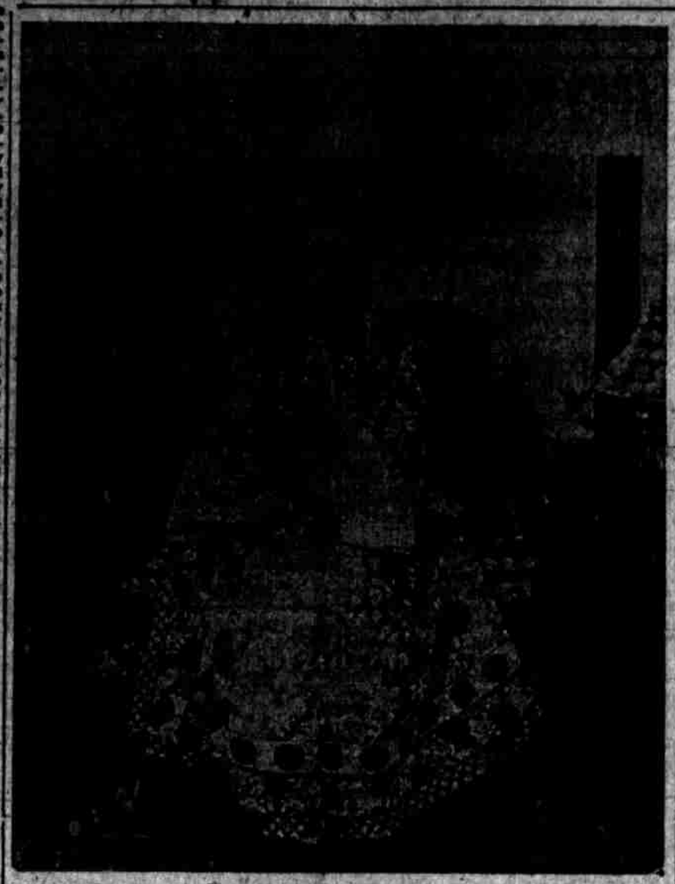
CHINA'S FAMOUS QUEEN

"From long association with Chinese officials and business men, and from careful conversation on this direct subject, I am firmly convinced that the Chinese empire does not seek a new international treaty with the United States, but rather fair interpretation and honest observance of that now in force. Chinese are not deceptive. They drive a bargain with skill, but when a compact or agreement is entered into, they observe it with careful fidelity, and they feel offended if the same integrity is not shown them. They believe that this government is indirectly endeavoring to exclude all Chinese from the United States.

"I can give personal instances. Several acquaintances of mine who are working in China have endeavored to bring over two or three of their relatives to this country for education. Under the provisions of the treaty with China, these men are entitled to come, and should have no difficulty in establishing their right to do so. Yet I have known some who worked for two or three months in the effort to make the necessary arrangements with our officials in China, and sometimes without success, and it is not unusual for a Chinese student desiring to come here to struggle for a year at much expense before he succeeds in getting his papers there. His trouble begins again when he reaches America and he often being sent back.

"It is such things as these that cause resentment and is causing the American boycott in China to spread to far greater proportions than we expected, would be possible."

Charles A. Killie, who has spent most of the past 16 years in China as a worker for the Presbyterian board of foreign missions, made the above statement last evening. Mr. Killie should know the Chinese. He has been with them through every stage of important progress for nearly a quarter of a century. He was in that field when the Boxers rose in the bitter anti-foreign mood. At that time Mr. Killie had a mission about 35 miles from Peking, where he had 300 devoted converts. While the Boxer spirit did not find local championship, the destructive anti-foreign spirit spread to that section, forcing the missionary force to flee post-haste to Peking. The Chinese converts were nearly every one killed before the struggle ceased.



Tse Hsi, Empress Dowager of China, From a Photograph Presented by Her to Minister Conger.

"They could have saved their lives by recanting," said Mr. Killie, with tears in his eyes. "But the Chinese are steadfast. I do not think that one of my 300 converts, when the Boxers' hordes swept upon them, would recant, but chose to die in their new faith."

The interesting missionary throws new light on the Chinese character. He believes in the race, is confident that it is a wonderful people which is just being awakened to its natural strength, and prophesies that the next decade will see the oriental empire make marvelous progress in westernizing work. "In the banks of the orient, they usually have Chinese compradores, which means cashiers," said he. "The Chinese cashier is trusted more than those from any other country. This confidence has become so general that it is especially noted. I have studied this great people and know that when the world is made better acquainted with the true Chinese, rather than Cantonese coolies, the estimate of China will be vastly lifted."

Mr. Killie gives a most graphic account of the famous Peking siege during the Boxer struggle. He was there as one of the leading missionary spirits, aided with the defenses, heard the daily rattle of musketry and rain of projectiles on the slender fortifications. Much of the time he was chairman and leader in the defensive work and directed the building of the trenches, strengthening the walls of the English compound and general preparations to repel the swarms of heathen orientals. He was in Peking when the foreigners were murdered, and the world would expect that his estimate of Chinese character would be vastly diminished. But his faith in the people at large is stronger now than at any previous time and his ardor in westernizing work is still in the ascendant.

"It was not an anti-Christian outbreak," said he, reviewing the dreadful scenes of 1900, "but an anti-foreign movement. The Chinese had been overwrought by aggressions and changes and were not chafing at the missions. There was no trouble in or around my mission until the frenzied invaders came to destroy everything foreign. This outbreak is directly chargeable to the aggressions of foreign countries. England is perhaps most to blame by insisting upon the opium trade with the Chinese, which is so destructive to those people. This trade is against the will of the Chinese and their officials have often asked that the opium treaty be rescinded. One hundred of the brightest physicians of the empire joined in a statement as to the deadly results of this traffic. The Chinese believe that if the foreign importations were suspended they could handle the local product. The aggressions of the French in the southwest were aggravating causes. The purpose of the Roman Catholic missionaries to secure temporal power was, I believe, another important cause. The Germans seizing ports on the east coast of Shantung added fuel to the fire, for the Chinese resent the taking of this sacred territory by the foreigners. Latterly the aggressions of Russia in Manchuria seemed a climax, an evidence of the purpose to dismember the empire.

"All of these things aroused the Chinese. Added to the other causes, there was failure of crops for a couple of years and the people suffered dreadfully. The building of railways so as to divert commerce from the time-honored lines of the great canal wrought distress there. It seemed that the railroad work was the climax, for when the outbreak was being fomented, emissaries went from the great canal province to all sections inciting the people to destroy the railways. The first attacks were on this railway. Following that, the telegraph line, which had been built by foreigners, but was then really owned by the Chinese government (which the people did not know) was attacked. The next line of railway was that owned by a British company. Murder of the chancellor of the Japanese legation was next. Then they began attacking stores that sold foreign goods and destroyed many of them. Any man selling foreign products might lose his life and his goods would be destroyed. The strife began culminating when a squad of soldiers, commanded by a Chinese officer, who is clearly believed to have been acting at the instance of the Chinese court, shot down the German minister and tried to kill his secretary. Professor James of the Imperial university was next killed, and after that there was destruction everywhere.

"We had come to Pekin for safety 12 days before Von Ketteler was killed, and had fortified the Methodist compound, thinking it was only a rising of the mob, and that the Chinese troops would soon put it down. When we learned that the troops themselves had shot the German minister, the affair became more serious, and we hastened to the British compound. When we arrived there we found that nothing had been done to defend the place. There was a wall around the compound, which embraced an area of 800 by 900 feet, but the wall was light, and would have crumbled quickly before solid shot. Within that inclosure were representatives of 17 nations and ministers from 11 of the powers. There were secretaries and clerks, gentlemen of the imperial custom service including Inspector-General Sir Robert Hart, the president of the imperial university, president of the imperial college, professors from each of the institutions, bankers, merchants, travelers, visitors, hotel keepers and missionaries.

The countries represented were America, Australia, Austria, Belgium, Transvaal, Canada, China, Denmark, Holland, England, France Finland, Germany, Ireland, Italy, Japan, Norway, Scotland, Russia, Portugal, Straits Settlements, and besides these there was a good number of Urasians, who are the mixed blood where foreigners cohabit with Chinese. There were 345 men, 140 women and 79 children, or a total of 473 civilians. In addition to these there were marines from most of the nations, these being divided as follows: Austrians, 35; French, 45; Germans, 50; British, 82; Italians, 31; Japanese, 29; Russians, 84, and Americans, 53, making a total of 409 armed soldiers. Of this force of marines there was killed during the siege 60 men and 140 were wounded, the Americans and the Japanese losing by far the heaviest of all. Against this little company of 654 men all told, many of whom were without any sort of weapon of offense or defense, there were hurled thousands of Chinese soldiers armed with the best of modern weapons and tens of thousands of fanatical Boxers armed with swords and spears. What saved us? The thickness of our walls, in one sense, intelligent leadership and the sense of right in a fight for life on the one side, as opposed to lack of leadership, divided councils, mutual jealousy, and a knowledge that their crime was unpardonable on the other hand, but above all and over all and through all was the protecting hand of God.

"When we went into the British compound nothing had been done in regard to fortifying the place. The outer walls surrounding the place were about 14 feet high and 1½ feet thick. These would not have resisted the shot and shell from the Chinese cannon, so the first thing to do was to appoint committees for various purposes, and amongst them that of fortifying our compound. For the latter work a committee of six was named, with Mr. Gamewell at the head, and I was his lieutenant. During a part of the time that he was ill, I had the entire charge of this work. I would have you notice also that the missionaries were chairmen of most of the important committees, and often constituted nearly the entire committees.

"Our defensive work consisted of reinforcing the walls, which we did with brick and stone and earth and heavy timbers. This work gave us walls seven feet wide and of great strength, so that no shot from the cannon of the enemy could penetrate them. At times they would bombard the wall until it seemed ready to totter, and then as it wavered, change to some other place, which was our fortune. Twice when the wind drove toward us, they tried to burn us out by setting fire to the buildings adjacent, but as fortune favored, the wind veered when the fire gained strength, and the blaze destroyed the Chinese buildings near, giving us an open fire zone and aiding our defenses. Had our buildings burned, our defense would have crumbled, and we would have been practically at the mercy of the enemy. We dug a deep trench on the inside of the wall, making it 7½ feet deep and 10 wide, by means of which we could meet their efforts to undermine our wall and blow it up. Twice we detected them mining our works, and when they found that they were detected they quit.

"Our defensive committee was the only one that was free of the military, it reporting to Sir Charles MacDonald direct. Our labor was largely done by the Chinese, of which we had 2,800 in the compound. These were Christian converts and their immediate adherents, who were loyal throughout the ordeal. There were 360 of the Chinese men who assisted in the work. Our food was low, although we found five good wells in the compound which furnished us with plenty of good water. The food supply, when we arrived would not have lasted more than two days, but fortunately there was a building in the grounds owned by a merchant who had just received a large quantity of wheat from Honan, and we appropriated this, paying the merchant for it after peace was declared. We also found a quantity of inferior rice, and used it. Then we ate about 80 horses and mules which were in the compound, and finally came to like the steaks from the hapless animals.

"The last few days of the siege were awful. The Chinese officers knew that they were being beaten at Tientsin and other places, and in the desperation of revenge sought to overcome us that they might massacre all. They fought the last two days before relief incessantly night and day, and human endurance could not have lasted much longer. It rained and thundered with terrific frequence, but the more violent the storm, the worse were the assaults of the Chinese. We could see the rocket sent up which was the signal for a charge, and hear the bugle call, which was retreat, and knew that the forces were being directed by the court of the nation. Our ammunition was running low also, and we had to reserve fire, the Chinese firing 10,000 shots to our one. Our two machine guns were never used until the Chinese began swarming up for a charge, and then the guns swept their ranks with deadly effect.

"In those terrible days I learned to admire the American soldier and the Japanese, especially. The British had as much courage, and the Germans seemed also to stand equally well, but the Americans combined almost inconceivable coolness and that alertness in action which made every soldier able to command himself and inflict the greatest loss. Some of the marines did poorly, but I would not care to mention from which nations they came. Of the 29 Japanese engaged, 23 were killed or wounded in some measure during the siege.

"As you will remember, the siege lasted from June 20 to August 14, when we were relieved."

After describing the siege, Mr. Killie spoke of the wonderful effect the Boxer outbreak had on the Chinese nation. Since then the people have been wild to acquire western knowledge, and all the schools are crowded to the limit. He recently took a trip far into the interior, and was moved by the frantic efforts of the natives to buy books and tracts, for which they would offer eggs and anything else when not having money. This spirit is what prompts the missionary to prophesy that there will be a tremendous awakening in China soon, when her people will be better and more favorably known than ever before.

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CHURCH SERVICES

PRESBYTERIAN.

First—Corner Twelfth and Alder streets; Rev. E. P. Hill, pastor. 10:30 a. m., the pastor will preach; 7:30 p. m., Rev. Charles A. Killie will speak on China, with stereopticon views.

First United—Sixth and Montgomery; Rev. A. W. Wilson, pastor. Services at 11 a. m. and 7:45 p. m.; 12:20 p. m., Sabbath school, R. F. Barnes, superintendent; 6:45 p. m., C. E. meeting.

Fourth—First and Gibbs streets; Rev. M. D. McClelland, pastor. 10:30 a. m., "The Heavenly Searchlight"; 12 m., Sunday school, R. C. Bronaugh, superintendent; 6:45 p. m., C. E. meeting, led by pastor; 7:45 p. m., "His Workmanship."

Mizpah—East Thirteenth and Powell streets; Rev. Jerome R. McGlade, D. D., pastor. 10:30 a. m., "The Spirit of the Times"; 8 p. m., "Sermons in Flowers"; 12 m., Sunday school; 7 p. m., Christian Endeavor.

Marshall street—Corner North Seventeenth and Marshall streets; Rev. C. W. Hays, pastor. 10 a. m., Sunday school; 11 a. m., "The Christian Hope"; 8 p. m., "Christian Completeness"; 7:15 p. m., Y. P. S. C. E. meeting.

First Cumberland—Corner Twelfth and East Taylor streets; Rev. E. Nelson Allen, pastor. 10:30 a. m., "A Prophet's Vision"; 12 m., Sunday school; 6:30 p. m., services at the Hawthorne Park.

Piedmont—Corner Cleveland avenue and Jarrett street; Rev. L. Myrce Boozer, pastor. 11 a. m. and 7:45 p. m., evening service on church lawn, weather permitting; 10 a. m., Sabbath school.

Third—Corner East Thirteenth and Pine streets; Rev. Andrew J. Montgomery, pastor. 10:30 a. m., "The Field of Faith"; 12 m., Sunday school; 6:45 p. m., Christian Endeavor; 7:45 p. m., services.

Sellwood—Seventeenth and Spokane streets; Rev. B. A. Thompson, pastor. 10 a. m., Sunday school; 11 a. m., Rev. E. L. Tiffany on "An Old Time Hero"; 6:45 p. m., Y. P. S. C. E.; 7:45 p. m., special song service; 8 p. m., "Light and Eventide."

Calvary—Corner Eleventh and Clay streets; Rev. W. S. Gilbert, pastor. 10:30 a. m., "Touching Only the Hem of His Garment"; 7:45 p. m., "An Antidote for Discouragement."

EPISCOPAL.

Trinity chapel—Nineteenth and Couch, near Washington streets; Dr. A. A. Morrison, rector. 8 a. m., holy communion; services at 11 a. m. and 8 p. m.; Miss Uta Hayashi, a prominent Japanese, superintendent of a large orphanage and president of the largest W. C. T. U. in the empire, will preach.

St. Stephen's chapel—Thirteenth and Clay streets; Rev. H. M. Ramsey, priest in charge. 7:30 a. m., holy communion; 9:45 a. m., Sunday school; services at 11 a. m. and 7:30 p. m.

Ascension chapel—Portland Heights; Rev. H. M. Ramsey in charge. Services at 4 p. m.; Sunday school at 3.

Chapel of the Transfiguration—Rev. W. R. Powell, chaplain. Until September will worship with St. John's Memorial church, Sellwood; services at 10:45 a. m.

St. John's Memorial—Sellwood; Rev. W. R. Powell in charge. 10:45 a. m., services; 12 m., Sunday school.

Good Shepherd—Sellwood street and Vancouver avenue, Albina; Rev. John Dawson, rector. 10 a. m., Sunday school; services at 11 a. m. and 8 p. m.

St. Mark's—Corner of Ninteenth and Quimby streets; Rev. J. E. H. Simpson, rector. 8 a. m., holy communion; 11 a. m., morning prayer and litany; 3 p. m., evensong; 10 a. m., Sunday school.

St. David's—East Twelfth and Belmont; Rev. George B. Van Waters, D. D., rector. Prayers at 11 a. m. and 7:30 p. m.; Sunday school, 9:45 a. m.

Rev. H. D. Chambers, general missionary, will conduct services in the Church of Our Savior, Woodstock, at 11 a. m.

METHODIST.

Trinity—East Tenth and Grant; Rev. Herold Obarg, pastor. 10:30 a. m., "Getting Down to Rebrock"; 7:45 p. m., "Christ, the Wonderful"; 10 a. m., Sunday school; 7 p. m., Epworth league.

Taylor Street—Dr. Francis Burgette Short, pastor. 9:30 a. m., classes; 10:30 a. m., "Darkness Dispersed"; 12:15 p. m., Sunday school; 6:30 p. m., Epworth league; 7:30 p. m., "Did the Journal Tell the Truth?"

Epworth—Corner Twenty-third and Irving streets; Rev. Henry T. Atkinson, pastor. 10 a. m., Sunday school; 11 a. m., sermon by Rev. G. G. Haley; 6:45 p. m., Epworth league; 7:45 p. m., "A Conscientious Choice."

Grace—Corner of Twelfth and Taylor streets; Clarence True Wilson, D. D., pastor. Preaching at 10:30 a. m. and 7:45 p. m. on "Modern Science and the Holy Spirit"; 12:15 p. m., Sunday school; 6:45 p. m., vespers.

Free—Corner of East Ninth and Mill streets; J. Glen, pastor. Preaching at 11 a. m., followed by testimony meeting.

Centenary—Corner East Pine and Ninth streets; William H. Hepps, D. D., pastor. 10:30 a. m., "The Motive Power in Paul's Life"; 7:45 p. m., third sermon of series on "The Kingly Man"; 9:30 a. m., morning class; 12:15 p. m., Sunday school; 6:30 p. m., Epworth devotional; chorus choir.

Central—Corner Russell and Kerby streets; F. L. Young, pastor. Services 10:30 a. m. and 8 p. m.; 12 m., Sunday school; 6:45 p. m., Epworth league.

BAPTIST.

White Temple—Corner Twelfth and Taylor streets; Rev. J. Whitcomb Brougher, D. D., pastor. Dr. J. Q. A. Henry of London, England, formerly pastor of this church, will occupy the pulpit at 10:30 a. m. and 7:45 p. m.; 10:15 a. m., "One Accord" prayer meeting; 12:10 a. m., Bible school; 6:30 p. m., young people's reception to strangers and service.

Immanuel—Corner Second and Meade streets; Rev. M. M. Bledsoe, pastor. At 10:30 a. m., preaching by Rev. C. P. Bailey of The Dalles, Oregon; 12 m., Sunday school; evening worship at the White Temple.

Central—East Twentieth and East Ankeny streets; William E. Randall, minister. At 10:30 a. m., sermon by Rev. John Bentzien; 12 m., Bible school; 7:45 p. m., address by Rev. S. H. Wallace, president of the Christian Co-operative federation, "The Program of Christianity."

Norwegian Danish—Mississippi hall, corner Mississippi avenue and Shaver streets. Services 8 p. m.

Second—East Seventh and East Ankeny streets; Rev. Stanton C. Lapham, pastor. 10:30 a. m., "The Life Worth Living"; 7:45 p. m., "The Voice of God in Nature," illustrated with stereopticon; 12 m., Bible school; 6:45 p. m., Young People's Union.

CONGREGATIONAL.

First—Madison and Park streets; Rev. R. L. House, D. D., pastor. 10:30 a. m. "Convictions and Orthodoxy"; 7:45, service of song, trombone, organ and vocal; 12:15 p. m., Sunday school, E. O. Mikle, superintendent; 6:45 p. m., Y. P. S. C. E.

Hassalo street—East Seventh street, north, and Hassalo street; Rev. Charles E. Chase, pastor. 10:30 a. m., service with sermon; 12 m., Sunday school; 6 p. m., Christian Endeavor.

Highland—10 a. m., Sunday school; preaching at 11 a. m. and 7:45 p. m., by Rev. C. F. Clapp.

Sunnyside—Corner East Taylor and East Thirty-fourth streets; Rev. J. J. Staub, pastor. 11 a. m., "A Living Sacrifice"; 8 p. m., "The New Name"; 10 a. m., Sunday school, S. C. Pier, superintendent; 3 p. m., Junior Christian Endeavor, Miss Edith Roe, superintendent; 6:45 p. m., Senior Christian Endeavor.

University Park—Rev. D. B. Gray, pastor. 11 a. m., "The Important Things to Think About"; 10 a. m., Sunday school.

UNITED EVANGELICAL.

First—Corner East Tenth and Sherman streets; A. A. Winter, pastor. 10 a. m., Sunday school; 11 a. m., "True Friendship"; 7 p. m., K. L. of C. E. meeting; 8 p. m., preaching; good choir.

Second—Corner Kerby and Fargo streets; Rev. J. Bowersox, pastor. Services 11 a. m. and 8 p. m.; 10 a. m., Sunday school; 6 p. m., Junior Endeavor; 7:15 p. m., K. L. C. E.

Ockley Green—2:30 p. m., Sunday school; 3:30 p. m., preaching by Rev. E. E. McVicker.

St. Johns—Corner John and Ivanhoe streets, St. Johns; E. E. McVicker, pastor. At 11 a. m. Rev. O. F. Sailer of Fulleton, Nebraska, will fill the pulpit; at 8 p. m. the pastor will speak; 10 a. m., Sunday school; 2:30 p. m., Junior K. L. C. E.; 7 p. m., Senior K. L. C. E.

CHRISTIAN.

First—Corner Park and Columbia streets; E. S. Muckley, pastor. 10:30 a. m., "A New Righteousness"; 8 p. m., A. R. Cory, returned missionary from China, will speak on mission work; 12:15 p. m., Bible school; 7 p. m., Endeavor society.

Central—East Twentieth and Salmon streets. 11 a. m., Rev. J. T. Ghormley, D. D., on "God's Object Lessons for the World"; 8 p. m., "Transformation"; 10 a. m., Sunday school; 6:45 p. m., Senior Endeavor.

CHRISTIAN SCIENCE.

Second—Auditorium building, Third, between Taylor and Salmon streets. Services 11 a. m. and 8 p. m. Subject, "Spirit."

First—Scottish Rite cathedral, Morrison and Lownsdale streets. 11 a. m. and 8 p. m., "Spirit"; Sunday school at close of morning service.

M. E. CHURCH, SOUTH.

First—171½ Second street, Forester's hall; E. H. Mowrs, pastor. 11 a. m., Rev. J. A. Batchelor, P. E., of Oakland district, California, will preach; 8 p. m., "Does Christianity Pay?"; 10 a. m., Sunday school; 7 p. m., Epworth league.

EVANGELICAL ASSOCIATION.

First English—Corner East Sixth and Market streets; S. A. Stewart, pastor. Preaching at 11 a. m. and 8 p. m. by the pastor; 10 a. m., Sunday school, A. Rittner, superintendent; 7 p. m., Young People's alliance.

First German—Corner Tenth and Clay streets; Theo. Schauer, pastor. 9:30 a. m., Sunday school; sermon and communion service, 10:45 a. m. and 8 p. m. Rev. Schupp will officiate.

UNIVERSALIST.

First—East Couch and East Eighth; W. F. Small, pastor. 11 a. m., "A Man May Do as He Pleases"; 7:45 p. m., sermon by Rev. Agnes Ralph of Osage, Iowa; 10 a. m., Sunday school.

Y. M. C. A.

Association auditorium—Fourth and Yamhill streets. Address by Dr. J. Q. A. Henry of London, who will speak on "The Slaughter of Young Men"; soloist, L. L. Breed.

UNITARIAN.

First—Yamhill and Seventh; Dr. G. C. Cressey, pastor. 11 a. m., service with sermon by Rev. E. M. Wilbur. The church will be closed during August.

Y. W. C. A.

Vesper service Sunday afternoon at 3:45, corner Sixth and Oak. Mrs. Dr. Williams of Heyward, California, will address the meeting.

LUTHERAN.

Norwegian synod—Corner East Tenth and Grant streets; O. Hagoes, pastor. No services, as pastor preaches at Silverton.

MISCELLANEOUS.

Olive Branch Mission—312 First street, near Clay street. Service at 3 p. m.; Sunday school at 1:30 p. m., A. Walls, superintendent.

Holiness campmeeting, under auspices Pacific Holiness college, Salem. Miss Curry and other eastern evangelists; every afternoon at 2:30 o'clock and evening at 7:30 o'clock; Rev. L. M. Ryan, leader. Early morning praise service at 6 o'clock.

First Spiritualist society—Artisan hall, Abington building, Third, near Washington. 11 a. m., lecture by the pastor, Dr. N. F. Roslin; 7:45 p. m., lecture by H. D. Barrett, president of the National Spiritual association of Washington, D. C.

Church of Jesus Christ of Latter Day Saints—Alisky building hall 400, corner Third and Morrison street. Services at 11:30 a. m. and 7 p. m.

Millennial Dawn—G. A. R. hall, northeast corner Second and Morrison streets. Services at 2:30 p. m.

Divine Truth Center—Divine Truth chapel, hall 300 Alisky building, corner Morrison and Third streets; T. M. Minard, pastor. Services 11 a. m.

First Bible Spiritual society—A. O. U. W. hall 8 p. m., Mrs. Florence White from New York will give spirit messages and tests.

People's Christian union—Free religious society, 234½ Morrison street, in Unity hall; F. R. Coulter, leader, 11 a. m., "Consciousness"; 12:15 p. m., study class in life problems; 7:30 p. m., concert by [illegible] "What We [illegible]"

Friends—[illegible] East Main st[illegible] 11 a. m., Sun[illegible]

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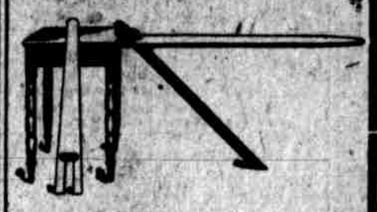

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