

THRILLING TALES
FROM FAR CATHAY
BY

JAMES HUDSON ROBERTS

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TO THE MARTYRS
AND OTHER SUFFERERS
IN THE BOXER UPRISING,
THIS VOLUME
IS REVERENTLY INSCRIBED.

A C K N O W L E D G E M E N T S

The author desires to acknowledge his obligations to Mr. J. O. P. Bland, of Brudenall House, Aldeburgh, Suffolk, England, for his kind permission to quote from his book, CHINA UNDER THE EMPRESS DOWAGER, written by himself and E. Backhouse, and published by J. B. Lippincott Co., London, 1910; also to Fleming H. Revell Co., New York, and to Rev. Arthur H. Smith, D.D., of Claremont, Cal., for kind permission to quote from CHINA IN CONVULSION, written by him, and published by F. H. Revell Co., 1901; and to Frederic F. Helmer and others, of the China Inland Mission, Toronto, Canada, for permission to quote freely from MARTYRED MISSIONARIES OF THE CHINA INLAND MISSION, PERILS AND SUFFERINGS OF SOME WHO ESCAPED, edited by Marshall Broomhall, and published by the China Inland Mission, Toronto, Canada.

To all of the above-mentioned persons and publishing houses sincere thanks are hereby rendered.

P R E F A C E

An American who resided in China fifty four years, thirty five of which were during the sway of the Empress Dowager, calls her a "Tigress". He suffered in the siege of the Legations in Peking, and estimates her by the terrible events of the Boxer ~~war~~ war. His feelings of resentment doubtless are shared by many, who cannot forget the persecutions and martyrdoms of Christians in the year 1900. To them the Dowager seems a personification of fierce and ruthless brute force.

But it should be borne in mind, that foreign nations had been treating the Chinese shamefully for many years, robbing them of their possessions, demanding extraordinary privileges, building foreign cities at the Chinese seaports, and even planning the partitioning of the country, as "spheres of influence" for European Powers.

The Chinese people and their Ruler patiently endured the encroachments of foreigners for a long time; but the events of the spring of 1898 were unendurable. At that time, after Germany took Kiao Chou, Russia began to strengthen her hold on the strategically important Port Arthur in Manchuria; Great Britain secured a naval station at Wei Hai Wei in Shantung, and enlarged her domain near Hong Kong; France seized the port of Kuang Chou Wan, farther south; and Italy demanded the island of Sanmen, near the coast of Chekiang province. The Chinese, knowing of the defeat of the Italian army at Adowa in Abyssinia, refused to give up the island of Sanmen; and, seeing no ill effects from this act of self-assertion, they decided to refuse all further

demands of foreigners, and to defend their country from dismemberment at all costs.

The Empress Dowager, her Court and the Boxers, were so patriotic and brave, that, in order to save their country from dismemberment, they dared to defy the entire world.

So the better instincts of the Chinese led them to drive out foreigners. From early ages, that had been their way of freeing themselves from trouble. What to do with foreigners, is a serious problem for every nation. In the Transvaal, before the Boer war, the cry was, "Tax the foreigner". In America it is, "Exclude undesirables, and educate the persons who are admitted." In China it was, "Drive them out." In 1368 A.D., they drove out their Mongol oppressors; and they supposed that such a populous and resourceful nation could drive out all intruders.

The fact that the Chinese rabble fought for loot, should not blind us to the nobler motives of the ruling classes. The impending "Break-up of China" was being freely discussed in that country and in the world. Foreigners were planning a network of railroads, which should penetrate all parts of the country. The natives naturally regarded railroads as avenues for invasion, and as means by which their wealth would be taken out of the country. It was true, as the statesman Jung Lu declared, that "the foreigners had only themselves to blame, if China declared war against them."

It was a tragic error, that the Chinese, in their rage, could not distinguish friends from foes, nor realize that Americans never had robbed nor planned to harm them. They knew very little about western nations, and had learned to

fear and hate white faces, blue eyes and occidental costumes.

Many Europeans, as well as Americans, loved the Chinese people, and unjustly suffered for the wrongs done by others. Such, for instance, were Sir Robert Hart, Prof. Herbert James, and the missionaries, among whom were ladies and children. These and hosts of innocent Chinese people experienced severest sufferings, many accepting martyrdom in a most heroic spirit.

Multitudes of the converts to Christianity might have saved their lives by a slight concession to heathenism, such as burning incense. Their Government, which both Confucius and Christ had taught them to honor, commanded them to "recant temporarily", - the alternative being the destruction of their entire families. The praiseworthy motive of filial piety made them anxious to shield their families from harm; yet, in faithfulness to Christ, all but two per cent of the Chinese Christians refused to recant, or in some way avoided doing so. Many who recanted came afterward to the churches, humbly confessing what they considered their sin, and begging forgiveness.

In the light of history, the Empress Dowager, though superstitious and easily angered, is seen to have been generally reasonable and kind-hearted. Jung Lu and Wu K'o Tu and Yüan Ch'ang were wonderfully patriotic. And the martyred missionaries and native Christians were heroic in life and in death.

It is my hope, that these CHINA STORIES may portray the character of the Chinese people in their true light, and may show their worthiness of sympathy and aid, in their efforts for improvement.

~~Space~~ Wethersfield, Conn.; Jan. 1, 1931.

James H. Roberts.

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,, , 15, Death of the Empress Dowager.

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PRONUNCIATION OF CHINESE WORDS

The pronunciation of Chinese words is too difficult to be explained briefly. As the Chinese writing consists of modified hieroglyphics, with no attempt to represent sounds by letters, the systems of spelling introduced by Europeans for their own convenience are various, and sometimes seem absurd. The system of spelling here used is that of Sir Thomas Wade, formerly British Minister at Peking. A slight help to the right pronunciation may be found in the following list of names:-

<u>Written</u> :-	Pronounced:-
Chao Su Ch'iao	Jow Soo Chǐ-òw
Ch'ien Lung	Chǐ-ě̃n Loong
Ch'ien Men	Chi-ě̃n Mũn
Ch'i Hsiu	Chee Se-òo
Genghis Khan	Jě̃nghis Kàhn
Gen. Ma	General Mah
Hsien Feng	Se-ě̃n Fũng
Jung Lu	Roong Loo
K'ang Hsi	Kahng See
Kang Yi	Gahng Yee
K'ang Yu Wei	Kahng Yō Wǎy
Kansuh	Gan Soo
Kuang Hsü	Gwahng Su
Lan Kuei	Lan Gway
Lew Buah	Lew Bòo-ah
Li Hung Chang	Lee Hoong Jǎhng
Sun Chia Nai	Soon Je-ah Nǐgh
Su Shun	Soo Shoon
Taku	Dah Goo
Tsai Yüan	Dzai Yu-ě̃n

Written:-

Pronounced:-

Tuan Hua

Dwahn Whah

T'ung Chih

Toong Jer

Tz'u An Tz Ahn

Tz'u Hsi

Tz See

Yi Yee

Yüan Shih K'ai

Yu-^ěn Sh Kài

CAPTAIN LEW BUAH

CAPTAIN LEW BUAH

I

COMING AS A GUEST

At Kalgan by the Great Wall, northwest of Peking, some Americans were laying the foundations of a chapel and a school. The ground was littered up with blocks of stone, piles of bricks, beams for the frames of the houses, and other materials. Carpenters and masons were busily at work, while "coolies", as unskilled workmen are called, were pounding a mixture of lime and earth, to make firm foundations for the walls.

The mild spring air was dry, cool and bracing, like that of Colorado. The mountains around the city stood up in their picturesque beauty, each with its own individual outline, never having been smoothed down by a glacier. There were tree-mountain, wind-summit, Russian peak, and half a dozen other high places,- as the poet says,-

Space "Each crowned with Great Wall or a tower of defence".

Space Mount Williams, called by the Chinese "Eastern Peace", looks down upon Kalgan from a height of 1800 feet,- being 4500 feet above the sea. The city is a busy place of about 100,000 population. On the other side of it is a mountain called "Western Peace". The green slopes and red cliffs combine to frame a beautiful picture of the city, river and terraced farms. The terraces conserve moisture, and save the soil from being washed away by rain. Only narrow strips of land beside the river can be irrigated. Viewed from any hill-top, in the changing lights and shades, the valley and city present a charming scene; for so many interesting objects are in sight, the air is so clear, and the mountains are

simply grand.

Into this scene came a stranger. A servant told the chief builder, Mr. R., that a visitor wished to see him. Hastening across the large yard, he met a Chinese man of somewhat less than medium height, wearing a semi-military garb, who came forward eagerly, and said in English, "How do you do?" He reached out his hand for a shake. His words and actions were surprising; for in those days, in that inland region, English words scarcely ever dropped from the lips of the Chinese, and the people always shook their own hands in greeting, instead of trying to shake those of another person.

Explaining who he was, he said, "I am Lew Buah, formerly Captain of a Chinese gunboat, and was in the battle of Foochow. We were beaten by the French, and were ordered to sink our ships; but I saved mine; and for this seeming disobedience, but really through envy, I have been banished for three years to a place in Mongolia 33 days' journey from here to the northwest. By paying each month 33 ounces of silver (about \$25.00) to the Tartar General in Kalgan, I am permitted to remain in this city. I am on parole, so to speak, and must visit him once a month with the money."

The Americans, although very busy, could not hesitate to give such a man the hospitality of their homes, and found him to be a very congenial companion, as well as a remarkably well informed and capable man. Gradually they learned more of his story, which will be narrated below.

II

EARLY LIFE

"My grandfather", said he, "left my father money, but he squandered it in opium smoking. When the British soldiers came to Amoy, in the opium war of 1842, my father was peddling meat on the streets, carrying it in a basket, hung from a pole on his shoulder. I was a small boy at that time. As he liked to have me with him, and to give me daily rides, he carried me in another basket, to balance the meat."

"That was a good idea", his American hearers said. "The peddler needed a second basket load, to balance the first, and would carry the meat in front, so that no dog nor man could slyly steal it from behind; and you could watch out, when your father was busy, to prevent thieving."

"Yes", the guest continued, "that was pleasant for him and for me. I enjoyed seeing the busy life of the streets, the traders, their customers, and even the beggars, the wares displayed, and the wealthy people, riding on horses or sedan-chairs, preceded and followed by 'out-riding' servants; and all the busy life on the boats at the shore. So I was happy and comfortable, but doubtless made a poor appearance."

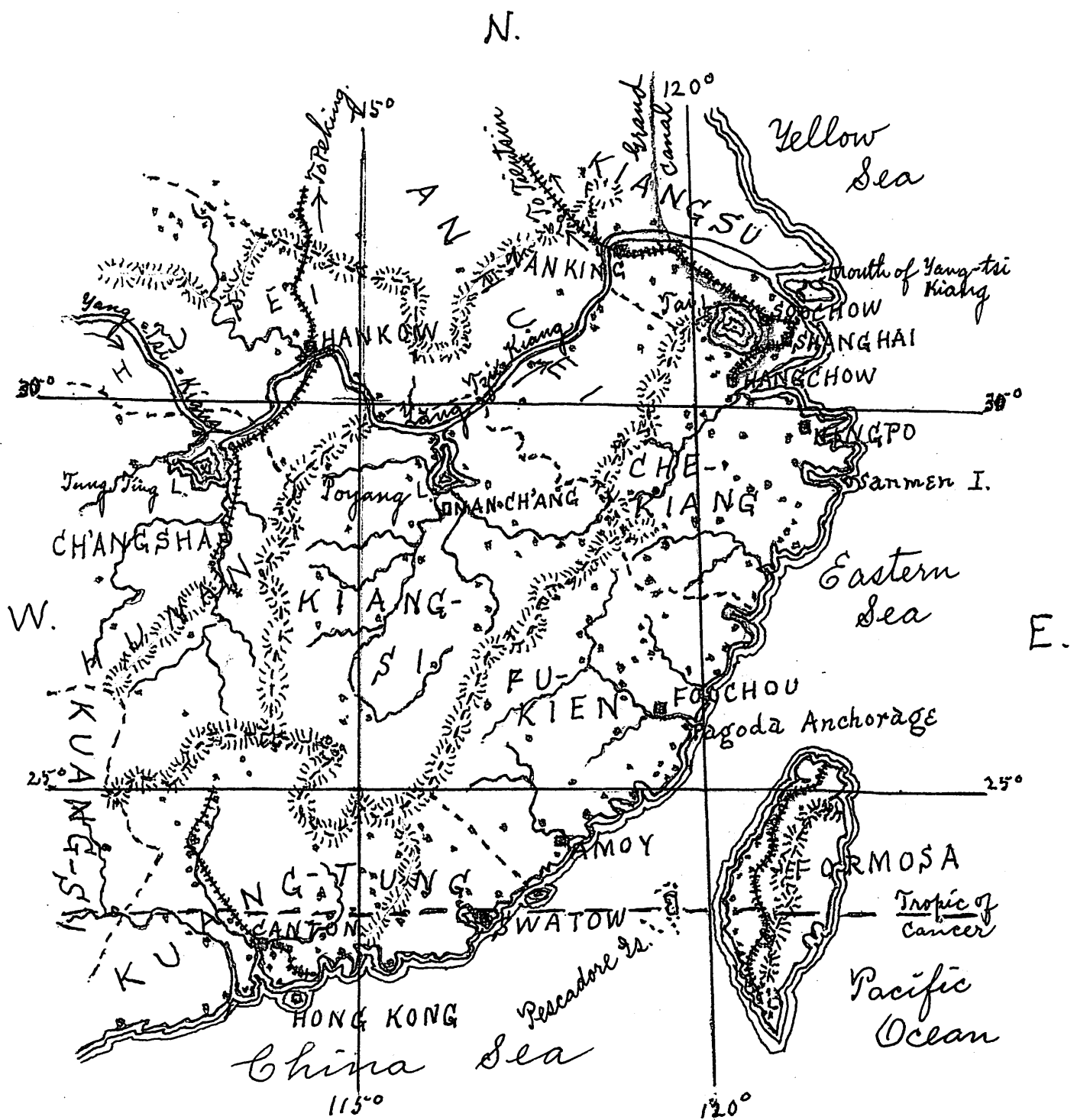
"As we were going along on the street one day, Mrs. Lay, the wife of the British Consul, saw me in the basket, became interested in me, and persuaded my father to let her have me. She took me to her ~~own~~ home, and treated me as well as if I were her own child. However, my mother was angry at losing me, and was determined to get me back. But when she went to Mrs. Lay's house, and saw me so well clothed and cared for by the foreign lady in a beautiful home, she relented, changed her mind, and decided to let me remain with her."

"So that is how you learned to speak English", we exclaimed. "Yes", he replied, "and there was something better than that. After a year, Mrs. Lay's friend, the wife of Dr. Winchester, went to England, and kindly took me there. I was with her a long time, and went to Scotland with her, when I was sixteen years of age. I studied there, visited London, and after four more years returned to China."

"That was your great good fortune", was the response.

"Your traveling and good schooling and proficiency in the use of the English language must have been great advantages in your later years."

"Certainly", he said; "they prepared me for efficient service, won the friendship of prominent men, and sustained me in a long and strenuous career. I married, and went into the naval service, first on a war junk, and later on a steamer, gradually rising, till I was commander of the very first Chinese gunboat, the "Volunteer".



Southeastern Provinces of China.

Scale: 130 Miles to an Inch.

0 100 200 300 400 500 600

Cities • Chief Cities ■ Grand Canal —
Boundaries --- Mountains ***

III

IN A TYPHOON

Captain Lew Buah rented a house in the southern part of Kalgan, not more than ten minutes' walk from the homes of his American friends. He was not studious, nor fond of books. He was a man of deeds, not of many words, and was accustomed to an active life. He was fond of hunting, and his rifle was his companion. The mountains and ravines around Kalgan contained some wild life. The Tartar General permitted him to go hunting, but not to go more than ten miles from the city, nor to be away from his rented abode at night. He was so glad to live in a Chinese city, rather than among the kind-hearted but barbarous Mongols, or in the desert of Gobi, that he readily obeyed these restrictions. His chief ambition was to get back his official rank, and so remove from his family the disgrace of his punishment.

Conversing with Messrs. R. and S., he described some of his experiences at sea:-

"In my twenty years at sea, I have been in seven typhoons." (The worst storms on the China coast are called typhoons. They are prolonged hurricanes of great intensity.) "During the threatened war between China and Japan, I was carrying dispatches from Formosa to Taku. While waiting for a dispatch at the former place, I noticed that the barometer indicated the approach of a typhoon. I asked permission of the Commissioner, to go to the Pescadore Islands,- the nearest safe harbor,- as I knew that I could not trust my ship at anchor." (The Pescadores are the islands between Formosa and the main land.)

"He told me to wait, as his dispatches were not ready.

Soon I sent my officer with a written statement, saying that I could not be responsible for the safety of my boat, if the dispatch should be delayed. Before the officer returned, the typhoon was on us.

"I had previously signaled to two steamers, anchored near, that they were not safe. As I expected, my vessel dragged her anchor. I had steam up, and made toward the Pescadores, but in vain. The boat tossed like an egg-shell. I lashed myself to the bridge. The other wheelmen also lashed themselves, as it was impossible to withstand the violence of the waves. The water put out the engine fires;- so we were at the mercy of the sea. I got a hawser, and dragged a great bundle of canvass in the wake of the boat, to steady her.

"We were driven south fifty miles, where the vessel sank on a sand-bank in five fathoms (30 feet) of water. The crew, 143 men in all, climbed up the two masts, and clung to the rigging from 1 P.M. of that day until 3 A.M. of the third day. Without food, drink or sleep, it is strange that no one let go his hold. Had the ship sunk anywhere else, it would have been in deep water, and we could not have been saved. We were within four miles of the shore, but the sea was so rough, that no help could be given us.

"At last three of my best swimmers reached the shore, and got catamarans, that is, rafts made of bamboo, each capable of holding six men; and on these we all gradually reached the shore. One old man was so exhausted by hunger and fatigue, that he died soon after."

"That was a narrow escape!" his friends replied.

"What a long drawn out agony, two nights and the intervening day, with no food, drink nor rest, and in such a storm! How could you hold on so long?"

"It was for our lives", he said; "and of course we encouraged each other. We did not want to fall into the sea, and become food for fishes. We wanted to live, and to return to our homes some time; and in answer to our prayers and strenuous efforts, a kind Providence spared our lives."

"As to the two steamers which I mentioned, the anchor of one held, but it partially sank, 36 of the crew of 60 men were drowned, and some of the remainder had broken limbs. The other vessel being larger than mine, its engine fires were not put out, and it succeeded in reaching the Pescadore islands in a shattered condition.

"As a result of losing my ship, I lost my rank for nine months, and was on half pay. A Frenchman came from Foochow, and raised my guns and engines. For four months, as a token of sorrow, I did not have my head shaven; and I worked barefoot, directing the workmen. Though I felt somewhat disgraced, I knew that I was not responsible for the weather nor for the delay, that caused the accident.

"It was fortunate, that I had in writing the statement, that I wanted to go to the Pescadores, and that the necessity to do so was extremely urgent. The letter was proof that the Commissioner could not blame me. A Captain, who had his dispatches, but did not leave promptly, was dismissed from the service."

IV

REGAINING HIS RANK

With high ambition and an energetic soul, the heroic Captain strove to regain his rank in the Chinese navy.

He was vastly unlike the people of the frontier city, Kalgan, in which he was to spend the years of his banishment. They could not understand his speech in either of his southern dialects, for the pronunciation of the words is so different from that in north China, that the southerners are regarded as foreigners. Neither could they appreciate his thoughts about ships and the sea. Their inland situation made this impossible. Although he was in his own country, he felt lonesome among these "northern mountaineers".

On the other hand, as he could speak English, and his American friends could comprehend his ideas and sympathize with his feelings, he was much drawn to them, and often sought their company.

Capt. Lew Buah was a likable man, friendly and cheery, very intelligent, and grateful for favors. Only one thing was slightly embarrassing. He was a man of leisure, but these Americans were always busy, and could not easily spare much time for his visits.

When the war between China and Japan broke out in 1894, an American of note, Rev. W. A. P. Martin, D.D., LL.D., on being asked what he thought of Japan's chances, answered, "The swordfish can kill the whale." During that war, many regiments of soldiers were rushed to the beautiful island of Formosa, to protect it. Even during an armistice,

toward the close of the war, the campaign in this island still went on; and the Japanese finally won the island.

"Formosa!" exclaimed the Portuguese navigators, when they first saw the island. The word meant "Beautiful". It is 235 miles long, and 80 miles wide at the widest part. The Chinese had colonized it, driving the savage tribes of head-hunters eastward beyond the long north and south mountain range. The land has resources and products of great value, including coal, sulphur, petroleum and camphor, tea, sugar, rice, and many vegetables and fruits.

Continuing his story, Capt. Lew Buah said: "After the trouble with Japan was ended, the Commissioner sent me to charter a steamer, to take soldiers back from Formosa to Shanghai. I chartered one from the well known English firm of Jardine and Matheson, and took three thousand soldiers on each trip. I made four trips. The crew consisted of foreigners. The General gave orders, to preserve the bodies of the dead. I gave five dollars for coffining each soldier. Every morning some would be found dead, and on each trip the number was about 30 or 40.

"Then I made eighteen trips to Manila, to get ship timber, which was taken to the arsenal at Foochow.

"By this time my rank was restored. Again I was sent to Hong Kong, to get cannon and stores. Then I was put in command of a larger ship. I commanded the 'Chee An' for six years. After visiting the Emperor, which was necessary in getting a high command, I took command of the 'Hoppo'; and this was the ship which I had in the battle of Foochow.

"To visit the Emperor was an elaborate and costly affair. Between the courts of the palace grounds there are many gates, and at each gate I had to pay my respects to

the gatekeeper, drink a cup of tea, and pay a handsome bribe, for opening the gate. The total cost was about \$4,500.00 U. S. gold."

(Note: That was in the balmy days of the old Empire.)

V

THE BATTLE OF FOOCHOW

In telling these stories, the old sea-captain did not have strict regard for the order of events, and yet gave the dates of the principal ones, relating to the war with France in 1884, by which France gained the possession of Tonquin and Annam, and the war with Japan in 1894, in which the "Country of the Rising Sun" took away Korea, Formosa, and other Chinese possessions.

For a good many centuries, the "Middle Flowery Kingdom" had exercised some authority over the countries on her southern border; but as early as the year 1787, the French had begun to take and rule some parts of this territory. In 1858 they took Saigon, the chief seaport, and extended their influence in Cochin-China and Cambodia. Later, for commercial reasons, they tried to win advantages in Yünnan, the southwest province of China. While negotiations were in progress, the French Admiral brought his fleet into the harbor of Foochow, and destroyed the Chinese fleet. No war had been declared; and this act was an act of horror.

Of this event, as an eye-witness and one deeply concerned, Capt. Lew Buah gives the following description:-

"On the 12th day of the 6th moon, I reached Foochow from Formosa, where I had been stationed. The French fleet was at Pagoda Anchorage, and I had a poor place to anchor; for when the tide ebbed, my vessel was partly aground. When the French fleet came, they induced the Harbor-master to move the Chinese gunboats, so that they (the French) could get the best positions. So the Chinese

fleet was scattered, and had no room, in which to turn around and fight.

"My boat was 'No. 4'. There were eleven Chinese war vessels, which were transports, rather than gunboats. They were wooden boats, and had no water-tight compartments. Their engines and boilers were above the water line. The French had their engines below the water line, and had water-tight compartments. They also had guns on the bow and stern."

Here he was interrupted by being asked, WHY the Chinese fleet was so weak.

"Haven't you heard", he replied, "that the navy for years had been starved, to provide the Empress Dowager with funds, with which to rebuild and decorate the Summer Palace, and prepare for splendid festivities, in celebration of her sixtieth birthday? When the war had begun, she canceled these plans, but the navy had suffered irreparable injury; and with its destruction went down the prestige of the Manchu dynasty."

The Captain continued: "My boat had seven guns,- two United States and one French muzzle-loaders, and four British breech-loaders. Our seamen were undisciplined, and ill-fitted to contend with foreign marines. For 45 days, telegrams were daily received from Peking, saying that there would be peace. We were told that the captain who should first open fire, would be severely punished.

"The Chinese Admiral was a young man, with but little naval experience. He often visited the French Admiral, and seemed anxious not to offend him; for when I placed iron plates, to protect my boiler and engines,- as I had heard that American captains, in the civil war, had put

chains about their boilers, to protect them,- the Admiral ordered me to take them off. He also reproved me, for letting the French see that I had steam up. I had kindled my fire with charcoal, so that they could not see any smoke.

"On the 3rd day of the 7th moon, (Aug. 23, 1884,) at 1:45 P.M., the Chinese fleet having their anchors down, the French suddenly opened fire with shot and shell, and used gatling guns from the rigging. But few shots were fired from the Chinese vessels. Four captains were drowned or killed, while attempting to flee in the boats, which were over-loaded by the escaping seamen. Some of the men were shot in the water. Others, as they floated down the river, were picked up by British or American boats. The Chinese Admiral had agreed to hoist a yellow flag on his mast, as a signal for us to attack; but he was so confused, that he gave no signal for us to fire. But of course we tried to defend ourselves.

"I slipped my cable, as soon as I could, The Quarter-master was shot down by my side at the wheel. Bullets flew thick about us, passing through my hat and clothes. The boat received a shot in her side, and was filling rapidly. I steamed three quarters of a mile up the Min river, and ran my vessel into shallow water. Two enemy torpedo-boats followed us, but we had 40 rifles, which we used on them; and they, fearing to run into shallow water, at last left us.

"The tide ebbing, I pumped out the water, and plugged up the hole. At midnight we went up three miles farther, to a narrow part of the river. There we made a sand-bag battery on each side of the river, and placed three guns

l.c. IN ONE AND FOUR IN THE OTHER, AND WERE READY TO PROTECT the ship.

"Of my crew there were six killed and thirty wounded. A gunboat preceded me, as I retired from the fight. Its captain sank it, to keep it from falling into the hands of the French. The Chinese General sent me word, to sink my ship; but I replied, that there would be time to do this, before the French would come. It would be easy, at any time, to cut a hole in the bottom. I was anxious to save the ship, because of its value to the Government. So my vessel was the only one of the eleven, that was saved. Her original cost was \$300,000.00, and her repairs did not exceed \$20,000.00."

At a pause in the narrative, his Kalgan friends remarked: "You did a heroic deed, and ought to be highly congratulated. How did the Government reward you?"

"Reward me!" he answered; "far from rewarding me, they condemned and punished me, as you will see from what I shall yet tell you."

* * * * *

Another description of the battle of Foochow, corroborating the above story, given by Arthur H. Smith, in his book, CHINA IN CONVULSION, page 25, is as follows:-

"The French Admiral Courbet first blockaded the coast of Formosa, and then took up his position ten miles below the city of Fuchou, where he drew up his nine vessels opposite the eleven wooden boats of the Chinese, demanding the immediate surrender of the forts and the fleet, although there had been no declaration of war up to that time. All but one of the Chinese ships were destroyed within a few

l.c. MINUTES, AND 3,000 OF THE Chinese were killed. Pres.

George B. Smith, of the Anglo-Chinese College at Foochow, mentioned in an article of the North American Review, that 'the bodies of the dead floated out to sea on the tide, many of them being borne back on the returning current, and for days it was hardly possible to cross the river anywhere between the Anchorage and the sea, twenty miles below, without seeing some of those dreadful reminders of French treachery and brutality. The people of the city were roused to fury, and the foreigners would have been attacked, but for the presence of British and American gunboats, anchored off the Settlement, to protect them.'"

CONDEMNED

Resuming his story, Capt. Lew Buah said:-

"About a week after the battle, the French departed. Shortly after that, the Minister sentenced me to receive 100 blows with the bamboo, saying that I had run away from the fight. But I had not left the scene of action, before my vessel was crippled, and beginning to sink. I did not have any trial, nor any opportunity to defend myself. I was beaten with my clothes on, and not as severely as some; but for a fortnight I was in considerable pain. During this time, I was obliged to perform my usual tasks.

"On the 30th day of the 8th moon, I was assigned to other duty. The captain who sank his ship, having friends who influenced the General, took command of my ship. In the battle, I, of course, expected to take orders from the Admiral, and believed that the General had no right to order us to sink our ships.

"Later, the Tartar General received orders from the Empress Dowager, to raise the cannon and machinery from the sunken ships. On inquiring, he was told that no one except myself understood such matters. So he sent for me, and gave me an order, to get men to raise the guns.

"Then I saw in a Shanghai paper an extract from the Peking Gazette, which prints the Court memorials and decisions, stating that Capt. Lew Buah was banished to Siberia. However, just then the noted General, Tso Tsung T'ang, wanted some one to run the blockade to Formosa, and was told that Capt. Lew Buah was the only man acquainted with the coast, having had twenty years' experience in these

waters. He gave me authority to charter steamers, to run the blockade.

"I chartered three or four vessels, and changed from one steamer to another. So I made twenty trips from the mainland to Formosa. We started from some place along the coast,- never twice from the same place,- on each trip carrying 900 soldiers with ammunition and supplies. To cross the channel took about forty hours. The common soldiers had no idea of the danger, to which they were exposed. On one trip, a General of high rank, Yang Kung Pao, was on board. About every five minutes, he would ask me whether the French were near. He was very friendly, and afterward sent me a present of 100 taels (100 ounces of silver).

"These twenty thousand men, taken to Formosa, were worth to China ten times their number on the mainland. The French had no land forces, and so they never got a foothold on that beautiful island."

As the Captain paused in his story, his listeners exclaimed, "Then you won a great victory, in saving Formosa; and it was a shame, that your Government punished you for a technical error, which was not really an error, and did not recognize your distinguished service, in saving your ship after that battle."

"Yes", he sighed; "I did my best all through those trying times, and was successful; but others envied me, and found means to drag me down.

"To go on with my story,- As I had incurred the ill-will of 'the Powers that be', my pay was stopped from the 9th moon, 1884. My expenses in the meantime have amounted to more than 2,000 taels (\$1,500.00).

When peace was declared, I was banished. No trial was held, and I had no opportunity for defense. Five prominent officers, including Generals Tso Tsung T'ang and Yang Kung Pao, petitioned the Emperor several times, to revoke my sentence, but in vain."

VII

CAPTURED, BUT ESCAPED

The life of a gunboat captain, especially in times of war, must have been strenuous and exciting. He must meet all sorts of dangers, and be ready to sacrifice himself, or to save himself and others. He must think chiefly of the welfare of his country and his crew. He might meet an enemy at any time, and must be brave and resourceful. Such a man was Capt. Lew Buah. In his decisions and actions, he was smart and versatile, wise and prompt. Otherwise he could not have survived; and even so, it is a wonder that he came through the battle of Foochow alive.

He goes on to tell how he was caught by the French, who wanted to hang him, but saved himself by his shrewdness and tricks.

"On my twentieth return from Formosa, the French fleet intercepted my vessel. I threw overboard my dispatches, and everything which could show that we were in the employ of the Chinese Government; and then we steamed boldly toward the fleet. Our speed was only seven knots, while theirs was eighteen knots an hour. I disguised myself, and gave to the engineer my watch and seals. The watch had my name engraven on it, as it had been given me, for saving lives from a wrecked vessel."

"But wouldn't the French see the watch, and know that you were on that vessel?" the listening friends inquired. "No", he said; "for the engineer was a foreigner, and they would not search him, knowing that I was a Chinese."

"When the French asked if Capt. Lew Buah was on board, I was compelled to tell an untruth, saying that he was there

on the former trip, but not on this one,- and that I was the comprador, or business agent, in charge of the freight and accounts. I said that we had been carrying a few hundred fishermen to Formosa.

"The officers not being satisfied with my explanation, I was taken to the Admiral's ship, where I was put in irons, guarded by four soldiers, and fed on biscuit and water for 48 hours. Every one of my crew, except the captain and engineer, who were foreigners, was asked if he could speak English, as it was known that I could do so. I was careful to speak only in the Cantonese dialect, since it was known that I was from Amoy, where the pronunciation of words is different.

"During these two days, my ship was searched even in the coal and sand ballast, for evidence that it had been carrying soldiers. Since the Admiral could find no proof against me, he sent me back to my vessel, saying, "Comprador, if you see Capt. Lew Buah, tell him that, if we catch him, we will shoot him from the yard arm." I told him that I would convey the information, if possible.

"I deemed it prudent, not to go on the next trip; but, having placed the troops and ammunition on board, and seen the vessel under way, I returned to land in a boat. The French caught the steamer on that trip!

"By this time, spies in Amoy had told the French Admiral that I had been in his clutches, and that he had let me go. So every one of the 900 soldiers was asked, if he was Capt. Lew Buah. I think my life would not have been worth much, if I had been on board. The soldiers were taken to Saigon, the chief city of French Indo-China; and when peace

was declared, they were sent home;- but many died of fever.

"At the close of the war, I was at Hong Kong, chartering a steamer, which could run 16 knots an hour, with which I could dare to run the blockade. I knew the coast so well, that I could go where the French would not venture, because they were unacquainted with the channels."

VIII

LATER EVENTS

As has been seen, Capt. Lew Buah was an interesting man, brave, well informed and resourceful. His childhood was among the poor and lowly; but afterward he had unusual opportunities for education, endeavored to serve his country well, and acted splendidly under trying circumstances. His career shows what good material the Chinese are, for living heroic and useful lives.

"Here I come", said he, "banished for saving my ship, which had cost the Emperor a huge sum of money, and was worth saving. I was condemned, to be sent 33 days' journey beyond the Great Wall, there to stay three years among the barbarous Mongols. Fortunately the Tartar General in Kalgan, who has authority in my case, is willing to receive a bribe, and so permits me to live in this Chinese city.

"Living here is living in civilization. Out there on the prairies or deserts of Mongolia, I should feel terribly the cold climate, very likely suffer from hunger and thirst, be unable to buy the things that I should need, and have no companions but those uncouth people, whose language and customs are so different from our own.

"I was most happy to find in Kalgan a few Americans, with whom I can speak in my adopted English tongue. I feel that you are friends, in whom I can confide, and am grateful for your kind welcome. I shall try to show my gratitude whenever possible."

* * * * *

Living in his rented house in the western suburbs, he

hired a servant to care for it, and to cook his food. The Chinese are said to be "a nation of cooks", because so many men work away from home, and for economy's sake learn to cook their food.

Some persons, in the Captain's circumstances, would have used these years of enforced leisure in reading or studying some subject from books; but he was accustomed to an active out-of-door life, and could not be a student. His training had been military, especially in rifle practice. So he sought and obtained permission from the Tartar General, to go hunting among the neighboring mountains. Generous limits were dictated, beyond which he must not go.

He often brought pheasants or quails, rabbits or doves, which he had shot, and gave some to his American friends. At times he was invited to dine with them, enjoying the fruits of his labors together. He was always with them on Thanksgiving Day or Christmas. On such occasions, as no turkey could be procured, they ate pheasants or a capercailzie,- a bird as good as a turkey, and in some cases weighing 21 pounds or even more.

A new chapel had been built in Kalgan; and when offerings were being given, to provide for its furnishings, the Captain brought forward, and placed on the table, four large and glistening lumps of silver, worth about \$30.00 U. S. gold,- with which he desired that some article of necessary furniture for the chapel should be bought, on which should be fixed a small silver plate, with his name as the donor.

So, in the course of a few months, a large and beautiful calendar clock was bought from a firm in Worcester, Mass. It was about five feet high and 1 1/2 feet wide.

On it was fastened a strip of silver with this inscription: "Lew Wen Ching sung"; that is, "Presented by Lew Buah", - for Wen Ching, meaning Literary Classic, was his official name, while Lew Buah was his familiar name, by which he was known to his friends.

In the Boxer uprising in 1900, when this chapel was burned, the clock was first taken down carefully, and carried to the yamen or office of the Governor of the County. After a year or more, the missionaries having returned, the Governor gave them the clock, saying that he "had kept it for them". They could not help suspecting, that he had kept it for himself, in case they should not come back. The silver plate, with the Captain's name, had been removed. Doubtless some one had coveted and taken the shining piece of metal.

While the Captain was enduring his years of banishment, and amusing himself by hunting, he heard that several shepherds were complaining, that their flocks of sheep were being harmed by wolves. So he gladly took his rifle, and hunted the larger game. It is not easy to find these sly creatures, for they hide in deep and winding ravines among the mountains, and come out chiefly at night, but sometimes in daylight, if impelled by hunger.

Three kinds of wolves can be found near Kalgan, the white, gray and blood-colored.

Capt. Lew Buah says: "One day I found one of the blood-colored wolves. He was wary, and kept far from me. I followed him fifteen miles, wading a river after him, and shot him dead with my last cartridge. He was a big brute. Going to the nearest village, I hired a cart, and brought him to the city, to show to my friends. From that time I

was commonly called "The Wolf-Killer".

The Captain's one failing seemed to be, that he was rather fond of wine,- though he never drank to excess. At some times his face reddened, and he was too talkative. On one of these occasions, after dining with the American gentlemen as his guests, he showed them his bars of gold, which he had brought from his home in the South, to defray his expenses during the time of his banishment. They could not help thinking that possibly, in some unguarded moment, he might exhibit the precious nuggets to less faithful friends, to his grief.

A Chinese proverb says:

"Ch'u wai, tso k'e,
Pu yao lou po."

This means:-

"When you go out on a journey,
Do not let others see your money."

* * * * *

After the three years of banishment, the Captain lived for a time in Tientsin. The first railroad in North China, built from the coast, and crossing the river on a bridge to the city, aroused the superstitious and patriotic fears of the people. They looked upon the railroad as a means of foreign invasion. They did not know how dire might be the disasters, if the iron horse were allowed to enter even the suburbs of the city. In building the railway, many graves had to be removed; and it was even rumored, that a human body was buried under every tie. So public opinion resented the erection of that bridge.

The owners of sea-going junks complained, that their ships could not pass ~~under~~ through the draw of the bridge.

They persuaded the Governor to have it removed. He requested Capt. Lew Buah to pull it up. The latter thought, but of course did not say, that the bridge was both harmless and valuable, and the railroad would benefit the city. He naively said that he could not pull it up, but could pilot the junks past it. This, then, he did, while others destroyed the bridge. Its construction had cost 10,000 taels, and taking it to pieces cost 30,000 taels.

A few years later, our Captain accompanied China's Prime Minister, Li Hung Chang, on his tour around the world, assisting by caring for his forty parrots. As Lew Buah had so many enemies, he disguised himself under the name of Captain Ben Luah.

He often remarked, that his chief ambition was, to regain his rank, and so to remove from his family the disgrace of having lost it. "After regaining it", he said, "I will retire to private life, and be a Christian. As long as I am in public office, I cannot avoid bowing down to my superiors, which I think a Christian ought not to do."

THE MOST POWERFUL WOMAN
IN THE WORLD

I

THE SUNRISE OF HER POWER

A. EARLY LIFE

The most powerful woman was the one who ruled the largest number of human beings for the longest time. She was the one commonly called the EMPRESS DOWAGER of China. That country is larger than the United States of America, and contains about four times as many people, having one fourth of the population of the entire world. Over them a lady had despotic power for forty seven years.

Her family or Dynasty ruled China from 1644 to 1912 A.D., when the Republic was set up. Between those years there were two great Emperors, K'ang Hsi, an illustrious warrior, and his grandson Ch'ien Lung, equally famous in literature and the arts of peace. Each of them reigned sixty years. The later Emperors were inferior, and addicted to the pursuit of pleasure. But at last, in this royal family, there arose this woman of wonderful ability. Searching all the history of the human race in all the ages, it would be difficult to find her equal.

In childhood her name was that of her tribe, YEHONALA.

In adolescent years her name was LAN KUEI, the Orchid.

Her mother was considered a person of remarkable intelligence, surpassing the many intelligent women of her clan.

Her father died when she was only three years of age.

She was brought up in the family of a near kinsman named Muyanga, one of whose daughters afterward became the first wife of the Emperor Hsien Feng. So Yehonala received a good education, at a time when Chinese girls were getting no

l.c. SCHOOLING: FOR SHE WAS NOT A Chinese, but a Manchu, and a member of the royal tribe. The story of her childhood being spent in dire poverty is probably not true.

The word "Manchu" means Pure. The Manchus first lived in the region of the "Long White Mountains" north of Korea, and northward to the Amur river. They conquered a region six times as large as New England, which is called for them Manchuria. Later they ruled the northeastern part of China under the dynastic name of "Kin", having their capital at Peking. Driven out in 1235 A.D. by the Mongol conqueror Genghis Khan, they returned in 1644, and governed the whole great Chinese Empire until after the death of the Empress Dowager.

This famous woman, before the age of sixteen, learned well the books called the Chinese Classics, and the history of her country. She could also paint with skill, and compose good verses.

Following the custom of the Manchus, her feet were not bound down and kept small, like those of Chinese girls, but were permitted to grow in the natural way.

Among her playmates was a young kinsman named Jung Lu, who helped her many times in emergencies in later years.

The Emperor Hsien Feng, reigning from 1850 till 1860, followed his father in devotion to pleasure, and was selfish and arbitrary.

About the year 1852, the young Emperor decreed that handsome Manchu maidens of marriageable age should come to the Imperial Household Office, so that a choice might be made from among them, for admission to the Emperor's family.

This event reminds us that we are telling of an oriental despotism, like that of Persia in the days of Queen Esther.

About sixty fair young candidates for imperial favor assembled, and the mother of Hsien Feng chose twenty eight, among whom were Muyanga's daughter Sakota and Yehonala.

Sakota became the Emperor's first Consort, but was childless. Yehonala won his favor and that of his mother. The mother died in August, 1855, and Yehonala was promoted in honor. About this time she was called "Concubine Yi",- Yi meaning virtuous and accomplished.

In April, 1856, Yehonala presented the long disappointed Emperor with an heir to his throne, and thereby secured her leading position in the royal family.

She read carefully the memorials or petitions from the Governors of the eighteen provinces, and advised Hsien Feng how to answer them, thus early acquiring an intimate knowledge of statecraft.

By her advice Tseng Kuo Fan, an able commander, was sent to act with General Charles George Gordon,- called "Chinese Gordon",- in putting down the T'ai-P'ing rebellion in central China, which lasted fourteen years, devastated eight provinces, and is said to have destroyed about twenty million lives. At last the rebels were defeated, and the distracted country was pacified.

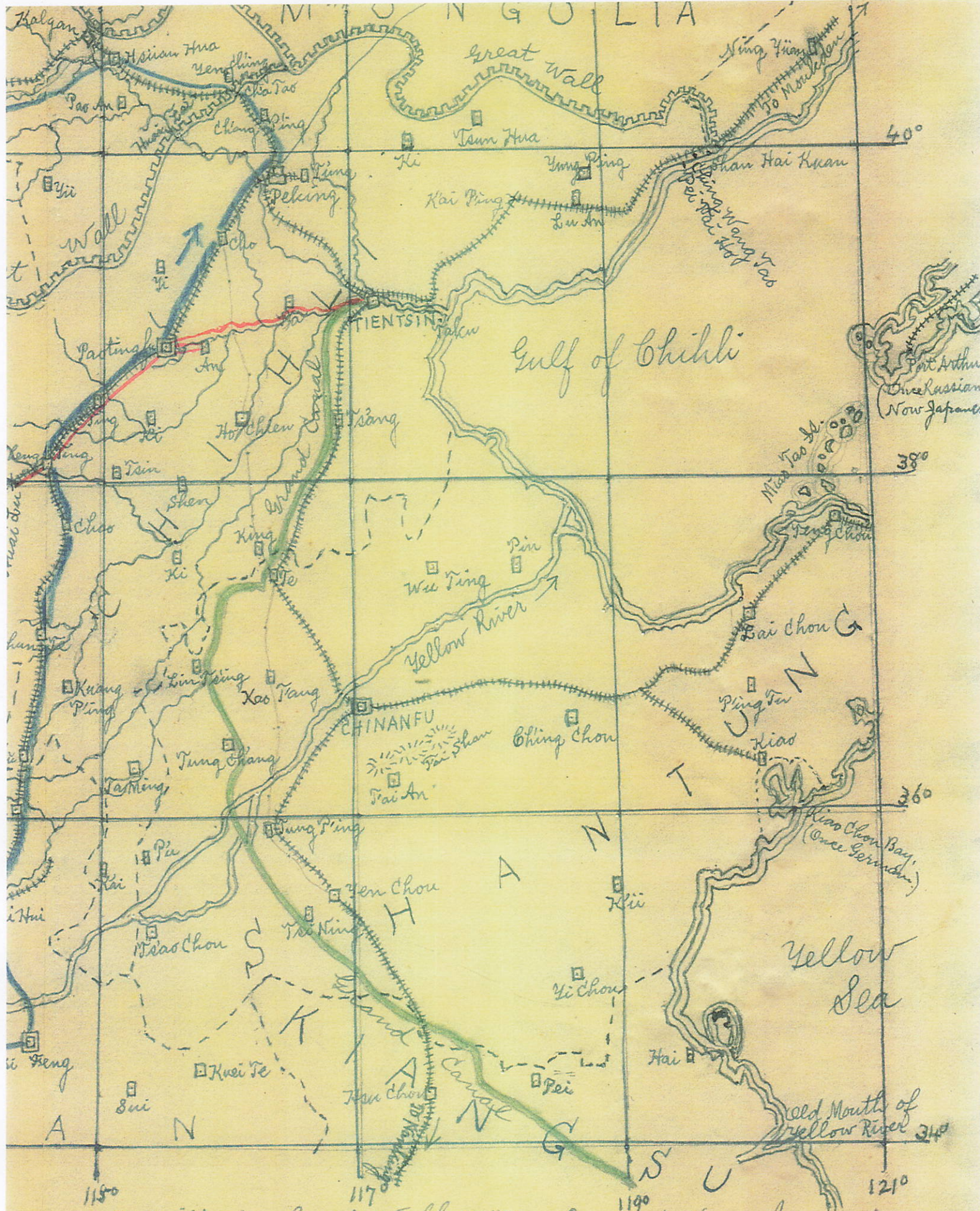
When the Emperor's health was badly impaired, and he was paralysed, Yehonala, as the mother of his Heir, carried on the Government, because she had extraordinary ability, great ambition, a powerful will, and unceasing devotion to this task.

Sakota, noted for her womanly virtues and literary ability, did not trouble herself with public affairs. She was called the "Eastern Empress", Tz'u An, "Compassionate Peace". Yehonala was called Western Empress, Tz'u Hsi,

"Compassionate Joy".

The latter, before attaining the supreme power, visited her early home, going and returning in imperial style, and enjoying a day with her mother and other members of the family. This was her only visit there, but her mother frequently came to see her in the Palace.

In a nation unaccustomed to be ruled by a woman, Yehonala made herself so capable and indispensable, that she gained the highest authority, when she was only twenty two years of age.



□ "Chou" cities □ Great Wall ~~~~~ Grand Canal —————
 Boundaries - - - - - Railroads +++++
 Route of Empress Dowager ————— Route of C. H. S. Green —————

B. THE FLIGHT TO JEHOI

From 1856 to 1860 there was a misunderstanding between China and Great Britain, which resulted in war. The British brought opium from India, and the Chinese endeavored to keep it out. The former wanted to send an embassy, and make a treaty; but the Chinese regarded them as barbarians, who should bring tribute, but with whom they could not treat on equal terms.

British gunboats, going up the river toward Tientsin, were fired on, and two of them were sunk. Then France and Great Britain together sent an expedition to Peking. A British Consul, Sir Harry Parkes, and thirty five others, were captured and tortured ten days, only eleven persons surviving to return.

The Allies defeated the Chinese army, captured Peking, and marched their armies through the wide avenues of the city. As a reprisal for torturing Sir Harry Parkes and his comrades, they destroyed the Summer Palace, northwest of Peking.

This destruction has been called an act of vandalism; but it served to convey a most useful lesson. Something had to be done, to compel the Chinese to respect foreigners; and the burning of the Summer Palace was a more merciful act than bombarding the city would have been, with the loss, agony and death of thousands of civilians.

Before the foreign troops arrived, the Emperor prepared to retreat to Jehol, beyond the Great Wall. The Chinese and Manchu officials were sending their families and valuables out from Peking for safe keeping. This was in August, 1860.

When the foreign armies were fighting outside the eastern gate, the Emperor and royal family escaped from the city in a hasty and disorderly flight, which seemed to patriotic on-lookers both cowardly and disgraceful.

Tz'u Hsi begged the Emperor to remain in his Palace, thinking that the barbarians would respect his courage, and be more likely to spare the city and people. She could not know the power of the foreign nations, and over-estimated the Emperor's influence; but we must admire her patriotic and confident spirit.

After traveling five days, the Emperor and Court arrived at Jehol. His Majesty then issued a decree, expressing regret for his failure to commit suicide on the approach of the invaders.

Prince K'ung, a brother of the Emperor, remaining in Peking to seek and arrange terms of peace, was compelled to grant all the demands of the British, and to pay an indemnity of half a million taels. When Tz'u Hsi heard of this, she implored Hsien Feng to reopen hostilities; but his Majesty was dangerously ill, and refused to do so.

A Chinese proverb says: "If you punish with a fine, you should not add a beating; if you punish with a beating, you should not add a fine." This gives us their opinion of an indemnity after war.

The natives thought the invaders cowardly and mean, because they attacked the Taku forts in the rear, where they were unfortified. An edict called upon the barbarians, to repent of their evil ways, and return to their allegiance,- on the supposition that these foreigners were subjects of China, who had rebelled.

To save his reputation, the flight of the Emperor was

called "an autumn tour of inspection". On Oct. 24th, Prince K'ung and Lord Elgin signed a treaty of peace, by which China had to pay eight million taels, and permit the opening of Tientsin to foreign commerce.

II

A DESPERATE STRUGGLE FOR POWER.

The Emperor Hsien Feng never came back from Jehol to Peking. Depressed by his defeats, and frightened by a comet, he died on August 22nd, 1861.

¶ As he became enfeebled by his sickness, three high officials tried to be made guardians of the Heir Apparent, Yehonala's son, who became known by the name of T'ung Chih. They hoped to be Regents during his minority, and have the government in their hands. But Yehonala had no idea of being pushed aside into obscurity.

The conspirators were Prince Tsai Yüan, Prince Tuan Hua, and an imperial clansman named Su Shun. Su had led a wild life in his youth, and was noted for his avarice and cruelty. He secured the death of some of his opponents, and extorted ransoms from a hundred wealthy people. For a time Yehonala was out of favor, and the Court was terrified.

Yehonala had the presence of mind and thoughtfulness, to take into her keeping the "GRAND SEAL" of the Emperor, without which no edict would be respected or obeyed by the nation. Jung Lu helped her to get it. On the Seal were carved the words, "Lawfully Transmitted Authority". She kept this Seal all her life, except that for a few years she allowed her adopted son, the Emperor Kuang Hsü, to have it; but she took it away from him, after he had misused the imperial authority.

In all her struggles to gain and keep the supreme power, large funds of money and troops of friendly soldiers

helped her; but her main reliance was upon her own indefatigable studying of difficult problems, and her indomitable will. Her bright mind and quick decision are seen in seizing and keeping the "Grand Seal", which would cause the whole Empire to honor her decrees.

Yehonala's supreme courage and intelligent grasp of the situation gave her success. When the Emperor died, she sent word in haste to Prince K'ung, asking him to bring soldiers to Jehol, to aid Jung Lu in protecting her and her Child.

Su Shun and his gang even excluded Yehonala from attending the Emperor's last appearance in public. They induced him to grant a verbal edict, giving them the sole care of the Heir Apparent, during whose minority they were to be Regents;- but this edict lacked the Grand Seal.

Prince K'ung brought from Peking a detachment of the Banner Corps of Yehonala's clan. The Manchu troops at Jehol also were fond of the smart and generous Tz'u Hsi. With these assistants, but more by her masterful spirit, she defeated her enemies, and again grasped the highest power.

However, her path was full of thorns. The capital still was occupied by foreign troops. The T'ai P'ing rebellion still swayed the central and southern parts of the country. Su Shun, with his immense wealth, had a large following and real power. Even in the imperial family there was much discord. Beside all these difficulties, Tz'u Hsi was far from Peking, whither she must go, to establish her authority.

One Manchu, who accompanied her on the flight to Jehol, lays stress upon her unfailing courage and personal

charm of manner, to which was due her popularity with the imperial guards, and her eventual triumph.

At last the time came, when the body of the deceased Emperor must be taken to Peking, on the way to interment in the Eastern Tombs. The heavy catafalque had to be borne by 120 men a distance of 150 miles; and they could not go fast through the rocky defiles of the mountains. Yehonala and Sakota were not allowed to follow in the funeral procession. They must be in Peking, to welcome the deceased Emperor. This proved to be a great advantage for them. They could go more quickly, and make arrangements for securing their authority.

The three conspirators sent their own soldiers with the Empresses, with orders to assassinate them on the road. Jung Lu heard of their plans, and went forward hastily by night, and defended the Heir and the royal Ladies.

Arriving at Peking three days in advance of the funeral procession, and consulting with the Emperor's brothers, Ministers and loyal clansmen, they decided to welcome the conspirators with a show of good will and honor, and to take away their usurped authority.

When the funeral cortege arrived, the two Empresses, the boy Emperor T'ung Chih, the late Emperor's brothers and a host of officials, went to meet them at the city gate, and reverently knelt before the coffin of Hsien Feng. Then they welcomed Su Shun and his gang in a large awning tent, thanked them for their services hitherto, and relieved them of their duties.

Prince Tsai Yüan boldly declared that he was the chief Regent, and that no one could take away his authority.

Then Yehonala ordered the guards to arrest the three pretenders.

So they went to the Palace,- the deposed conspirators following, with no hope of escape or resistance; for troops favorable to Yehonala dominated the situation.

Su Shun declared that he had a verbal edict from Hsien Feng, making him the Regent; and Yehonala showed to all the assembly his written edict in her favor, sealed with the Grand Seal.

When the would-be Regents found themselves outwitted, and captured, Su Shun said to the others, "Had you but taken my advice, and slain this woman, we should not have been in this plight today."

Consultations were held, and edicts were written, as to the proper punishments for the princely miscreants. Their titles and rank were taken away. Su Shun's millions of wealth were confiscated, and became the foundation of Tz'u Hsi's financial strength. The three were condemned as worthy of dismemberment and the lingering death, but for leniency were allowed to commit suicide,- only Su Shun was immediately decapitated.

III

REGENT FOR HER SON, T'UNG CHIH

Although Tz'u Hsi's victory seemed complete, there were many friends of the conspirators, and even a political party, so to speak, against her. The Censors and Ministers urged her to punish many or all of her enemies; but she preferred the wiser course of pardoning all except the leaders, on condition of good behavior thereafter. By this clemency she won over many of them to be her friends.

The boy Emperor was five years of age. His name, T'ung Chih, means "United Rule",- pointing to the fact of there being two Regents. Whenever the Empresses received any one in audience, the Boy would sit on a throne in front of a silken curtain, and they, sitting behind it, spoke in his name, and sometimes had him repeat the words, so that the Princes and others might hear the words from his mouth.

Since Prince K'ung had helped Yehonala so much at Jehol and on the journey to Peking, she bestowed on him titles of honor. Gradually he acted too independently, putting his friends into high offices without consulting her, and even violating Court etiquette in her presence. He was therefore dismissed from the service, and deprived of his high offices.

A month later, learning that her treatment of this Prince had aroused much criticism, Tz'u Hsi issued another edict, declaring that her motive, in punishing the offender, was to save him from himself and from the peril of his folly; and that she was willing to pardon him, and restore some of his titles and duties. So she trimmed her sails

l.c. TO EVERY WIND THAT BLEW. That was one secret of her success.

In order to have Jung Lu near her, to help in any emergency, she appointed him to be a Grand Councillor. This gave offense to some, because he had been only a Captain of the Guard. She also compelled him to marry her niece, - who, however, adored him. This may have been intended to prevent him from aspiring to the Chief Potentate's hand.

T'ung Chih loved ponies, bows and arrows, toys and Jung Lu. The Boy-Emperor was healthy and happy, but could not endure a tutor with chin whiskers, - whose reason for not cutting them off was, that that would bring him bad luck.

In the autumn of 1865, the previous Emperor Hsien Feng's funeral occurred, four years after his death. Meantime a magnificent mausoleum, costing ten million taels, had been built.

J. O. P. Bland, in China Under the Empress Dowager, thus describes the imperial funeral. "The body of the Emperor, in a coffin of catalpa wood richly laquered and inscribed with Buddhist sutras (proverbs), was borne within the huge domed chamber, and there deposited in the presence of their Majesties upon its 'jeweled bedstead', the pedestal of precious metals, prepared to receive it. In the place of the concubines and eunuchs, who in prehistoric times were buried with the deceased Monarch, wooden and paper figures of life size were placed beside the coffin, reverently kneeling, to serve their Lord in the Halls of

Hades. The huge candles were lighted, prayers were recited, and a great wealth of valuable ornaments were arranged within the grave chamber. Gold and jade scepters and a necklace of pearls were placed in the coffin. When all was duly done, the great door of the chamber was slowly lowered, and sealed in its place."

The first Regency extended from 1861 to 1872, when the young Emperor T'ung Chih became, as they say, "of age".

In 1864 the T'ai P'ing rebellion was crushed. The two Empresses and the loyal Chinese everywhere were overjoyed at this victory; for the rebels had destroyed many millions of lives, and devastated some of the fairest provinces, so that nothing but grass grew there for a good many years.

General Tseng Kuo Fan, who won this victory, was superlatively honest and patriotic. Tz'u Hsi confided in him more than in any other person except Jung Lu.

Already there was trouble between Tz'u An and Tz'u Hsi. The Boy Emperor liked the quiet and gentle Tz'u An more than his busy and energetic Mother. The former fed him whatever he wanted, even when it was forbidden by the latter. Other causes of disagreement came up later.

The eunuchs or servants in employ at the Palace made much trouble. Some of them were too intimate or even impudent to the Empresses. They were guilty of thieving on an enormous scale. Yet some were so loyal and faithful as to win a very high regard.

In 1869 Tz'u Hsi, being in need of funds, sent her favorite eunuch, An Te Hai, to raise money for her in Shan-

tung. This was a violation of the law, that no eunuch should ever leave the capital. Tz'u Hsi did not care about any law, if it seemed against her interest.

An Te Hai sailed down the Grand Canal with two dragon barges and an appearance of imperial authority. He went to Soochow, and behaved outrageously in that city, which is famous for its beautiful women.

Prince K'ung, brother of Hsien Feng and uncle of T'ung Chih, hated An Te Hai, but did not dare to complain to Tz'u Hsi about her favorite servant. So he told the story to the older Empress Tz'u An, and induced her to issue an edict, denouncing An Te Hai, and commanding that he be beheaded. This was her first interference with governmental affairs in twenty years.

When she handed the document to Prince K'ung, she said, "The Western Empress will surely kill me for this."

Ten days later she issued a second edict, telling that An Te Hai had been executed for his crimes.

When Tz'u Hsi learned of his death, she was exceedingly angry, vowing vengeance on both Tz'u An and Prince K'ung. From this time Tz'u An retired into the background, and Tz'u Hsi, the famous Empress Dowager, assumed the first place as Ruler of China. She took vengeance on Prince K'ung, by not choosing his son to be the next Emperor.

The next chief Eunuch and favorite of Tz'u Hsi was Li Lien Ying, once a cobbler's apprentice. One who knew him said that "he was a man with sugar on his tongue, and a dagger in his hand". As her best assistant and virtually an informal adviser, he was able to influence her as to appointing even the highest officials of the Empire, and

l.c. RECEIVED IMMENSE BRIBES FROM PERSONS IN ALL PARTS OF THE country. The wealth which he acquired can be described only in millions of dollars. He was extremely avaricious and cruel, but was always loyal and helpful to the Empress Dowager.

At the mature age of 17 years, the Emperor T'ung Chih married the woman of his Mother's choice, the "virtuous Ah-lu-te". On this occasion the two Empresses pretended to give him the supreme power; but Tz'u Hsi kept the "Grand Seal", and was the power behind the throne. He reigned only two years and two months.

From early boyhood he loved the gentle Tz'u An more than Tz'u Hsi, and the latter became jealous. When he attained power, he became undutiful and disrespectful to her, and refused to let her inspect the state documents. This she could never permit. She compelled him to respect her authority.

Another trouble seemed near at hand. T'ung Chih might have a son, and Ah-lu-te would become an Empress Dowager; and then Tz'u Hsi would sink into obscurity. (Let us not judge her by our ideals and customs, but by those of oriental despots.) T'ung Chih often was drunken and quarrelsome, and associated with the vilest people. It is reported that Tz'u Hsi, having decided to adopt another son, so as to have a new regency, and prolong her power, even encouraged his dissipated habits. He contracted a fatal disease, and also had the small pox, and on Jan. 13, 1875, - as the Chinese say, - he "ascended the dragon".

IV

AN ILLUSTRIOUS (?) SUCCESSION

Only as the Mother of T'ung Chih, could Tz'u Hsi claim a right to rule. Now that he was gone, she had nothing to rely on but ways of her own devising.

She had decided to adopt her sister's infant boy, the son of Prince Ch'un,-- passing by the greater claims of two other princes. She secured the help of Jung Lu, and had his troops occupy strategic points in the city of Peking. Then she summoned a Council, to consult as to the Succession.

At this most important assembly, gathered to elect a new Emperor, there were present the two Empresses Regent, Princes and other members of the imperial family, Grand Councillors and a few high officials, twenty seven persons in all, only five of whom were Chinese. The imperial widow, Ah-lu-te, then still living, was excluded. The Empresses sat on thrones; all others were kneeling.

Tz'u Hsi began with a statement, that it was expedient to choose a new Emperor without delay. Prince K'ung advocated Ah-lu-te's child, who should soon be born. The Eastern Empress, Tz'u An, thought that Prince K'ung's son, sixteen years of age, should be chosen. Others said that a young Prince Pu Lun, whose father had been adopted into the imperial family, might be the best candidate for the high office. But the strong-minded Tz'u Hsi made objections to each one, and insisted that her sister's child, afterward called Kuang Hsi, was the only one who would do.

Then a vote was taken; and, owing to Tz'u Hsi's dominating personal influence, seventeen of the twenty seven were in favor of her nominee. It was nine o'clock at night, and the weather was bitterly cold and furiously windy; but Tz'u Hsi sent a yellow sedan-chair at once, to bring the little Boy to the Palace. He was made to bow his head to the ground before the coffin of T'ung Chih; and a decree was issued in his name, saying that he became the heir of Hsien Feng by adoption; and that, if he ever should have a son, the babe should be considered a child and heir of T'ung Chih.

The law required that each Manchu Emperor should be succeeded and worshiped by his son; and so, nominally for the peace of the ghosts of deceased Emperors, but really to satisfy the public sense of justice, it was necessary to make the succession as nearly normal as possible.

The new Emperor's name, Kuang Hsü, meant "Illustrious Succession", and pointed to the fact that the succession was not right, and needed to be white-washed with a lucky name.

After about two months, the disappointed Ah-lu-te suddenly died. Tz'u Hsi had urged her to commit suicide, and undoubtedly was guilty of her death.

Then thousands of protests came from all parts of China, saying that the election of Prince Ch'un's infant son was neither legally nor morally right. For this grave error, no one could be blamed but the strong-minded Tz'u Hsi; and four years later, the death of the patriot WU K'O TU aroused the nation, and made it necessary for her to issue an apology, and promise to find at some time

an heir to the deceased Emperor T'ung Chih.

* * * * *

WU K'O TU was a high official, noted for courage and devotion to his country. For years he was disturbed by the thought, that the disinherited ghost of T'ung Chih must be placated.

To us this may seem absurd, but by him and many others in China it was considered important for the public welfare.

Ancestral worship, or the reverencing of parents and ancestors, is the back-bone of Chinese social order. It was felt that defrauding the royal family of its rightful succession to the throne would give free rein to all sorts of fraud, and result in anarchy and rebellion. If the rightful heir was dispossessed, any man might grasp for the crown, and civil war would distract the nation.

One difficulty arose from the fact that the elder clan of the royal family had always held the power, whereas the selection of Kuang Hsi from the younger clan seemed to be the setting up of a new dynasty. The descendants of the older clan felt robbed of their rights.

One good phase of the old Chinese government was, that there were Censors, whose duty it was, to exhort or even reprove the Emperor or Empress,- though they often did so at the risk of their lives.

Self-punishment by suicide was sometimes resorted to, in preference to being punished by others with slow torture and a lingering death. To the Chinese and Japanese there was no shame in taking their own lives, if done to save or serve their countries. This is what the brave and patriotic WU K'O TU did.

He waited four years after the death of the Emperor

T'ung Chih, hoping that public opinion might lead the Empress Dowager to regulate the future succession. Meantime the mausoleum was being built. In 1879 the funeral took place, and Wu K'o Tu decided to sacrifice himself at the new tomb, leaving a writing, which should make his motive clearly known.

He wrote: "My death has become an unavoidable duty." "I, who am now seventy years of age, can claim an unsullied record." "It is my wish to die, in order that the purpose of my life may be fittingly accomplished." "It is hard to foretell what the decision of the Empresses may be, but at least my conscience is clear, and what does anything else matter?"¹

In his petition to the Empresses, Wu K'o Tu gives this illustration of his sentiments: "Once there went a man to his death, and he could not walk erect. A bystander said to him, 'Are you afraid, Sir?' He replied, 'I am.' 'If you are afraid, why not turn back?' He replied, 'My fear is a private weakness; my death is a public duty.' This is the condition in which I find myself today."²

His petition ends thus: "These are my last words, my last prayer, the end and crown of my life."³

In a postscript he adds: "My grief is too great, and cannot be restrained; for today my Sovereign returns, dragon-borne, to heaven, and all the world weeps with me in woe unutterable."⁴

* * * * *

The martyrlike death of Wu K'o Tu convinced Tz'u Hsi of her error, and inspired a new promise, to placate pub-

1. CUED 137-140. 2. CUED 145. 3. CUED 146. 4. CUED 147.

lic opinion and the ghost of T'ung Chih. In the year 1900, when she fled from Peking to the far West, she remembered the patriotic Wu K'o Tu, and believed that her sufferings and the defeat in war were a punishment for her misdeed in regard to the "Illustrious (?) Succession, which Wu had rebuked.

V

THE WESTERN EMPRESS SUPREME

Where there is friction between two substances, the harder one will wear the other one away. So it often is in human life. Tz'u Hsi became supreme, by getting rid of any one who opposed her, even though it were an Empress.

We have already seen that Tz'u Hsi was jealous, because T'ung Chih and Kuang Hsü liked Tz'u An better. Also that she hated Tz'u An, for having ordered the death of An Te Hai.

When the Empresses journeyed to the Eastern Tombs in 1880, a still greater offence occurred. In the ceremonies before the grave of Hsien Feng, Tz'u An, as his widow or Senior Consort, insisted on having the central place, and told Tz'u Hsi that she should stand aside in a lower position. The latter was unwilling to do so, and pushed forward into the central place, with words which Tz'u An did not enjoy.

Further, in March, 1881, Tz'u An complained that the chief eunuch, LI Lien Ying, mocked her, and induced her servants to do the same. Tz'u Hsi, who thought a great deal of Li, resented the criticism of her favorite.

Shortly after this, Tz'u An suddenly died. No one could tell whether it was a case of suicide or of murder. She became very ill, and issued a valedictory decree, in which she said: "I was naturally of robust constitution, and had therefore fully expected to attain to a good old age, and to enjoy the Emperor's dutiful ministrations.

I am forty five years of age, and for close on twenty years have held the high position of a Regent of the Em-

pire. Many honorific titles and ceremonies of congratulation have been bestowed upon me; therefore what cause have I for regret?"

The Eastern Empress having died, the Western Empress was alone in her glory. She knew how to get rid of her opponents, or to set them against each other, so that she could rule all things according to her own sweet will.

Having absolute power, limited only by customs which she felt free to disregard, she naturally made some grave mistakes. She commanded that, in all very important affairs, the Grand Council, before bringing such things to her attention, should consult the Emperor's father, Prince Ch'un.² This stirred up tremendous opposition. It was objected, that the Grand Council would be of no use, if they must always take his advice; and that it was giving Prince Ch'un too much power.

Tz'u Hsi turned them down, and told the complaining officials to mind their own business, and cease from troubling her. Yet she was smart enough not to oppose public opinion too far, and could always in practice compromise as to a situation.

Meantime trouble with France was brewing in the South. The French had annexed Annam, and wanted to possess Cochin-China, and get a trade-route northwestward into western China; but for a long time those southern countries had owned China's authority, by bringing tribute to Peking. There were some fights between the opposing forces, and the French demanded an indemnity. They called their attacks on the Chinese not hostile actions, but reprisals.

"Under cover of this fiction, the French fleet peaceably entered the harbor of Foochow, having passed the forts at the entrance of the river without hindrance. Once inside, they attacked and destroyed the much inferior Chinese fleet, which was then quietly at anchor,- destroying at the same time a large part of the Arsenal, which adjoins the anchorage. Retracing its course, the French fleet attacked and destroyed with impunity the forts which were built to guard the entrance to the Min river, and could offer no resistance to a force coming from the rear."

This was on Aug. 23, 1884.

Peace was made in April, 1885, and no indemnity was included in the terms. The Dowager had to make a scapegoat of some one, and Prince K'ung was already under her ill will. So he was dismissed from being her Adviser, and was sent into unemployed obscurity for ten years. But after that lapse of time, during the war with Japan, he was recalled, to help and advise the Chief Ruler in her difficult task.

1. Encyclopaedia Britannica, 13th Ed., Vol. VI, page 202.

VI

KUANG HSU, THE STRENUOUS REFORMER

The young Emperor Kuang Hsü, in 1887, attained the ripe age of seventeen years. For a short time the Empress Dowager yielded to the desires of many officials, and continued her control of public affairs. In Feb., 1889, he married the daughter of her brother, and she yielded to him the chief authority, only keeping for herself the appointing and dismissal of officials. In other words, she made of him a puppet King, and kept the real power herself. He was required to visit her each week, and receive instructions on his knees.

Tz'u Hsi, 55 years of age, having ruled China 28 years, retired to the Summer Palace on a breezy hill west of Peking. Her niece, the bride, acted as a spy on Kuang Hsü, and had frequent quarrels with him. As a result, the Emperor did not care for her company, but preferred the companionship of his first and second concubines, "Pearl" and "Lustrous".

An attempt was made, to give to Prince Ch'un the title of "Emperor's Father"; but he himself had forestalled such action years before, fearing lest it might not be for the public welfare, as it would bring in a change of dynasty. Tz'u Hsi, in an edict, quoted his words, and the title was not bestowed.

On the first day in 1891, this Prince died. He was a prudent and courageous Manchu, whose advice had been of much value.

The year 1894 was the sixtieth year of the Empress Dowager's life, and great preparations were made for celebrating her birthday. The new Summer Palace had been built at enormous expense, and the army and navy had been starved for several years, to provide the needed funds. The high officials had been invited to attend the festivities, and to contribute one fourth of each one's yearly income.

Then the war with Japan suddenly broke out, and in Korea and Manchuria the Chinese army was driven back in every battle. With great chagrin, the Dowager canceled all the arrangements for the celebration. She also contributed from her own funds three million taels for the benefit of the army.

In her edicts, the Japanese are alluded to in contempt as "dwarf men". "Who would ever have supposed that the dwarf men would have dared to force us into hostilities, invade our tributary state (Korea), and destroy our fleet?" "The dwarf bandits have rebelled", &c.¹ In vain the Chinese expected that the British would intervene, and prevent the war.

The Empress Dowager blamed Kuang Hsü for beginning such a war without asking and obtaining her consent. She should rather have blamed herself for rebuilding her magnificent Summer Palace with monies appropriated for the army and navy, and sorely needed by them. Many attributed the fault to Li Hung Chang; but he, - poor fellow, - was convinced that, if he were to give Korea to Japan, they would afterward want Manchuria.

1. CUED 169 & 172.

A Censor boldly laid the blame on the Empress Dowager and Li Hung Chang. For this plain speaking, although it was in the line of his official duties, the Censor was banished to the post-roads on the western frontier.

From this time Tz'u Hsi was unfriendly toward her adopted son. Neither could the Emperor find comfort or sympathy from his Consort,-- that is, his Wife. His mother, Tz'u Hsi's sister, died in 1896; and the unfortunate Emperor was becoming truly a lonely man.

* * * * *

China's continual defeats by Japan aroused a demand for reforming the government, and modernizing education along western lines, using the means which had made Japan strong. The Chinese blamed the Manchus for these defeats, and desired to overthrow the dynasty, and have "China for the Chinese".

In thinking of this, we should remember that six million Manchus had been taxing four hundred million Chinese for 250 years, to support themselves in idleness. Naturally the Chinese were anxious to throw off the yoke.

In 1898 the Empress Dowager was enjoying her picnics, theatricals, poetry and painting, in the luxurious Summer Palace. When the Emperor called, he had to kneel at her inner gate, while a eunuch went in, to announce his coming. The eunuchs despised him, made him pay a fee for admission, and once kept him waiting on his knees half an hour.

In the spring of that year, foreign nations took possession of several seaports of China, and seemed able to get whatever they might demand. The Manchus and northern Chinese, not knowing the power of Europeans, wanted to drive them back into the sea, whence they had come. The

_____ southern Chinese were anxious to learn and use the knowledge, which had made Japan strong. The Grand Council, divided between these two parties, had many and long discussions. Prince K'ung and Jung Lu were again members of this Council.

The young and enthusiastic Emperor took the part of the Southern Reformers. For a long time the Empress Dowager was non-committal. She was a shrewd opportunist, and would wait, to see which way the wind would blow, before hoisting her sails. She was believed to be a Conservative. That party were familiarly called the "Old Mother Set", and the Reformers were dubbed the "Small Lad's Set".

The Emperor's tutor, Weng T'ung Ho, who had known Kuang Hsü from childhood, recommended a Cantonese, K'ang Yu Wei, to be an adviser to the Throne. K'ang was called by his friends the "Modern Sage",— the word "Sage" being applied only to such eminent men as Confucius and Mencius. (It is said that only one Sage is born in five hundred years.)

By his enemies K'ang was denounced as "a worthless fellow, boastful, lying and unpractical". Between these extreme views, we can think of him as a man of moderate ability, quick insight and rash judgment, who loved his country, knew about foreign nations and the value of scientific studies, and was glad to aid in reforming the government.

Prince K'ung died in May, and both Dowager and Emperor issued decrees of condolence.

K'ang Yu Wei, summoned by the Emperor on June 14th, was his adviser for about 100 days. The first reform decree advised members of the imperial clan to seek

l.c. EDUCATION IN Europe. The Manchus quoted against this the words of Mencius: "We have heard of Chinese ideas being employed to convert barbarians, but have never heard of China being converted by barbarians."¹

K'ang Yu Wei denounced the Empress Dowager's "wanton extravagance and dissipated life at the Summer Palace".² Many high officials expressed the same views. She was exceedingly fond of theatricals, and the eunuchs helped her to be ~~exceedingly~~ lavish in expenditures.

Other decrees from the Emperor came forth in rapid succession. Naval colleges and railway and mining bureaus were to be instituted, and there was to be a translation department, where foreign books and news were to be translated into Chinese. Obsolete and useless government offices were to be abolished.

Some of these offices were not as useless as the young Emperor thought. For two and a half centuries, high offices had been occupied by the Chinese, and a Manchu had been placed with each one, to see that nothing should be done against the interests of the dynasty. This apparent duplicating of offices was more necessary than it appeared.

The Dowager was suspicious of K'ang Yu Wei, and thought that Kuang Hsü was going too fast in his zealous efforts for reform. Apprehending trouble, she put Jung Lu in charge of the foreign-drilled troops and the province of Chihli, in which Peking is situated.

She also appointed Yü Lu to be a member of the Grand Council, to report everything to her. This was unfortunate, for he was unreasonably and strenuously opposed to reform.

The Emperor decreed that his Mother and he should go by train to Tientsin, to hold a review of the troops.

"Horror of horrors!" thought the Manchus, for they feared and hated the railway. But the Empress Dowager felt differently, for Kuang Hsü had caused a miniature railway to be constructed in the Palace grounds, and she was fond of riding on it, and would be glad to make an excursion on a railway of full size.

What most angered the Manchus was the abolition of many public offices, in which they had earned good salaries for light work and little anxious care.

The Manchus and high officials besought the Dowager to cancel the Emperor's decrees; but she told them to wait. She was watching the course of events as vigilantly as a cat would watch a mouse.

Then K'ang Yu Wei induced the Emperor to summon a strong armed force, surround the Dowager's residence, seize her person, and confine her for the rest of her days on a small island in the Palace Lake. He did not realize what an astute and powerful personality he was antagonizing.

Kuang Hsü, seeking to enlighten the people, and to strengthen the country against aggression, issued one more decree, appealing to his nation for sympathy and aid.

What could be more pathetic than this young Emperor, engaged in such a splendid task, and about to be overthrown by the forces of old, foolish and conceited conservatism?

VII

THE DOWAGER AGAIN SUPREME

The Emperor desired first to get control of the foreign-drilled army, and for this purpose sent Yüan Shih K'ai to Tientsin, with orders to kill Jung Lu, and bring ten thousand troops to Peking. Yüan went to Jung Lu, with whom he had taken the oath of blood-brotherhood a few years before, revealed the plot, and handed to him the decree. Jung Lu hastened to Peking, to see the Dowager; and K'ang Yu Wei, being warned of her wrath, escaped to Shanghai.

When Jung Lu showed to the Empress Dowager the plot for her imprisonment, she, with splendid resourcefulness, ordered him to call the leaders of the Conservative party, to meet her at once. These officials came and knelt before her, begging her to take control of the government, and rescue the nation from the threatening dangers.

The next day the Emperor was arrested, and imprisoned on the small island in the Lake, southwest of the Winter Palace in Peking, where he had intended to imprison his adopted Mother.

The Dowager now issued a decree in the Emperor's name, saying: "WE have repeatedly besought her Majesty to condescend once more to administer the government. Now she has graciously honored US by granting OUR prayer, a blessing indeed for all OUR subjects. From this day forth her Majesty will transact the business of government."

Tz'u Hsi visited the deposed Kuang Hsü, and upbraided

him for his folly and lack of filial piety. His favorite Consort, "Pearl", knelt and implored the Empress to have pity on her son. For this "Pearl" was imprisoned; and she led a woeful life for two years, when, as the Court fled from Peking, she was put to death.

The Emperor, in his island prison, was not allowed to see any one but the Dowager's niece and the eunuchs. He always blamed Yüan Shih K'ai for betraying him. For the remainder of his life, Kuang Hsü lived in loneliness, helplessness and fear.

* * * * *

The Emperor now had only his title left. He had failed in a noble endeavor, because he tried to reform a conservative nation too quickly, and forgot the claims of filial piety, which, according to Confucius, bound him to obey his Mother as long as she should live, - the mother by adoption having the same rights and claims as an own mother.

Probably his death was planned by the Empress Dowager; but first she sought to influence public opinion by emphasizing the plot against his Mother, - that is, Herself, - and his friendship with foreigners, which made him odious to both the Chinese and the Manchus.

Rumors of his impending death were so persistent, that thousands of protests were sent up to the Throne; and the British Minister warned the Chinese government, that such an event would be "disturbing to the European sense of fitness and decency." The Chinese resented this attempt of a foreigner, to interfere in a purely domestic affair.

In a decree, the Emperor was said to be ill, and doctors were summoned. Dr. Ch'en Lien Fang of Foochow, on his knees, was allowed to lay his hand on the Emperor's

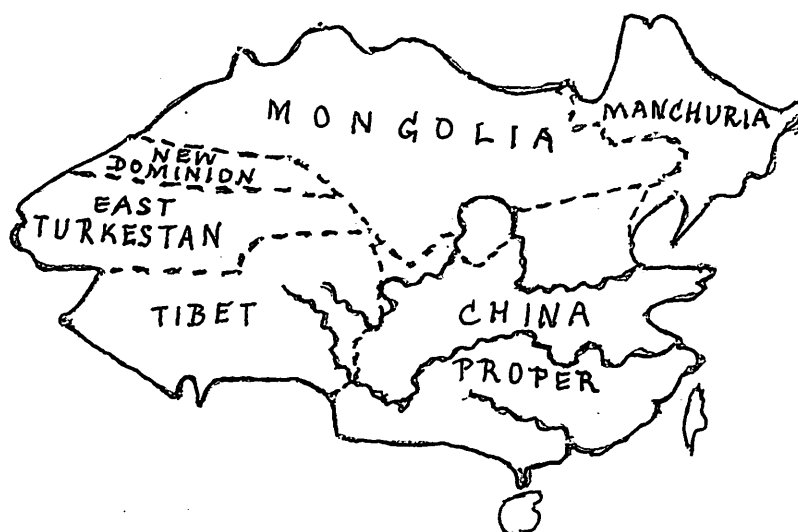
wrist, but not to feel his pulse; and afterward said, "It is difficult to look at a patient's tongue, when his exalted rank compels you to keep your eyes rigidly fixed on the floor."

The Dowager told him that the Emperor had ulceration of the mouth and throat, but the physician was not allowed to examine them. The doctor's diagnosis was "disease in the respiratory organs, debility and a feverish condition, ascribed to mental anxiety combined with physical weakness."

The Dowager, who accepted the familiar name of "Old Buddha", issued decrees to explain the principles of her administration, and the reasons for changing the Emperor's policies. She attributed the cause to "feelings of apprehension, entirely due to failure of our officials, to give effect to our orders in the proper way."² By this method she tried to "save her face", and quiet the minds of her people.

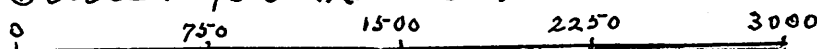
Her lifelong friend, Jung Lu, was now given supreme command of the northern forces. He has been hated by foreigners as a foe to reform and a friend to the Boxers, - but the latter he was not. J. O. P. Bland, in his China Under the Empress Dowager, gives a good estimate of his character in saying: "As a statesman he (Jung Lu) showed himself consistently moderate, sensible and reliable, distinguished for his foresight and courage."³

There was long discussion as to the punishment of the six reformers, assistants of Kuang Hsü and K'ang Yu Wei. On the plea that too much delay might make ~~XXXXXXXX~~ still more ill feeling between the excited political parties, and "there being no doubt that they had been guilty of



Chinese Empire, Principal Divisions.

Scale: 750 Miles to an Inch.



high treason against her Majesty", they were executed outside the city.¹

One of these six heroes, K'ang Kuang Jen by name, a brother of K'ang Yu Wei, refused the offer of safety in one of the foreign Legations, saying, "I know that no great reform movement has ever been carried out without its martyrs, and I am willing to die for China. But be sure of this: that for every head which falls today, a thousand will rise to take its place, and carry on this great work of reform."

Other leading reformers were banished to the New Dominion in the far northwest; but some escaped to Japan or Macao.

The Empress Dowager appointed Yu Lü to be Governor of the province of Chihli; this was unfortunate, for he lacked even the common intelligence of a Manchu, and favored the Boxers.

The Emperor's tutor, Weng T'ung Ho, was denounced in a decree, for having favored K'ang Yu Wei. He was put on parole, but lived at his home to old age, much honored as a patriot, scholar and poet.

The Yellow River, called "China's Sorrow", broke away from its regular course, and flooded a region 100 miles long and from 20 to 50 miles wide, reducing vast numbers of people to starvation; while farther north there was an unusually severe drought. A rumor spread, that these calamities were due to the presence of foreigners.

The Old Buddha sent Li Hung Chang, to learn how the Yellow River might be controlled. In this and in other

ways, she won a general recognition of her kind feelings and goodness to the people.

In a decree regarding persons whose lawsuits were willfully delayed by the magistrates, she wrote: "From our hearts we pity them."¹ We are also informed that "She subscribed liberally to the famine fund in Shansi, professing the greatest sympathy for the people."²

If one side of her character seems stern and almost cruel, the better side of her nature should not be forgotten. She never inflicted pain nor punishment without what she regarded as good reason.

In December, 1898, the Empress Dowager "invited the ~~ladies~~ wives of the foreign Ministers and other Legation ladies to an audience in the Palace, and treated them with such courtesy and consideration, that she won their hearts in a day."³

Again, as Arthur H. Smith tells us, "In the early months of 1899, the Empress Dowager herself received the wives of the foreign Ministers with every token of cordiality and esteem, personally welcoming every one of them, and murmuring gently to each one of them the assuring aphorism that 'We are all one family'; dismissing them after some hours with a handsome present, full of admiration for her Majesty. This touching interview was repeated at the beginning of the year 1900 under like conditions. Five months later, her Majesty was issuing edicts which ordered her troops to throw Krupp shells and Mannlicher bullets into the dwelling-places of these same ladies of the West, with a view to their speedy extinction."⁴

1. CUED 240. 2. CUED 358. 3. CUED 241.
4. China in Convulsion, by Arthur H. Smith; pub. Fleming H. Revell Co. n. 28.

VIII

ENLISTING THE AID OF THE BOXERS

A. DRIFTING INTO WAR

"The tragedy of Peking in 1900" was begun by advice of a bigoted member of the Grand Council, Kang ^{Yü}~~X~~ by name, who, being a most rabid Manchu, hated all of the Chinese people, and desired that all the students of western learning should be exterminated!¹

Yü Lu, the Viceroy of Chihli in that year, was another of the chief enemies of reform.

Such men induced the Empress Dowager to issue a decree, ordering the drilling of militia or train-bands, "to enable us", as she said, "to attain to a position of a nation in arms."²

The statesman Jung Lu gave as his opinion, that the idea set forth in this decree was good, and the result would be beneficial, if the militia were kept under strict discipline; but if not, they might be the cause of great harm.

In Jan., 1900, the Dowager proposed to the assembled highest dignitaries, that she cause the abdication of the Emperor Kuang Hsü, who had been lacking in filial piety, and appoint the eldest son of Prince Tuan as his successor. A Grand Secretary, Sun Chia Nai, argued against the deposition, which he regarded as a death sentence to Kuang Hsü; but the Dowager angrily told him that this was a Manchu Council, and that he was there only as a guest.

1. CUED 178, note. 2. CUED 242.

Ching Shan, a high official, retired, and watching events in Peking, tells in his diary his estimate of the character of Tz'u Hsi: "The nature of the Empress is peace-loving; she has seen many springs and autumns. I myself know well her refined and gentle tastes, her love of painting, poetry and the theatre. When in a good mood, she is the most amiable and tractable of women; but at times her rage is awful to witness."¹

On June 20th, a forged despatch from the foreign Ministers, demanding her immediate abdication, the degradation of the Heir Apparent, and the restoration of the Emperor, aroused her utmost anger. "It were better," she said, "to go down in one desperate encounter, than to surrender our just rights at the bidding of the foreigner."²

The Dowager did not suspect that the despatch was a forgery. She called together the Princes and Grand Council, and consulted with them as to declaring war on all foreigners. Jung Lu advised sending all the foreigners under guard to the coast. Kuang Hsü did not dare to assume any responsibility, but urged her to follow Jung Lu's advice. Chao Su Ch'ao urged the Old Buddha to order the immediate extermination of every foreigner in the interior. Three high officials implored the Empress not to declare war against the whole world,- one of them, Yüan Ch'ang by name, even doubting the authenticity of the despatch.

Then she ordered the proclaiming of the declaration of war.

Prince Tuan commanded his troops, to shoot "all foreigners, wherever met."³

1. CUED 259.

2. CUED 265.

3. CUED 271.

Soon after this the German Ambassador, Baron Von Ketteler, and his secretary were shot; and Prof. James was captured and killed by the Boxers. On June 22nd, in a secret telegram to the central and southern Viceroy, Jung Lu reported that his hopes of peace being maintained were lost.

Ching Shan's diary tells of an incantation, which the Empress Dowager was fond of repeating. Below a grotesque figure were the words, "I am Buddha of the cold cloud; before me lies the black deity of fire; behind is Laotzu himself." The Empress Dowager repeated it seventy times each day; and at each time the chief eunuch, Li Lien Ying, shouted, "There goes one more foreign devil."¹

The Dowager offered these rewards for killing foreigners: "Fifty taels for every head of a male barbarian brought in, forty taels for that of a woman, and thirty taels for that of a child."²

Another decree declared: "Any person found guilty of harboring foreigners will incur the penalty of decapitation."³

It was said that the Heir Apparent called the Emperor a "devil's pupil", and even boxed his Majesty's ears. On hearing this, Tz'u Hsi was intensely angry, and ordered a eunuch to "administer twenty sharp strokes of the whip on the Heir Apparent's person."⁴

On June 21st the Old Buddha said to Prince Tuan: "The foreigners are like fish in the stew-pan. For forty years I have lain on brushwood and eaten bitterness because of them, nursing my revenge. Never have I treated the foreigners otherwise than generously. Have I not invited their women to visit the Lake Palace?"⁵

1. CUED 279. 2. CUED 276. 3. CUED 286. 4. CUED 281.
5. CUED 274.

About June 24th the Empress Dowager sent a secret decree to Yü Hsien, (mis-)Governor of Shansi, saying: "Slay all foreigners, wheresoever you find them; even though they be prepared to leave your province, yet must they be slain."¹

Jung Lu protested, "asking what glory could China gain by the slaughter of women and children?" and adding, "We should become the laughing-stock of the world, and the Old Buddha's wide-spread fame for benevolence would be grievously injured."¹

The Dowager answered: "Ever since the days of Tao Kuang (1821 - 1850), this uproarious guest within our borders (namely, the foreigner) has been maltreating his hosts; and it is time that all should know who is the real master of the house."²

From several provinces came secret reports, that in the decree the word "slay" had been changed to "protect".³ Of this we shall hear later.

The Mohammedan General Tung Fu Hsiang asked Jung Lu to let him borrow the heavy artillery under lock and key in Peking, for use against the Legations. Jung Lu replied that the only way for him to get the guns would be, "to persuade the Old Buddha to give him Jung Lu's head with them." He forthwith went, to ask permission to accuse Jung Lu as a traitor; and the Dowager told him, "Your tail is becoming too heavy to wag."⁴

A week later, Tung Fu Hsiang hired a soldier to assassinate Jung Lu; but he, being one of the latter's clansmen, "could not bear to slay the old chief, who had taught him the arts of war."⁵

Jung Lu again wrote to the Old Buddha a well known

1. CUED 287. 2. CUED 288. 3. CUED 287. 4. CUED 284-5.
5. CUED 288.

saying of Confucius, that "the persons of foreign envoys are always inviolate within the territories of any civilized state"; adding, "This attack on the Legations is worse than an outrage."¹

About this time, Jung Lu asked her Majesty what she would do, if the Boxers were defeated, and if Peking were captured by the foreigners. In reply, she quoted to him the words of Chia Yi, a sophist of the Han dynasty, in reference to the best way to win the good will of barbarians; namely, that ^{one} ~~he~~ can do it only by giving valuable gifts, speaking sweet words, and treating inferiors as equals.

The Empress said, "Two years ago, I invited the foreign ladies to my Court, and noticed their delight. I will again allure them to my side with rich gifts and honeyed words."²

On July 20th, the foreigners who were besieged in the British Legation received, to their surprise, cart-loads of fruits, vegetables and water-melons from the Tsung-li Yamen, with the renewed proposal, that the diplomats depart under escort to the coast. This they refused to do, replying that the Chinese government could protect them better where they were, than on a journey to the coast.

1. CUED 288.

2. CUED 289-290.

B. TWO BRAVE STATESMEN

On July 27th, Kang Yi and the boastful Li Ping Heng informed the Dowager that the word "slay", in her decree to exterminate foreigners, had been altered to "protect". Kang Yi afterward reported that "Her Majesty's face was divine in its wrath."¹ Of course she ordered the immediate decapitation of the officials, who had altered the decree.

The men who dared to make this alteration deserve immortal renown. Their names were Yüan Ch'ang and Hsü Ching Ch'eng. They were heroes of the type of Nathan Hale; though the record of Hsü's life shows him by no means faultless.

Both were Ministers of the Foreign Office. When received in audience by the Dowager, Yüan declared that the Boxers were utterly unreliable, and should not be used for government forces. Hsü had said, that China was far too weak, to think of fighting the whole world.²

When the Legations were being bombarded, Yüan said to Hsü, "This slaughtering of envoys is a grave breach of international law. You and I must oppose this folly, even at the risk of our lives."³

~~In Yüan's first memorial to the Throne, he says~~

In the latter part of July Yüan said, "If only by my death I can convince the Throne of the peril of the situation, I shall die gladly."⁴

In Yüan's first memorial, he said, "I humbly submit that this fierce outbreak of the Boxers is a deadly peril to the Empire... The Legation guards only amount to 410 men, and the object of their coming is clearly not offensive,

but defensive only.... If we crush the rebellion ourselves, there will be no need of foreign cooperation to that end." He advocated an undivided control under Jung Lu, and the death penalty for Boxer leaders.

In a second memoial, Yüan and Hsü said, "That a mutinous soldiery and mobs of rebels should be permitted to run riot over our Capital, and work their evil will upon the people, is a circumstance unparalleled in our history... That China should attempt to fight the entire world means, in our humble opinion, not only the defeat, but the complete annihilation of the Empire... We are aware that our plain speaking may be our own undoing; but our fear in speaking weighs less heavily with us than our sense of duty. Therefore, knowing that we face death in so doing, we submit this memorial."²

In a third memorial, dated July 23rd, they wrote: "We now stand confronted with a war with the whole civilised world, the conclusion of which can only be an unparalleled catastrophe... The slaughter of Europeans in China would by no means prevent others from taking their places... Tientsin has already fallen, and the foreign troops draw nearer every day. So far no magical arts of the Boxers have availed us anything... Tung Fu Hsiang is nothing but a Kansu robber; the Grand Secretary Hsü T'ung was born stupid; Kang Yi, an obstinate bigot; Ch'i Hsiu is arrogant and obstinate; while Chao Su Ch'iao, the President of the Board of punishments, is crafty-hearted and a master of sycophancy. Their close relationship to your Majesties, or their position as imperial clansmen, should in no wise protect them

l.c. FROM THE PENALTY OF THEIR GUILT. When they shall have been published, may your Majesties be pleased to order the execution of your memorialists. Smilingly should we go to our death, and enter the realm of Hades. In a spirit of uncontrollable indignation and alarm, we present this memorial with tears."

On the 28th of July these heroic men, Yüan Ch'ang and Hsü Ching Ch'eng, were led forth to death. Yüan's last words were: "I die innocent. In years to come my name will be remembered with gratitude and respect, long after you evil-plotting Princes have met your well deserved doom." Turning to Hsü, he said: "We shall meet anon at the Yellow Springs";- that is, in the spirit world;- "TO DIE IS ONLY TO COME HOME".²

C. APPEALS FOR ARBITRATION

While hoping that all foreigners might be driven out of China, the Empress Dowager sought to justify her course of action, so as to gain the good will of foreign nations, in case her violent means should fail. To Liu K'un Yi, Viceroy of Nanking, who was always, like Jung Lu, her faithful adviser, and who had written a request, that the Legations should be protected, she replied, - after offering rewards for the heads of foreigners, - "We have issued several decrees, ordering protection for the Ministers and foreign residents all over China."¹ She did not add, that such decrees were followed by secret decrees, ordering that they should be killed.

To enlighten foreign Powers, Tz'u Hsi wrote: "The German Minister was unfortunately murdered one morning on his way to the Tsung-li Yamen. This incident placed the rebel leaders in a desperate position, like that of a man who rides a tiger, and who hesitates whether it be more dangerous for him to continue his ride, or to jump off. A state of war has thus been created, but it is none of our doing. How could China be so utterly foolish, conscious as she is of her weakness, as to declare war on the whole world at once?"²

To the Czar of Russia she sent a telegram of explanation, ending: "Now that China has incurred the enmity of the civilised world by stress of circumstances beyond our power to control, I must rely upon your bcountry to act as intermediary and peacemaker on our behalf."³

To Queen Victoria she sent a similar telegram, emphasizing the fact that "a large proportion of China's trade, seventy or eighty per cent, is done with England... We would now therefore ask you to consider that if, by any conceivable combination of circumstances, the independence of our Empire should be lost, and the Powers unite to carry out their long plotted schemes to possess themselves of our territory, the results to your country's interests would be disastrous, and fatal to your trade."

To the Emperor of Japan, as follows: "The Empires of China and Japan hang together, even as the lips and the teeth, and the relations existing between them have always been sympathetic." (Note: They were at war with each other five years before these words were penned.)

The Empress Dowager continues, in her appeal to Japan:- "At the present time the continents of Europe and Asia are opposed to each other. The earth-hungry Powers of the West, whose tigerish eyes of greed are fixed in our direction, will certainly not confine their attention to China. In the event of our Empire being broken up, Japan in turn will assuredly be hard pressed to maintain her independence. We rely upon your Majesty, to come forward as arbitrator."

With such messages did the Old Buddha endeavor to keep up good appearances, and to get real help in emergencies, while hating and fighting the foreign diplomats in Peking. She still depended on the supposed supernatural powers of the Boxers, but desired to keep open a door of hope, in case they should fail.

IX

HER MAJESTY'S FLIGHT FROM PEKING

On the twelfth of August, Jung Lu broke the news to the Dowager, that the Chinese troops had been repeatedly defeated, and the foreign armies were drawing nearer. The two wept together at these disasters. The Old Buddha said that, rather than leave her Capital, she would commit suicide, and compel the Emperor to do the same. Jung Lu besought her to remain in Peking, and have the Boxer Princes put to death, to show her innocence to the world.¹

That day and the next, Tz'u Hsi was almost continually in consultation with the Princes and Grand Council. On the 14th, the foreign troops entered Peking, and the diplomats, native Christians and missionaries were saved from their perilous situation. Duke Lan and Kang Yi warned the Dowager, that she must escape without delay.

On that morning, about 6 A.M., Prince Ch'ing sent a flag of truce to the Japanese, who were attacking the east gate of the city. So the fighting ceased, and they entered peaceably.²

The next day, Aug. 15th, after sleeping only one hour, the Empress Dowager arose at 3 A.M., had her hair put up in the Chinese way, and attired herself in a coarse blue garment, such as a peasant woman would wear, saying, "Who could ever have believed that it would come to this?"

Thus disguised, she and the Emperor and the Heir Apparent rode in common Chinese carts, leaving the other mem-

bers of the Household to their fate.

Stopping for a brief rest in the Summer Palace, the royal fugitives went northward to Kuan Shih, where they had poor food, but obtained mule-litters, somewhat easier to ride in than the carts. Their troops traveled behind them, to guard against pursuit.

At Ch'a Tao no one had anticipated their wants, and they did not enjoy trying to sleep on an ordinary brick bed.

As the royal party were somewhat disguised, rumors were spread abroad, that they were pretenders.

At Huai Lai, after three days of coarse fare, the Dowager at last, to her delight, had a meal of birds-nest soup and sharks' fins."

The Grand Councillor Wang Wen Shao, being old, was permitted to follow at his convenience. In his narration he says: "So hurried was the flight, that no spare clothes had been taken. The Empress Dowager was very shabbily dressed, so as to be almost unrecognizable,- the Chinese mode of hair-dressing producing a very remarkable alteration in her appearance. On the first night after leaving Pe-

cept, like travelers of the very lowest class, a brick platform of the inn, where not even a chair was obtainable for the evening meal, so that they were obliged to eat common porridge made of millet. In all

the disasters recorded in history, never has there been such a pitiful spectacle."²

These were the ideas of a Chinese courtier; but the occidental view might be, that the Empress Dowager's eating "common porridge made of millet" was no "pitiful spectacle", compared with the sufferings and deaths, which she had in-

One of the little tragedies of the Boxer uprising in China has just come to light. The young American woman who painted the portrait of the late Empress Dowager wrote recently of the sittings, and mentions the long finger-nails of her distinguished subject. In the hurried flight from Peking they were injured, and had to be cut, and the artist remarks in a tone which suggests a sigh, "They were only about three inches long when I painted the picture."

flicted on many innocent persons.

On her flight to the west, Gen. Ma's troops and some of the Banner Corps of Prince Tuan formed the imperial escort. They plundered every town and village on the line of march. Jung Lu had gone, to rally the defeated army. Prince Tuan was with the Dowager. She cast on him the blame for her distresses, but afterward treated him better.

Wang Wen Shao's narration ends as follows: "The dangers of our journey are indescribable. Every shop on the road had been plundered by bands of routed troops, who pretended to be part of the imperial escort. These bandits are ahead of us at every stage of our journey, and they have stripped the country-side bare, so that, when the imperial party reaches any place, and the escort endeavor to commandeer supplies, the distress of the inhabitants and the confusion which ensues are really terrible to witness. The districts through which we have passed are literally devastated."

As the Empress Dowager and her followers went west from Hsüan Hua Fu, the villagers north of the river, in order to protect themselves, flooded the roads with streams used for irrigating the farms, and compelled a detour through the rough hilly ~~xxxxxx~~ region south of the river.

At Tso Wei the official quarters had been ~~destroyed~~ ^{plundered and burnt,} and the accommodations were of the poorest possible. The Old Buddha said: "This is abominable; the place swarms with insects, and I cannot sleep a wink. It is disgraceful, that I should have come to such a pass at my time of life."²

At T'ien Chen, the magistrate having committed suicide,

the gaol warden provided a hasty meal. Here a brave and fine officer, Ts'en Ch'un Hsüan, overtook the Empress, and brought to her "a gift of eggs and a girdle and pouch for her pipe and purse."¹

They rested four days in Ta T'ung Fu, having better accommodations. Going on southwest over a mountain pass, Tz'u Hsi halted, to enjoy the scene. She said: "It reminds me of the Jehol country. After all, it is delightful to get away like this from Peking, and to see the world, isn't it?" "Under happier circumstances it would be", was the Emperor's reply.²

At T'ai Yüan Fu the Old Buddha spent the most of September. She twitted the Governor Yü Hsien, on having assured her that the Boxers were invincible, but commended him for having "ridden Shansi of the whole brood of foreign devils." She examined with apparent pleasure the place where the missionaries had been martyred; but she felt so strongly the demands of the foreign Powers, that the Boxer leaders should be slain, that she told Yü Hsien, before she left him, that "the price of coffins was rising", - insinuating that he would do well to commit suicide without delay.³

At last her Majesty heard that a swift punitive expedition was being sent by the foreigners, to avenge the murdered missionaries; and she left T'ai Yüan Fu at once for the western capital, Hsi An Fu, where no enemies would be likely to pursue her, - the distance from Peking being about 700 miles. Her excuse for this journey, as given in an

1. CUED 347.

2. CUED 348.

3. CUED 349-350.

edict, was the famine in Shansi, the scarcity of food, and the lack of telegraphic communications.

On this trip, to her great sorrow, Kang Yi, the bigoted and violent chief of the Boxers, sickened and died. ~~At this event the Old Buddha manifested sincere sorrow~~

In Hsi An Fu a large yamen had been repaired for her. There she and her Court abode nearly a year. Prince Ch'ing and Li Hung Chang signed a "Protocol" or treaty of peace with the foreign nations on Sept. 7, 1901. Then the Dowager thought it safe, to return at least part way to Peking.

An official who took tribute to her at Hsi An Fu, gave this report: "She looks very young and well. The Emperor appears to be generally depressed, but he has been putting on flesh lately. The Heir Apparent is fifteen years of age, fat, coarse-featured, and of rude manners." He adds that the Heir Apparent "never reads, all his tastes are vicious, and his manners rude and overbearing."

X

HER RETURN

In drawing up the peace treaty, the foreign diplomats insisted on the deaths of the leading Boxers; and the Chinese could not avoid yielding to this requirement. They were willing to do anything, to get rid of the foreign armies.

This punishment cut into the Royal Family and the Grand Council.

Duke Kung was dismissed, and had to earn his living by hard work. Prince Chuang and some others were ordered to commit suicide. Prince Tuan, the father of the Heir Apparent, was exiled to Turkestan for perpetual confinement. Yü Hsien, who, as Governor of Shansi, had slain many missionaries and native Christians with the sword, suffered the same death that he had inflicted on them. General Tung Fu Hsiang was sent to his home in the northwestern province of Kansu, but his troops remained with the Court at Hsi An Fu.

In this abrupt and decided way did the Empress Dowager get rid of the Boxer chiefs at the behest of the victorious foreigners. She could decree the death of her best friends, or even members of the Royal Family, in order to perpetuate her power.

Then the Dowager had her edicts favoring the Boxers expunged from the records or history of the Manchu dynasty. She never neglected any means of saving her reputation.

She had "lost face", as they say, in permitting her people to wage war on the Legations. To please the for-

l.c. EIGNERS, AND SMOOTH THE WAY FOR HER RETURN, SHE ISSUED A very remarkable decree, blaming the Boxers and the magistrates who did not quell them; stating how pitiful was her condition and that of her followers on their flight; and confessing the shame of her Ministers and herself for the dreadful catastrophe. This was written in the name of the helpless Emperor Kuang Hsü. In it she wrote: "We can never cease to reproach ourselves." What a humiliating word, from an oriental Monarch! Truly the Manchu dynasty had lost the respect of its subjects and of the world.

As promised in the Protocol, Prince Ch'un was sent to Germany, to apologise to the Kaiser for the slaying of his Ambassador, Baron Von Ketteler. The Kaiser declared that he should make his apology on his knees. To avoid doing this, Prince Ch'un wrote to China for instructions, and delayed arriving at Potsdam, until the German Emperor, becoming impatient, yielded the point of etiquette. As J. O. P. Bland remarks, "After some hesitation on the part of the German government, the Chinese policy of passive resistance eventually won the day."

There was a suggestion of making Hsi An Fu or some other important city the future capital of the Empire; but for many reasons Peking seemed the best place. Tz'u Hsi waited until she felt sure that it was safe for her to return. Her chief desire was, to retain her position of supreme power; and she preferred her former abode, in the city which had been the Capital for five hundred years. She also heard that her large amounts of treasure in Peking had not been disturbed, and was anxious to secure them by re-

turning.

On Oct. 20, 1901, the Dowager and her great throng of Princes, eunuchs, officials and servants, left their city of refuge, to journey eastward at leisure, with many comforts which were lacking in the flight to the West. Every Prince was followed by a host of retainers, and a large body of troops helped to swell the procession.

After traveling about 330 miles, they came to a provincial capital, K'ai Feng Fu, 400 miles south of Peking. While there, the Old Buddha heard of the death of that famous statesman, Li Hung Chang. He had served his country nobly under four Emperors, and attained to many high offices. It will never be forgotten, that he fought the T'ai P'ing rebels, and that he was shot and nearly martyred, when he was making peace with Japan; and that he with Prince Ch'ing made peace with the foreign nations, after the Boxer uprising had been quelled. The Dowager honored him in many ways, both while he lived, and after his death.

The ladies of the Court crossed the Yellow River on a splendid vessel in the shape of a dragon. The Empress, contrary to custom, commanded that, when she should enter Peking, Europeans should not be prevented from watching the procession. She also showed much anxiety, lest some of the baggage might be lost.

At the first railway station, at a city called Cheng Ting Fu, the royal caravan rested a few days. The eunuchs and servants, watching the great heaps of baggage, suffered severely in the cold nights of January, at a temperature of two degrees below zero.¹

1. CUED 405.

The Old Buddha found traveling by rail more enjoyable than riding in a sedan-chair. Her car and an inferior one for the Emperor were upholstered in silk, each having a throne, divan and reception room. The baggage was sent forward on four freight trains, and the long train of 21 special cars followed.¹

The Dowager, being superstitious, consulted her astrologers as to the most lucky time for entering Peking. They decided that 2 P.M., on Jan. 7th, (1902,) would be the auspicious time. To meet this requirement, the train would have to leave Paotingfu at 7 A.M. She was told that starting at that hour, in the dark and cold of January, would be a hardship; but she was determined to do so; and although it was freezing cold, and a violent dust-storm was raging, "this wonderful woman arrived at the station at 6 A.M."²

She came into Peking through the southern gate, reverently welcomed by the Emperor, who preceded her, and by many officials on their knees. At the central gate, called the Ch'ien Men, she knelt to burn incense before the image of the god of war; and then rising, bowed and smiled to the crowd of foreigners above her on the city wall.

As she looked at the city and Palace, she was impressed by the devastation, caused by gun-shot and conflagrations, and the marks of the wheels of foreign gun-carriages on the pavements in the Palace courts. Her precious throne in the Summer Palace had been thrown into the Lake. Yet the Palace buildings were not injured as much as she expected. Her vast treasures, concealed behind a wall of old bricks, and precious articles hidden in wells, had not been looted.

Within a week from this time, the foreign Ministers were received in audience; and later their wives were invited to the Palace. To Mrs. Conger, the wife of the American Minister, with whom she had formed quite a friendship, the Empress Dowager said: "I regret, and grieve over the late troubles. It was a grave mistake; and China will hereafter be a friend to foreigners. No such affair will happen again. China will protect the foreigner, and we hope to be friends in the future."

She presented valuable gifts to the ladies and children, who were her guests, and to the interpreters, of whom there were quite a number, because of the various languages, spoken in the lands from which they had come.

During this visit, the Dowager tried to impress on the ladies her loving interest in them and in all foreigners. In her masterly way, she was practicing the art of winning the hearts of the so-called "barbarians", according to the rules laid down by the ancient sophist, Chia Yi.¹

1. See page 67 in this book.

XI

TZ'U HSI, A REFORMER IN EARNEST

The defeat of the Boxers, the invasion of Peking and her flight for safety, had converted Tz'u Hsi to the program of moderate reform. She perceived that old methods of government would not suffice in the new age of competition with foreign nations; and that China must follow Japan in getting the new learning, which had made Japan and the western nations so strong.

As early as Jan. 28, 1901, the Dowager issued a decree, discarding the principle of unrestricted monarchism, and advocating representative government.

For the remainder of her life, she constantly upheld the principles and ordered the changes which she formerly so vigorously opposed. She laid the blame of her mistakes and misfortunes on her princes, high officials, and especially on the weak and subdued Emperor. She wrote her apologies in his name, always shielding her own reputation as much as possible.

Just after her return to Peking, the Old Buddha issued a decree, permitting Manchus and Chinese to intermarry. This was contrary to the laws of the dynasty, in force for more than two centuries. She realized that the special privileges of the Manchus were in danger of being lost, if the Chinese should not be allowed in any way to attain them; and that her own tribe needed to inherit the alertness and forceful spirit of the Chinese.'

She also earnestly denounced the Chinese custom of

of foot-binding, as inconsistent with physical vigor, and contrary to kind feeling.¹

More remarkable still, she perceived that the new education could not be planted and flourish, unless the old system of memorizing the Chinese Classics should be entirely discarded. In 1904, with the approval of Yüan Shih K'ai and Chang Chih Tung,² a decree was issued, abolishing the old system of examinations, and making graduation at one of the modern colleges the only recognized path to official employment."²

A Chinese law prohibited the sale and smoking of opium. The Dowager attacked this vile and harmful vice, and decreed that it should be ended in ten years by a gradual process of elimination. Both before and after her death, this reform made wonderful progress; for a strong public opinion favored it, and carried it on in a way that astonished the world.

In order to prepare for having a constitutional government, Tz'u Hsi sent a deputation abroad, to examine the methods of foreign governments. After their return, she announced a plan for setting up a constitutional government by gradual processes in a few years. There was great opposition to this program, but no one dared to contend against the determined and popular Empress Dowager.³

An interesting episode about this time, 1903-4, was the painting of the Empress Dowager's portrait by an American artist, Miss Katharine A. Carl. Mrs. Conger suggested the plan, and it pleased the Old Buddha. Miss Carl was cordially welcomed in the Palace, and was so highly favored

1. CUED 428.

2. CUED 430.

3. CUED 432.

in every way, that she enjoyed her long visit of over a year, and could speak enthusiastically about the Dowager, the Princes, and the customs and buildings of this great center of authority.

She made several portraits of her august Hostess.

The most famous one was six by ten feet in size, mounted on a magnificent carved teak-wood frame, and sent to the St. Louis Exposition, to be afterwards owned by the United States Government, and kept in Washington, D. C.

It was finished in April, 1904, and the Empress Dowager invited the wives of the Diplomatic Corps to come and see the portrait.

In sending it on the first stage of the journey to America, the Old Buddha commanded that a narrow-gauge railway be built for it through the streets of Peking, in order that it should be forwarded with reverence, and not like merchandise on the shoulders of coolies. First the Emperor was called, to bow down to it; and as it passed through the city, and even along the railway line, it passed through long lines of kneeling people.

XII

HER DEFENDER AND WISE ADVISER

Throughout the Empress Dowager's career, she was greatly assisted by her patriotic and clear-sighted clansman, Jung Lu. On the death of Hsien Feng in 1860,- as has been related before,- he led his troops to her temporary abode, saved her from assassination, guarded her on the road to Peking, and arrested the conspirators, who had determined to slay her.

In 1898, when the Emperor was about to imprison his Mother, it was Jung Lu, who, being warned by Yüan Shih K'ai, protected her. In 1900, June 20th, when all the other high officials were beseeching the Dowager to declare war on all foreigners, Jung Lu kneeling, with tears begged her not to do so, asking, "What good purpose would be served by besieging, nay, even by the destruction of this isolated handful of Europeans? What lustre could it add to the Imperial arms?"¹

Just at that time, he was trying to arrange for the withdrawal of the foreign Ministers to Tientsin, escorted in safety by his own reliable troops; but the slaying of the German Ambassador made them unwilling to go; and, as Jung Lu telegraphed to the southern Viceroy, "The situation developed from hour to hour with such extraordinary rapidity, that words fail me to describe it." Signed, Jung Lu, with tears in his eyes."²

In the middle of July, as the diary of Ching Shan relates, Jung Lu "won over all the military commanders except

Tung Fu Hsiang to an understanding, that the bombardment of the Legations must cease. He declared, as his reason for not allowing the heavy artillery to be used, that it inevitably would have inflicted serious damage on the Imperial Shrines and the Ancestral Temple!"¹

After Tz'u Hsi's flight from Peking, Jung Lu remained a while, to rally the disorganized Chinese troops, and then followed and overtook her at T'ai Yüan Fu. Both the Reformers and the Conservatives equally hated him, because he always counseled following "the Golden Mean". But the Empress realized that he was her best adviser, and would not allow him to retire to private life, when he begged to be permitted to do so.

When the Court was returning from Hsi An Fu, Jung Lu appeared very weak, and had to be aided in walking.

After the return to Peking, in making his official calls upon the foreign Ministers, he was greatly disappointed at the cold reception given him. They believed him to have been one of the foremost Boxer leaders; but he assured them that, "as heaven was witness, he had done nothing in 1900 except his utmost to defend and save the Legations."²

His ill health was doubtless due to his severe exertions and mental strain during the Boxer war.

When near the end of life, he wrote a memorial to the Empress Dowager, recounting the chief events of his career, and thanking her for so many favors received. In it he says, "I was able to avert the crowning misfortune, which would have resulted from the killing of the foreign Ministers.... With my last breath I now entreat your Majesty

vigorously to continue in the introduction of reforms. Humbly do I pray that your Majesty's fame may continue to grow, and that all my good wishes on your Majesty's behalf may be fulfilled. Then, even though I die, yet shall I live."¹

His death in April, 1903, was a great grief to the One whom he had served so long and faithfully. She publicly spoke of him as "learned and loyal", and honored his memory in every possible way.

Also she issued a decree, in which she said: "The deceased Grand Secretary, Jung Lu, was our Senior Grand Councillor at a time of critical danger to the State, and his sage counsel and eminent services to the Throne have never been sufficiently appreciated either in China or abroad. He was absolutely indispensable to us, and we depended entirely upon his advice.... In recalling all the incidents of his career, the violence of our grief can find expression only in tears."²

It has been believed by some, that Tz'u Hsi and Jung Lu were lifelong lovers, and that only her exalted position prevented their marriage.

1. CUED 442.

2. CUED 437.

XIII

THE CLOSE OF THE DOWAGER'S LONG REIGN

A. THE DEPARTURE OF KUANG HSU

The Old Buddha's health began to decline in the summer of 1908. The death of the Emperor Kuang Hsü, just one day before that of his Mother, has led to many theories as to its cause. There is no recorded reason for this coincidence; but probably there were persons who feared that the Son might vent his ill will against them, after the Mother's decease; and they may have found means to prevent such an undesired possibility.

For more than a year the Emperor had been in poor health, and unable to bow down so much to the Empress. As he became worse, he was permitted not to wait on his knees for her arrival and departure from the Grand Council. On one occasion he said: "I am really getting weaker every day, and do not see my way to performing the necessary ceremonies on the occasion of your Majesty's approaching birthday." The Empress Dowager, with evident feelings of pity, answered: "It is more important to me, that you recover your health, than that you should knock your head on the ground in my honor." The Emperor kneeled, to express his gratitude, but fell down unconscious.

In the summer Tz'u Hsi said that she knew for a long time that the Emperor's illness was incurable. In July some Chinese doctors, educated abroad, were called to attend his Majesty, who had become very emaciated and weak. They

reported that he was suffering from Bright's disease. However, etiquette prevented using the proper tests.¹

The Dowager's 73rd birthday occurred on Nov. 3rd; and Kuang Hsü at 8 A. M. went from his Palace to the Throne Hall, to present his congratulations. His emaciated and woeful appearance moved the Old Buddha to take compassion on him, and excuse him from attendance.

TWELVE DAYS LATER BOTH OF THEM HAD EXPIRED!

On Nov. 13th, the Emperor was visibly sinking. During the night he wrote with his own hand his final statement, in which he said that the Empress Dowager always hated him, but that Yüan Shih K'ai was the cause of his distresses in the last ten years, and he hoped that the culprit might in due time be beheaded.²

At 5 P. M. on the 14th, refusing to put on the "Ceremonial Robes of Longevity", - as the grave-clothes are called, - he came to the end of his sad and unfortunate career.

B. THE DECLINE OF TZ'U HSI'S LIFE

In the summer of 1908, the Empress Dowager was living in the beautiful Summer Palace, superb in all its appointments, and with cooling breezes from the Western Hills. Yet the heat caused a renewal of her previous symptoms of dysentery, and she suffered a light touch of facial paralysis. Afterward her face had a look of weariness, but she could speak as well as before, and she attended to governmental affairs as eagerly and constantly as ever.¹

In the autumn the famous Living Buddha of Lhasa, Tibet, called the Dalai Lama, came to Peking. He was received in audience by the Dowager, but was disgusted at being required to bow down to the ground before her, and to sit on a cane couch at the side of Kuang Hsi.²

In October, when she returned to the Winter Palace in Peking, her sprightliness and apparently good health were quite noticeable; and persons who saw her expressed the opinion, that she had many more years to live.³ How little could they foresee the future!

After sacrificing in a temple, she visited the Botanical and Zoological Gardens, going all around on foot. She asked the Manchu director of the gardens where the animals came from; and as he could not inform her, she said sarcastically, "You don't seem to know much about zoology."³

On her 73rd birthday, Nov. 3rd, the streets were decorated, and a five days' display of theatricals was made in the Palace. The Dalai Lama was greatly incensed at having to kneel outside the banquet hall, to await the arrival of the Emperor, who, however, sent a Prince in his stead.⁴

On her birthday the Dowager spent the afternoon in a masquerade picnic on the Lake, and was apparently feeling fine and vivacious. As evening drew on, she was chilled, and ate something which disagreed with her; and her previous ailment returned. During the succeeding days, she was generally able to attend to public business, and showed her usual strong traits of thoughtfulness and will power.

The Dalai Lama gave her a small image of Buddha, which, he said, if quickly placed in her mausoleum at the Eastern Hills, would prolong her life many years. She commanded Prince Ch'ing to take it there without delay. Traveling night and day, he returned to Peking early on Nov. 13th, and "found the Old Buddha cheerful and confident of recovery."

She at once called a Council, and mounted the Throne. "Although obviously weak, her unconquerable courage enabled her to master her physical ailments, and she spoke with all her wonted vehemence and lucidity."

Having heard what the Princes and Grand Councillors had to say, she appointed the little Prince P'u Yi as Heir Apparent, and his father, Prince Ch'un II, to be Regent. Two hours later, the infant Prince had been brought into the Palace. The next day, Nov. 14th, on the death of Kuang Hsü, he became Emperor.

Tz'u Hsi solved the problem of the dynastic succession, by decreeing that P'u Yi should become heir by adoption to the Emperor T'ung Chih, and that, at the same time, he should perform joint sacrifice at the shrine of his Majesty, Kuang Hsü.² Thus, with one brief sentence, she "cut the Gordian knot". How much better would it have been for the

nation, if she had made such a decree thirty years before, on the accession of Kuang Hsü to the Throne! And how unconscious she was, that the time was very near, when the nation would lose all interest in the dynasty and the succession!

On Nov. 14th, when P'u Yi became Emperor, "the Old Buddha appeared to be in good spirits, astonishing all about her by her vivacity and keenness." She issued decrees, proclaiming the new Emperor and Regent, and stating that "the Regent is to carry on the government, subject always to the instructions of the Empress Dowager."

This looks as if she did not expect soon to die, and intended to hold the supreme authority to the last. But perhaps, anticipating her death, she aimed to bequeath the highest authority to her successor, the new Empress Dowager, Lung Yu by name, the mother of P'u Yi; and at least intended to perpetuate the power of her own "Yehonala" clan.

C. HER SUNSET

The next morning,- her last day,- Nov. 15, 1908,- Tz'u Hsi arose at 6 A. M., attended to the business of the Grand Council, and issued a decree, taking the title of Empress Grand Dowager for herself, and bestowing that of Empress Dowager on the widow of Kuang Hsü.

Perhaps she was too weary from the labors of the day before. At noon, "she was seized with a fainting fit, long and severe."¹ Rallying, she called the Regent and Grand Council, and dictated another decree in clear and calm tones. Then she commanded that her Valedictory Decree should be written. She criticised it, and added a few words.

Thereupon, with a presentiment of what was impending, she bade an affectionate farewell to her attendants and waiting maids, who were weeping with sincere grief. "To the end her mind was quite clear, and, at the very point of death, she continued to speak calmly."²

Finally, being asked to pronounce her last words, she said: "Never again allow any woman to hold the supreme power in the State. It is against the House-law of our Dynasty, and should be strictly forbidden. Be careful not to permit eunuchs to meddle in government matters. The Ming dynasty was brought to ruin by eunuchs, and its fate should be a warning to my people."²

"At 3 P. M., straightening her limbs, she expired with her face to the south, which is the correct position, according to Chinese ideas, for a dying Sovereign."³ Thus her long and wonderful career came to an end. —

1. CUED 464. 2. CUED 466. 3. CUED 467.

D. A GREAT FUNERAL

"Dressed in her robes of state, embroidered with the imperial Dragon, her remains and those of the Emperor were borne from the Lake Palace to the Forbidden City (in Peking), through long lines of their kneeling subjects, and were reverently laid in separate Halls of the Palace."¹

The Emperor's funeral occurred in the month of May, 1909, and that of the Old Buddha a half year later. The 9th of November was chosen by the astrologers, as the fitting day for her funeral procession to start on its journey to the Eastern Tombs.

The bier was carried by 84 men, for a larger number could not have taken it through the city gate; but outside the gate it was borne by 120 men.²

An eye-witness tells us of the order of the procession: "In front walked the Prince Regent, the body-guard of the Manchu Princes, and the members of the Grand Council, attended by the Secretariat staff. Behind rode first a smart body of troops, followed by a large number of camels, whose Mongol attendants carried tent-poles and other articles, for use in the erection of the 'mat-shed palaces', wherein the coffin rests at night, at the different stages of the four days' journey to the Tombs."²

Then there were carried many honorific umbrellas, presented to her in 1901, to be burned at the grave,- not to discard them, but to enable her to enjoy them in the spirit world.

Then followed a company of Lama dignitaries. "After them were carried Manchu sacrificial vessels, Buddhist symbols and embroidered banners, and three splendid chariots,

to be burned at the mausoleum. Six eunuchs and other attendants brought up the rear."¹

The mausoleum was built by the faithful Jung Lu at a recorded cost of eight million taels. After the coffin had been placed on its richly-jeweled couch, the members of the Imperial Family "took their final farewell of the illustrious Dead, and the massive stone door of the tomb was let down."²

The Empress Dowager's tablet, with her name in Manchurian and Chinese characters, was present at the funeral. Her spirit was supposed to enter into it, and it had to be brought back to Peking with the greatest ceremony.

"Borne aloft in a gorgeous chariot draped with imperial yellow silk, and attended by a large mounted escort, Tz'u Hsi's tablet journeyed slowly and solemnly, in three days' stages, from the Eastern Hills to Peking. At each stage it rested for the night in a specially constructed pavilion, being 'invited' by the Master of Ceremonies, on his knees and with all solemnity, to be pleased to leave its chariot and rest."³

At the city gates, the Prince Regent and all the high officers of the Court knelt reverently to receive it. All traffic was stopped; every sound was stilled in the streets, where the people knelt, to do homage to the memory of the Old Buddha."³

At last, in the Temple of the Dynasty's ancestors, the tablet was 'invited' to take its appointed place. The Regent was obliged to bow down to the ground nine times before each tablet there, making about four hundred prostrations

in all.¹

The people still believe that her spirit watches over them.² They cannot be convinced that such a strong and helpful Personality has been taken away from them forever.

XIV

AN APPRECIATION OF HER LIFE

The Empress Dowager's life as a whole impresses us with the influence of a strong and very human character. The events of her career displayed many good qualities of her mind and heart. Her fair looks and sprightliness and personal charms, and still more her giving birth to an Heir to the throne, and being honored as his Mother, gave her an extraordinary opportunity, which she steadily improved for her own advancement. Her seizing the Grand Seal at a critical moment, showed great ambition and shrewdness. The protection, given by the troops of Prince K'ung and Jung Lu in 1861, made it possible for her to obtain the supreme power as a Regent, ruling the country for her son. But to really win that great power, and to carry it on for nearly half a century, required a bold spirit, the highest intelligence, strenuous labor and a most determined will.

The Dowager early cultivated a thorough knowledge of the long history of her nation, and was able to quote precedents on any subject. She conquered the peculiar phraseology of official documents, and the customary expressions of polite and forceful writing; and could argue a question convincingly, by merely narrating past events with her own interpretation, and without any conscientious scruples as to the exact truth.

Her lack of regard for the truth is not surprising, and did not indicate a base character; for her nation had repeated for centuries the saying, which seems strange and

dreadful to us, that "A lie is the mark of a perfect gentleman."

Writing her decrees in such a reasonable and lucid and convincing manner, was a source of power. In correcting her own errors, she so argued her case, as to put on the best appearances, and perhaps deceive many persons into thinking her course correct. Above all, she had "a personality which appealed to most of the people as much from the human as from the official point of view."

Her enemies, and especially those of the Chinese who hated the Manchus, have pictured her as a blood-thirsty tyrant;- and surely she knew how to get rid of persons who stood in the way, on her pathway to power;- but, on the other hand, many who knew her well considered her tender-hearted and sympathetic, as well as charming in manner; so that, after the return to Peking, "even those who had undergone the horrors of the siege under the very walls of her Palace, praised her kind and friendly spirit."²

The true view of the Old Buddha must lie between these two estimates of her many-sided nature, or at least be such as to include them both. She cannot rightly be judged by the standards of our civilization, but rather should be judged by the ideas prevalent in her own heredity and environment, where it was considered right and just, to seek self-advancement by all means, and to fight one's enemies unmercifully. Considering the influences among which she lived, and which must have helped in shaping her career, it was not strange that an oriental despot should decree banishment or death to her foes, or to persons who were

plotting evil against their country.

Yehonala, that is, Tz'u Hsi, had no education in Christian principles of pity, and yet did show pity to the poor and the starving. Her Majesty was worried for the poor farmers in times of drought, and fasted and prayed for rain. She was educated in the teachings of Confucius, who said: "You should love your friends, and hate your enemies."

In times of crisis, she had splendid presence of mind, and faced her enemies without fear. She was never dilatory in acting, but sprang surprises on her opponents,- notably on Su Shun and his gang in 1861, and on the Emperor and his advisers in 1898.

She was superstitious, and ready to believe in all sorts of magical powers. A comet or a flight of meteors appeared to her as a token of divine wrath. She thoroughly believed the claims of the Boxers, that myriads of gods would come down from heaven, and enable them to drive all the foreigners into the sea. When the Dalai Lama offered his plan, for restoring her health and prolonging her life, she was determined to give it a trial. Yet, as J. O. P. Bland points out in his book, China Under the Empress Dowager, "Her sturdy common sense never allowed any consideration for the powers unseen to interfere seriously with her masterful handling of things visible, or to curb her ruling passion for unquestioned authority."

Her impartiality in governing Chinese and Manchus on the same principles, was one secret of Tz'u Hsi's success. She weighed their motives, and gave credit for past loyalty;

but punished wrong-doers, stating their cases clearly, and enforcing her decrees without delay. She was not cruel, but gave no quarter to traitors.

The Empress Dowager was not only famous, but also was admired and loved by the people, who gave her the titles of "Old Buddha" and "Old Ancestress", which she accepted and enjoyed.

"She was proud of her personal appearance, and justly so, for she retained until advanced old age a clear complexion and youthful features.... Her good health and vitality were always extraordinary. She attributed them to early rising, regular habits, and the frequent drinking of milk."

The Princess Der Ling, who was with the Empress Dowager two years, gives an interesting insight into the habits and spirit of her royal Friend. At her first presentation at Court, the Empress stood up, and received her with smiles and kisses, saying to her mother, "I wish to have your daughters, and hope that they will stay with me."

At being so cordially welcomed, the Princess was delightfully surprised, and felt that her Majesty was the most lovely woman in the world.

She records one bad day, in which almost everything displeased her Hostess. With great reluctance, and from a sense of duty, she went in, to see if she could help in any way; and found her Majesty reading, and, though displeased with others, as cordial as ever to her.

On the anniversary ~~infinitely~~ of the death of the Dowager's son, T'ung Chih, the Princess Der Ling wore a black dress; and when her Majesty was informed what

it signified, she said with tears, "You have a good heart, to think of my grief, and to wish to sympathize."

It is related that Sir Claude MacDonald, in telling about the Empress Dowager's first reception of foreigners, spoke of her as "a kind and courteous hostess, who displayed both the tact and softness of a womanly disposition."

Lady Susan Townly said: "Where has she learned the ease and dignity, with which she receives her European guests?"

Miss Katharine A. Carl, who painted her portrait, and was with her a whole year, tells how fond the Empress Dowager was of fresh air and flowers. She regarded her august Hostess as a charming Person, to be admired and loved.

Mrs. Sarah Pike Conger, the wife of the American Minister, who endured the siege in the British Legation in 1900, was received in the Palace several times, and really became acquainted with this wonderful Potentate. On the occasion of the great Ruler's death in 1908, she wrote an enthusiastic appreciation of her great Friend, closing with a tribute to the mutual love and honor of the Chinese people and their benevolent Despot.

With so many good characteristics, and notwithstanding some foibles and a few grave mistakes, Tz'u Hsi ruled one fourth of the population of the world for almost half a century. She generally manifested great wisdom and sagacity in appointing and dismissing officials. Her decisions were mostly reasonable and fair, and so were acceptable to the nation. Only in South China, where ideas of democracy began to prevail, was there much ill feeling against her. Yet no one dared to withstand her; for, as it is said, "She ruled with an iron hand in a velvet glove". (CUEO 179.)

There was much to be admired in her life and work. We should remember not to judge her by a Christian code of conduct, which she did not know. Perhaps her career is without a parallel in all the history of mankind.

CAPTURED BY THE BOXERS

I. WHY THE CHINESE HATED FOREIGNERS

In the year 1900, as you may know, the Chinese tried to kill or drive out all the foreigners in North China. Forty years before, one of their highest officials, Wen Hsiang by name, had said to Lord Elgin, when he had signed a treaty with Great Britain and France, "When you foreigners become too troublesome, we will run our swords through you, and you will be finished."

By the end of the century, the Chinese people had good reason for hating foreigners, for Europeans had taken possession of their seaports, ill treated them in many ways, and threatened to break up the Empire into separate parts, called "spheres of influence", which they doubtless would conquer and subjugate later on.

The lack of rain for nearly a year made it likely that a famine, with all its horrors, would come soon. It was generally believed that the gods were angry, and that no rain would fall, until the foreigners had been driven out. As the fields could not be tilled, the large farming population had abundant leisure for mischief.

The Chinese never wanted foreigners to enter their country, except as envoys, bringing tribute to the Emperor, and acknowledging themselves to be his humble and loyal subjects. Francis Xavier, a famous missionary, died without gaining an entrance into China, exclaiming, "O Rock, Rock, when wilt thou open?" Robert Morrison was permitted to live among the foreign merchants in Canton, not as a missionary, but only as a translator in the employ of the East India Company. China's resources are so great, and its exports are so few, that it did not want foreign trade.

The people never will forgive the British, for bringing opium into their country, and compelling them to receive it, opening the market for this degrading drug by the bayonet and big guns in the Opium War of 1842.

A single instance of ill treatment shows how hatred is stirred up. A foreign sailor or tourist or merchant, carrying a cane, hires a Chinese coolie to take him somewhere in a jinrikisha. The Chinaman runs, pulling his loaded carriage, sometimes going in the right direction, and sometimes not,- for he cannot understand what he is told. The foreigner points with his cane; and when the coolie does not turn as he desires, brings down the cane on the coolie's back. Smarting with pain, the workman stops, puts down the shafts, turns around, and asks his employer, "Why did you hit me?" The foreigner, not understanding, becomes angry, and kicks the poor man. This has occurred frequently in the ports. The Chinese resent such treatment, tell others about it, and the hatred spreads.

Beside such things, the foreign nations demanded and obtained permission to mine coal in Shansi and other provinces. The Chinese could see them taking large amounts of coal to the coast, or to foreign lands,- they did not know which,- and felt as any people would feel, about foreigners carrying treasures out of their country.

Foreign needles and thread, and all kinds of manufactured articles, were better than those made by the Chinese, and drove them from the markets. The fire-wheel boat (steamship) and the fire-wheel cart (railroad cars) were monopolizing transportation, wherever they could go, and threw multitudes of workers out of employment. Foreigners even dominated the Chinese Customs service, and, for their

own advantage, would not permit a higher tariff than (5%) five per cent ad valorem.

In several wars, the Chinese had been beaten by "foreigners". The defeated soldiers, to save their reputation, said that foreigners fought like devils; and that they could have got the victory over men, but not over "foreign devils". Still, to be just to them, we should remember that the words translated as "foreign devils" just as truly mean "ocean sprites",- which sounds better. The Chinese had learned to FEAR foreigners, and fear breeds hatred.

II. THE BOXERS

The Boxers were a secret society, who hypnotized themselves, and then believed themselves to be invincible, unable to be harmed by any weapon. One man who claimed this, was ordered by the magistrate to lay his arm on the table, and let another man chop it. Seeing himself injured, the Boxer looked up at the magistrate, and said, "I did not have enough faith." So many Boxers were shot in the back, that they finally admitted that their backs were not invulnerable.

The Chinese knew that American farmers had driven back British troops at Concord and Lexington, and that more recently in South Africa the Boer farmers had fought well against the British; and they said, "If all our millions of people assist the army, we can drive these foreign devils back into the sea, from which they came."

The Boxers called themselves "The Fists of Public Harmony", - that is, the combined power of the people and the army. They did not fight with fists, but with swords and spears, and with any weapons which they could get. At first their slogan was, "Down with the Manchus, Uphold the Chinese". To divert their wrath from herself and her kinsmen, the wily Empress Dowager persuaded the Boxers to change their plans, and make their watchword become "Sustain the Manchus, and destroy the Foreigners". So the Government, pretending to keep order, permitted the Boxers to kill foreigners, take their goods and burn their homes; and to treat in the same fashion any Chinese who had favored foreigners in any way, whether as merchants or as converts to the Christian religion.

The Empress Dowager issued edicts, commanding that foreigners everywhere be protected, and at the same time issued secret edicts, demanding that foreigners everywhere be put to death.

The Boxer or Great Sword Society spread rapidly as a protest against the encroachments of foreigners, especially in southeastern Shantung, because the Germans had taken the port of Kiao Chou; the Russians, Japanese, British and French, had demanded and taken various Chinese seaports; and the Empress Dowager had overturned the Reform policy of the Emperor Kuang Hsi, who favored foreigners, and had put him in prison.

Near the borders of Shantung and Chihli, where the population is dense, the crops partly failed through drought or floods. The expectation of famine led to wide-spread robbery. Real famine prevailed in some parts of the country to such an extent, that children were sold for from three to sixty cents each.

The Boxers talked of fighting the foreigners, of whom they said, that "they could fight well when on the sea, but were powerless when on the shore."

As an excuse for robbing and killing Christians, it was said that they were no longer Chinese, but had become "secondary devils".

In the autumn of 1898, a terrible calamity occurred. Thirty four counties were flooded in whole or in part by the Yellow river, which overflowed its banks, earning for the tenth time the name of "China's Sorrow", given to it by one of the Emperors.

The inundated area was 2,500 square miles, containing perhaps 1,500 villages. The population of the devastated ~~region was estimated as between one million and a million~~

region was supposed to be more than one million. The villages were built on artificial mounds; and the floods, destroying the crops, left the people to starve. This dreadful loss and suffering naturally led to lawlessness and robbery.

The Mohammedan General Tung Fu Hsiang, who had vanquished rebels in the far northwest, boasted that "he could drive every foreigner out of China and into the sea." This he even said to the Empress Dowager.

On Oct. 18th, 1899, a large band of Boxers fought a battle against provincial troops in Shantung, and left 98 of their men dead on the field. The Manchu Governor, Yü Hsien, who afterward slaughtered missionaries in T'ai Yüan Fu, was angry at his own soldiers, and did all that he could to comfort the Boxers. For such actions, Yü Hsien was rewarded by the Empress Dowager, who appointed him to be the Governor of Shansi.

The Boxers relied on supernatural aid, as well as on their numbers and the feeling of invulnerability. They predicted that 400,000 divine spirits would descend from heaven, to give them success.

Public feeling ran so high, that boys and girls enlisted as Boxers. The girls were called the "Red Lantern Light", and wore only red clothing. After going through the Boxer exercises, and being hypnotized, they were almost mad with a longing to go to war.

The anti-foreign and anti-Christian excitement increased, until it produced a state of war in Tientsin and Peking, and endangered the lives of all missionaries and Christians in north China.

III

A MOUNTAIN REFUGE

Going south from Peking on the railroad to Hankow, one finds a branch road running off to the west, to T'ai Yüan Fu, the capital of Shansi province. It leaves the main road at a city called Huai Lu. There, in 1900, were some British missionaries, Mr. and Mrs. Charles H. S. Green, their daughter Vera aged 5 years, their son John under 3, and Miss Jessie G. Gregg. Their thrilling adventures are about to be narrated.

In June of that year, the natives seemed to become less friendly, and the Chinese Christians were uneasy in their minds, because they were called "secondary foreigners", and were to be killed with the missionaries.

On July 2nd, a telegram brought the news, that the mission houses in Paotingfu had been destroyed, and the missionaries killed. Troops had been going north through Huai Lu, "to stop the Russians", who were thought to be invading the country. Also the Shansi Governor, who had killed missionaries and burned their houses in T'ai Yüan Fu, was said to be coming to Huai Lu. Then came news of the destruction of mission stations all around in that part of the country; and the Huai Lu friends believed it necessary, to find some way of escape.

A temple on a mountain three miles away was their first place of refuge. The keeper had offered them a room there. Sending men on with bedding and a small supply of provisions, the missionaries carried the children in the night, and climbed the mountain. All day long they were under a strain,

trying to keep the children quiet.

The next day their home was looted, and the news of it, brought by their faithful cook, filled them with dismay. They realized that they were homeless. In telling of it afterwards, they said, "We would have been in despair, but we had our heavenly Father with us."

Why had they not sought the Mandarin's protection? The Government had commanded that no official should help or protect any foreigner. Mr. Green did return to the city, and appeal to the county Governor for protection. He was friendly, but explained that he could not do anything to save Mr. Green and his party. The Empress Dowager had given great power to the Boxers, and he feared them himself.

On July 19th, the people of the nearest village, who had control of the mountain and its temples, threatened these foreigners;- but where could they go?

The temple-keeper came and said, "Don't be afraid, I have another place for you." It was a natural cave, high up on the mountain, with a small opening and plenty of room inside, but very damp. He helped them to carry up their loads.

In the cave, they were chilled to the bone; and their supply of food was very meager.

The Boxers searched the mountain, but did not find them. This was regarded by the missionaries as their first deliverance from death.

IV

A BETTER RETREAT

The next night their cook, led by the temple-keeper, came to the cave, bringing some tea and food, and telling of a better retreat for them, a few miles away.

Another night he came with three or four true friends, and helped them move to the new place of refuge. These favors were received with a thankfulness too deep for words.

The new landlord was very kind, but did not know that a storm was brewing. The three adults in our party of refugees were all sick. Dysentery, neuralgia and abscesses in the ear,- all hard to endure,- were their ailments. They also heard dreadful tidings of the massacres in Shansi.

In the third week of their stay at the farm, their presence became known to the villagers. So their host, to save them, cut a passage through the cliff of clay to two ruined caves at the rear of his building, leaving only a small passage from there to his house. There, he thought, they could be concealed.

On the morning of Aug. 10th, many Boxers came near, and the missionaries hid in those caves. The tramping of feet and loud shoutings were heard. The children kept asking their parents, "Will they kill us?"

V

SHOT AND CAPTURED

Then Mr. Green, with splendid courage, groped his way out, to plead for the lives of the ladies and children. Just as he was creeping through the hole, one of the Boxers shot him. He fell down, rose again, seemed to spin around two or three times, and then leaned against a wall for support. With blood streaming down his face, but clearing his eyes with a handkerchief, he saw three Boxers aiming guns at him. He staggered from room to room, scarcely knowing what he was doing. Then he returned to the cave, and said to his wife, "They have shot me in the head, Dearest; it is certain death for us. We are not worthy, but He is worthy."

Then, in order to save their host and his house, Mr. Green led the ladies and children out to the front door,-- and there saw two men at the sides of the door, with their huge ghastly swords lifted up.

The Boxers immediately seized them, and brandished those great knives over their heads. Searching the captives, and taking possession of their clothing and bedding, they tore off Mrs. Green's ring and spectacles. They took from Miss Gregg's pocket a small Bible, examined it, and handed it back, saying, "If you read that, you can get to heaven." This precious little book was an inestimable blessing, help and comfort, during the rest of their distressing days. It was the only thing they now had, except the clothes which they wore.

Then the Boxers led them to their home in the city.

Nothing could have surprised them more than this. Seeing how weak Mr. Green was, two of the ruffians carried the children. As they walked, each of the missionaries was overshadowed by those awful knives; and men with fire-arms walked in the rear. What a procession! Great throngs of villagers came out, to see what was being done. Some of them showed sympathy in their faces. When Miss Gregg saw her sewing-woman in tears, she shouted to her, "We are not afraid; God is with us."

The mob were kept out of their home. When the official arrived, they were handed over to him, - the chief Boxer, evidently an educated man, dressed up with fan and gown, making a formal speech.

The Mandarin ordered that they be conveyed to a small temple in his yamen grounds. On arriving there, they felt wonderfully relieved, in being out of the hands of the Boxers; and their hearts overflowed in thanksgiving for this second deliverance. Yet they were far from being out of their troubles.

They found that Mr. Green had been wounded with No. 1 shot in his head, shoulders, arms, face and back. This was owing to his stooping posture, when fired on. His wounds could not be dressed that night, and he suffered terribly, while they all tried to sleep on some reed mats, that were spread on the damp floor of the temple.

In thinking of his severe injuries, we should consider that there may have been 150 shot in the one cartridge, by which he was wounded.

Soon after daylight, they were out in the yard, and a Christian Chinese woman came to see them. She had been

waiting outside the yamen since long before dawn. She manifested a "love that cast out fear". She took the children in her arms, spoke strong words of faith, and on going embraced Mrs. Green and Miss Gregg, regardless of onlookers. From her home she sent to them a thick wadded coverlet and some fruit and cakes.

Any friends of prisoners in China are considered as accomplices, and worthy to share their punishment. Besides, the decree had gone forth, that all friends of foreigners should be killed. Considering these facts, the courage of that woman was heroic, and worthy of all praise.

VI

SENT TO PAOTINGFU

About 7 A.M., they were sent out on the road eastward toward Cheng-ting, on the way to Paotingfu. During their month of imprisonment, good rains had fallen, and the country was beautifully green, with the growing crops. After going five miles, they were overtaken by Paotingfu Boxers, who were loaded with loot, some of them even wearing the clothes of this group of innocent prisoners from Huai Lu!

At the gate of Cheng-ting a large crowd had gathered. The escort handed over to the local officials the documents concerning these fugitives; and Mr. Green and his party had to wait a long time, while the papers were taken to the yamen. He afterward said, in relating his experiences, "It was early afternoon, and the fierce sun, with the great crowd almost swarming on the cart, made the heat unbearable; and thus we sat, bathed in perspiration, travel-stained and disheveled, and gazed upon by a continually moving stream of curious ones, for two long hours."

Then a military officer came, and said: "Do not fear; you are being sent home to your own country."

It was too good to be believed. They took the refugees to the north suburb of Cheng-ting; and, as there was a Roman Catholic church there, Mr. Green and his comrades thought that perhaps they were to be taken there for safe keeping;- but no, for soon a man from the yamen told them to hurry, and get some food, for a cart was already waiting, to take them to Paotingfu.

That was the city where Horace Tracy Pitkin, Miss Mary

S. Morrill, Miss Anna Gould and other heroic missionaries and native Christians had been martyred.

Mr. Green says: "In vain I pleaded that we had hoped to go to the Catholic mission; that sending us to Paotingfu was sending us to certain death,- for all the Christians there had been killed; and that it was inhuman, to send a wounded man like me, with two children and two ladies, without any rest, to travel far into the night. My plea was unavailing. The officials were afraid of the Boxers; and although we had an official escort, we were really in the power of the superstitious and hateful Boxers.

"Only those who have traveled by cart in North China can understand what this journey meant to us, practically without rest, day and night, for forty hours. God most certainly gave the strength and grace, or no ladies could have taken such a journey, to say nothing of the children, and one wounded as I was."

As to their first night on the road, he says: "A shake-down was made for us on the floor of the prison room,- first a spread of straw, and then a reed mat, over which we spread our coverlet. The officials, headman and others, were moved to pity to see little John, as soon as the bed was spread, get down from my knee, crawl along on it, stretch himself out at full length, and immediately fall asleep.

"There was a prisoner in a cage at one end of the room, and five or six men slept on the brick bed at the other end; but we were too far gone to care for these things, and lying down in a row, were soon fast asleep. Neither the ladies nor I had slept since the previous Wednesday night, and this was in the small hours of Sunday

morning."

At 9 A.M., they were taken to the railroad station, just in time to see the train move off. About five o'clock in the afternoon they had to start again, to travel all night, and to endure thirty miles more of that awful jolting over bad roads. Ten miles on, while the mules were being fed, they had some food. He says: "We had a nice supper, and the children got a little sleep." (Probably the food was nice only in a comparative sense.)

Then they went on from midnight till dawn, coming to Paotingfu with a sense of danger, like that of Jesus going up to Jerusalem for his crucifixion. Entering the city, they were taken at once to the district yamen.

VII

BETWEEN LIFE AND DEATH

Mr. Green says: "Alighting from the cart, almost before I was aware of what was happening, we were separated, the ladies and children being taken to the women's lock-up, and I was marched off to the men's common prison. I found myself in a filthy yard, with some twenty prisoners in various stages of dirt and wretchedness. Spreading my coverlet on the damp ground, I lay down and cried,- not for the ignominy heaped upon us, but the thought of being separated from my dear wife and children was at this time unbearable."

"Perhaps I had lain there about half an hour, when I heard a call for the foreign man. Some one had been sent, to fetch me back to the cart, which was still standing where we had left it. I was rejoiced to find the ladies and children already there. The district magistrate had refused to see us or our official papers, and intended to send us back at once to the place from which we had come!"

To return home to Huai Lu would be almost certain death. To escape from the blood-thirsty Boxers was impossible. These journeys were wearing the innocent missionaries out. The government was urging all officials to exterminate the hated foreigners. Mr. Green and his family and Miss Gregg had many occasions for despair, but were saved from this by their faith in a loving God.

The narration continues: "A fast increasing and excited crowd was surging about the cart. Several of the city Boxers appeared with their guns and great swords, and took

UP THEIR POSITIONS AROUND US. Not one of the Boxers nor official escort who had brought us hither were to be seen.

"On first rejoining the cart, I heard the spokesman of the Boxers say, 'There will be trouble here very shortly.' To that man, under God, strange to say, we undoubtedly owe our lives on this, the third wonderful deliverance from death.

"He had gone to the mandarin, and pleaded for us, showing him that we certainly should be killed, as soon as we should get out of the city,- even if we were allowed to go that far. I was called out, and taken to have an interview with the mandarin himself. He spoke kindly, professed to have sympathy with us in our distress, and declared that the Western Powers were to blame, for having 'rebelled' against the government, and taken Tientsin!- but, since we had come to Paotingfu, they would devise some means of protecting us.

"I asked, as a favor, that we might all be put together, no matter where it should be; so he ordered that a room in the women's lock-up should be cleared for us; and I was taken off, to join the ladies and children there."

(Note: Do not imagine that the place was clean.)

"And now, taking this, the first opportunity since I was shot, my wife and Miss Gregg set about cleansing my wounds, and removing, if possible, some of the pellets. With the aid of a broken-pointed pen-knife, (found at the bottom of my wife's pocket a day or two after our capture,) and a needle, five or six were extracted. At different times Miss Gregg succeeded in getting out several others; but many were imbedded too fast, and had to wait for proper surgical instruments.

VIII

A MURDEROUS PLOT REVEALED

"The next day, Aug. 15th, one of the yamen men came to say, — that we were to be taken to Tientsin by boat, and were to start — that day! Twelve runners, or yamen servants, with gowns and — dress hats, went before the carts, while several Boxers with drawn swords also acted as escort. Arriving at the riverside, we were soon on the boat. Eight of the Boxers who had brought us from Huai Lu then came on board, with four or five of the local men, and in a little while we were making good progress down-stream. It seemed too good to be true, that we should so soon be in Tientsin, and our troubles be at an end."

(Alas! it was not to be so!)

"Three miles out, the local men left the boat; and we went on far into the night. Soon after sunrise we were passing a walled city, ^(Hsin-an) which I remembered was thirty miles from Paotingfu. A little later the boat stopped, and was moored to the bank. Saying something which I did not quite understand, the spokesman and the leader went ashore together. My wife cried, 'O Charlie, something is wrong; do ask the other man what it is!' I spoke to one of them, but he only wrung his hands, and said, 'This is terrible, terrible!'

"Then the two men returned, and the leader said, 'It is all a lie, about your being taken to Tientsin.' It is impossible to get there, for the river is held by Boxers at several points on the way down, and it would be certain

l.c. DEATH FOR OURSELVES, AS WELL AS FOR YOU, TO ATTEMPT TO GO through. Our orders from the Governor were, to bring you down the river so far, and then kill you, and put you out of the way.'

"As he spoke, he pointed to his big ugly knife, which I had seen him sharpening since we left Paotingfu. Then he went on to say, 'We don't intend to commit such a sin. We have no quarrel with you, but you must leave the boat now, and make the best of it for yourselves.'

"Protest was useless. We were simply stunned, and moved on as if in a dream. Gathering together our few belongings, the bedding, bundle of food, and cloth containing our cash (that is, money),- part of which we left, as being too heavy to take,- we took the children in our arms, and went ashore.

"Tears came into the eyes of the spokesman, when, on stepping from the boat with John in my arms, I turned, and, putting my hands together in the Chinese manner, I thanked him."

IX

HIDING ~~AMONG~~ REEDS BY THE RIVER

"Getting quickly over the embankment, we were soon out of sight among the reeds and thick undergrowth, without having been seen by any one. Making sure to be completely hidden from any who might be passing along the bank, we spread out our bedding, and sat down to think and pray.

"Slowly one began to realize that, for the fourth time, God had delivered us from a cruel death, touching even the hearts of these Boxers with pity for us, and I believe more especially for the two dear little children. Many times, when we were hiding in the temple cave and at the farmhouse, we had said how much easier it would be without the children; but in our late experience the Lord had undoubtedly used the children to move the hearts of our enemies, giving us favor in their eyes.

"What a day that was!- mostly spent in prayer. At every sound of footsteps on the bank, we held our breath.

"Asking my wife what the Lord was saying to her, she replied, 'Delivering thee from the people unto whom I now send thee.' Miss Gregg's answer to the same question was, 'I have been waiting all day for a little bird, to bring me a letter.' We laughed at the time, but you will hear more of this 'little bird' later on.

"About the middle of the afternoon, we heard voices and the tramping of many feet along the bank, and knew, by their shouts and shooting off guns into the reeds, that they were looking for us. In about half an hour they went away, and all was quiet again.

"We were terribly bitten by mosquitoes, and all day the children were pleading for something to drink. We too suffered much from thirst.

"When it was quite dark, and everything seemed quiet, we all went to the riverside, and quenched our thirst from the straw-hat drinking-cup.

"And now, by the repeated flashes of lightning and the gathering black clouds, we knew that a storm was approaching. All around was wierd and black, with constant lightning and distant thunder. We returned to our place among the reeds, hoping it might pass over without rain. Then came the fierce wind, bending the reeds low to the ground, and very soon the rain commenced. A reed is at any time a poor thing to trust to, but never take refuge from a Chinese thunder-storm in a bed of reeds! Covering the children as much as possible with the bedding and the straw hats, we sat through those miserable two hours, all very soon wet to the skin and chilled to the bone. O Lord, was there ever a more helpless, hopeless, desolate band of thy little ones?!

"Some course of action must now be decided upon. To the east, about a quarter of a mile away, was a hamlet; and half a mile to the west a city;- which way should we go? Perhaps influenced by the advice of the Boxers, certainly guided by God, we decided to go west, and make our way towards the city.

"About half way there, we came to a cottage; and seeing a light in the window, I said, 'Let us ask them to help us.' Making our way toward a door at the back, we saw a youth carrying a light across the yard. So, telling him

who and what we were, we asked if he could help us get a boat.

"He was distressed at our pitiable condition, and talked of the wickedness and cruelty of the Boxers. Then he said that he would go, and see if he could persuade a friend of his, to take us in his boat. We were invited into the house, and were soon fast asleep."

X

BETRAYED

"Suddenly we were startled by an unearthly sound in the yard. With a slash of a drawn sword, the reed curtain at the door was dashed down, and we were again face to face with a crowd of fierce Boxers.

"Betrayed!" was the first thought, that flashed through one's mind. The next moment all was confusion. I was seized by the hair, and dragged to the ground, and was conscious of blow after blow on different parts of my body, then being trampled by many feet, as others rushed over me, to seize my wife and Miss Gregg.

"I remember a pang, as I heard the heart-rending shrieks of the children; and then a sweet calm filled my soul, as I committed it to God.

"Comparing notes afterward, we each have been able to testify, that this was the calmest moment in our lives, so soon to be given up to him,- never doubting for a moment, that we should be immediately killed.

"Now we were dragged outside, thrown down in the wet and mud, and bound hand and foot,- they using their ~~hands~~ feet as much as their hands, to get our arms and legs in the position they wanted, though we were quite passive. Then I suddenly missed the cries of the children, and was glad that the lambs had 'gone before', and were spared more of these terrible sights.

"Miss Gregg was hauled by the hair into a kneeling position, and her head was pressed down on a stone table in the yard, placed there for burning incense, and one cried, "Who 'll strike?"- but other voices over-ruling,

l.c. SAID, 'No, take them to headquarters first.'

"As we lay there bound in the mud, one and another struck us heavily again and again with the back of their swords or the handles of their spears. Word was given, to carry us off. The handles of two spears were put through my left arm, (that is, through the loop made by my left arm, as it was tied to the other,) men taking the ends on their shoulders; and I was taken off, hanging between them by one arm, with hands tied to my feet behind me.

"It was only about a quarter of a mile to the temple buildings, which they used as headquarters. I should have fainted with the excruciating pain, if it had been much farther. On entering, my face struck heavily against a large earthenware water tank; and the next minute I was thrown down on the wet ground of the court-yard.

"Hearing the dear children cry, I then knew that they had been brought along, and not killed. My wife and Miss Gregg were carried much as I was. Little John was tied hands and feet, and carried; while Vera, with hands tied behind her, was made to walk, and had her feet tied, when they reached the temple. Now all had arrived, and there was much rejoicing and mutual congratulations (among the Boxers), that these 'devils' had been captured."

XI

PRISONERS

"Presently a tall young man arrived, whom, by his authoritative voice, I soon knew to be a recognized leader. He came and put a brick under my head for a pillow, and spoke encouragingly, telling me, if I had anything to say, not to be afraid to say it. I requested that, if they intended to kill us, they would do it quickly, and not let us go through unnecessary sufferings.

"Being questioned who we were, I explained where we were from, and how we came to be there,- but they would not believe a word that I said. Later, they lifted me up, and gave me a stool to sit on, so that I might be better able to talk with them.

"In my new position, I could see the ladies, and at my request my wife's head was moved out of a pool of water, and Miss Gregg's hands were loosed, and tied in front instead of behind,- a favor they would not grant for myself until the next day, though I suffered intensely on account of the shot-wound in my left arm.

"I was soon too faint to sit up, and was glad to be laid again on the wet ground,- now so near the others, that we were able to whisper to each other, 'For Jesus' sake!!' Vera seemed to understand, and sought to comfort her mother by kisses, saying, 'Poor mother! Poor mother!'

"Just before daylight, we were carried into the main building of the temple. A guard of five or six men were left in charge, understanding that our case was to be decided in the morning. Thus for the fifth time we found our-

l.c. SELVES DELIVERED FROM DEATH.

"Shortly after sunrise, some of the head men appeared on the scene, and for over three hours I sat there, bound and propped against the leg of the incense-table, to undergo a severe cross-examination. Of course I told the truth and nothing but the truth; and at last I think they were obliged to own themselves baffled, as one confessed that I had a mouth 'full' of the Huai Lu dialect; another that he had seen a boatman the previous morning, answering to the description given; while a third declared that I could not be a Roman Catholic priest, because I had two wives (!) and children.

"Our cords were removed, and food was given us.

"Many hundreds of Boxers visited us from all the country around, carrying their ghastly weapons, and, by their looks, thirsting for our blood. The heat and myriads of flies were great trials; while at night, although we were not bound after the second night, the mosquitoes, vermin and rats, were terrible; so that, with the hard uncomfortable bed and our aching bodies, sleep was impossible until Saturday night, when we slept, I suppose, from sheer exhaustion.

"To the praise and glory of God, I bear record that we all realized and enjoyed his sustaining grace; but, at the same time, I must humbly confess that I sometimes grew impatient, under the continual strain of being questioned and insulted by the mob."

No wonder that he, as he says, "sometimes grew impatient." We only wonder that he and his companions were able to endure so much with such a noble spirit.

On Saturday night Mr. Green was taken to a meeting of Boxers, among whom scholars and respectable tradesmen were

in the majority. Reports were heard from their members who had gone to Paotingfu. The Governor was very angry, that these English people were still living; and repeated his order, to have them killed. But the civil members of the local Boxer society overruled the military, and insisted that the foreigners should be sent to Tientsin, when the way should become clear.

"Thus", says Mr. Green, "for the sixth time our lives were preserved, and we were guarded by night and by day by some, at least, who would gladly have killed us."

On Sunday morning the funeral of two Boxers, who had been killed by the Catholics, occurred. Three or four thousand Boxers thronged the town, and many threatened the captives, but were restrained.

Almost every day some persons would pity the foreigners, and bring food, which was gratefully received, and regarded as an answer to prayer. Being without any money was a new experience. Some gave the children a few pennies, which were saved until there were enough to buy a cake or some candy for the little folks. (Chinese candy, clean, of course!) One man gave Mr. Green some "tobacco money", with which, for several days, he could buy a bowl of millet soup,- the only food that Mrs. Green could eat in her illness.

XII

A HERALD OF GOOD TIDINGS

One day, when no one was watching,- as the ladies and children were sleeping, and Mr. Green, feeling much depressed, was keeping the flies away from them with a fan,- a man dropped a bit of crumpled paper through the open trellis-work of the door. He motioned to Mr. Green, to pick it up; and on doing so, the latter read the following joyful message:-

"Don't be afraid, for Chinese robbers have nearly all been killed by both Chinese and foreign soldiers. Peking and Tientsin both belong to Europeans. Now I will go to Tientsin, and tell your armies to protect you. You may tear it into pieces, when you have seen."

Mr. Green motioned his thanks, and the unknown friend left in haste. Evidently the letter was written by an English-speaking Chinese. Mr. Green was so excited, that he woke the ladies, to show them the letter. Miss Gregg at once claimed it as the "little bird", that she had looked for since that day spent among the reeds.

Here was a gleam of hope, which made their hardships easier to bear. This friend might go and speak to the British Consul in Tientsin, who perhaps could help them.

Still, they were "not out of the woods". On several days, crowds of Boxers came, and threatened them. Another day a monster meeting was held, at which about 500 gentry and tradesmen with difficulty persuaded the mob, not to attack these foreigners.

This out-door meeting made the prison-keepers so busy

l.c. ALL DAY, THAT THEY FORGOT TO GIVE THE PRISONERS FOOD. Unconsciously the lack of a supper brought the missionaries to the lowest depths of misery. Mr. Green writes:-

"We were nearer the point of despair, than we had been all through our many trials. Sick, tired, cold, hungry, and uncertain as to our fate, the black pall of despair was settling down upon my soul, as evening came on. With tears I implored my wife and Miss Gregg to pray for me,- when suddenly there was quiet and music in my heart. I listened, to catch the tune, and then my lips tremblingly took up the strain, and sang:-

"Praise the Savior, ye who know him;

Who can tell how much we owe him?

Gladly let us render to him

All we have and are."

Then they all sang, and were comforted, but could not keep back the tears. Soon after, their keepers brought them three or four kinds of cakes, with apologies for such neglect.

XIII

THE WAY OUT

Later Mr. Green was officially told, that they all were to leave that evening by boat for Paotingfu! This seemed like certain death, until a gentleman, when alone with him, explained that the British Consul had sent word to Paotingfu, demanding their protection and safe escort to Tientsin. A special Commissioner had been sent from Paotingfu, to bring them there.

Mr. Green writes:-

"At once we felt sure that our 'little bird' had fulfilled his promise, and had made known to the British Consul our dangerous and destitute condition. God had enabled the Hsin-an people to restrain the Boxer hordes, and was opening the way for our rescue. This I record with deep wonder, love and praise, as the seventh deliverance from death, that he has wrought on our behalf.

"About midnight, Sept. 6th, we walked down to the river-side, where two boats were waiting. Ourselves and six or seven of the escort embarked on one, and the rest on the other. I almost carried my dear wife, who was too weak to walk. Food had been made for us before starting, and now we were sent off with many expressions of goodwill from the little throng of tradesmen, who had come down with us. Arriving at Paotingfu, we were escorted to the district yamen.

"We now rise in the scale rapidly. Extra bedding is bought for us,- the cheapest available;- and I am allowed

l.c. TO HAVE A shave, the Mandarin's own barber being sent for the purpose. New paper is put on the windows, to keep out the cold at night. The Mandarin sends a feast from his own kitchen. An official is appointed, to give us daily attention, and provide us with everything we need, such as bedding, clothing, money, &c. Thus by rapid strides we are transformed from outcasts and prisoners into honored guests."

A week later, Mr. Green was permitted to telegraph to Shanghai the news of their safety. This was done by the orders of the Judge, and at his expense. Six days afterward a reply came, including the word "Hallelujah". A letter from the Consul at Tientsin brought added joy.

A final sorrow came to them in the death of dear little Vera Green, after ten days of illness at Paotingfu.

Under the great strain, Mr. Green completely broke down in health, and could not be moved for some time. French troops arrived, and by request of their Colonel, the fugitives were taken to his camp, Mr. Green being carried in an ambulance. British soldiers under General Gaselee also came to Paotingfu; and a convoy of soldiers from "dear old England" took Mr. and Mrs. Green and their little son John and Miss Gregg in safety to Tientsin.

(The End.)

Condensed from Martyred Missionaries of the China Inland Mission; Perils and Sufferings of Some Who Escaped.
Edited by Marshall Broomhall, 1901.

APPENDIX A

OPINIONS OF HIGH CHINESE
REGARDING FOREIGNERS

EMPRESS DOWAGER: "The foreigners are the curse of China; and I would be the happiest woman in the world, if there were only some way to rid China of them forever."
(Old Buddha, by Princess Der Ling, page 230.)

LI HUNG CHANG, ~~XXXXXXXXXX~~ end of July, 1900: "It would be the joy of my closing days, to see the barbarian nations subjugated at last in submissive allegiance, respectfully making obeisance to the Dragon Throne." (China Under the Empress Dowager, by J. O. P. Bland et al; J. B. Lippincott Company, Philadelphia, 1910.)

JUNG LU, as reported in the Diary of Ching Shan: "It is true and undeniable, that, from their Majesties on the Throne down to the very lowest of our people, all have suffered from the constant aggressions of foreigners and their unceasing insults." (CUED 277.)

The Same, June 20, 1900: "With tears in his eyes, Jung Lu knelt before her Majesty: he confessed that the foreigners had only themselves to blame, if China declared war against them." (CUED 266.)

JUNG LU again, early in July, 1900, writing to Hsü Ying Kuei, Viceroy of Fu Kien, used these words: "Rid ourselves of the accursed presence of the foreigner." (CUED 250.)

YUAN CH'ANG and HSU CHING CH'ENG, in their second memorial, July 8th: "Only the most credulous persons believe in the sincerity of the professed motives of foreigners."
(CUED 320.)

The Same, in their Third Memorial, July 23, 1900:-

"We, your memorialists, fully realize that the foreigners, who make their nests in the body of our State, constitute a real danger..... Now, if it were a fact, that a hundred thousand newly sharpened swords might suffice to overcome our enemies, we, your memorialists, by no means devoid of natural feelings of patriotism, would welcome the day, when these foreigners might once for all be smitten hip and thigh." (CUED 322-324.)

CHING SHAN, Senior Secretary to the Imperial Household, &c., a kinsman of the Empress Dowager's family, thus expressed his feelings; (June 14th, after the mission buildings in Peking had been destroyed): "Well indeed is it, that I have lived to see this day; almost every foreign building except the Legations have been burnt to the ground. Throughout the night flames burst forth in every quarter of the city; a grand sight." (CUED 262-3.)

The Same, June 20th: "My courtyard is now full of Boxers and Kansuh soldiery; I can no longer call my house my own. How I loathe these cursed foreigners, for causing all this disturbance!" (CUED 276.)

APPENDIX B.

RETURN OF THE COURT, SEEN AT PAOTINGFU

"The arrival of the Court was an interesting affair. They came in by train, having taken the cars at the first point they reached where the track was finished. The train came in four sections, the first three bringing the attendants, mules, litters, chairs, carts and baggage, or at least a part of these impedimenta. Several train-loads had come on before, and so today seven trains have been despatched for Peking, though the Emperor himself does not go until Tuesday.

"This return is a very different affair from the flight last year, when the imperial party left the north gate of Peking in three one-horse carts, arrived unexpectedly at a country inn at the end of the first day's journey, and had nothing but millet mush to eat. That innkeeper, however, a Mohammedan, treated them as well as he could, provided three mule-litters and 3,000 taels of silver, and went with them.

"I saw him the other day. He has six litters, and is entrusted with conveying the personal belongings of the Emperor and Empress Dowager. His litters are covered with the imperial yellow, and although he is serving nominally without pay, he will doubtless have his reward, and he deserves it. His is an old and reliable family, which has done a great deal of business for our Kalgan station.

"The Court has evidently collected a good deal of treasure on the journey. That part of the business is managed by the palace eunuchs. One or two of the local magistrates on the route tried to haggle over the price, and were promptly degraded. The others 'soon caught on', and I am credibly informed that Paotingfu paid one million taels, and that the

officials congratulate themselves on getting off so easily.

By order of the Emperor and Empress Dowager, the old customs regulating a royal progress have been largely changed. Shops on the streets were allowed to remain open, and the people to line the sides,- I cannot say sidewalks, for the streets of other Chinese cities are not wide like those of Peking. Little restraint was placed on the crowds, which were allowed to come quite close, and, more remarkable still, to stand. At the railroad station not a knee was bent. It is not etiquette for a Chinese to doff his hat, so that sign of respect is wanting. The ordinary Chinese salutation, while graceful and dignified when properly done, does not seem to lend itself well to such long-range usage. Like the hand-shake, it is more suited for personal salutation. Consequently, the reception of the Emperor on his arrival here lacked a good deal of impressiveness. They have not yet learned to manage such a function with dignity in the ways of the occidental.

The Emperor got into his chair, and was immediately carried off, like an ordinary mortal. His chair passed very close to where I was standing. We might have shaken hands, if he had been so disposed; but instead, we stared hard at each other, evidently with mutual intent. I was perhaps the first occidental he had seen, since the wave before he had fled last year. But he had a pleasant expression, and regarded me without a trace of animosity.

His more famous Aunt followed in a chair of imperial yellow, which matched his, and it is evident that all the talk of her leaving the government to be run by the Emperor is but the echo of the wish of those who predict it. The Empress, who has a nice face, followed in another chair, and

then a bevy of other ladies of the Court."

(The above narration is copied from a letter written by Dr. A. P. Peck, published in THE MISSIONARY HERALD of April, 1902, pages 159-160.)

APPENDIX C

BOOKS CONSULTED

CUED,... China Under the Empress Dowager, by J. O. P. Bland and E. Backhouse; J. B. Lippincott Company, Philadelphia, 1910.

China in Convulsion, by Arthur H. Smith; Fleming H. Revell Co., New York, 1901.

With the Empress Dowager, by Katharine A. Carl; The Century Co., New York, 1906.

Two Years in the Forbidden City, by Princess Der Ling; Moffat, Yard & Co., New York, 1912.

Old Buddha, by Princess Der Ling; 1928.

Court Life in China, by Isaac Taylor Headland; Fleming H. Revell Co., New York, 1909.

The Dragon and Foreign Devils, by Johan Gunnar Andersson;

Letters from China, by Sarah Pike Conger; Chicago, A. C. McClurg & Co., 1909.

Outline History of China, by Herbert H. Gowen & Joseph Washington Hall; D. Appleton & Co., New York, 1926.

Ecumenical Missionary Conference; American Tract Society, 1926.

Martyred Missionaries of the China Inland Mission, edited by Marshall Broomhall; Toronto, China Inland Mission, 1901.

Encyclopaedia Britannica, 13th edition, 1926.

Also many other books on these subjects.

GLOSSARY

Ah-lu-te, wife of Emperor T'ung Chih; died Mar., 1875.

Amoy, a sea-port in southeastern China.

Amur river, on N.E. boundary of the Chinese Empire.

Annam, a country S. of China; the E. part of Indo-China.

Banner Corps. The Manchu army was arranged under 8 banners.

Baron Von Ketteler, see Ketteler, (Von Baron).

Botanical and Zoological Gardens, outside the N.W. gate of Peking.

Boxers, so-called militia or train-bands in China, self-styled "I Ho Ch'üan", who, by hypnotizing themselves, believed themselves invulnerable, and endeavored to kill or drive out all foreigners in 1900. —

Cambodia, a country S.E. from Siam and W. of Annam.

Capercaillie, a heavy bird in N. China, called "yang pu".

Chang Chih Tung, a capable and progressive Viceroy in Hankow in 1900.

Ch'a Tao, a village at the head of Nankou Pass, N.W. of Peking.

Cheng Ting Fu, a city 50 miles S.W. of Paotingfu.

Chia Yi, a sophist in the Han dynasty, nearly 2000 years ago.

Ch'ien Lung, Emperor of China, 1736-1796.

Chihli, the N.E. province of China Proper, in which are situated Peking, Tientsin, Paotingfu and Kalgan.

Ch'i Hsiu, a Boxer chief, executed at Peking.

Ching Shan, a Manchu of high degree; d. in Peking, Aug. 15, 1900.

Chuang, Prince; commander-in-chief of the Boxers.

Ch'un, Prince, 7th son of Emperor Tao Kuang, and father of Emperor Kuang Hsü.

Ch'un II, Prince; son of the preceding, and father of P'u Yi, who became the Emperor Hsüan T'ung.

Cochin-China, a country S. of Annam, at the S. end of the Indo-China peninsula.

Concubine Yi, the Empress Dowager, before she obtained power.

Conger, Mrs. Sarah Pike, wife of U.S. Minister in Peking, during the Boxer uprising.

Comprador, a native agent of a foreign business firm in a port of China.

Courbet, French Admiral in battle of Foochow, &c.

CUED,... China Under the Empress Dowager, by J. O. P. Bland.

Dalai Lama, of Lhasa, Tibet; Pope of the Tibetan Buddhists; the chief "Living Buddha".

Der Ling, Princess; daughter of Duke Yu Keng, and protegee of the Empress Dowager.

Dynastic Succession, the legal inheritance of Imperial office and power in China.

Eastern Hills, the mountains east of Peking.

Eastern Tombs, the tombs of the Manchu Emperors, on the S. side of the Eastern Hills,

Elgin, Lord; private name, James Bruce; British special envoy to China, 1859-1860.

Empress Dowager, supreme Ruler of China, 1861-1908. Early name, Yehonala; later, Lan Kuei; then Concubine Yi; also Tz'u Hsi, "Old Buddha", "Old Ancestress", and lastly, Empress Grand Dowager.

"Fist of Public Harmony", same as Boxers.

Foochow, seaport in S.E. China.

Forbidden City, the Palace area in Peking, enclosed with a

- high wall, and surrounded with a moat. The public, of course, were forbidden to enter.
- "Foreign devils", an opprobrious epithet applied to foreigners, whose soldiers could "fight like devils".
- Formosa, a large and beautiful island, off the S.E. coast of China.
- Gaselee, Gen., chief commander of the allied armies, which captured Peking in 1900.
- Genghis Kahn, a Mongol chieftain, who conquered N. China in 1215, and Central Asia in 1218-1221.
- Gobi desert, in the center and W. parts of Mongolia.
- Gordon, Charles George, Gen., called "Chinese Gordon"; who conquered the T'ai P'ing rebels in 1863-4; d. at Khar-toum, Nubia, 1885.
- Gould, Anna, a martyr at Paotingfu, July 1, 1900.
- Great Sword Society, same as Boxers.
- Han dynasty, 206 B.C. to 221 A.D.
- "Hoppon", Capt. Lew Buah's ship in the battle of Foochow, Aug. 23, 1884.
- Hsi An Fu, capital of Shensi province, 700 miles W.S.W. of Peking.
- Hsien Feng, the 7th Manchu Emperor, husband (?) of her who became the Empress Dowager.
- Hsin An, a Chou city 20 miles S.E. of Paotingfu.
- Hsüan Hua Fu, a prefectural city 120 miles N.W. of Peking.
- Hsü Ching Ch'eng, a martyr at Peking, July 28, 1900.
- Hsü T'ung, Grand Secretary and Boxer chief; committed suicide.
- Huai Lai, a city 70 miles N.W. from Peking.
- Huai Lu, a city about 70 miles S.W. from Paotingfu.
- Hwuy-luh, same as Huai Lu, both pronounced Why Loo.

Indo-China, the country S. of China, W. of the Gulf of Tonquin and the China Sea.

James, Professor in the Chinese Imperial University, a martyr in Peking in 1900.

Jardine and Matheson, a noted English business firm in Chinese ports.

Jehol, a city in S.E. Mongolia, 150 miles N.E. from Peking, to which the Emperor Hsien Feng fled in 1860.

Jung Lu, defender of the Empress Dowager, and her best adviser, made a Grand Councillor in 1898; d. in 1903.

Kalgan, a city by the Great Wall, 140 miles N.W. from Peking, at a pass leading up to the Mongolian plateau.

K'ang Hsi, the 3rd Manchu Emperor, a great warrior; reigned from 1662 to 1723; had a great dictionary compiled.

K'ang Kuang Jen, one of six Reformers, martyred at Peking in 1898.

Kang Yi, a bigoted Manchu, Boxer chief; d. in Shansi, 1900.

K'ang Yu Wei, a Reformer; adviser to the Emperor in 1900.

Ketteler, Baron Von, German Ambassador, killed in Peking, June 20, 1900.

Karl (or Carl), Miss Katharine A., painted portraits of the Empress Dowager in 1892.

Kiao Chou, the city and bay on the S.E. coast of Shantung, seized by the Germans in 1897.

Kin, the Golden dynasty, which ruled N. China from 1115 to 1235 A.D. The princes were ancestors of the Manchus.

Kuang Hsü, the 9th Manchu Emperor, adopted son of the Empress Dowager.

Kuan Shih, a village 20 miles N.N.W. from Peking.

Lake. There were two artificial lakes, one at the Summer

Palace W. of Peking, and another S.W. of the Winter Palace in Peking.

Lake Palace, in Peking, W. of the Winter Palace.

Lan Kuei, the name of the Empress Dowager during her adolescence.

Laotzu, a sage nearly contemporary with Confucius; on his teachings the Taoist religion is based.

Lhasa, capital of Tibet, and residence of the Dalai Lama.

Li Hung Chang, a famous statesman, who made peace with Japan in 1895, and with the foreign Allies in 1901.

Li Lien Ying, the Empress Dowager's favorite eunuch, after the death of An Te Hai. He was always faithful to her, but was cruel and avaricious.

Li Ping Heng, assistant commander of the Chinese army, fighting foreigners in 1900; a suicide after defeat.

Liu K'un Yi, Viceroy of Central China in 1900.

"Lustrous", one of Emperor Kuang Hsü's favorite concubines.

Macao, a Portuguese city in S. China, at the mouth of the Canton river.

MacDonald, Sir Claude, British Minister in Peking in 1900, and chief in command of the besieged Legations.

Manchus, eastern Mongols, members of the Imperial tribe.

Manchu dynasty, the ruling family in China, 1644 to 1912.

Manchuria, the N.E. section of China; the native abode of the Manchu people.

Manila, chief city of the Phillipine Islands.

Martin, Rev. W.A.P., D.D., L.L.D., formerly President of the Chinese Imperial University; author of many books.

Min river flows past the city of Foochow in S.E. China.

Mongolia, a dependency of China, between China Proper and

Siberia, west of Manchuria.

Morrill, Miss Mary S., a martyr at Paotingfu in 1900.

Morrison, Robert, the earliest Protestant missionary in China; arrived at Canton in 1807; published grammar and dictionary of the Chinese language, and founded the Anglo-Chinese College at Malacca; died in 1834.

Mt. Williams, also called "Eastern Peace", east of Kalgan, surmounted with the Great Wall.

Muyanga, foster-father of the Empress Dowager, and father of Sakota, who was the Eastern Empress, Tz'u An.

New Dominion, an immense N.W. frontier section of China, W. of Mongolia and N. of Chinese Turkestan.

"Old Ancestress", a reverential and popular appellation of the Empress Dowager in her later years.

"Old Buddha", the same as "Old Ancestress".

Opium War, in 1840-1842, by which the British compelled China to admit commerce in opium.

Pagoda Anchorage, a harbor at the mouth of the Min river, below Foochow.

Paotingfu, the capital city of Chihli province, 110 miles S.W. from Peking, and about 100 miles W. of Tientsin.

Parkes, Sir Harry, British Consul at Hong Kong, captured and tortured by the Chinese near Peking in 1860.

"Pearl", the Emperor Kuang Hsü's favorite concubine, imprisoned in 1898, and martyred in 1900.

Pescadore Islands, a score of low-lying islands 25 miles S.W. of Formosa, containing one good harbor.

"Pigmies", a scurrilous epithet used by the Chinese, when speaking of the Japanese.

Pitkin, Rev. Horace Tracy, an American missionary, martyred at Paotingfu in 1900.

Prince Chuang, see Chuang.

Prince Ch'un, see Ch'un.

Princess Der Ling, see Der Ling.

Prince Tuan, see Tuan.

Prince P'u Lun, see P'u Lun.

Professor James, see James.

Protocol, the treaty of peace between China and foreign nations, signed Sept. 7, 1901.

P'u Lun, Prince, a grandson of Emperor Tao Kuang, whose father had been adopted into the Imperial Family.

P'u Yi, son of Prince Ch'un II, who became Emperor in 1908 with the name of Hsüan T'ung.

R., Mr., Rev. James H. Roberts, of Kalgan, China.

Red Lantern Light Society, a Boxer society of girls between the ages of 10 and 20 years, whose uniform, shoes and banners were red. They practiced Boxer tactics, and were supposed to have supernatural powers.

"Rock", that is, China, which for many years would not admit foreign merchants nor missionaries.

S., Mr., Rev. William P. Sprague, of Kalgan, China.

Saigon, the capital of French Cochinchina, captured by the French in 1859.

Sakota, the girlhood name of Hsien Feng's chief Consort, who became the Eastern Empress, Tz'u An.

"Secondary devils", a Boxer term for friends of foreigners and converts to the Christian religion.

Sir Harry Parkes, see Parkes.

Shansi, the province of China west of the one in which Peking is situated.

Soochow, a city 40 miles W. of Shanghai, noted for its beautiful women.

"Squeeze", n., a colloquial word used in the orient, to denote a commission or unjust charge, for doing tasks or making purchases for an employer; commonly called "graft" in the United States.

Summer Palace, called Yüan Ming Yüan, near the N.W. corner of Peking; destroyed in 1860.

Summer Palace, called I Ho Yüan, built on the hill called Wan Shou Shan, W. of Peking, 1889 to 1894.

Sun Chia Nai, a heroic Grand Secretary, reasonably conservative, and loyal to both Empress Dowager and Emperor, after their estrangement.

T'ai Yüan Fu, capital of Shansi province, where the Governor Yü Hsien killed many missionaries, and the Empress Dowager rested in her flight.

Taku, a village at the mouth of the Pei Ho river, where ships enter, to reach Tientsin.

Tao Kuang, the sixth Manchu Emperor, reigning from 1820 to 1850, who strove to keep opium out of his country, but was defeated by the British in the opium War, 1840-1842.

Ta T'ung Fu, the chief city of northern Shansi.

Tseng Kuo Fan, Marquis, commander-in-chief of the Imperial forces, cooperating with Gen. Gordon, in putting down the T'ai P'ing rebellion.

T'ien Chen, a small county seat in N.E. Shansi.

Tonquin, a French colonial possession in N. Annam, adjacent to S. China.

Tsai Yüan, Prince, a conspirator against Yehonala in 1860, and condemned by her to death.

Ts'en Ch'un Hsüan, an upright Governor of Shensi province in 1900, transferred to governorship of Shansi.

Tso Tsung T'ang, General, led an agricultural army against

Mohammedan rebels in N.W. China in 1873-1877. The soldiers marched in cold weather, and tilled the ground each summer, and in three years reached their enemies, and subdued them.

Tso Wei, a small walled town 13 miles S.W. of Kalgan.

Tsung Li Yamen, the Foreign Office in Peking, 1860-1900.

Tuan Hua, Prince, one of the conspirators in 1860.

Tuan, Prince, a fanatical Boxer chief, father of the Heir Apparent, Ta-A-Ko. Banished to Turkestan.

T'ung Chih, the 8th Manchu Emperor, son of Hsien Feng and Concubine Yi; died in 1874.

Tung Fu Hsiang, General of 10,000 Mohammedan troops, a violent Boxer.

Turkestan, the westernmost part of the Chinese Empire, N. of Tibet and S. of the New Dominion (Sungaria).

Typhoon, a hurricane, sweeping along the China coast toward the N.E. in summer.

Tz'u An, widow of Emperor Hsien Feng; the "Eastern Empress"; died in 1881.

Tz'u Hsi, the Empress Dowager, first named Yehonala, then Lan Kuei, then Concubine Yi; and afterward called the "Western Empress", "Old Buddha" and "Old Ancestress".

"Volunteer", the first Chinese gun-boat, commanded by Capt. Lew Buah.

Wang Wen Shao, a statesman; friend and follower of Jung Lu and Prince Ch'ing.

Wen T'ung Ho, tutor to Emperor Kuang Hsü; a patriot, poet and mystic; died in 1904.

Wen Hsiang, Minister of the Foreign Office in 1860; a Manchu patriot, sagacious and efficient.

Western Tombs, the Imperial tombs N.W. of Paotingfu, where

l.c. THE Manchu Empresses, except the Empress Dowager, were buried.

Winter Palace, the fortified Palace in the center of Peking.

"Wolf-killer", Capt. Lew Buah,- after he shot a wolf.

Wu K'o Tu, a fearless patriot, who, to defend the rights of dynastic succession, committed suicide at the interment of the Emperor T'ung Chih in 1879.

Xavier, Francis, a Jesuit missionary, who, after laboring in India and Japah, endeavored to enter China in 1552, but died on St. John's island, S.W. of Macao.

Yang Kung Pao, a General, who in 1884 interceded for Capt. Lew Buah.

Yehonala, the girlhood name of the Empress Dowager.

"Yellow Springs", the spirit world; the future life.

Yüan Ch'ang, a hero and patriot, who dared to alter a decree of the Empress Dowager, and was martyred July 28, 1900.

Yüan Shih K'ai, General, Viceroy, friendly to foreigners, faithful to the Empress Dowager and to Jung Lu. He presided at the downfall of the Manchu dynasty, became President of the Chinese Republic, accepted an election as Emperor in 1915, failed, and died.

Yü Hsien, organizer of Boxer train-bands, Governor of Shansi province in 1900, slayer of missionaries; finally punished by decapitation.

Yü Lu, a hater of Reform, Viceroy of Chihli province in 1900; his troops were thrice defeated by the foreign army, and he shot himself on Aug. 6th.

Yünnan, the extreme S.W. province of China Proper.

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