it takes tens of thousands of characters to write it. It is impossible to telegraph every character, and so, the common words are represented by numbers, and in telegraphing only the numbers are sent.

The sending clerk takes down the telegram in Chinese and translates it into numbers. He has a regular code, consisting of page after page of figures, and signs, printed in vertical columns. There are 10 columns on every page, and about 1000 numbered characters in the book. After he has translated the telegram he transmits it, and the receiver retransmits it into Chinese. This takes a great deal of time, and is expensive. It also causes mistakes, and the result is that the telephone will be used instead.

At present there are telephone companies at most of the open ports. There is one at Shanghai, which has about 600 subscribers at \$3 a year each. Its instruments are of the oldest style, and the service is poor. There is a telephone company at Tien Tsin, and others at Canton, Hankow and elsewhere.

I believe the telephone could be introduced into all parts of China. We have here a business and manufacturing population, and the demand for quick communication is great. There are many large cities and countless villages. When once the people see they can make money out of the telephone, their superstition in regard to it will pass away. They will learn that the wires are harmless, and not the homes of spirits. The native capitalists will become interested, and the telephone will be everywhere used.

Boys' Tongues at Insults.
At present the common people think every telephone has a devil in it. They look upon talking through wires as a work of magic. They cannot understand it, and they would surely mob the "healer" girls if they were introduced into a town without proper explanation. I heard last night how a Dutchman living near the Grand Canal almost lost his life. He had had something to do with putting up the telegraph line there, and was, I believe, one of the repair men.

Shortly after the wires were put up several of the boys of the neighborhood were found missing. It is not uncommon here for a man who has no son to buy a boy to raise and take his name, so that his ancestral line may go on without a break. Boys are kidnapped for this purpose, and sold. The Chinese consider it a great misfortune to lose a son, and so when the report went forth that this Dutchman was the kidnaper, the country rose up in arms. They gathered about the Dutchman's cottage, and accused him of stealing Chinese boys and killing them. Said they:

"We know very well what you are doing. We know that each of the glass insulators on the telegraph posts contains a boy's tongue, and that, through these tongues you are able to carry the words from pole to pole."

The Dutchman protested, but it was only by the aid of the soldiers that he escaped with his life.

Not long ago a new telegraph line was

ancestors the latter would rise up and howl, and cause trouble. At first the poles were dug out and the wires cut. Then the Emperor attached a decree to each telegraph pole to the effect that the man who damaged it would be killed, and there was no more trouble.

Electric Railroads.
China is naturally fitted for electric railroads. There is coal in every one of the provinces, so that fuel for generating electricity can be had at low cost. The people live in villages and cities. They are not good walkers, and the small-footed women especially will patronize the electric cars.

There is an enormous traffic between the different centers. The country roads make you think there must be a circus in the next town, swarms with foot passengers. The Chinese are a business nation. A large part of them are devoted to manufacturing, and nearly every house has its little industry. This fills the highways with men carrying goods from village to city, or the reverse. There are caravans of donkeys and long lines of mule carts in the extreme north, the freighting is done largely upon camels, which take all kinds of goods from Peking and Tien Tsin through the Nankow Pass over the mountains into Mongolia and Manchuria. There is also an enormous traffic on the waterways, which cover China like a net, and a less traffic on ponies.

These methods of transport are all slow and some of them very expensive. A good electric railroad system could take their places. The people would patronize such roads, as they do the steam railroads, and the roads would pay dividends from the start. The trouble would be in securing the concessions, in quieting the superstitions of the people, and, last, but by no means least, in lighting the labor unions affected by the change. These unions have been organized by the cart drivers and wheelbarrow men, and dictate terms to both capitalists and officials.

The electric railroad men could also establish electric light plants. At present, this country of 400,000,000 people is lighted almost entirely by kerosene, and oil and vegetable tallow. Even the yamuns are lighted with coal oil. None of the native cities have gas, and it is only in the larger cities of the open ports that you find electric light plants. The Imperial capital at Peking has one. There is one at Shanghai and others at Hong Kong and Canton. Several of the Viceroy's have put in electric light plants, but such plants are private, and do not extend to the cities. I doubt if there are darker towns in Central Africa than the municipal centers of China after sunset. The streets are deserted. A little candle or lamp may hang here and there out in front of a store, but there is neither gas nor electricity.

Comes From United States.
The coal oil consumed comes largely from the United States, although within the last few years there have been considerable imports from Russia and Sumatra. There are at Shanghai enormous oil tanks filled with Dutch, Russian and American kerosene. I saw Philadelphia oil for sale in Tien Tsin, and I have seen candles loaded with Standard Oil cans on the borders of Manchuria.

A large part of the tinware used in China is made from old kerosene cans. There are shops in each town which deal in such waste, and many of the buckets of the country are made from it. The Chinese are very economical, and in buying oil they figure on the money to be had from the cans as well as from the oil itself. This desire to save recently caused the death of an almond-eyed servant of a missionary at Chee Foo. The missionary had bought a can of oil and had ordered the boy to open it. The boy thought it would be a pity to injure so good a can, so he tried to remove the solder with a red-hot poker. The result was an explosion, which wasted both the oil and the boy.

Much of the light of the Yangtze Valley is from a vegetable tallow. Indeed, they have trees in Western China which grow tall candles. At least, they grow berries from which candles can be made. The tree is a well-rounded one about 20 feet high when full grown. It has heart-shaped leaves of the size of a silver dollar, and berries about as big as a cherry. The berries have shells much like our hickory nuts. As they ripen the shells crack and fall off, leaving white seeds. The whiteness comes from a wax with which the seeds are covered. This is removed by boiling. As the water heats, the wax melts from the seed and it rises in a scum to the top. It is skimmed off and poured into candle molds, in which are works just like those in the candle molds of the United States.

As it cools it hardens, and when taken from the molds, it is in the form of candles ready for burning. The seeds are also ground and boiled and a second-rate

erty, and the risks are so great that money rarely realizes more than 2 per cent. The Chinese appreciate what interest means. They are savers and economists. They are not afraid to invest in anything that promises well, if they know that the men at the head of it are safe, and that the undertakings are free from the official leeches. They have faith in foreigners, and will go into schemes which are under foreign supervision.

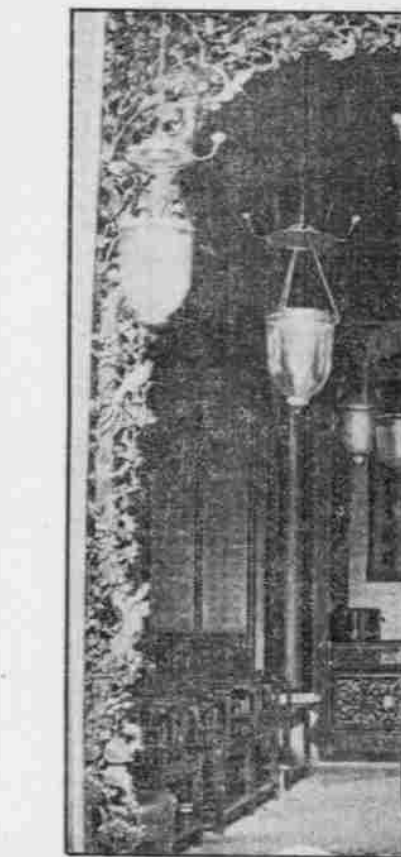
Just now, there is much Chinese capital invested in cotton mills, silk mills and railroads. I have before me a proclamation which Li Hung Chang issued, when he built the Tien Tsin-Pai Ping Railroad. In order to induce the people to buy shares. In this he offers 1,000,000 taels (about \$70,000) worth of stock and asks for subscriptions. The circular shows how the Chinese look upon such undertakings and how they may be made interested in them. I quote only in part. Says Li Hung Chang:

"This railroad will be of advantage to the government and convenient to the people. The company will be carried on in a strictly commercial manner, and its officials will protect its rights and see that it is honestly directed. A capital of 1,000,000 taels is to be raised. Printed prospectuses have been distributed, but in order that you may put faith in the scheme, I issue this proclamation. It must be understood that railroads are in use in all foreign countries. Our people who have traveled have seen with their own eyes the advantages, and wherever are railroads the trade will flourish."

"All rich people in foreign countries invest their money in railroad stock as an inheritance for their children. China, in following the example of foreign countries, should be saving and deal honestly with the shareholders. When a profit is realized by the railroad company it will be divided justly among the stockholders, and the management are not to profit thereby. This is important to the government, and the officials must see that it will be lasting and work honestly. All the unions, both Chinese and foreign, should be saving and deal honestly with the shareholders and manager. Although officials are connected with it, they have no power to transact business, and are only to see that it is carried on honestly. Any one in the Che Kiang Province desiring shares will apply early. Do not lose this opportunity."

Dated the 21st year of Kuang Hsu, 4th moon, 24th day.
(Signed) LI HUNG CHANG.
"Viceroy of Chihli."

In striking contrast with this proclamation and illustrative of how the Chi-



INTERIOR OF CHINESE YAMEN, LIGHTED BY AMERICAN COAL OIL.

nese officials naturally claim everything loose, is a story I heard of Li Hung Chang as to this same railroad. It was when the road was completed and his excellency, the Viceroy, had taken his first trip over it in a special car. The car was probably made for the superintendent of the road. It was finished in mahogany, and its furniture was upholstered in the richest of satin brocades. It contained sofas, tables and

and back again by coolies, who were paid about 5 cents a day for 12 hours' work.

Rocket of China.
After a time they manufactured this locomotive and called it "The Rocket of China." They did not dare to order a steam engine from abroad. They sent the whole lot to the United States, and had the cylinders and the remainder out of pieces of scrap iron and machinery gathered from different parts of the country. The boiler was from an old stationary engine which had been imported from Europe, and the cylinders were from another engine which had long since been thrown away.

When first put on the track, the locomotive created such a sensation that the government ordered it suppressed. It was used in the yard and about the mines for a while, and then, the people seeing that the Feng Shui had caused neither famine nor pestilence on account of it, allowed them to put it to carrying coal. It did the whole work of the line for the first year, running 7000 miles in that time. It was kept at work until other locomotives could be brought from England, when it was put aside as a curiosity. It stands today in the Tong Shan shops, so near the track that if it had ears, it could hear the whistle of the American Baldwin as they go puffing by.

FRANK G. CAMPBELL.
"I Ought" and "I Will."
There are two giants in the land. Of stalwart strength and stature grand; What tasks of duty they fulfill! Whenever they join heart and hand, One is "I Ought" and one "I Will!"

How they have helped the world along, With speech of power and ringing song. Their speech and music echo still, Like Saul among the Hebrew throng. We see "I Ought" stand with "I Will!"

In commerce, culture, science, art—In sweet refinement of the heart, Foremost of forces that take part Are straight "I Ought" and stern "I Will!"

The noblest deeds of charity, The highest words of piety, That make the heart with rapture thrill, And lift the soul with ecstasy, Point to "I Ought" and to "I Will!"

"I Ought" to honor is akin, And conscience is its light within—It "baffles" etc." its sure twin, When aided by its twin "I Will!"

"I Will," a warrior stout and brave, Was never yet pitiful or slave. With justice armed it conquers still, And leads the world to victory's hill. Hail just "I Ought" and brave "I Will!"—George Bungay in Golden Days.

were recently discovered taking other passengers with them under the name of servants, and collecting from said passengers two-thirds the regular fare. At present the Chinese towns and villages are not allowed to issue bonds to construct public works. This is done entirely by the general government, and in laws recently issued to foreign loans, such bonding is prohibited. It may be that the new treaties will change this, and, if so, China will be a profitable field for the public works promoter and speculator. The municipalities are now practically free from debt. There are cities here ranging from 10,000 to 500,000 in population which do not owe a cent. They are without water works, sewers, gas, electric lights or street-cars. They should be improved and bonded, so you see the field for the financial missionary is large.

Must Bribe Everybody.
The same methods that are used in the United States for getting concessions and working the municipalities will avail here. The influence of most of the officials is for sale, and the man who expects to succeed must spend on the lobby. He will be wise if he handles most of the money himself, for some of it is sure to stick to every Chinese hand through which it passes. Every official will expect his squeeze.

As an instance, take the concession of the railroad from Chin Kiang to Tien Tsin, a distance of 400 or 500 miles, which was granted to Yung Wing, a Chinese capitalist educated in Boston. Yung Wing agreed to pay 100,000 taels (about \$7,000,000) at the start, and to give the government 25 per cent of the gross profits after deducting the running expenses. He was to raise the money for building the road and was to run it, and at the end of 30 years was to give it to the government for nothing.

He promised so much, in fact, that he was unable to place the property in the United States, as he had expected, and when the officials demanded their \$200,000 he did not have it to give. They were very angry, and I am told that it was only by the connivance of the interpreter of our Legation in Peking that he got out of that city alive. I cite this to show that the Chinese have a high idea of the value of their services in such matters.

Such corruption is found in the very highest circles. Take Hu, who stands next to Sheng as the chief railroad man of the empire. He was recently accused by the censors of stealing \$60,000 taels (about \$4,200,000) out of the 2,000,000 taels that the Peking-Tien Tsin line was to cost. How he explained the deficiency I do not know, but he still holds his position in the management of the imperial railways.

Speaking of the Tien Tsin Railroad, I saw in its car shops at Tong Shan the first locomotive that ever ran on a railroad in North China. This was 30 years ago, when it was difficult to get the Chinese to admit steam power, and so the officials had to go slowly. They built the road from the Kai Ping coal mines to the sea under the name of a tramway, and had small cars pushed down the track

MODERN SOUTH SEA KINGS

WHITE MEN AS RULERS OF SMALL ISLANDS.

An American Prototype of Robert Louis Stevenson on Gente Hermosa—Colony of Vegetarians.

"The most interesting things I find in my cruises in the South Sea," says Captain W. E. Bostwick, of Lima, Peru, in



CHINESE TRADE-UNIONISTS WHO OBJECT TO RAILWAYS AND TELEGRAPHS.

the Chicago Inter-Ocean, "are the little islands that rear their heads above the water in the South Pacific Ocean. There are probably few Americans who know that for more than 40 years the Stars and Stripes have been flying over an atoll in the South Sea, in the northern part of the Samoan group, and that an ardent

eral English sailors to come and live on Gente Hermosa, English became the language of the island, and the natives were taught industry and temperance.

"But Jennings never gave up his contention that he had added Gente Hermosa to the United States, and that all people there were Americans. When he became rich in the copra trade he procured American books and an American teacher from Honolulu, and all of his many dusky-skinned children were taught American history, American ideas, and the Episcopal religion.

"Jennings was loved as much by the Samoans 30 years ago as Robert Louis Stevenson was years later. He made Gente Hermosa one of the most moral and industrious little communities in all

thrown in their lot with the people whom they rule. Their sons and daughters, with few exceptions, neither speak nor understand English, and George Jennings, the head of the family, and a man of remarkable force of character, was at one time 15 years without hearing English spoken, and confessed to being a little rusty in 'ts use.

"The punishments are meted out by one of the Ross family upon the advice of a committee consisting of George Jennings, Ross and a native and a Malay citizen. These three men have the power of inflicting the death penalty, but they have not exercised that right in a dozen years. When a law is made Mr. Ross writes it and posts it on the front of his house. It takes effect 12 hours after its posting. The people are very orderly.

"The government of Annobon Island is very like that in a comic opera. Annobon is in latitude 1 deg. and 24 min. south and longitude 5 deg. and 38 min. east. A century ago a race of cool-black, thieving, murderous and treacherous natives lived there, but an English man-of-war went down there in 1821 and settled the quarrels of the natives by a few broadside. The blacks have been good since that day. Young men are bought for husbands by the young women, and the Governor has the privilege of naming all the children born on the island. The women own the island's wood, while the men own the fruit crops.

"President McCoy, of the Pitcairn Island Government, told me of an experience he once had on Swallow Island, in the Santa Cruz group. When he and a party of missionaries went there to open missions they found that a King still reigned there, and that all his subjects were members of the royal family. The party had been on shore but a short time when they met the King. He was a full-blooded white man, and what was more astonishing to the explorers, they found that everybody on the island could speak the English language. The King was found to be a hale and hearty jolly good fellow, and his subjects were all prosperous. They tilled the soil and were a self-sustaining people. There were 45 men, women and children on the island. The King was a runaway English sailor who had settled there.

"I used to know a Chilean who lived alone for three years on a little island in the Galapagos group, like Robinson Crusoe. His name was Manuel Aguilar. He was sole master of the St. Charles Island, which is about 80 miles from Guayaquil Bay, on the coast of Ecuador. He had been convicted of a crime, had broken jail, and had taken refuge on this lonely island.

"Aguilar act about in Crusoe-like fashion to make life on the island of St. Charles as agreeable as possible. He began to keep track of time by cutting a notch in a tree at every sunset, but when he lay ill for many days with fever, he lost all idea of time, and gave up his endeavor. He said that when he left St. Charles Island he was sure he had been there ten or more years, whereas it was exactly 22 months he had been there. He grew-up children and 20 grandchildren. His remains were inclosed in a mammoth sarcophagus of cement and coral which stood on the spot where he slept first on Gente Hermosa, said in 1857.

"An American colony of vegetarians are living on Tagula Island, a tiny bit of land in the Dutch Archipelago, about 700 miles southeast from New Guinea, and 100 miles northeast from Australia. Under the leadership of a Methodist clergyman, the Rev. James Newlin, of Ohio, 70 people sailed from San Francisco in 1893 from Hawaii. They believed that a higher plane of Christianity was to be reached by a vegetarian diet and freedom from contamination with degenerate mankind. So they gave up their friends and homes in the Eastern States. Tagula Island was finally chosen for their colony. There were about 50 good-natured natives there, who welcomed the newcomers.

"I visited the Newlinites on the island several years ago. They have lost by desertion some 30 of the original members of the vegetarian colony, but they had a good net increase in numbers by reason of births and accessions of people from England, Australia and America. They had built roads and homes and a large meeting-house. They gained their livelihood by growing indigo and yams and other fruits for the Australian and New Zealand markets. They seemed to be happy, and believed they were the pioneers in a scheme that would become of mighty importance in another century.

The colonists had very little in common with anything in the world outside of the island. A few of them wrote annually to relatives and friends in America, and Europe, and some had entirely cut themselves off from a knowledge of all that had once been dear to them in the busy world.

"The history of the Cocos group of islands and the lordship that a couple of English adventurers, Ross and Hare, assumed over the natives there is unusual. Hare and Ross, by coincidence, settled simultaneously on islands in the Cocos group, and each proposed to be master there. After five years of petty warfare, Hare died. From 1857, when the original Ross first settled in the Cocos, a Ross ruled the archipelago. The first two Rosses, the father and grandfather of the present proprietor, ruled the islands, as their Highland ancestors had ruled their own. There was a formal annexation of the group in 1867 by a British man-of-war, but until 11 years ago the Ross dynasty was practically unmolested by any outside interference. The whole of the British Colonial office leaves the Ross family to

govern the islands by the traditional methods and by past experience.

"The Cocos Islands are about 10 deg. south latitude and 10 deg. east. They are 1200 miles southwest from Java, and 500 miles from the Christmas Island. They number 12, and the largest of them has the average diameter of nine miles. The population is about 700, of whom the greater proportion are natives born, and the rest are Malays. The Ross family are the only Europeans inhabiting the group, and though all the male members of the third generation were educated in Scotland, and are described as well educated, quick and intelligent, they have almost all contracted native marriages and

claimed the office, as he reached for the bag and shook the contents out on the walk.

"No, sah," replied the man, as a big black and white cat was dumped out with a yowl, and ran up the officer's body to his head and sprang into the limbs of a shade tree.

"No, sah," he went on, as he reached for the bag and fiddled it up. "No, sah, dat ain't no chicken, but an ole cat dat I was carryin' off to get losted. Can't do no chicken, sah, how you hall dat chicken, but if you sez so I hain't gwine to dispute it. As I told you befo—"

But the officer raised him one and ordered him to move on.—Chicago News.



SMALL-FOOTED CHINESE WOMEN WHO WOULD PROBABLY PATRONIZE STREET CARS.

built from Kukiang to Han Chang, about 150 miles northward. The people objected and cut the poles down during the night. The Chinese officials arrested the offenders and hanged them, but it was all in vain. At last they cut off the heads of a gang caught in the act, and stuck a head on the top of each pole. That stopped the cutting.

The Chinese Government had a similar experience about 15 years ago, when they brought the telegraph into Peking. The citizens objected because of the Feng Shui. They said that the wires would destroy their luck, and that if the shadow of a pole fell upon the graves of their

tallow is skimmed from them. This wax is known as vegetable tallow. It is one of the chief exports of the Ku Kiang region.

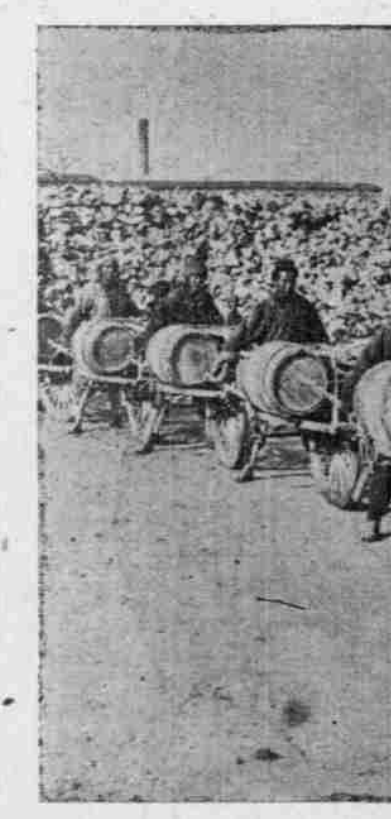
Chinese as Investors.
China is glutted with money, much as the United States, and in organizing electric light, street railroad and telephone companies a large capital could be raised from the natives, if the powers would demand the right treatise as to the safety of investments. I am told there are thousands of rich Chinese who have trouble to make their money bring a fair interest. At present, the only outlets are in pawnshops, grainshops and house prop-

whatnots. As Li Hung Chang rested his large frame in one of the easy chairs, he greatly admired his surroundings and said to the directors:

"Gentlemen, this is fine furniture, and I should consider it a compliment if the best of it found its way to my yamen." The directors dared not affront the great Viceroy. They said they would be delighted to make him such a present, and the furniture followed him to his house. Among the other troubles that the companies have is that every official wants free transportation, not only for himself, but for his servants. On the Peking-Tien Tsin road the native soldiers have been demanding free passes, and some

ship stopped at Gente Hermosa for water and fruit, and Jennings was charmed with the spot and the primitive courtesy of the natives. He sailed away to Honolulu with pleasant memories of the atoll in the South Sea. At Honolulu he saw what the Yankees had done in getting rich among the Hawaiians. So he quit the wharves and was back at Gente Hermosa in another year.

"The story of Jennings' life on that bit of land far off in the South Sea is almost as strange as anything in fiction. He learned the Samoan language, married the most beautiful Samoan girl in the whole archipelago, and was the undisputed lord of all he surveyed. He got sev-



WHEELBARROW FREIGHT TRAIN IN CHINA.

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