

CHINESE NAMES FOR CHINA

A LONG LIST OF WORDS OF GREAT ANTIQUITY—WORDS FOR THE CHINESE.

The many various names given by the Chinese to their country, the nation and individuals are extremely curious and interesting. The Western custom of giving one or two names only shows, to the Celestial way of thinking, a grievous lack of imagination. The Chinaman has a long list of words to denote his country, and goes so far as to make a new one for every new dynasty. The word China is never used by them. Its origin is not quite certain, but it may be assumed that it dates from the time (about 250 B. C.) when the family of Tsin rose into power. Their province was the one most frequently visited by strangers, and, since it was called by the name of the reigning family, it is a plausible supposition that the word Tsin or Chin came to be used by neighbors to denote the whole empire. The Chinese themselves have many names for their country. "Tin-Chow," which is translated into "The Celestial Empire," is a poetic and uncommon title. "Tien-Hia" is an old term, and means "Beneath the Sky," i. e., the whole world. A similar name is "Sz' Hal," i. e., "All Within the Four Seas." But by far the most common designation is "Chung Kwoh," "the Middle Kingdom." This name dates, in all probability, from 1100 B. C., or earlier. The secret of its popularity is not far to seek. Originally the term was used to denote the province of Honan, which is well in the centre of China. Then as the family reigning in that province increased in power they gave the old name to the whole country. It became popular because, even more than the ancient Greeks and Romans, the Chinese despise the outside world. The Middle Kingdom meant the centre of the earth; and it may be added in proof of this feeling that even now maps may be found in China which make the Celestial Empire occupy almost the whole of the globe, with little dots for England, Germany and America. "Cathay" is a Persian name for China, and is comparatively modern. It is derived from Kitah or Kitan, who ruled the north of the empire in the tenth century A. D. It is interesting to note that the Russians still call China Khita.

The term "Chung Kwoh Jin," meaning "Men of the Middle Kingdom," is used frequently to denote the Chinese themselves. It was customary, however, to call the people after the name of the reigning dynasty. The title "Han-jin" and "Han-tse" ("Men of Han" or "Sons of Han") is another common name. It has latterly been adopted by a famous—or rather infamous—secret society, the object of which is to restore the ancient dynasty. The latter of these two terms carries with it the idea of courage, and is proportionately esteemed. "Tang-jin," or "Sons of Tang," one of the most celebrated of the imperial houses of China, is also common. The present Tsing dynasty has never been able to impose its name on the people—a sign of the enduring hatred of the nation for their Tartar conquerors. "Ta Tsing K'loh," or "Great Pure Kingdom," is used officially to designate the country, but is never hyphenated with the suffix "jin" to denote the people. The Chinese also call themselves "the Black-haired Race," and the more educated insist on the term "Men of the Middle Flowery Kingdom," the word Flowery denoting polish in speech and manner.

Throughout life names play an important part in a Chinaman's life. At the age of one month he receives his first, or "milk" name. When he goes to school he gets his "book" name. At marriage his "great" name comes to him. If he enters official life he finds himself possessed of an "official" name. After death, in the solemnity of the Hall of Ancestors he has at last his "permanent" name. Besides these, he has his unchanging family name, and another, or "tong" name, if he comes of good family. This last is like the name of the gens in old Rome. It denotes the family in general, while his surname tells his particular branch of it.

The Chinese have four words for "city," and with these designations they attempt to explain the importance of the place. To a certain extent this is accomplished, but the word also indicates the importance of the province or district in which the city is situated. Each division of a province has a city of the same name. "Foo," "Ting," "Chow" and "Hien" form a descending scale, indicating a town's (and by inference a province's) importance. A "Foo" is ruled over by an official responsible directly to the heads of the provincial government; a "Ting" and a "Chow" are either cities of departments included in a "Foo" or of smaller independent provinces. "Hien" is always a city of a dependent province. A table of Chinese words appearing, or likely to appear, in news dispatches, follows:

- Hwang—Emperor—yellow.
- Tsin—Prince.
- Tsin Wang—"Kindred Prince," i. e., prince of the blood.
- Tsung—Clan, family (sometimes board).
- Nui Ko—Privy Council.
- Tsungtuh—Viceroy, or ruler of more than one province.
- Footai—Governor (of a province).
- Tituh—Major-General; chief military officer of a province.
- Taotai—Governor of a city.
- Shan-Tung—Province east of the mountain.
- Shan—Hill or mountain.
- Shih—Imperial.
- Yamen—Office (where official business is transacted).

AN INVALUABLE CONSUL.

JOHN GOODNOW'S REMARKABLE SERVICES AS AMERICAN CONSUL-GENERAL AT SHANGHAI.

Washington, July 14.—John Goodnow, the American Consul-General at Shanghai, has come into great prominence as the man whose keen discernment of every important development of the Eastern situation is shown by his remarkable dispatches—a discernment which for a time made him almost the sole dependence of the Government for trustworthy information upon which to base the line of policy to be pursued by the United States, both for the sending forward of military and naval forces to Chinese ports and for securing harmonious and prompt action by all the Powers. As the next ranking American representative in China to Minister

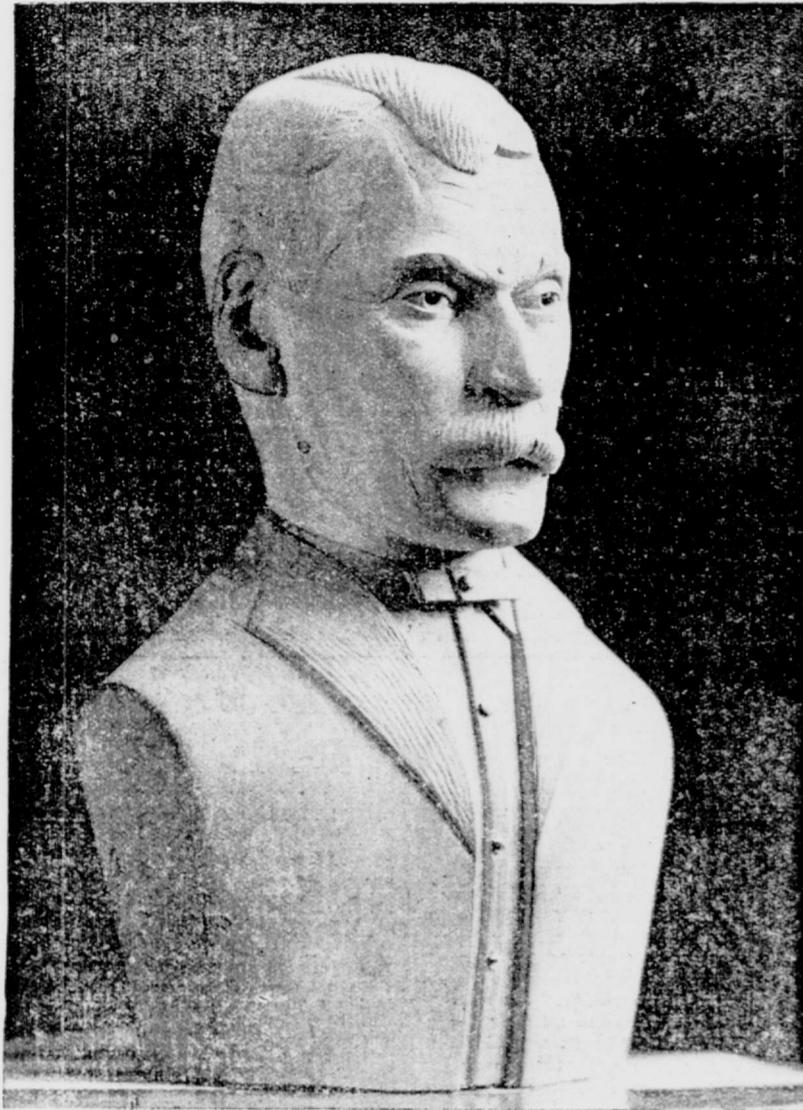
usual charge is twopence or threepence for a quart jug. At the "smartest" of dances one sees men who two years ago on such occasions drank nothing but neat champagne freely diluting their champagne with mineral waters.

SOLDIERS AND UMBRELLAS.

ONLY IN THE CHINESE ARMY IS THE COMBINATION FOUND.

From The Washington Star.

"Officers of the Army or Navy seldom carry an umbrella, and, indeed, are decidedly opposed to the carrying of any such protection, it matters not how rough the weather is," said an officer to a "Star" reporter. "Of course," he continued, "they could not carry it while on duty, for it is no part of their uniform, but they go so far as to decline the use of an umbrella even in their private life, though the moment they go on the retired list this embargo is raised. The idea that officers are superstitious in regard to the use of an umbrella is all nonsense. They



JOHN GOODNOW, United States Consul-General at Shanghai. (From a wooden bust carved by a Chinaman.)

Conger, since the latter has been cut off from communication with Washington, upon Goodnow has suddenly devolved the gravest diplomatic responsibility, which he has met and discharged in a manner to excite unstinted admiration in Europe as well as in this country.

The President and the members of the Cabinet have been particularly impressed by Mr. Goodnow's remarkably comprehensive grasp of the situation and its easily overlooked but essentially important details, by the uniform accuracy and promptness of his dispatches, and by the notable influence he has exerted to hold the southern and central Viceroy's to firm measures for the security of all foreigners in their provinces.

Mr. Goodnow was born at Greensburg, Ind., on June 29, 1858, but removed with his parents to Minneapolis at the age of eighteen years. He was graduated from the public schools there in 1875, and took the A. B. degree at the University of Minnesota four years later. He was chemist of the Minnesota State Board of Health from 1879 to 1881, and had been in the lumber and fuel business ever since until his appointment as Consul-General at Shanghai by President McKinley on July 12, 1897. He is a member of the Chi Psi college fraternity, is a Phi Beta Kappa man and a Mason.

The portrait on this page was taken from a woodcarving made by a Chinese artist in Shanghai in November, 1898, and is pronounced by Mr. Goodnow and his friends an excellent likeness.

HYGIENIC FOOD AND DRINK IN ENGLAND.

From The London Chronicle.

One of the latest society fads is hygienic gastronomy. Last season several well known West End houses established in their kitchens "grills" after the most approved chophouse fashion, in order to supply what the doctors call "plain food." In respect of liquid refreshment, this fad, if it be no more, has also been met. Many of the best clubs are this spring following the example set by one or two others last summer in supplying barley water flavored with lemon as a luncheon beverage. The falling off in the receipts under "wines and spirits" was accounted for in two clubs at the end of the year by the popularity of this beverage, for which the

don't care for it, simply because they learn to do away with the necessity for its use by the use of gossamers, capes or storm coats. The same prejudice against an umbrella exists among soldiers and sailors. They are taught to believe that it is for women, children and old people to carry umbrellas. One of the first lessons taught a soldier or sailor is to take whatever comes and be thankful for it, on the ground that it might be worse. Unless soldiers or sailors, officers or privates, get this idea thoroughly into their heads they never amount to much, for they have too many other things to do and think of than to growl about the weather. They work on the theory that though the rain is wet, sunshine will follow, which will dry up everything. It is not actually necessary to carry this idea into private life, but officers do it oftener than they do otherwise, and have not only a disinclination to be seen using an umbrella, but to have one about them. My experience is that police officers are similarly prejudiced against the use of an umbrella, and I remember that when a kind-hearted woman of considerable prominence in the dress reform movement petitioned the city authorities here to allow police officers to carry umbrellas there was a general laugh at her efforts.

"As far as my observations are extended, the Chinese are the only soldiers who will consent to carry an umbrella. Officers and soldiers alike carry umbrellas as a protection from the sun, and during the Japanese-Chinese War a few years ago I saw Chinese troops marching into a battle, which proved to be a very serious one, too, every one of them carrying a sun umbrella. Even the Chinese soldier, though, does not carry an umbrella to keep off rain. I have been a witness of and a participant in several of the parades and receptions that have been given to Admiral Dewey. In two of them there was a slight rain, in Western cities, and the committees having charge of the same were somewhat surprised when the Admiral politely declined the shelter afforded by an umbrella. He did not mean to be discourteous, but he would not use an umbrella."

MEXICO'S MIXED POPULATION.

From The Springfield Republican.

The Mexican census recently taken, whose results are just coming out, shows a population of 12,491,573, over two-thirds of whom cannot read or write. Over 80 per cent of the population is of mixed and Indian races. Sixty-three languages are spoken among the people. The Indian tribes or races make up more than 35 per cent of the population, and are divided into fifty-two languages. Very few of the people of mixed and Indian blood can be regarded as civilized.

MINISTER WU AND STAFF.

A WORTHY FOLLOWER OF LI HUNG CHANG IN ASKING QUESTIONS.

EXPERIENCES OF A WOMAN INTERVIEWER—YOUNG STUDENTS AT THE HIGH SCHOOL.

Washington, July 14.—The Chinese Minister at Washington, in the matter of asking questions, is a worthy follower of Li Hung Chang, to whose staff he was formerly and for many years attached, and the most zealous and persevering interviewer never visited him without being forced to admit on leaving the Legation that the Minister had for the time assumed his place, and that he had been interviewed instead of interviewing. Shortly after his arrival in this country a writer for one of the big newspapers was asked to send a short account of the new envoy and his photograph for the Sunday edition. Knowing the attachés of the Legation quite well, she called there for the picture, and the Minister amiably came in to receive her. The following conversation ensued, but, she said, in commenting upon it afterward, the Minister was so genial, so frank and unaffected, so evidently interested, that the multitude of questions he put seemed to be kind and inspired by a friendly feeling rather than impertinent:

"Why do you want my picture?" asked Minister Wu.

"To publish in 'The —,' " responded his visitor.

"The —." That is a good paper. I take it and know it. How much circulation has it? Who is its editor? Is it Republican or Democratic in politics? Does it make money? Are there many women writers employed upon it? Do they get good salaries?"

When these questions had been answered to his satisfaction, Mr. Wu continued his interrogations.

"Why do you write?"

"For money," promptly asserted the newspaper woman.

"But you have a husband, haven't you?"

"Yes."

"He lets you write. Why?"

Here followed a long and detailed account of how and why his caller began to write and the reasons why she continued to write, in which he was absorbingly interested.

"How many children have you?" continued Mr. Wu, the story finished.

"Five," was the terse response.

"Are they good?"

"Yes," laconically.

"Have you a mother?"

"Yes," again.

"How old is your mother?"

"Sixty-three."

"How old is your father?"

"Seventy-eight."

"How old are you?"

"Thirty-five."

"Is your father rich?"

"No."

"How many sisters have you?"

"Three."

"Do they write, too?"

"No."

"Why not? Are they not as clever as you are, or don't they like to work?"

The newspaper woman then explained at length why her sisters did not work, and for an hour continued to answer questions of like character which poured forth from the mouth of her host. Finally the Minister brought her his picture and she retired with it, but she brought away from the Legation little else concerning the new Envoy from the Celestial Kingdom.

When Mr. Wu came to America he brought with him three young compatriots, who were connected with his staff as student attachés. Two of these young men, Kwang Heng and Yuen Chang, were selected by the Tsung-li-Yamen because of their marked ability and the faithfulness they had shown in their studies to be sent abroad for the purpose of improving their knowledge, of acquiring various languages and of further qualifying themselves by residence in foreign countries for future usefulness in the Government service. They were placed under the Minister's charge in the Legation at Washington. The third of these attachés, a nephew of Mme. Wu, the Minister himself appointed on his staff. Recognizing the excellence of the educational system pursued in the public schools of this country, these young men matriculated at the Central High School, so that while continuing their education, they might at the same time have an opportunity of gaining an insight into the practical workings of the educational methods in this country, which have been widely exploited in China.

These young students, with the exception of Fung Wen Ping, who still remains with his uncle at the Legation, have completed their studies at the High School and gone their several ways, but they made admirable students, were conscientious and industrious in their work, and their amiable personalities will not soon be forgotten here.

Li Kweng Heng, the eldest of these student attachés, who was dubbed Doctor by his associates because of his knowledge of Chinese drugs, was the son of one of the leading native physicians at Canton, and when he entered the High School had acquired a thorough knowledge of the Chinese classics, mathematics, and the English language and literature. Yuen Chang