

tribute, from the producer. When Gov. Browning's eyes get open he will see that speculative enhancement of the price of land has 'prosperitized' your boys and girls out of the danger of ever getting homes and becoming independent citizens, as well as all danger of losing the 'incentive to labor,' and being bossed—as God in His infinite wisdom has ordained they should."

"Now, Mr. Read, I want to shake—both hands with you! You say poverty causes more sin and crime than all things else combined. Now tell me what is the cause of poverty? We must get to the bottom."

"Why, it is clearly the title deeds fencing off the land—making land so costly it cannot be had, or if had, cannot be used profitably."

"You say there is a greater evil than poverty causes. Tell what it is."

"That can be answered in a breath, but it fairly takes my breath to do so. Look at the houses of ill-fame! Who peoples them? Women. Women, the greatest blessing God has ever provided for the happiness and advancement of the world—they are the inmates of those houses—and sunk in defilement, loathsome, devilish, irretrievable depths! Why offend me, or mankind, or our God by denying that the robbing of those women of a possible home, is the fundamental cause."

"Mr. Read, I see you are pretty well equipped for the campaign that must soon inevitably follow."

"Equipped? There is more armor to be added. I am now playing to the galleries—catering to prevailing taste. People want it."

"Doing as the churches are, eh?"

"Well, for the time being, I can afford it; so can newspapers; there is a demand for such. But, Nicodemus like, I do come occasionally at night, as it were, and I want you to know there are thousands the world over doing the same. The single tax will wipe out the 'problems' by undermining monopoly; and it is the only thing on earth that will arrest socialism, the earthquake that folly in blindness is praying for to supplant the prevailing tornado—anything for a change! Watch the leaven in New Zealand, where already some 75 localities, under local option, raise all revenues from land values; same of the German colony in China. Why, over five hundred principal cities in England, Ireland and Scotland are committed by popular vote to the single tax, including the County Council of London; and the British House of Parliament stands now for it by 13 majority, and several cities in Germany have voted in the method. Yes, I have read Count Tolstoy's recent letter to the London Times, saying there can be no permanent peace for Russia save through Henry George's doctrine. It's coming, don't you mistake. Judge Browning, too, will come, as some of the brightest of your other lawyers have done. But regarding Thanksgiving, Mr. Caldwell, did you give thanks on Thanksgiving Day?"

"Not publicly. You see the program was filled with conservatives, as the very conservative churches are always careful to do. No Vine street church with a Bigelow in Amarillo. We radicals, however, are yet privileged to howl on the highways and byways, and we howl. We give thanks in the same places. Now, at discovering that Opie Read, the greatest American novelist, is heart and soul with us, we will bring out our calliope lungs, and awaken the welkin—round about."

The parting hand shake! Well, nothing equaled its heartiness since I separated with Henry George at Waco in 1887.

A CHINAMAN ON AMERICAN INFLUENCE IN CHINA.

An Interview with Dr. F. F. Tong, Especially Reported for The Public.

Dr. Froman F. Tong, a member of the Department of Commercial Treaty Revision of China, is in this country as the special representative of that department, to study commercial relations between China and the United States, and to make recommendations. Dr. Tong has explained to me that the threatened boycott against American goods is not due alone to ill-treatment of Chinese arriving in the United States. He says the Americans in China, embracing both the mercantile class and the missionaries, are a potent factor in promoting outbreaks against foreigners.

Many thousands of the American and European merchants in China, says Dr. Tong, do the great bulk of their business on Chinese capital, their almost universal rule being to secure the services of a Chinese "Comprador." He is required to furnish security in the shape of money, to the extent of many times the amount of the capital invested by the foreign merchant, and this security money is used in conducting the business. The threatened boycott, if made effective, will ruin this class of merchants, and they are doing what they can to have the American government take some action to prevent disaster to their interests. Their arrogant assumption of superiority, and their treatment of the Chinese as an inferior race, has caused a dislike to grow into a hatred. It is not unusual, Dr. Tong remarked, for an aged Chinese man or woman, struggling under a heavy load, to be run down by the families of these merchants out driving, with no more consideration than if the person were a big burly dog that would not get out of the way.

The same spirit is manifested, according to Dr. Tong, by foreign missionaries in China. They hold themselves aloof, he says, from the people as if they were superior mortals, allowing the native missionaries to do the work among the people. The American missionaries direct the work, acting in the capacity of general overseers. Dr. Tong related several incidents illustrating this spirit of aloofness and superiority. Even the Chinese missionaries who have been educated in other countries are discriminated against by the foreign missionaries. An exceptionally bright one, who had been educated in America and was allowed the same salary as his denominational brethren, was the cause of a warm protest from the Americans. They wrote to the missionary board at home criticising the payment to this Chinaman of as high a compensation as they themselves were receiving. They thought they should have higher salaries as payment for the sacrifice they were making in leaving their native country. Dr. Tong intimated in relating this incident that he thought that the protesting missionaries, rather than making a sacrifice, were much better off in China than if they had remained in their own country. The fact is that the Chinese missionaries, according to Dr. Tong, do all the difficult work and receive scarcely any remuneration. Most of them when they die are heavily in debt, and the burden of paying the indebtedness devolves upon their children. The laws of China require children to pay the indebtedness of their father after his death.

Dr. Tong related an incident that occurred not long ago in China, as a sample of what causes uprisings against our missionaries. The Chinese were holding a religious festival contiguous to a Mission Station. The missionaries claimed that the Chinese pavilion

encroached on their premises, and demanded its immediate removal. While the Chinese were considering the matter and before they had time to take action, one of the missionary party entered the Chinese pavilion and carried away some of the paraphernalia used in religious ceremonies. To a Chinese this was the worst kind of sacrilege. A blow was struck, a quarrel ensued and a massacre followed.

The manner of the missionaries, says Dr. Tong, seems ludicrous to educated Chinamen. They approach them as though they considered them barbarians, much as they would go to an American Indian or an ignorant black man in Africa, forgetting that the Chinese have a philosophy preceding the Christian era thousands of years, and without a trace of barbarism in it.

These criticisms of our missionaries come with peculiar force when the source is considered. For Dr. Tong is himself a Christian, and the son of a Chinese Baptist clergyman, now pastor of a Baptist church in Canton, China. His father was in early life converted to Christianity, and consecrated himself to the ministry. For five years he was pastor of a Chinese Baptist church in Portland, Ore., and for fifteen years had charge of a church in San Francisco.

Dr. Tong studied Chinese in the Baptist Mission at Canton until he was nine years old. He then came to America and attended the Baptist Mission School in San Francisco, and then the public school, and later the Baptist College. He returned to China and entered the Imperial Medical College at Tien Tsin, graduating from there in 1900, a few months before the Boxer outbreak. He was on duty in the hospital at Tien Tsin during the Boxer trouble. The hospital was thrown open to the Red Cross Society, and in one day three hundred wounded men of the allied forces were brought into the hospital. Dr. Tong assisted in dressing their wounds. Subsequently he was assigned as medical adviser to the Chinese legation at Tokio, Japan. He remained there two years, and returned to fill an assignment to the Department of Commercial Treaty Revision, of which he is now the official representative to this country. Dr. Tong speaks English, without a trace of foreign accent, and as fluently as any American, and dresses in American costume. He is proud of the Orient. "If a nation," he says, "should have any right to be proud of its history China's certainly could be mentioned with pride. The period of barbarism which marked the history of most nations is not known to her. Before the birth of the once mighty nations of Egypt, Assyria and Babylon, China was an established nation. While the inhabitants of Europe were in savagery China was in the glory of civilization and was the home of inventions. Her cornerstone was laid five thousand years ago, and an uninterrupted history may be traced to two thousand years before the Christian era. Her early history shows that instead of her people being barbarians they were so simple minded that no prison was needed, but instead, a certain area of ground was marked out where offenders were confined without walls or fences. The entire land was government property, and was divided into tracts, each again divided into nine equal sections. Every male when of age would receive a section free. The only rent or tax required was the common service for the cultivation of the center section for the government by those who received the eight bordering ones.* Peacefulness and contentment reigned over the

whole nation until about eighteen hundred years before Christ.

"The Emperor became tyrannical at this period, and an insurrection followed led by Wu Whuong, who succeeded the tyrant. He divided the country into many feudal dukedoms, each governed by a brother of his or a worthy kinsman of his predecessor. From this time culture and refinement were rapidly developed. A brother of Wu Whuong, the emperor, wrote the book of etiquette which the people of the present day still follow. It was at this period that Chinese inventors produced the mariner's compass, gun powder, cannon, paper, and the stone printing process. It was four centuries later, however, before wood type printing was invented.

"During the latter part of this dynasty, Confucius, the greatest of all philosophers, was born. He traveled the length and breadth of the land, teaching moral doctrines which were epitomized in, 'Do not unto others what you would not have others do unto you.' His teachings embraced the actions and rewards of this life. Of the future he claimed to know nothing. In reply to a question as to the future he replied: 'Not being able to learn all I should know of the present life, I dare not venture on the subject of the future.' Confucius lived to the age of seventy-two, and through all the centuries that have elapsed since his life of good works, his name and teachings have been revered by Chinese and Japanese alike.

"About the year 1300 B. C., Chan the Great subdued all the dukedoms, and proclaimed himself emperor, and formed the first autocratic government. The practice of idolatry was unknown in China until about 300 years B. C., when a party of Buddhist priests from India came to proclaim their religion. Prior to this it was the custom of the Emperor to enjoin the people to offer a burnt offering, consisting of a selected calf and the products of the field, after each harvest, and to pray for a blessing from the unseen Power in the heavens. China gave to her neighbors literature and protection, following the teaching of Confucius which said, 'When Heaven has bestowed on us strength, it is no merit that we have protected the weak.' Her neighbors were so grateful for the peace, literature, philosophy, and laws received from China, they regarded her as a heavenly established power, and gave her the title of 'Celestial Kingdom.'

"In the year 1625 the seclusion of many centuries was broken by a party of English traders arriving with a fleet laden with goods. Again in 1750 they came with 200 chests of opium; in 1796 with 4,000 chests, and in 1836, 20,000 chests. To Christian civilization is China indebted for this horrible scourge. Not heeding an appeal from the Chinese officials for other goods instead of the opium, the people were commanded in 1839 to throw the opium into the river, and 21,000 chests approximating three million pounds were thrown into the water. As a result China had to pay England \$21,000,000, concede the island of Hong Kong, and open five ports for foreign trade, the first treaty being signed in 1842. Under this treaty missionaries were sent to proclaim the gospel of Christ. With the Bible and opium China caught its first glimpse of Christianity.

"In 1896 two German Catholic priests were murdered in a riot in the province of Shang-tung. The murderers were punished by death, the local officials punished for not protecting the foreigners and a heavy indemnity paid to the families of the victims. Notwithstanding this reparation, Germany seized the territory of Kiao-Chow; Russia occupied Port Arthur; England took Kowtoon and Wei-hai-wei, and France helped herself to Kwong-Chow-Wan. The

*For Dr. W. E. Macklin's interesting account of this system of land holding, see vol. viii. of *The Public*, page 533.

excuse made for these seizures was to maintain political equilibrium.

"China has minerals of every description equal to those of all Europe and Africa together, yet untouched. She is favored with every quality of climate and soil. Ex-Minister Wu Ting-fang is vice-president of the Board of Punishment, and is revising the penal code of China, conforming it to that of the western nations. A Board of Trade has been established in Peking to promote commerce. Government schools and colleges are being established throughout the entire Empire, with modern standards. A standing army of thirty thousand men in each of the twenty-four provinces is being recruited and drilled according to Japanese tactics. Besides the students at home, eight thousand young men are studying in Japan, five hundred in America, and nearly five thousand in Europe. Many of the harmful customs are disappearing rapidly, among which is the binding of women's feet. Female education is now not overlooked."

My interview with Dr. Tong came about through the courtesy of the Rev. Tung G. Mow, who is in charge of the Morning Star Mission, 17 Doyers street, in the Chinatown of New York. The Rev. Dr. Mow is a convert of Dr. Tong's father, and a strong bond of affection exists between them.

Dr. Tong had an interview recently with President Roosevelt and discussed the boycott with him.

D. S. LUTHER.

He wears a fine, distinguished air
As down the street he's walking,
And all the busy folks give ear,
Enraptured with his talking.

For in a tree the other day,
Its little tall a bobbin',
He saw, he gives his word for it—
The very first spring robin.
—Chas. R. Barnes, in New York Sun.

In the Bavarian city of Munich the streets are cleaned by women. They are kept in such an immaculate condition that they are a constant source of surprise and delight to visitors. The work, after all, is in a way house cleaning on a large scale. No American wishes to see his womankind at work on the streets, but why would not a capable woman make a good superintendent of street cleaning? The public could depend upon it that the pavements and gutters would be kept clear of all defilement to the full extent of the means at her disposal. And the men under her would have to work at cleaning streets instead of working at politics.—Cleveland Leader.

During one of the sessions of the late Parliament it is said that an influential constituent of a certain honorable member came up to town.

"I say," the constituent remarked confidentially, "I never see your name in The Times. Don't you ever make a speech?"

"Certainly," replied the member, who is a humorist in his way. "Look here. Here is a full report of the speech of the Prime Minister, and at the end you will notice, in brackets, 'Murmurs.' Well, I was the man who murmured."—Tit-Bits.

"Why do you want to reform our spelling?"

"Because," answered Mr. Dustin Stax, "that's the only way I can be an out-and-out reformer without hitting some of my financial friends."—Washington Star.

BOOKS

SEVEN ON THE HIGHWAY:

Seven on the Highway. By Blanche Willis Howard. Houghton, Mifflin and Co., Boston, \$1.25.

Each of the stories in this little book has a fine ideal of substantial character as contrasted with the shallow life. The story entitled "Thalatta" is a good illustration of this contrast of character which is to be found in almost every family and household. I do not believe that there is any circle of society, not even the gilded society of New York, which is entirely without this saving contrast. And this is the point in which I think the "House of Mirth" failed. I think Mrs. Wharton should have brought out a contrast. In the review of the book, which appeared in these columns (vol. viii, p. 736), the idea aimed at was to show that our modern realistic artists neglect, while showing the base, to show the contrast.

This idea points to the only disagreement we need have with the criticisms of our criticism of Mrs. Wharton's book. I take the liberty of quoting in full, one of these most interesting criticisms, by Mr. Clinton Rogers Woodruff. Mr. Woodruff writes as follows:

"The moral effect of 'The House of Mirth' is to strip the gilded society of New York of its glitter and apparent charm. Therefore, in my judgment, Mrs. Wharton's book has a distinct ethical purpose.

"While I am free to confess myself as more sympathetic with the older forms of literature in which romance plays so large, and properly so large, a part; and while I fully sympathize with Prof. Dillard's general contentions in his review, nevertheless, I differ with him in his application to Mrs. Wharton's book.

"Lily Bart's life is a tragic failure, and why? Because it lacks religion and principle. She is a 'Main-Chance' girl; and loses because she misses. There is no real sorrow for her, because she sinks from level to level through failure to play the game according to the rules.

"Young Rickman in 'The Divine Fire' touches the bottom of human loneliness and drinks the dregs of poverty—but he carries with him the respect and true sorrow and sympathy of the reader. Why? Because he is true to his ideals; true to his conception of right and duty. There is no such element in Lily's character or career.

"If there is anything attractive in the society which Lily frequents, it is not disclosed. It is one unending, unvarying gratification of false and futile desire. As a horrible example it is a great success and we have Mrs. Wharton's superb art to thank for making the story so vivid, so forceful, so effective. I do not believe that any one after reading will be filled with a desire to follow either Lily's or Rosedale's career."

This is all quite true; but Mrs. Wharton nowhere shows us the contrast of which I have spoken. There is no heaven, it is all hell. Now the stories at present under review do show us, as we see in life, a heaven as well as a hell—something for guidance and aspiration as well as something for disgust and avoidance. The author's insight into what makes strong, earnest character is one of the points that marks her stories above the ordinary grade. The appreciation of character, the portrayal of an ideal, the recognition that there is an earnest, happy life apart from, however mixed with the superficial materialism of society—are notes that are too much