

CHINA'S MANY WARS.

CRISES WHICH AROUSED THE MEEK CELESTIALS TO FIGHT.

The Empire Founded by Titanic Struggles—Her War Lords Were Also Wise Rulers—Conflicts With Tartar, Rebel and European.

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It is not at all trying to the soul of a Chinaman to turn the other cheek also after receiving a blow. He is taught to believe that his humility or moral courage will be respected and that the angry brother will repeat his haste. But still there comes a time when patience ceases to be a virtue, and the mild eyed Sin has been known to fight equal to the best. In the early history of the empire, one after another, corrupt and degenerate rulers were de-throned by revolutions carried through with bloody wars. It is in accordance with Chinese morality to put a bad sovereign out of the way by violence. He is set down as a "villain" and a "fellow," hence not entitled to respect. But "a ruler is never put to death." In the revolutions which rescued China from decay the war leader usually usurped the throne without serious opposition, the people taking it for granted that the ability to win victories meant the virtue and wisdom to rule a nation. The war leaders proved the truth of the principle by their conduct, and some of the best things in Chinese history may be traced to the reigns of war lords. When there were no wars, the life of the palace brought about corruption and in time the necessity for change of dynasty.

Generally the warriors turned their energies to internal improvements, and the roads and canals of China were constructed to facilitate intercommunication for national purposes, chiefly in time of war.

Feudalism in China was destroyed by war and the Tartar hordes for centuries kept beyond the border by main force, but at the end of the first thousand years of the Christian era the Tartars held sway. In the wars with the great Khans, especially Kublai, who overran all western Asia and eastern Europe, the Chinese fought better than the people of other countries. Finally the Tartars were expelled and kept out for 200 years. Then the Mantchoos, taking advantage of civil war in China and favored by a treacherous general, subjugated the Chinese and have ruled them ever since.

The Chinese reasons for avoiding war and neglecting military training are due in part if not wholly to the ethics taught by Confucius. The use of force is universally abjured, and the spectacle of prizefights is unknown in the Celestial Kingdom. For another thing the Chinese policy is such that the people are taught to revere the locality of birth, to live and die there, generation after generation, and military service and war would break up this strong feature of Chinese social development.

China's wars of the last half century have been against the aggressions of outsiders. The first was the opium war with England, which began in the thirties. The opium war had its tea party, although the commodity in dispute was not tea, but opium. The Chinese destroyed large quantities belonging to English merchants. The way in which the Chinese authorities got possession of 20,000 chests of the drug shows the peculiarity of the heathen. The ultimatum to the merchants of Canton was that if they did not turn over the stuff within three days the water would be shut off from the foreign quarters of the city, at the end of another three days food would be denied the foreigners, and for further delay the last degree of severity would be dealt out. In the fighting which followed the Chinese showed their lack of training for the field. At Chinkiang they fought well for a time, but seeing themselves overpowered they soon abandoned the walls and, after dispatching their wives and children to prevent desecration by the "barbarians," committed suicide rather than surrender. Nankin was subjugated by the fleet without bloodshed, and as a result the English secured a heavy indemnity and the opening of several ports.

But the war had more disastrous results for China than the loss of money and prestige. The secret societies had a new reason for being, and in a short time several arose with the war cry, "Down with the foreigners!" The opening of ports was resisted. Englishmen were killed and the disturbances developed into an open rebellion, led by a fanatic who, assuming the title "heavenly king," established a capital and entered into rivalry with the emperor.

The ancient city of Nankin, the second city of the empire, became the seat of the new dynasty. In the capture of Nankin the rebels showed how the Chinese fight when under the spur of fanaticism. The garrison of Mantchoo and Chinese soldiers was a large one, but after blowing up the gates the rebels rushed in and not only slaughtered the troops, but every Mantchoo inhabitant, irrespective of age.

The generalship displayed by the Taiping leaders was more worthy of perpetuation than their civil polity. The prophet Hung was a fanatic and could rally the people to his faith, but he had no administrative powers and no moral stamina. Chang Wang, his chief general, was, however, a host in himself for the field. He could plan

and fight and inspire others to fight. In a six months' march he captured 26 cities and arrived within 100 miles of Peking. At Tien-tsin the column was checked by imperial forces, and it was necessary to retreat to Nankin to save the rebel army. This difficult feat was accomplished in spite of the imperial forces thrown across the pathway.

It was during Chang Wang's northward march that Li Hung Chang became a soldier. Being faithful to the imperial regime, he felt it his duty to fight the rebels and raised a regiment. In the early years of the Taiping rebellion the English were at war with China, and the emperor had two foes on his hands. After peace with the Britons he turned his attention to the rebels and sent an army to invest Nankin. Chang Wang was shut up with his army, but the indomitable soldier made his way out through the imperial lines. Collecting a new army he captured city after city, cutting off the imperial forces from their supplies. Finally he turned about and assaulted and scattered the imperial besiegers of Nankin, killing 5,000 of the best soldiers. Another army sent against Chang Wang was defeated, with a loss of 10,000 imperial troops.

At this stage the foreigners turned in to help put down the rebels, who had devastated a vast region. At Shanghai Li Hung Chang selected two energetic Americans to organize a force for the defense of the city. This was the origin of the "ever victorious army," led at first by the American General Ward. General Ward was killed in battle, and his troops, 5,000 strong, fell to "Chinese" Gordon of the British army. Gordon and Li Hung Chang together suppressed the rebellion, capturing Nankin at last. Chang Wang was taken, and during a week's respite granted him before execution he wrote the memoirs of his battles.

"Chinese" Gordon received the credit among military men for ending the Taiping rebellion, although Li Hung Chang got all the honor at Peking. Gordon made conquests, captured cities and scattered rebel hordes. Afterward he pacified the rebellious districts. Gordon found that the Chinese did not fear death and would stand up bravely, although more liable to sudden panic than white troops. He said that the natives hated foreigners like poison and that some day they would rise up and overwhelm them. The day would pass when foreigners could march up to a position and wipe away Chinese soldiers like flies, and there would be no more promenades of a few hundred British or French troops through the country driving the Chinese before them like sheep. When they saw that the only means of meeting the aggressions of the outsiders was military organization, they would buy guns and rifles and ships and with the aid of Europeans create armies to cope with all the world.

Another soldier developed in the Taiping war was the loyal Tso Chung Tang, who perished in the struggle with Japan in 1894. The Taiping rebellion was followed by the Mohammedan uprising. Tso then commanded



GENERAL "CHINESE" GORDON.

(First European to suppress rebellion in China.) a corps of the imperial troops. He proved to be a general of infinite energy and resource and captured cities and recovered whole territories for the throne. At one time, lacking supplies for a long expedition, he turned his army into farmers, planted oases in the desert with crops and when they ripened went forward and put an end to the rebellion. In battle on the Yalu river in 1894 this able general fell at the head of his troops.

In 1883-5 the French encountered some stubborn Chinese fighters in the Tonquin. These soldiers were chiefly refugees from China proper who had taken part in the Taiping rebellion. They were skillful in ambush and were well armed with modern rifles. In the naval battle of Fuchau the Chinese wooden vessels were outclassed by the French cruisers and torpedo boats, but the Celestials gave fight and held out until 1,000 had been killed and 3,000 wounded. Although nominally victorious, the French won no glory in the Tonquin, and their troops were demoralized by the unusual methods of fighting. This war, like that with Japan, was unpopular with the wealthy Chinese, for they had no heart in the quarrel and were the chief sufferers. In China it is the wealthy who pay the extra expenses of the government incurred by war.

Although Japan came out of the war with China lauded as a nation of heroes and filled with military pride, she really won no great glory in actual fighting. The Chinese were poorly equipped and often badly handled. But whenever they had a chance they fought as well as their enemies. In the naval battle of the Yalu the Chinese sailors on the fighting ships stood to the guns gallantly and scored almost twice as many hits as the Japanese gunners.

GEORGE L. KILMER.

A Chinese Solomon.

Three men appeared before a judge in Honan, China, and each laid claim to the same woman as his wife. Not one of them would retire in favor of the other two, but each insisted that justice should be done to him. Finally the judge exclaimed, "Well, if you three men cannot come to some agreement nothing remains for me but to order that the woman shall be killed, as there is no other way in which the matter can be satisfactorily settled." He then called for a large cup of wine, and when it was brought he poured into it some dark powder and compelled the woman to drink it. Excited as she was, the woman speedily began to feel the effect of the strong liquor. She stammered when she tried to speak, and her flushed cheeks were an indication to the observers that the poison was working and that her end was near at hand.

This was the climax for which the judge had waited. When he saw that the woman was apparently dying, he called one of the three men who claimed her as wife and bade him remove her from the courtroom. This man, however, showed no inclination to do so, and the judge thereupon insisted that he renounce all rights to her. This he willingly did and so did the second man. Only one claimant was now left, and he agreed to remove the woman and to care for her until she died. Satisfied that he was her real husband, the judge called him and said: "You will not be sorry for acting in this manner. Have no fear for your wife, since she is in no danger of death. The liquor which she has drunk was ordinary wine, and the powder which I poured into it was nothing but brown sugar."

She'd Had Enough.

There was a colored baptizing at Sandy Bottom, Billville. The last convert to go under the water was an old colored woman, who all the while had been seated in a rickety buggy drawn by an ancient mule who had been through the civil war.

She came up out of the water all right, but after proceeding a short distance on her way home the mule became unmanageable and upset the buggy in the middle of a deep creek. The old woman, with drenched garments, clung to a "foot log" just as the parson who had recently baptized her rode up.

He heard her swearing at the refractory mule in vigorous terms; then, taking her in his own buggy and driving to dry land, he said:

"Sister Caline, you hez done los' all de salvation what come ter you by de fast baptism; so you must stop right heah en be baptized over ergin."

"No, suh!" was the reply. "I ain't gwine in dat water no mo'! Didn't dat ole mule baptize me de secon' time?"—Atlanta Constitution.

A Curious Wood Carving.

Salem, Mass., is the home of the East India Marine hall, which contains collections of the Essex institute and of the East India Marine society. The scientific cabinets of the Essex institute are extensive and well arranged, and the collections of the Marine society include many curiosities from oriental countries and other distant nations.

Among the numerous curiosities is a piece of wood carving in the form of two hemispheres 1 1/2 inches in diameter, in the concavities of which are carved representations on the one hemisphere of heaven and on the other of hell. There are 110 full length figures in the carving, and the whole is very skillfully executed. It is said to be the work of an Indian monk of the fourteenth century.

Smart Alex.

A man being about to die summoned his four sons to his side and said: "My sons, I will leave to John one-third of my estate, to Alex one-fifth, to James one-half and to Thomas one-fourth, and thus you will all share equally."

John and James and Thomas took Paper and Pencil and began figuring, but Alex took his Hat and started out. "Where are you going?" the other three asked. "Do you not intend figuring out the Problem?"

"Not much," said Alex. "I am Going for a Lawyer to break the Will."

Moral—Sometimes the Lawyer can Relieve the Heirs of Much of the Figuring.—Baltimore American.

Idle, but Witty.

He was an idle Irish boy, but he had the Celtic wit. He had shipped on board of a man-of-war, where he annoyed the boatswain by his laziness. Seeing him on the maintop one morning gazing idly out to sea, the boatswain called out to him:

"Come down out of that, ye rasheal! Come down out of that, and O'll give ye a dozen whacks wid me rope!"

"Faith, sorr," replied the boy, "O'l wouldn't come if ye offered me two dozen."—Harper's Young People.

Deep Water Conference.

"You are not a real fish; you are only an imitation," said the flying fish. "You can stay under water only an hour or two, and then you have to come to the surface to breathe."

"That's all right," retorted the whale. "You are only an imitation bird. I can live under the water longer than you can live out of it."

"This, dear children, teaches us that those who dwell in water should not try to put on airs."—Chicago Tribune.

Absentminded.

"Absentmindedness is a bad thing in business," said the fat man.

"Ain't it, though?" responded the lean man.

"Just look at me, for instance. I went and lost one of my best customers last week by addressing a letter to him as 'John Hbenry Lloyd.'"—Indianapolis Press.

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The Dentist is Polite.

A North Side dentist is sure to be called "a mean man" by some of his women patrons when they learn of the trick he has practiced upon them. It happens sometimes that even a rubber dam will not stop the flow of woman's speech, and although the dentist, being a young man, is not averse to a little "pleasant talk" now and then with a patient, yet if she persists in telling him her personal or domestic history during the filling of a tooth, hindering the work, while other patients wait in the anteroom, it's a little trying to his nerves and temper. The doctor is a polite man; he does not ask the woman to stop talking, but says gently: "Open your mouth, please."

There is silence for a few moments, when the chatter begins again.

"Open wider, please," says the dentist, more persuasively than before, and the work goes on rapidly enough until the patient seeing her opportunity starts in again where she had left off in the tale of everyday woes. The clock strikes the hour of the next appointment. The dentist seizes the most terrible of all his instruments, his look becomes threatening and his voice too: "Please, now, open your mouth very wide." The ruse succeeds, and the startled but unsuspecting woman stretches her mouth into an abysmal yawn that precludes the possibility of even a whisper.

It's a mean trick.—Chicago Tribune.

The Boys Got In.

The late Dan Rice, the famous circus man, was fond of boys and always wanted to see a lot of them in his audience. He never gave a performance, says the Cleveland Leader, when the nooks and corners were not filled with youngsters who had come in free.

One story of this sort was told by Captain George J. Grammer. At the time of the occurrence Grammer, who lived in Zanesville, O., was standing one afternoon with a crowd of other boys looking longingly into the tent, but not having the price of admission.

It was Mr. Rice's custom to stand at the door until the first grand entry of the circus people, when he would leave. On this occasion he saw the hungry look on the faces of the boys and called them around him. "You want to go in, don't you, boys?"

"Bet your life!" shouted back the youngsters.

"I'll tell you what. All the boys who are back here in ten minutes with clean faces and hands get in."

The words were hardly out of his mouth before there was a dash for the Muskingum river, and in less than seven minutes 200 clean faces and hands came back to the tent. The boys went inside with a rush.

Two Critics.

As my "Bed of Ferns," a large study from nature on Saranac lake, says W. J. Stillman in The Atlantic, was the first thing in which I had attempted to introduce a human interest in the landscape I was naturally inclined to consider it my most important work, and I was dismayed when Ruskin came to see me and in a tone of extreme disgust said, pointing to the dead deer and man: "What do you put that stuff in for? Take it out; it stinks!"

My reverence for Ruskin's opinions was such that I made no hesitation in painting out the central motive of the picture, for which both subject and effect of light had been selected. Unfortunately I had habitually used copal varnish as a medium. When Rossetti called again, he asked me, with a look of dismay, what I had done to my picture. I explained to him that on Ruskin's advice I had painted out the figures, and exclaiming, "You have spoiled your picture!" he walked out of the room in a rage.

What a Knight of the Garter Wears.

A Knight of the Garter dressed in the regalia is an imposing sight. He wears a blue velvet mantle with a star embroidered on the left breast. His trunk hose, stockings and shoes are white, his hood and surcoat crimson. The garter, of dark blue velvet edged with gold and bearing the motto, "Honi soit qui mal y pense" ("Shame to him who thinks ill of it"), also in gold, is buckled about the left leg below the knee. The heavy golden collar consists of 26 pieces, each in the form of a garter, bearing the motto, and from it hangs the "George," a badge which represents St. George on horseback encountering the dragon. The "lesser George" is a smaller badge attached to a blue ribbon worn over the left shoulder. The star of the order consists of eight points, within which is the cross of St. George encircled by the garter.

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