CHRISTIANITY IN CHINA.

CHANGES IN THE VIEWS OF CHINESE RULERS WITH REGARD TO IT.

The Polos and Kublai Khan in the Thirteenth Century—The Jesuit Fathers in the Sixteenth and Seventeenth—Work Undone by Dissensions Among Christians.

In the year 1260 the father and the brother of Marco Polo returned to Europe from China after a long stay in the Orient. They were merchants, but their advice and counsel had been sought by the Grand Khan of Tartary in his capital city of Cambaluc [Pekin].

Kublai Khan was a grandson of the fierce Jenghiz Khan and had elected to remain in China as Emperor, while his brothers, nephews and cousins divided the vast territory that had been overrun by the Tartar hordes between the Caspian Sea and the Pacific, between the Arctic Ocean and the Persian Gulf. The Tartar tribesmen had conquered people of far higher civilization than their own. The Chinese of those days were masters of many arts and of much learning. The problem of Kublai Khan was to consolidate the huge empire of which he was master and to complete the conquest of southern China. Like a great statesman, as he was, he saw the importance of a State religion and he had many conversations with the Polos in this regard. He heard what they had to say of Christianity and approved it. When they returned to Europe they were the bearers of a letter from the Khan to the Pope of Rome in which the Khan begged the Pope to send to China, under the guidance of the Polos, some scores of priests and missionaries and educated men. It was the Khan's intention to proclaim Christianity a State religion, and the priests were to be its expounders. These pioneers would soon have been followed by others, and if this plan had been carried out, there is little doubt that Christianity would have made its way throughout the Empire and that China, with its 400,000,000 inhabitants, would to-day be a Christian country.

How the project failed is well known. The brothers Polo arrived at Acre in the year 1269. The Pope was just dead and there was an unusually long interregnum. Only two Dominican priests could be found to accompany them to China and these two were soon affrighted with the perils of the journey and turned back. Europe sent no missionaries, and the Emperor had recourse to India. Buddhism, which had been in the field for twelve centuries, took the place that Christianity failed to occupy, and its hold in China is to-day as strong as ever. Buddhism, Confucianism and Taoism, or a mixture of them, are the doctrines by which all Chinese, high and low, live and die.

Once more the Christian religion obtained a strong foothold in China. In the year 1575 Jesuit missionaries were sent from Rome to Macao and Goa, and for a hundred years their influence steadily grew. During the reign of Louis XIV. in France they had enormous power in China. The Chinese Emperor of that day and his counsellors at Peking were deeply impressed by the science and learning of the Jesuit leaders. Under their direction the great astronomical observatory of Pekin was built—or rather the observatory that they constructed was a revival of a still older establishment due to the Tartar astronomers of Ulugh Beg's school. Its beautiful instruments are on the city walls to-day.

The Jesuits found a way to reconcile what we call the Chinese worship of ancestors (it is, in fact, no worship, but simply profound reverence) with Christian doctrines. They were making many converts. The highest officials of the Court, and the Emperor himself, protected them. Whoever will read the memoirs of the time cannot fail to conclude that the Jesuits were then on the way to evangelize all China. The example of the Court and of Pekin would have soon been followed by the great provincial noblemen and cities. It may fairly be said that China was once more in the way of becoming a Christian country.

The success of the Jesuits in China raised up enemies for them in Rome, and their enemies obtained an edict from the Pope declaring that the toleration of ancestor worship was a grievous error. The dissensions of Jansenists and Jesuits in France helped to fan the flame of discord. Chinese politics was discussed at Port Royal as one may see in the Memoirs of St. Simon, for instance. The Jesuits in China were recalled about 1720 and they were replaced by other missionaries less intelligent, if more orthodox. Once more the Empire of China was lost to Christianity.

The noble efforts of our missionaries in recent times are well known to us all. Their success has not been great, measured by the standard of numbers, though their progress has been steady, and especially in late years very wisely directed. The present situation wipes away, as with a sponge, the whole result. Everything must be begun anew. Only the memory of past endeavors remains.

CAISSON WORK FOR FOUNDATIONS.

Method of Sinking Long Cylinders to Bed Rock for Coming Skyscrapers.

Nearly every one who passes the corner of Wall and William streets nowadays stops to watch the method of building in operation there. One sees two or three wooden cylinders, 40 feet long and about 8 feet in diameter, standing on end in the excavated cellar and sinking into the ground at a rate of from two to three feet an hour. Projecting from the upper end of each cylinder is a steel tube about three feet in diameter, on top of which is an iron dome with a plank platform at one side. On this platform stands a man, who every four or five minutes throws over first one and then the other of two long levers, while a derrick, whose boom swings overhead, hoists or lowers an iron bucket.

The buckets come out full of wet earth and rocks and are swung to one side and dumped. Every eight hours the load is changed for a couple of trips. Instead of dirt, two men are carried out the bucket. The men wear only a shirt, open over their strong chests, and trousers and they are thoroughly mud-begrimed.

This is as much as the passersby see of the work. The cylinders are technically called caissons. When two fresh workmen are lowered into one of them they first enter the air lock, which is the big iron dome. By means of a lever the man on the platform closes an air tight valve above them. He then works another lever, and air which is being compressed under the Wall street sidewalk is admitted to the lock under a pressure of from fifteen to twenty-five pounds. As soon as the full pressure is obtained the lower valve of the air lock is opened and the bucket is lowered through the three-foot steel tube for thirty-two feet. At the bottom the tube opens into the working chamber of the caisson. This is a circular room of the full width of the caisson, from 6 feet 8 inches to 8 feet 6 inches in diameter, and 7 feet high. Into this chamber the compressed air rushes constantly through a pipe 3 inches in diameter, and its pressure keeps the water from entering the cylinder. It also dries out the surrounding earth for several feet around the caisson, and softens it so that it is easily worked. Another pipe enters the roof of the working chamber and is closed by a valve. It connects with a shrill air whistle at the surface, and there is a code of signals by which the men can communicate with people outside. The chamber is lighted by a thirty-two-candle power incandescent electric lamp.

Three or four men work in each caisson, according to its size, and dig out the earth so that the caisson sinks slowly. Bed rock is generally reached at a depth of about forty feet, and on this the foundations of the building rest. The caisson is sunk by the weight of a lot of pig iron which is piled inside the caisson around the central shaft. A mixture of plumbago and tallow, the same lubricant which is used on ferry racks, is smeared around the cutting edge of the caisson, and is forced out by the escaping air. It makes the whole caisson as slippery as a freshly peeled willow twig, so that it settles as rapidly as the bottom is dug out from under it.

When bed rock is reached the working chamber is filled in with concrete. When it has become set the pressure is taken off and the roof of the working chamber, the steel shaft, the air lock and the pig iron are all removed, after which the whole caisson is filled up with concrete from the surface, forming a solid pier for the foundations of the building to be erected.

Forty-two such piers are being built at Wall and William streets for the new seventeen-story Atlantic Mutual Insurance Building, a steel frame structure to be finished in granite, brick and terra cotta, with a ground plan approximately 58 by 120 feet, and weighing about 30,000 tons. The contract for excavating the cellar and for the caisson work was let to John F. O'Rourke of the Park Row Building, who began work on June 15, and expects to make a considerable bonus by getting through two weeks ahead of his contract time of two months. Mr. O'Rourke is the patentee of much of the apparatus he is using, and his methods of work are different in several particulars from those generally followed.

A block away, at Broad street and Exchange Place, the George A. Fuller Company of 137 Broadway is sinking 130 caissons from 8 to 10 feet in diameter for the foundations of the Broad-Exchange Building. This, it is said, will be the largest office building in the world, with its stories and its ground area of 30,000 feet. It will be 248 feet high and will weigh about 500,000 tons. Here steel caissons are used. Concrete is to be laid above the chambers as the caissons go down, and the central shafts are being filled up from the yard. This method is more expensive, as there are of the working chambers, the shaft, embedded in the concrete, but it is thought a better pier is obtained.

THE LAW OF FOREIGN MARRIAGE.

Local Laws in Foreign Lands That Must Be Regarded—Mishaps From Forgetting This.

An active publicist of Belgium, M. Emile Stocquart, has published recently in Brussels, in the English language, a short monograph, "Studies in Private International Law," which he dedicates to the American Bar Association "in token of gratitude for the Reception at Buffalo (N. Y.) in 1899." M. Stocquart is a constant writer on international law, and this monograph is both important and interesting. It contains too material for a dozen melodramas and farces.

Public international law governing the relations of one country with another, becomes more or less familiar to every intelligent reader of the papers. Private international law is less familiar, unless it has been brought to one's knowledge through some personal application. Another and more accurate name than private international law is that of The Conflict of Laws. For this form of international law deals with the question whether the courts of a State are to apply their own municipal law or that of another country in the decision of a given cause. Because this form of law is called private it does not follow that it is of little application or narrow use. It affects matters of every day life, of commercial routine, and in many instances, questions governing the validity of marriage between foreigners and citizens contracted in foreign countries.

The laws of marriage differ in every country. In the United States the rule is that a marriage contracted according to the laws of the place of contract is valid here, whether as between two Americans, two foreigners, or an American and a foreigner. Some foreign countries require that a marriage to which one of their subjects is a party be contracted in accordance with their own especial laws. Hence arises the interest in private international law as it relates to marriage.

Mr. Herman Merivale, in his play "Forget Me Not," used with great theatrical effect a provision of the French Civil Code that requires the consent of a father or mother to a son's marriage, until the son has attained the age of 25. The story tells how the mother of a French lad tried to blackmail an English family because the son had married into the family without her consent and dying, had left a son whom the grandmother had power to make illegitimate by declaring the fact that she had never consented to the marriage. The situation was declared to be impossible, but M. Stocquart quotes Article 148 of the Civil Code which figures effectively in the second act of the play.

M. Stocquart has compiled briefly the marriage and divorce laws of Spain, France, Belgium and Holland, which have much the same law, Italy, Germany, Austria-Hungary and Switzerland; and under each country, he gives cases, some of which are imaginary, while others are actual. These cases impress the necessity of an American marrying abroad, even in Great Britain, or even marrying a foreigner at home, consulting counsel learned in the law before contracting marriage or going through the form of contracting it.

Most of the States named have codified their marriage laws. Spain, especially, says M. Stocquart, has a good code, but it has traps for the unwary. Roman Catholics are governed by one law, Protestants, and Catholics marrying Protestants, by another. The Canon law, as laid down by the Council of Trent more than 300 years ago, is still in force in Spain to some extent.

France, Holland and Belgium, as said, have much the same laws on marriage. A new code of marriage laws went into effect in Germany on Jan. 1 of this year. The Austrian law is comparatively simple, but has one peculiarity. Christians and non-Christians are absolutely forbidden to marry in Austria; yet dissenters from any recognized church may marry Christians. As a result, many Jews declare that they have no religion, and marry with the approval of the law. In Hungary the decrees of the Council of Trent are to be observed. For instance, M. Stocquart says, Hungarians may be married without publication of banns in Gnese-Posen, which is in Prussia, because the Pope especially excepted Gnese-Posen from the rule of the Council requiring the publication of the banns; so a marriage of Hungarians there, without the publication of the banns, is legal in Hungary.

It thus seems apparent that in contracting a marriage with a foreigner in this country, an American must ascertain if the foreigner is legally capable of contracting marriage, and then in what manner the ceremony must be performed to make the marriage binding in the foreign country; in a foreign country the American must show his or her capacity for making a contract, and must learn what laws govern the ceremony. There are so many details of law that no sensible person will act as his own lawyer in such a case, but will consult some local counsel. One can depend too much even on the American Minister. For instance, two Americans may marry at an American Legation in a foreign country without regard to the law of the land, and the marriage will be legal in that land, because of the principle of extra-territoriality applying to the Legation; but a foreigner and an American marrying there, unless the laws of the foreigner's domicile were observed, would not be legally married in that country. Thus it appears that marriage abroad is a much more important matter in its details than here.

It is curious that Miss Genevieve Ward, the actress who created the leading part in "Forget Me Not," had herself been the victim of a foreign marriage, and had been rescued from the position in which her husband's perfidy and her own ignorance of the Russian laws had placed her, only by the personal interposition of the Czar, who compelled the husband to repeat the ceremony with proper rites.

NEW TEST FOR THE MISTRESS.

No Cooks for Roman Catholics From One Methodist Mission in New York.

"Cook hunting, at its best, is not pleasant work," said a New Rochelle woman, "and the more I have thought of a recent experience of mine the more it seemed best to me to have it published. I did not believe that such a thing could occur in New York. Possibly its publication may save some other housekeeper from the annoyance which I experienced.

"A Methodist mission in the lower part of New York had been recommended to me as a place where I might secure a cook, and three weeks ago I went there. I asked for Miss Blank, the matron, and a woman of uncertain age and very positive features appeared and said:

"'Miss Blank is out just now, but I am Mrs. So-and-So, and anything that Miss Blank can do for you I can do.'

"'It does not matter who does it,' said I. 'I came here looking for a cook.'

"'We have only one girl just at present and she is now talking with a woman who may engage her. If this woman does not engage her you may see her.'

"Miss So-and-So was certainly not prepossessing and her manner was pert. I waited until the woman found that the girl would not work for the wages which she was willing to pay and she withdrew in my favor. Miss So-and-So ordered the girl to go upstairs and then she began to cross-examine me.

"'This cook,' she said, 'will not work for $16 a month. Are you willing to pay $18?'

"'Yes,' I answered, 'and more if the girl is worth it.'

"'Where do you live?'

"'In New Rochelle.'

"'How many servants do you employ?'

"I answered that question and half a dozen others, all the time waiting patiently to see the girl, when Miss So-and-So suddenly asked:

"'What is your religion?'

"'I am a Roman Catholic,' said I, thinking that she was merely anxious to make sure that the girl was going to a good home. Miss So-and-So's severe countenance became actually frosty.

"'A Roman Catholic!' she exclaimed, in much the same way as she might have addressed me if I were a Chinese Boxer; 'and you come here for a servant.'

"'Certainly,' said I in surprise, 'and why not?'

"'Why didn't you go to your priest?' she asked. 'Don't you know that we never send our girls into Catholic families? We never do such a thing.'

"'Why not?' I asked, still somewhat puzzled.

"'Catholics abuse Protestant girls. I know the Catholics thoroughly because I was once a missionary among them. They are bigots and they will not treat our girls decently.'

"If the woman had told me that I was afflicted with smallpox she could not have shown more horror. I told her that we did not mind Methodist missionaries in the least, and that I had never heard of such narrowness. I told her some other things which occurred to me at the time, but I was too disgusted and angry to do the subject justice. Just as I was finishing my comments in came Miss Blank, who was the head of the mission.

"'This lady,' said Miss So-and-so, pointing to me, 'is a Roman Catholic, and she cannot understand why we will not permit our Methodist girls to go to Catholic families.'

"'Why it is perfectly obvious,' said Miss Blank in a superior way.

"'But it isn't obvious to me,' said I, 'and it is not worth discussing with either of you. I never had an experience of this sort before and I did not know that such people as you are existed in New York. It would be a waste of time, however, to prolong this discussion or to tell you what I think of you.'

"I left the house and I really felt as if these two women thought that I had contaminated it. I have engaged servants from all sorts of missions before and I never had any such question raised. I do not know whether this rule is that of this downtown Methodist mission or whether it was prepared by these two women in accordance with their own narrow prejudice."

CHINA'S DEPOSED RULER.

KUANG HSU'S LOVE OF NOVELTY THAT COST HIM A THRONE.

A Remarkable Boy Described by Prof. Headland of the Pekin University—The Emperor's Interest in Western Inventions and His Final Interest in Christianity.

"The Chinese Emperor Kuang Hsu, deposed two years ago by the Empress Dowager, is in some respects one of the most remarkable characters in the Empire at the present time," says Prof. Isaac T. Headland of the Pekin University. "He is not what we are accustomed to term a strong character. As a boy he was interested in all kinds of foreign toys and considered everything brought from foreign countries, from a railroad train, a phonograph, an electric car or a fine Swiss watch, as a toy to be played with. Like many other rich children, he was indulged in every imaginable wish, and the populace regarded him in the light of a spoiled child. The Chinese of the better class, who were in touch with those connected with the palace, either as eunuchs, servants, or in official relations, were full of stories about his bad temper and looked upon him as one who ought to be spanked. It was said that his own private apartment was a museum of all the most wonderful inventions, the most intricate machinery and the most complicated productions of modern art, science and invention that he had been able to gather, and that his will must not be crossed in any circumstances, for he was just as liable to dash a fine Swiss watch to the floor, breaking it into a thousand pieces, as a peevish child is to destroy its doll.

"Knowing the disposition of the boy, the officials sought out all kinds of intricate and peculiar machines as presents to him in order to enhance their interests and prospects, and in doing so they troubled us at the Pekin University until we let them have our phonograph to make as a present to his Majesty. Doubtless these toys awakened his interest in foreign affairs generally. But as the child grew he began to develop other notions not less peculiar, perhaps, but more in harmony with his position, duties and responsibilities. When some ladies, both Chinese and foreign, presented the Empress Dowager with a magnificent copy of the New Testament, printed on the finest paper, with new type specially manufactured for that book, bound in silver, encased in a silver box, which was again inclosed in a fine plush case, the thing interested his Majesty, to judge from his conduct, more than it did the Dowager Empress herself.

"The day after the present reached the palace an order came to the American Bible Society in Pekin, which attracted the special attention of the agent of that society. The man who brought the order was a eunuch. He seemed very particular to retain the little slip of paper on which the order was written and insisted upon its return to him after it had been copied. They then discovered that the order was from the Emperor and that it was for Bibles—both Old and New Testaments—such as the society was selling to his people. The society, of course, did not understand the import of such a move on the part of the Emperor, but it was not long before we discovered what the young man was doing.

"I was personally well acquainted and associated with a horticulturist and gardener who for many years went daily to the palace with his flowers and vegetables, and have received from him many presents of flowers such as he took to the palace. He discovered that there was a change of sentiment among the eunuchs not only toward him, but also toward all foreigne Governments and foreign affairs as a whole. The eunuchs were constantly introducing the subject of Christianity in their talks with the florist, and, as he was a Christian, they urged him to explain its doctrines to them, and, in consequence, he often sat and talked with them for hours. Of course, they discovered that this was consuming a large amount of his time, and fearing lest this might lead him to lose interest in the matter and in them, they of their own free will advanced him 300 taels (300 ounces of silver) to invest in his business, telling him they did not wish him to pay it back, but that they would take it out in flowers and vegetables.

"On one occasion when they had kept him longer than usual—and it is to be remembered that all the time they were conversing on subjects related to Christianity—he made several excuses to get away, but was unable to do so. He finally said:

"'But I must go. I have not yet had my dinner and it is now late in the day.'

"'Oh, that is all right,' they answered. 'We can give you your dinner,' which they proceeded to do, and he remained with them until evening, telling them about the nature of Christianity.

"During one of these conversations one of the eunuchs was especially interested and in conversation with my friend told him that the Emperor daily had parts of the gospel of Luke written in large characters on sheets of paper and that he thus studied them. This eunuch was the Emperor's personal servant and stood in the room all the time he was studying the Bible. That this was true cannot be doubted, for it was impossible for the eunuch to know anything about the gospel of Luke had he not learned it in that way. The fact that he was able to tell that the Emperor was studying the gospel of Luke was proof that he was doing so.

"It must not be inferred from this that the Emperor was becoming a Christian. One day three of the eunuchs called on me with this same horticulturist for the purpose of seeing a foreigner and to get a view of his home and to talk with him. One of them was younger than the other two—in fact, a young man—and about the average intelligence of his class. A few days later my friend told me a story which illustrates one phase of the Emperor's character. He had ordered a number of the eunuchs to appear before him, but none of them save this particular one materialized. As he got down on his hands and knees to kotou or knock his head to his Majesty, the latter kicked him in the mouth, cutting his lip and otherwise injuring him, and my informant added:

"'What kind of man is that to be on the throne of a country, punishing those who obey his orders?'

"Of course, it is a well-known fact which has perhaps been already reported a great number of times that the young Emperor began studying English about the same time, and those who were getting books for him came to our compound and secured a small volume, which had been taken to China by the man who induced me to go to Pekin, as a text book for his little daughter. When the Emperor began the study of English he departed from the usual methods of men in his position and allowed his teacher to sit and teach him instead of forcing him to kneel in his presence. I myself worked for some time with the grandson of this teacher, teaching him English, and in return he taught me Chinese.

"The study of English, the study of the Bible and all the foreign toys the Emperor had played with, including the great inventions which mark the progress of the advancing civilization of these last years of the nineteenth century, were not lost on the young man. They could not change his impetuous disposition, but they did inspire in him a disposition to see the world and to know more of what was going on in it than had ever been known by any other occupant of the Dragon throne. He, therefore, began buying all kinds of books pertaining to foreign affairs.

"It was known to him that there were various institutions of learning connected with the missions of the various churches and that each of these schools had translated some of the most important text books of the countries they represented into Chinese. They were issued by tract societies and societies for the distribution of general and Christian knowledge, and there were books prepared by scientists and physicians and scholars of various kinds, together with learned natives who had put out volumes both in the Chinese colloquial and the classical language of the Empire, and it was these which he sought to obtain. He got the assistance of foreigners whenever he could and made no distinction between the books of any sects or societies, but with an equal zeal he sought them all. No miser ever watched his gold with a more zealous care than this young man examined these books; so a eunuch told me.

"One of the eunuchs from the palace came to me every day for weeks to get some new book for the Emperor, and almost exhausted my patience with his persistence. He was willing to pay any price, and he would not allow me to refuse him any book which the Emperor had not yet had if it was to be got under any circumstances. I was forced more than once to give him some little sheet tract of a single page, and at other times to take my wife's Chinese medical books out of the library and turn them over to him, for the eunuch declared, whether truly or not I cannot say, that he dared not return at night 'without taking the Emperor something new.'

"He bought my wife's bicycle and took it to his Majesty, and it was afterward reported that his queue caught in the back wheel and he had a very un-Emperor like fall. This led the Dowager to deal severely with the eunuch. One day shortly after the coup d'état a man came to me with his face scratched and his head scarred and wanted me to save his life. He desired to join the Church at once, saying that he was a friend of this same eunuch who had been banished for buying all these things for the Emperor and charging him double price for them, and that he also was in danger of losing his head.

"The Emperor set himself to studying the books he had bought, and the more he studied them the more he became convinced that China was on the wrong road, and in dreadful need of a reformation. The more he meditated the matter the more he became convinced that there was no hope of China so long as she was in the hands of the old conservative party. He began to prepare for a trip to Tien-Tsin on the railroad. The home of Chang Yun-mao, the present director of mines, was fitted up for his reception, and it was rumored that he might go as far as Japan. Several Han Lins with whom I was acquainted came to ask me if I thought it would be safe for him to go that far away from home, and they were as excited as he no doubt was—they all made me think of a sixteen-year-old boy just about to leave his mother and sisters for the first time for college. These men, who were so cool under all ordinary circumstances, even in affairs of State, had become transformed into schoolboys because the Emperor was going to take an eighty-mile railroad journey.

"But the trip never was taken. He began in a new line, not with the idea of giving up his trip, but with the thought of liberating his people from the yoke that was upon them. On the 13th of June, 1898, he issued a decree establishing a university at Pekin, the design being to open a way by which the young men of the Empire might become acquainted with all the books he had been studying, and might themselves be prepared to issue other books of a similar character. A few days later he ordered the Foreign Office to report on the matter of encouraging art, science and agriculture, at the same time ordering any of those who were opposed to the progress and reform to appear before him and give their reasons. He proposed that they adopt Western arms and Western methods of drilling the Tartar troops. He abolished the literary essay as a leading part in the examinations for official distinction and substituted a knowledge of political economy and international law.

"He then proposed the establishment of agricultural schools in all the provinces for the purpose of teaching the farmers better methods of agriculture, and that the Lu-Han railroad should be completed as expeditiously as possible. He ordered the establishment of patent and copyright laws, that the military examinations should be changed so as to conform to the proposed new order of things, and he promised rewards to all those who distinguished themselves as authors or inventors.

"He ordered the officials to do all in their power to encourage trade and assist the merchants. School boards were established in every city in the empire; a bureau of mines was formed; journalists were encouraged to write on all political subjects. Jung Lu and Liu Kuni were ordered to consult on the establishment of naval academies and training ships; schools were ordered opened in connection with all the foreign legations for the benefit of the sons of Chinese living in foreign countries; commercial bureaus were ordered established for the encouragement of trade at Shanghai and Hankow, and, in addition to all this, the officials throughout the Empire were ordered to assist the young Emperor in his work of reform.

"Any one who is interested in the work of reform for China may look over his edicts in the most critical way they will and they will not find a single one which would have been anything but a benefit to the country. He did more than issue edicts, for the funds for the establishment of the university at Pekin were at once set apart and the university was established, and, in spite of the anti-foreign feeling in the palace and the school since his dethronement, they have not been able to divert the funds to any other channel, however much they have tried to do so.

"But it was his surgical operations that caused him trouble. So long as he confined himself to the making of new offices there was no trouble, but as soon as he began to abolish old ones and dismiss Viceroys and Governors, there arose a howl which reached the ears of the Empress Dowager, and the palace and the throne of the young man were ruthlessly taken from him, and he was confined to an island in the palace grounds under strict guard.

"It is certain that when the history of China comes to be written the attempted reforms of Kuang Hsu will be classed among those of the best emperors of the past, and either he will be restored to his throne to carry out his reforms or he will be looked upon as the first martyr for liberty and progress among the emperors of the Middle Kingdom."

SCULPTOR TURINI'S BROKEN HEART.

A Pedestal in Central Park Which Is Likely to Remain Without a Statue.

On the brow of a hill in Central Park opposite West Eighty-fourth street, stands a pedestal without a statue. On it once rested the equestrian statue of Gen. Simon Bolivar, Liberator of Colombia. It is not likely that it will ever hold another. As it stands now it is a monument to a sculptor who died of a broken heart. He was Giovanni Turini, who expired suddenly one morning in August of last year in the midst of his labor on the Dewey Arch.

The statue of Bolivar was calculated to startle man and beast and for that reason, presumably, it was almost completely hidden by foliage. The Venezuelan Government offered to replace it with one of the same subject that would be more in keeping with the surroundings. The Park Commissioners accepted the offer without hesitation. They saw in it a chance to get rid of an objectionable monument without giving offence to its donors, and so great was their zeal to do away with the statue that they did not wait to tear it down until its successor was completed. Turini was selected by Venezuela to make the new monument. At the same time that Government commissioned him to execute a gigantic statue of Liberty and bronze memorials to Gen. Sucre and Gen. Paez, all of which were to be erected in the city of Caracas.

The sculptor took up the work with all the enthusiasm of his race. He was an Italian and he was sure that both fame and fortune were now within his grasp. He used up all his ready money, and when that was gone he mortgaged his house. Finally the clay model of the Bolivar statue was completed and Turini eagerly sought the judgment of the committee of the National Sculpture Society, which acted as an advisory body to the Park Board in all matters pertaining to public art. To him there could be but one decision. The visit of the committee to his studio was simply a matter of form, he thought, and the artists who composed it would not only pass favorable judgment on the statue, but would congratulate him on his splendid treatment of the design. He had chosen as his model the equestrian monument of Bolivar which Tadolini executed for Caracas. He sought not originality, being content to produce a replica of what he considered a great work of art. But alas! for all his fine hopes. The committee studied his model with the characteristically cold precision of the American expert and straightway reported against its acceptance by the Park authorities. The members said that the model failed to reach the standard of artistic excellence that it should have in order to entitle it to a place in any of the public grounds or parks of the city.

This blow crushed the sculptor. It came as a bolt from a clear sky. Anger succeeded profound grief. It was all a conspiracy to cheat him out of the victories he had won in art, he declared. He wrote a letter to the Park Board denouncing the society and the judgment of its committee. They were unfavorably disposed toward him because he was not a member of the society, he said, and they had come with their decision prepared beforehand. There was an art trust, he said, with an office in Wall street, which controlled the public art of the city, and none could break in save those who were favored. He begged for another judgment by untrammeled experts, by sculptors who were not controlled by the trust. The appeal fell upon deaf ears. The Park Board referred his passionate letter to the society against which it was directed and nothing more was heard of it.

Then the Government of Venezuela refused to pay him for his work. The statues of Gen. Sucre and Gen. Paez had been sent to Caracas, but the statue of Liberty was still in the foundry. Turini was in despair. He had no money and he knew not where to turn for financial assistance. The mortgage on his house fell due and the property was sold.

When the Dewey Arch project took form the sculptor threw himself into the work with some of his old-time ardor. Possibly he saw in it a chance to regain his place in the artistic world. He toiled ceaselessly on a colossal figure and so engrossed was he in the work that he forgot to eat. On the morning of the eighth day of his labor he seemed to be the victim of great mental depression. It may be that he felt he could not complete the work he had undertaken. When he had dressed himself he staggered into his wife's room and fell dead across the bed.

Kansas Bounty for Missouri Wolves.

From the Kansas City Journal.

YATES CENTER, Kan., July 3 (Special).—Monday afternoon a young man presented himself at the County Clerk's office with a big bunch of wolf scalps, twenty-six in all, on which he attempted to collect bounty. Had he been successful he would have made a pretty big haul. The large number of scalps in his possession made the Commissioners suspicious and the contradictory stories he told confirmed the suspicion. He first claimed that he killed the wolves in Owl Creek township, but when closely questioned got pretty badly tangled and left the office as quickly as he could.

Later in the evening he was arrested at the Missouri Pacific depot. He gives his name as W. D. McQueen, says he is from Kansas City and that the scalps were shipped to him from that place to work off in the manner attempted. He had letters in his pockets from his confederates telling the number sent to other towns. He is apparently good for a term in the penitentiary.

A WOMAN TYRANT OF CHINA

EMPRESS WU, TO WHOM THE PRESENT DOWAGER IS COMPARED.

Called China's Most Remarkable Woman—Many Crimes Are Imputed to Her, but Her Rule Was Beneficent—Her Humble Origin and Rise to Power in the Seventh Century.

Tsze Hsi, the Empress Dowager of China, has been called a second Empress Wu. While the woman who has brought the Empire to the verge of dissolution may not deserve to be ranked by the side of one whose rule, however arbitrary, was nevertheless beneficent, still the fortunes of Tsze Hsi do bear a curious resemblance to those of the Empress Wu, who has been described as the most remarkable woman China has produced.

Taitsong the Great, the second monarch of the Tang dynasty, died A. D. 650 after a reign of twenty-three years. He left to his son Kaotsong an empire composed of five or more recently independent and hostile kingdoms, whose conflicting interests were likely to cause a relapse of the Empire into its original elements, unless the imperial authority should be exercised with both delicacy and firmness. Over a state thus lacking in coherency, and threatened by China's standing menace, the barbarians of the north and west, Kaotsong enjoyed a prosperous reign of thirty years. This was due rather to the wisdom of the monarch than to his personal exertions, for he soon gave himself up to a life of pleasure, leaving state affairs to the abler hands of his wife, the Empress Wu.

Wu Tsih-tien was born in the year 624, of humble parentage. The story goes that an amiable couple having reached the age of 50 without being blessed with offspring, the huband, at his wife's suggestion, took to his house a concubine, a maiden named Chang, the daughter of a carpenter. From this alliance sprung Wu, who developed great beauty as she grew in years. The Emperor of China fills his palace from time to time with the choicest of the beauties among his subjects. There are several ranks of these ladies of the palace, the Emperor being permitted to have one Empress, three queens, and many wives of inferior degrees, beside some hundreds of concubines. Those who belong to the lowest rank of imperial consorts are called *tsae jin*, "talented ladies," and are usually the daughters of obscure parents. At the age of 14 Wu Tsih-tien was admitted to the harem of Taitsong as a talented lady. From this position she rose to be a wife of the Emperor, and at his death was sent with the rest of his secondary widows to an honorable confinement in a Buddhist convent.

While she was still in the palace the heir apparent had become enamored of her, and meeting her at a state ceremony for the worship of his ancestors some five years after he ascended the throne, he determined to make her his wife. His Ministers stoutly opposed the project, not because Wu was his father's widow, but because it was beyond all rule and precedent to remove her from the convent. Wangshi, the reigning Empress, happened at that time to be jealous of the Emperor's favorite concubine Leaoushu, and thinking only of weaning his affections from this obnoxious rival, she gave the weight of her influence and advice in favor of restoring Wu to the palace; and by praising the beauty and amiable qualities of the royal recluse she so inflamed the Emperor's passion that he determined to carry out his will in spite of the opposition of the Ministers. This is the last case on record of Kaotsong's having his own way. Wu was restored to the palace as one of the Emperor's secondary wives. Alas for the Empress Wangshi! In order to overthrow a rival she had invited a far more dangerous enemy into the fortress.

Hardly was Wu's position in the palace secure when she succeeded in supplanting Leaoushu in the affections of their master and began to scheme for the downfall of the Empress and the elevation of herself to that station. The two former rivals joined forces in the face of this their common peril, but not for one moment was the issue of the contest in doubt. "Wu" means "warrior," and well did the name suit its present owner. She was not overscrupulous in the choice of her weapons. She killed her first born child, a girl, and reported to the Emperor that Wangshi had done the deed. Infanticide is common in China, and the murder of a female infant was no such great matter. But this was the Emperor's own flesh. Still, Kaotsong was of an easy disposition and reluctant to resort to harsh measures. Wu then bore to the ear of the Emperor a tale, the truth or falsity of which does not appear, of how Wangshi had been disrespectful to the Emperor's mother, the most heinous of offences to the Chinese mind. Wangshi must be punished. She was first deposed and then both she and Leaoushu were imprisoned in the palace, and Wu was raised to the height which her ambition coveted.

But the danger was not yet wholly past. The Emperor was one day walking in the palace near the room where Wangshi was confined, when he heard the plaintive voice of the former Empress lamenting her captivity. He asked her what she wished.

"Only," she replied, "to be set free that I may look once more upon the sun and moon before I die."

The Emperor promised that her prayer should be gratified. But the Empress Wu had already learned the value of spies, and when one of her faithful servants brought her the news of this conversation, she met the emergency with a remedy as effective as it was barbaric. The hands and feet of both her former rivals were cut off, and the unfortunate women were then drowned in casks of wine.

Wu could now have her way without let or hindrance, for it was said that the Emperor dared not even speak the truth in her presence if it was in opposition to her will. She exerted all the force of her marvellously able mind, not only to make herself the real ruler of the Empire, but to discharge for the best interests of the state the difficult functions which her self-imposed duties devolved upon her. The public offices were filled with her family and friends; her son was proclaimed the heir apparent; the nobles and ministers whom she suspected lost their offices and ofttimes their heads, and the dagger and poisoned cup were ever at hand to rid her of a real or fancied foe. It may be that the Chinese historians, in their desire to blacken her character have magnified both the number and the nature of her crimes, but there can be no doubt that this daring woman did not shrink from any act where her own security or the welfare of the state demanded the sacrifice of another's life or liberty. She is even charged with having murdered two of her sons.

On the other hand, the Empire would have fared but ill under what Dr. Wells Williams styles the "indolent imbecility" of Kaotsong, if it had not been for the energy, foresight and real statesmanship of the Empress. Her efforts were at first confined to assisting her husband in grappling with the difficulties of his position, but as he discovered her knowledge of statecraft and the skill with which she solved the problems for which his duller wit was unable to find an answer, the ease-loving monarch left the conduct of affairs more and more in her hands. She was 41 years of age when Kaotsong married her, and for forty years she controlled the destinies of China in a masterly manner. During this time wars were carried on against Thibet, Corea and the tribes of Central Asia. Wu did not appear to take a lively interest in the Thibetan war, and the Chinese arms met with but indifferent success. She threw all her force into the ten years' struggle with the Coreans, and Corea became a Chinese possession. In this war the Coreans were aided by the Japanese, being the first instance on record of the interference of the islanders in the affairs of China. The allies were defeated by the forces of Wu in four engagements, and the Japanese ships to the number of four hundred were destroyed. The imperial authority was also maintained over the tributary States of Central Asia, and the Empress showed her wisdom by refusing to interfere in the conflict which was then raging between the Mohammedan hordes from Arabia and the Asiatic States which they were overrunning. By this precaution Wu saved China from subjection to the followers of the prophet.

While the Empress was busying herself in warding off danger to the State from beyond its borders, and in extending the imperial sway over new territory, her enemies at home were not sleeping, and perils were gathering fast around her. In the year 683 Kaotsong died, and Chongtsong, son of the Emperor and Wu, succeeded to the crown. Wu was not disposed to allow this change to alter her position, while Chongtsong showed signs of an intention to take the reins in his own hands. In a trial of strength Wu had never yet come out second best, and she deposed and banished her son after a reign of only a few days. In China a woman cannot legally reign although she may rule, and the Empress put forward Prince Litan, another son of Kaotsong, as nominal Emperor, while she asserted still more than during her husband's life her absolute authority. Having long possessed the substance of sovereign power she now assumed its form, in the eyes of a Chinaman a much graver offence. The historian Bulger says: "The Empress transacted all public business, received petitions and disposed of the chief offices in the Empire. She erected temples to her ancestors, wore the robes of state restricted to an Emperor, and offered sacrifice to the great God of all." The last three acts constituted high treason, the last one indeed being treason in a most aggravated form; the first act of a rebel who aspires to the throne being to offer the sacrifice which is prohibited to all save the sovereign.

While thus offending against the letter of the law she carried out the spirit of the traditional policy of the Empire. But it is the letter of the law which kills, and those who would willingly have obeyed the most arbitrary command if issued in the name of the Emperor, refused to lend their support to a course of conduct which, to their notion, detracted from the dignity of the imperial throne. Wu paid but little heed to the murmurings about her; she even added fuel to the flame by changing the style of the dynasty and giving it her own family name, while she continued to heap favors upon her kinsmen. However, when insurrections broke out she acted with her usual promptness and vigor, and always defeated her opponents, who paid the penalty of rebellion with their lives. The condemned were usually executed in the public streets of the capital, hundreds being led to the block at a time. Not only was such an object lesson afforded to the people to teach them the might of their ruler and the danger of opposing her, but she caused books to be written in her praise, and ordered the priests to recount her virtues to the people, while her name and titles were written in large characters in the courts and temples.

But such a state of affairs could not continue. Able as was her rule, her enemies were multiplying and her strength declining. Her head was bowed with weight of 80 years when the plot was formed which caused her fall. Being confined to her room by illness, suddenly at midnight the conspirators appeared before her with 500 armed men and demanded that her son, Chongtsong, should be restored to the throne. She could not well refuse a request preferred in this manner, and therefore delivered over the imperial seal and other insignia of royalty, saying, "The Government shall immediately revert to the hands of my son." A few months later she died in her room at the palace, having maintained her queenly dignity to the end.

One weakness Wu possessed in common with all her sex; she showed her feminality by her infatuation for a Buddhist priest, while she also showed her unfeminine wisdom in not allowing her lover to nfluence her public policy.

Whatever judgment may be passed upon her crimes, the Empress Wu must receive the credit of having wisely administered the Government she usurped, and of having united, enlarged and strengthened the Empire. In other respects, that is, in its more evil aspects, her remarkable career is about of a pattern with that of the Empress Dowager Tsze Hsi.

THE GUESTLESS HOTEL.

A Drummer's Mystification Over a Longheaded Landlord's Device.

From the New Orleans Times-Democrat.

"I was at the Ponce de Leon directly after it opened, when it had only sixteen guests and 300 servants," said a Chicago drummer; "but that wasn't anything to an experience I had once at a summer resort up in the Northwest. I had wandered into the region looking for a fellow who had beaten our firm out of a big account, and somebody told me about this hotel. A branch road connected it with the main line, thirty miles away, but early in the season the landlord and the railroad President had had a row, and they stopped the train service. That killed business as dead as Cæsar, for the place was buried in the heart of the wilderness; but strange to say, the landlord had kept it open, and as I was nearby and needed a rest I hired a wagon and went over. It was a big, handsome structure of the regulation summer resort pattern, all gables and porticoes and stained shingles and as I walked up the fine, shady driveway I could see that everything was in apple-pie order. When I entered the office a boy in buttons seized my grip and the clerk got up from behind the counter rubbing his eyes and looking a bit dazed. The register was perfectly blank, and while there was a full office force on duty there was not a guest in sight. 'Business is a little light, eh?' I asked, after writing my name. The clerk grinned. 'You're the first soul I've seen in six weeks,' he replied.

"I thought at first he was joking," continued the drummer, "but it was the Gospel truth. I was the only guest in the house, yet as far as I could see it was being run exactly as if all of its 120 apartments were full of people. It gave me a strange sensation, and, upon my word, I could actually feel the emptiness as I walked down the big, wide corridor to my room. I supposed, of course, that I would find all this really a bluff and everything pared down to the lowest possible notch, but it wasn't the case. There was a full corps of help from kitchen to check room, and the chambermaids used to turn to of mornings and make up a few dozen unoccupied beds just to get exercise. The table was tip-top, although most of the stuff was evidently canned; but to walk into that huge dining room with a row of waiters standing motionless at each side, and eat in solitary state, was a trial to the nerves. The proprietor kept almost entirely to his private office. He was a very quiet, bald-headed man, and naturally I entertained doubts as to his sanity. At the outset the strangeness of the situation interested me, but after four days of lonely grandeur it began to give me the horrors, and I packed up and left. I used to often think about it afterward and wonder what the deuce could have possessed the bald-headed boniface to throw away good money in that kind of fashion, but it was more than two years before I found out. One day I was sauntering along Clark street in Chicago, when I met my friend and landlord coming out of a store. He remembered me, shook hands cordially and finally accepted an invitation to lunch. 'I expect you thought I was crazy, out there in the spruce woods,' he said, over the black coffee, 'but there was method in my madness. That infernal railroad had a contract with me to haul a certain quantity of fresh vegetables every day. They had forgotten all about it, but when they threw me down on the train service I saw that my cue was to keep open at full blast and then sock it to them for damages at the end of the season. My lawyer claimed that the lack of fresh vegetables was what kept away guests. Of course the jury understood it was just a peg to hang a damage suit on, but any stick is good enough to beat a dog and they gave me a whopping good verdict. I soaked them for enough to pull out $6,000 ahead of the game.'"

ROOSEVELT TWENTY YEARS AGO.

His Youthful View of the Price of Liquor as a Measure of Prosperity.

From the New Orleans Times-Democrat.

"The first time I ever saw Theodore Roosevelt was back in the early 80's," said a man who used to live in the West. "I met him on a sleeping car coming East from Wyoming, where he had been visiting his ranch on the edge of the Bad Lands. At that time he was unknown to the public except as the author of a few magazine articles on Western life, but luckily I had read them, and they formed a bridge for conversation. I found him a burly young man with a heavy brown beard, which he had allowed to grow during his trip, and with manners that were nervous and abrupt, but nevertheless very engaging. He was just recovering from an attack of snow-blindness and wore large blue glasses, so he was pretty well disguised. There were eight or ten passengers on the car, representing the usual wide variety of type to be found on the frontier, and I remember that Roosevelt easily took the lead in conversation. His versatility and the extent of his information were surprising, and there was a vein of quaint humor that ran through his talk and lent a certain sparkle to almost everything he said. Somebody remarked, for instance, that he had recently visited a new mining camp in the Black Hills and had to pay 50 cents for a drink of execrable whiskey. 'You can always determine a camp's age and stage of development by the price charged for drinks,' said Roosevelt, chuckling. 'Four-bit whiskey means recent occupation, unsettled conditions and the presence of one half-barrel, which some fellow has brought over the trail on a burro. Two-bit whiskey indicates that the regulation boom is on, that tenderfeet are plenty and that regular communication with the outside world has been established. The next drop to three for a half is not a sign of a slump, but merely shows that the first excitement has passed and the town is getting down to what they call a "business basis." Fifteen-cent drinks mean that the business basis is reached, courts have been established, a schoolhouse is being built, claim jumping has become bad form, plug hats are tolerated and faro banks have moved upstairs. Any further decline, however,' added Mr. Roosevelt, 'is a danger signal. Two-for-a-quarter whiskey is a sure sign of deterioration, and five-cent beer means that a stampede has set in for the next diggings. That's the way to read the alcoholic thermometer of the woolly West.'"

As to the Inhabitants of Prairie Dog Holes.

From the Kansas City Journal.

A correspondent in Kansas writes: "I observe that Mr. Ware says the prairie dogs, snakes and owls all live in the same holes. Another writer says they live in the same town, but not in the same holes. What is the straight of it?"

The straight of it is that all three do not dwell in the same holes. The error has arisen from the fact that rattlesnakes, prairie dogs and owls are found together in the same vicinity. Yet the fact remains that they are mortal enemies and that a war of extermination is waged among them. The rattlesnake seeks the prairie dog hole for the double purpose of establishing a domicile and feeding upon the young. The snake often succeeds in driving the prairie dogs out and then it makes its home in the vacated quarters. But no sooner has the snake established herself than one or more owls set watch upon the hole ready to prey upon the little snakes when they are hatched and come forth. The owl is responsible for the fact that western Kansas is not literally overrun with rattlesnakes—at least the old hunters who get close to nature will tell you so.

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SOME NEW WAR MATERIAL.

The Vickers-Maxim 7.5-Inch Rifle—Recent Development in Field Guns.

Vickers Sons & Maxim, limited, have their exhibit at the Paris Exposition a 7.5-inch quick-firing gun which is a new weapon. It is a wire-wound gun, firing a 200-pound projectile with a 50-pound charge of cordite, obtaining muzzle energy of 11,825-foot tons, or 730-foot tons per ton of gun, a splendid result when taken in connection with the rapidity of fire, which is about one round in ten seconds.

The new form of breech-block (now adopted for all British service guns) makes three-fourths (instead of one-half as in the old form) of the surface available to resist pressure, so that the breech end of the gun (the heavier end of course) can be shortened, and this weight saved that added to the muzzle in the form of a longer chase greatly increases the time the powder acts on the projectile, consequently a high muzzle velocity results.

The gun is on a centre-pivot mounting consisting of a steel top carriage resting on a horizontal roller bearing on a steel pivot. The recoil is checked by the usual cylinder, and the gun is returned to the firing position by springs in two other cylinders. The roller-bearing admits of balancing the weight of gun and carriage so nicely that the training is very easy, and both elevating and training can be performed by one man. The shot tray (for loading) is arranged to move with the gun, its longer axis being always parallel to that of the gun, another great advantage.

The recent developments in field artillery material have followed a natural course based on the useful effect of the weapon. The latter is the resultant of three factors:

(1). The effect of each separate projectile; (2). The accuracy of fire; (3). The rapidity of fire. The first two factors represent the technical qualities of a gun, the third the tactical.

The first factor involves two separate elements, viz., the power of penetration, and the dispersed action of fragments over a certain area. The relative importance attached to these various factors determined three phases, or epochs, in the history of the development of modern field guns: first, the development of the idea of rapid fire; second, the increased importance attached to the action of a projectile, including the subject of curved fire (that of howitzers and mortars); third, the present, which assimilates the first two.

First Phase—The origin of the rapid fire guns for field batteries was, strange to say, the machine gun, as designed to attack torpedo boats, developed out of the mitrailleuse. For the attack of torpedo boats the conditions were in the shortest possible time to cover a given area with effective (accurate) shots. Out of this resulted the earliest rapid-fire gun, which, to meet the conditions had to be of small caliber and have a flat trajectory, for only with small caliber projectiles could then be obtained the high muzzle velocity necessary to penetrate torpedo boats at the required distance, and the flat trajectory is necessary for great accuracy. Indeed, the largest caliber attained was 2.2, and the greatest rapidity 8 shots a minute. Still further to increase the rapidity of fire, efforts were made at once to diminish—or better, to do away with—the recoil, so that the time lost in moving the piece up again after each shot would be saved. But to do this the constructor first found it necessary to increase the weight of the carriage to such an extent that the total weight of the earlier rapid-fire gun and carriage was greater than that of the field piece it was to replace. Yet for mobility it is necessary that it should be light. Moreover, for torpedo boat attack, penetration and a flat trajectory were the proper requisites, but against troops it is a question of effective fragments, and the minimum allowable number of these determines the minimum weight of projectile and the minimum caliber of the piece, and in addition, to facilitate observation (so essential for accuracy of fire) the projectile must have a certain volume, which again means a considerable weight.

The two great elements, then, which opposed the development of the rapid-fire gun were the total weight of gun and carriage, mobility requiring this not to exceed a certain maximum, and the weight of the projectile, effectiveness requiring this not to fall below a certain minimum.

Second Phase—In the earlier days of the second period, to attain the highest action of each separate projectile, enormous muzzle velocities were advocated, but this again necessitated too great a weight of gun and carriage.

Third Phase—The developments in the second period found their solution in the present systems, and the war in the Transvaal has substantiated the conclusions reached, viz., (1) That a muzzle velocity such that at 7,000 paces the fragments and bullets of the shrapnel may have a remaining velocity sufficient to kill or put men out of action effectively, is sufficient; (2) That field artillery, to solve all the problems that arise, must have three kinds of pieces—light flat trajectory guns, light curved fire guns (howitzers and mortars), and guns of position.

TROUBLES OF SANTA TERESA.

Her Unsanctified Husband Treats Her as Though She Were a Very Ordinary Mortal.

From the San Francisco Chronicle.

PHŒNIX, Ariz., June 30.—Teresa Ur... commonly called "Santa" Teresa, the yo... senorita who has been charged with inc... various Yaqui Indian rebellions in Mex... was shot yesterday at Metcalf by G. N. ...rigues, to whom she was married a few ... ago. Rodrigues also attempted to kill ...sa's father, Tomas Urrea, and the bal... of the family. Teresa received surgical ...tention, and a few hours after the attem... assassination she was leading several ...dred infuriated Mexicans through the ... in search of her husband. The Mexicans ...gard the young woman as a saint, and ... willing to risk their lives in her support ... avenge a wrong against her. Teresa ... married despite the expostulations of her ...ents and the Mexican population, who de... believe in the marriage of a saint. She ...sisted, however, and two days after the ma...monial ceremonies, when her wedding ... took her to Metcalf, a small town near Cli..., she sent word to the officers at Clifton of ... attempted murder.

Officers chartered a special engine and ...tened to Metcalf, where they found the ... populated mostly by Mexicans, in an up... Gangs of Mexicans had scoured the co... for Rodrigues, who, after attempting t... his bride, "shot-up" the town, terrifyin... woman and depopulating the streets. ... rampage ended when he was captured; ... was beaten unmercifully before being ...mitted to a tunnel or dungeon, which an... the purpose of a jail. Teresa, accomp... by the officers and a large bodyguard of ...icans, returned to Clifton, where the ... was greatly excited by the news of T... troubles.

The Mexican vigilantes, who captured ...rigues, were bent on beating him to death; others suggested lynching, and when the ... officers appeared they compromised on ...tary confinement in the tunnel. Teresa declares he will appea...