

their inn till 8 o'clock, hoping that assistance would come from us; then, despairing of that hope, they left their inn and were surprised to find the town so quiet.

The sigh of relief they gave on reaching the town gate was turned into a gasp of dismay as they passed through and found a mob of several thousand people waiting for them outside. A band of 200 men lining the road waited till the last cart had passed out of the town and then made a sudden attack on our friends, who jumped off the carts and tried to frighten them off by firing a few revolver shots over their heads. Mrs. Leslie, who was completely prostrated by the fatigue of the journey, was unable to get off her cart, and it was in trying to shield her that Dr. Leslie was seriously injured. Besides a large number of flesh wounds he had his right wrist and right leg cut through to the bone, the large sinews in each case being severed. Mr. Goforth also received bad sword cuts on the head, and two of Mr. Jameson's men who fought bravely received severe wounds, which later proved to be fatal. When our friends got clear of the carts, the mob began at once to break open the boxes and the sight of the loot turned the armed band from their design, thus enabling our friends to make good their escape.

In the course of the day they all found their way back to the main road, managed to get the empty carts, and proceeded on their journey, having lost everything, but thankful to have escaped alive. At daybreak next morning the servant who had lost his way rejoined us. He belonged to Mr. Goforth, so we gave him a shoe of silver and sent him back to meet his party.

We pushed on toward Fan Ch'eng and about midday reached the border of Hupei province to find a fine body of soldiers sent out to meet us from Hsiang Yang Fu, by order of Chang Chih Tung. Our hearts went up in thanksgiving as we realized that here was real and adequate help, and that consequently our dangers were over. Arriving at Fan Ch'eng we found that every provision had been made for our safety and comfort. We waited here for our friends, who arrived on the night of the 10th, in a sad plight indeed, poor Dr. Leslie especially being in a bad case, having had to lie in the bottom of his cart for three days without having his wounds attended to since they had received the first rough dressing by Dr. Jennie Dow, who tore up one of her remaining garments to make bandages for him.

We spent all of the next day providing them with an outfit. Mr. Jameson and his friends were able to supply the gentlemen with underclothing, etc., while the ladies had to be content with a Chinese wardrobe. Our sweet little Eleanor died on the 11th, just 9 months old, and while our hearts felt too sore for words, we were so thankful that she had lived until reaching Fan Ch'eng, as we were able to take the body on from there and have it buried in the English cemetery at Hankow.

We traveled down the Han River to that port, and two days out from there were met by a steam launch sent out by the American consul to bring us in.

Arriving at Hankow on the 21st we went directly on board a steamer for Shanghai, having been twenty-four days on our journey.

ENGLISH BAPTIST MISSION, SHANSI.

Upon the entrance of Yü Hsien into Shansi as governor, the Boxers spread rapidly throughout the province.

Communication with the coast was cut off in May, so that money supplies were not received. About June 21 Mr. Farthing wrote from Tai Yuan Fu to Mr. Dixon, at Hsin Chou, that it was known that a telegram had come from the Empress Dowager to destroy all foreigners, and added "If true, I am ready and do not fear; if such be God's will I can even rejoice to die." On reading this, Mr. Dixon said to Mr. Chao, his evangelist, "I feel just the same!"

In the city of Hsin Chou, from June 23-25, near the mission premises, theatrical performances were given to the god of wealth. A great crowd were present and a clamoring mob formed at the mission gate. Appeal was made to the magistrate who at first promised a guard, but it failed to appear.

By this time the edict telegraphed from Peking had become known, as when another request was made, with threat of reporting to the governor if not granted, the magistrate replied, "Tell the foreigner he can report to the Emperor if he likes and I shall not fear!"

Reports from country stations of violence of Boxers toward native Christians led to sending a messenger to Tai Yuan with a letter of consultation to Mr. Farthing. On reaching Tai Yuan the messenger found some of the missions already destroyed and all abandoned. He hastened back and reported the circumstances. Mr. Dixon comprehended the growing danger, called the mission together, and after consultation decided upon flight. There were eight in their party.

Taking food, clothing, and bedding, with some money, they set out in the early morning and traveled 30 li, where they rested for a time. While at this point they learned that two hours after they left their homes a proclamation from the governor had come for the local officials to destroy the foreigners' houses and kill the foreigners. On hearing this they decided to move on at once to the place of hiding which they had chosen.

After leaving the village, Mr. Dixon dismissed the faithful evangelist, Mr. Chao, who was only persuaded to leave them on the consideration that he might get word to foreign friends and perhaps secure help. It was a sorrowful parting, but in it shone forth the brave spirit of those who were soon to lay down their lives. Mr. Dixon said, "If we are all killed and not one escapes, there are many more to take our place." Mrs. Dixon spoke of her four children who were to lose a mother's care, but said, "God will surely raise up friends for them."

This same evangelist returned to Shansi in October and learned the rest of the story of this company.

On the evening of that day they reached the village of Liu Chia Shan, where the one Christian of the place had his home in a cave, and where they expected to prepare a cave for themselves as a place of refuge and defense.

They lived in this place for twenty days unmolested, when their place of hiding became known to the Boxers, who sent a company to arrest them. The villagers fled and the band could not effect their arrest. A few days later a deputy with soldiers went to them and with promises of a safe escort to the coast induced them to return to Hsin Chou. By this time their food supply was exhausted, and they had been five days without food.

On arriving at Hsin Chou they were taken to the yamen. The magistrate asked how much money they had in the bank, and when told drew it all out and kept it himself.

The missionaries were placed in the common jail, where they were kept for sixteen days, receiving only the poorest prison fare. On August 7 a deputy from Yü Hsien came to see that the governor's will was carried out.

Two days later they were taken from prison, placed in four carts, and told they were to be taken to the coast. Arriving at the east gate of the city the missionaries were dragged from their carts and stripped of all their clothes. Then both Boxers and soldiers set upon them and literally hacked their heads to pieces. Their bodies were dragged outside the city and left on the banks of a river where they were shamefully treated by villagers near by. Later the head of the literary graduates of the city, who had been friendly to Mr. Dixon, brought mats in which to wrap the bodies and hired men to bury them at the foot of the city wall.

After the massacre the highest military official went to the mission houses, chose the articles which he wanted for himself, and then turned the houses over to the soldiers and the people to loot.

CHINA INLAND MISSION, HONAN.

The long-continued drought in Honan had produced a restless feeling among the people and made them ripe for mobs and riots. Warning had been sent by missionaries fleeing from the north that it would be better for us at Shé Ch'i Tien to escape at once.

Sunday, July 8, a large crowd gathered at the close of the service, watching the Christians as they scattered, and although it was dispersed without an outbreak it became evident that we must hasten our preparations for leaving.

The next morning at an early hour the streets were again packed with a mob, evidently intent on mischief. We could not go into the streets, but our boxes were taken over a wall into a neighbor's yard, and we all followed by means of a ladder. Soon after this the mob were battering on our front door. Our teacher, who was pale with apprehension, said: "I fear worse than death may happen to you." The landlord of that house led us to his guest hall, in one corner of which was a ladder leading to a loft. He bade us "Go up quickly and keep still."

There we lay hid, listening to the shouts of the mob and soon to the crash of falling timbers and masonry. The rioting had begun in earnest. The heat was intense, and in a little time we heard the crackling of flames and saw the smoke of our burning homes. Suddenly there was a rush. The mob had traced us over the wall and into the room beneath, where every sound was heard by us. "Kill the foreigners! They must be here! Let us go up the ladder!"

After brisk altercation they were dissuaded from doing so and went away, only to return again and again. They got on the roof and stared in through the five windows, but we stood between the windows, flat against the wall. Once two boys caught sight of us and spread the news. Back came the crowd, but again were bluffed off by the landlord.

So passed the day from 7 a. m. till 8 p. m., when darkness brought relief. One of the ladies had been seriously ill and was very weak. Her month-old babe might cry and reveal our whereabouts, when all would be lost. We prayed in silence, and the Lord heard and kept the child quiet from dawn till dark. A pot of tea was passed up, and then the wearied mother could quench her thirst.

Then the landlord came and said: "Don't delay; follow me." We descended the ladder, crossed the court, and entered a room where grain was stored. A stool was placed on a great basket of grain. From this we clambered through a trapdoor to a loft above. The stool was removed, the door shut, and all trace of our where-

• Dr. G. W. Guinness and party.

abouts was gone. The room was full of dust and rubbish, but it gave us a safe refuge for four long days.

That first night we left the loft to go to another house where carts were to take us away, when the police again appeared at the front gate to search the house. Back we hastened up the ladder, and their search was again futile. The next morning rioters came and finished the work of demolishing our house. All day their yells and blows on the house sounded in our ears. Toward night I heard two men piling timbers near our hiding place to burn us out, but they did not fire the house.

Every night new plans for escape were discussed. Every day fresh bands of searchers came to hunt for us. At midday of Thursday our landlord suddenly appeared and said, "Fly! they have come with swords to kill you." In two minutes all had dropped through the trapdoor and scaled the wall into the garden of our ruined home and were standing in the blazing sun. Soon a man followed us over the wall, failed to see us, and called back, "They are not here." We were soon safely back in our loft again.

That night came rain and with it a chance to escape to a large business firm, where we were hidden in the strong room in the top of the house. The room was small and dark, with one window 18 inches high. Here we stayed twelve days, guarded by a member of the firm who was armed with gun and sword and sharp, heavy iron pins for throwing.

In the early morning of our last day carts were brought, in which we made our way out of the city and 8 li down the river, where a small boat was in waiting with four men for escort. The boat was searched by customs officials at different barriers twelve times or more, but we were not discovered.

We and our escort lived in the one small cabin thirteen days until we reached Hankow in safety. We paid our escort their well-earned reward and dismissed them. We were ragged and dirty and in clothing that we had lived in for a month, but we were thankful to have been brought safely through our perils by One who "never forsakes those who trust in Him."

CHINA INLAND MISSION, SHANSI.*

Mr. and Mrs. Ogren had been stationed at Yung Ning in the western part of Shansi only a year. The officials were very friendly, one of them having asked Mr. Ogren privately the right way to pray for rain, as his own prayer had been unavailing. The people had become restless and threatening because of the long drought.

In the middle of June the Boxers came to the city. They rapidly made recruits, and soon a guard was sent to protect the mission from them. The official advised Mr. Ogren to take his family away. Their servants began to forsake them.

One day a man went through the streets beating a gong and warning the people away from the wells which the foreigners had poisoned. That day the main spring of the city turned red. The official dared not let Mr. Ogren longer visit him, but sent his secretary by night to consult with them. They at last asked the official to furnish them with funds for their journey, their own supply from the coast being cut off. This he was ready to do; also to take charge of their house.

That night, while packing, a spy was discovered in a tree of the court watching them. Before daylight the morning of July 13 Mr. and Mrs. Ogren and their little child started in a litter for the Yellow River, 80 li away, to go to Hankow. They were provided with a guard and also with an order from the magistrate to the official at the river bank to hire a boat for them. On arriving at the river there was a hostile demonstration by the crowd, but the official saw them safely off in person. Two soldiers went with them on the boat.

The current was very swift, and their frail craft was in constant danger of being wrecked. They went 500 li, halfway to Tung Kuan, the corner of the province where Shansi, Shensi, and Hanan join. At this halfway place they were told that a party of foreigners had been murdered and their bodies thrown into the river only a few days before, and it was probable that this would be their fate if they continued down the river.

They decided to get across the river into Shensi, and soon came to a place where there was an official 80 years old, who knew the Yung Ning official and showed them great kindness. He had a farm across the river in Shansi and offered to send them there and let them have food, while they could hide in caves near by till peace came. While with this old official, a party of soldiers came, saying they were sent to drive the foreigners out of the province. Their host gave the soldiers a feast and persuaded them to go away. He soon sent the refugees on their way, with servants to escort them across the river.

It was only 10 li distant, but before going half that distance they were set upon by robbers, who took all their money, except 100 cash, and most of their clothing. Reaching the ferry, they crossed

in the early morning, but waited four days to send back to the old official for money. This came, and they walked on toward the farm, going slowly, carrying their child. The next day they reached the farm, but were not kindly received by the tenants. At first they refused them food, but later gave a scanty supply. They were twice visited by robbers, and at last were threatened by the farmer's son, who coveted the 100 taels offered by Yü Hsien for every foreigner's head.

This led them to leave their hiding place and make their way northward again to return to Yung Ning. The road was very rough, the country sparsely inhabited, but many people were kind, so they could at least get one meal a day and places to sleep.

After several days they came to a branch of the Yellow River, which they must ford on foot. An old man led the way through the swift current and also let them rest at his place that night and the next day. The day after, when nearing a customs barrier, they were set upon by a crowd and later followed by a customs guard, who had been ordered to get them out of Shensi. This guard several times seemed on the point of killing them, but finally went with them across the river and then handed them over to the Boxers.

The next morning Mr. Ogren was taken to the Boxer general. Mrs. Ogren could hear his voice for a time pleading for his life, then the sound of the incantations inquiring if their lives were to be spared, then followed a great uproar, which she thought to be his death.

Later a man came to take her on, telling her she and her husband were to be sent on to Yung Ning, but she did not believe that the latter was still living. She spent that night in a cave. In the morning, while going on, they met a Boxer band and her guide disappeared. The Boxers rushed at her as if about to kill her, but only ordered her to get away, which she did rapidly.

In the afternoon she stopped under the shade of a tree, where many women gathered around her. They were very kind and pitiful and gave food for herself and babe. At night she learned that there were Christians across the river. She forded it, being nearly swept away, and then found no friends, only enemies who would only give her water, and left her and the child to sleep under the open sky. In the night two Christians stole to her side and led her to a cave, but could do no more for her because of the Boxers.

In the morning she recrossed the river, but was soon seen by Boxers, who, with drawn swords, drove her to a temple. The headman of the village came out and rescued her, giving her food and some stockings; the next day he sent her on to Ta Ning under guard. The Boxers followed, full of fury, and were with difficulty restrained from falling upon her. Arriving at Ta Ning she was taken to the common prison. Food and fruit and some money were passed to her through a hole in the door. The keepers were quite kind.

The next morning she was taken to the magistrate, and made to kneel while she told her story. He became kindly in manner, and said her husband was still living and would rejoin her later. She was then led to an inner court, where the official's wife wanted to see her. The lady came out on a balcony and threw 100 cash to her. That night in the midst of the night she heard her husband's voice calling her. She found him speaking through a hole in the door. The next morning they were taken to a comfortable room in the yamen, where she was able to dress his wounds, cook some food for him, and hear the story of his escape.

When taken to the Boxer general he had first been upbraided for destroying the people with his doctrine, and was then given up to the crowd of Boxers. They kicked and beat him cruelly, taunting him with "Pray to your Jesus now!"

They led him to the bank of the river to kill him, and there fell on him with spears and swords. Being clumsy with their weapons they inflicted no fatal wounds. He finally jumped into the river, and although his hands were bound he struggled across and escaped in the darkness. The next day a Christian farmer helped him with food and money. Learning that his wife was at Ta Ning he worked his way on to that city, avoiding notice and evading Boxers until just as he entered the city, when he was chased to the yamen, where the official sheltered him. His wounds were severe, on head and neck and shoulders, from sword and spear.

By this time it was the last of August. After two days two donkeys with wooden pack saddles were furnished them, and they were sent on to P'u Hsien. They were attacked by Boxers, but their guard fought them off. From that place they were to have gone on to P'ing Yang, but orders came to send them back to Ta Ning.

This journey was made in great pain and discomfort, no food being given them. Her husband fell into the water when fording a stream, but they at last reached the city. They were again put in prison and given food. At this time the little one grew very ill, but a man brought a cow and they got milk. The vermin in the filthy prison were terrible, and Mr. Ogren grew ill with fever. Their only comfort was prayer.

Here they lived on till early in October, when deliverance came.

* Story of Mr. and Mrs. Ogren.

Orders arrived to suppress the Boxers and send the foreigners to P'ing Yang to be forwarded to the coast. They went part of the way in chairs and part way in mule litters, being forwarded from stage to stage by the officials.

Arriving at P'ing Yang they were most politely received by the officials and sent to a former mission house. It was nearly all in ruins but there were two rooms that could be used. After a few days Mr. Ogren grew worse and died October 15. The Chinese were kind and assisted in giving burial. Not a few surviving Christians came to sympathize with his widow.

Soon after the baby boy grew very ill, but again the mother got a cow and with proper food the child recovered. The latter part of October she was joined by Mr. McKie, Miss Chapman, and Miss Way, who, with herself, were probably the only foreigners who had remained in the province and survived the storm. Early in December a little daughter was born to her, and a month later the party were sent under escort south through Shansi, Honan, and Hupei to Hankow, which they reached after about six weeks of travel.

KALGAN TO KIAKHTA.*

On June 6, 1900, the Rev. Mark Williams and the Rev. J. H. Roberts left Pekin for Kalgan, returning to that station in haste to help the Rev. W. P. Sprague and other members of the mission of the American board against the Boxers. With us went Miss Dr. V. C. Murdock, to do medical work in Kalgan, and Mr. Carl G. Söderborn, whose family were there. Passing through Hsüan Hua Fu we persuaded Mr. Lundquist and family to go with us, for there were many Boxers in that city.

On June 10 we reached Kalgan, and found a howling mob at our gate—hundreds of men and boys having come to see our houses burned. After a long time an official sent the mob away, but they returned in the evening, and the danger became so imminent that a shotgun had to be pointed at the crowd. Most providentially they yielded to that argument.

In the night we sent away all the Chinese who were with us, and at daybreak we fled to the yamen of the Manchu general. There were six in our party, including Mrs. Sprague and Miss Engh. We asked to be protected one day and sent into Mongolia with a guard. In the afternoon a mob gathered in front of the yamen. The general tried to send us to another part of the city, but we refused to go. At sunset we and our baggage were removed to a little musty house in one corner of the yard and were locked up—whether for life or death we did not know—but after midnight we were sent with a guard of many soldiers through the Great Wall into Mongolia.

We found that the Mongols also were Boxers, and there was no place where we could remain. At Hara Oso, 50 miles northwest of Kalgan, we joined Messrs. Larson, Söderborn, and Lundquist, with their families, who were living in tents, and preparing to go to Urga. Mr. Sprague went back to Kalgan and got our money, which was on deposit in a Chinese bank. He brought with him Mr. A. L. Fagerholm, who was vainly trying to reach the coast. Mr. Roberts also went to Kalgan, to get warm clothing for the whole party. We all rejoiced that, when we had to flee for our lives, we found ten camels and nine horses ready for our use.

On June 23, under a glorious sunset sky, we started on our long journey. The third day we lost a camel, and the search for it delayed us two days. Meantime messengers came from four Swedish missionaries, who had been attacked by a mob in Feng Chên and were hurrying to overtake us. Their magistrate, most wonderful to relate, had given them an indemnity of 800 taels (\$600), and they came to us with large supplies of money and food. The latter was as necessary to us as our camels and horses were to them, and we saw that the loss of the camel was most providential, as without it they could not have overtaken us.

Our party consisted of 10 men, 7 ladies, 6 little children, and 7 Mongols to care for the animals. At the most we had 20 camels and 19 horses. At one place we were forbidden to draw water from the well. The King of the Sunit Mongols forbade his people to sell animals to us, and sent soldiers to watch the wells, lest we put poison in them.

Mr. Larson was a splendid leader, a good marksman and horseman, a fluent speaker of Mongolian, and a man of great courage. He had traversed the desert of Gobi twice before. We called him "Moses." We had an armament of 1 rifle, 1 shotgun, and 2 revolvers, which, under the divine Providence, saved us from attack.

Two ladies and two gentlemen each day formed a cooking committee. The other men were a fuel committee, the fuel consisting of the dung of animals, dried in the sun and wind. Two large buckets with covers, carried on a camel, contained our precious supply of water. The wells were far apart, and often the water was undrinkable. Once in a few days we killed a sheep and ate mutton, but the meat was little for so many hungry people. Our chief food was thin rice or millet gruel, with gravel in it that cracked our

teeth. Once in five or ten days one would feel satisfied with his dinner.

In the desert ten days of great heat intensified our thirst. The shade of the six carts, in which the ladies and children rode and slept, was our only relief from the burning sun; and the lack of sleep, due to constant traveling in the night, made existence almost unendurable.

When within 120 miles of Urga, we telegraphed to the Russian consul-general: "Six Americans, seventeen Swedes, going to Urga request protection." His answer, telling us to come right to the consulate, gave us a new lease of life. Arriving there July 30, after thirty-eight days (660 miles) from Hara Oso, we had four days of rest.

However, Urga was full of Boxers, and we must move on. Russian passports were given us, to enable us to travel to St. Petersburg; food was bought for our journey; and we started for Kiakhta, the nearest town in Siberia. Mr. O. S. Næstegard, jr., a Norwegian missionary, who could speak Russian, went with us and became our "Joshua."

Shortly after leaving Urga we met 350 Cossacks, who had been sent to protect us. In thirteen days we traveled 210 miles to the border of the two Empires. There the Mongol mandarin tried to stop us, but the Russian governor of Kiakhta saved us from his clutches. We rested there two weeks. Many Russians were very kind to us. The infant child of Mr. Söderborn died, and was buried in a Russian cemetery, and even the priest attended our Protestant funeral. Money was sent by cable from America for our use, but the robbers, who dogged our steps fourteen days, could not get it, because we took it in letters of credit, to be paid in Irkutsk.

We hired a number of tarantasses—carriages with wooden springs, drawn by three horses, driven furiously—and after going five days over prairie and mountains, and through a magnificent forest, we reached Lake Baikal, which we crossed on a small steamer September 1. The waves on the lake were tremendous. Recovering from seasickness, we spent the night sleeping on a railroad station platform. The next morning we reached Irkutsk. Then ten days on the Siberian Railway brought us to Moscow. A Government permit granted us a special car, new, clean, and commodious. We left our Swedish companions in St. Petersburg, and came via Berlin and London to New York, where we arrived November 8, after traveling more than four months.

It was a special providence that we were driven out of China in the summer, for, exposed as we were to the weather day and night on the table-land of Mongolia and in the high latitudes of Siberia, we should have suffered terribly from the cold at any other season. A Russian friend, on hearing about our journey, said: "Your guardian angels have come with you all the way." Not only during our flight, but also afterwards, as we have learned of the many deaths of missionaries in China, we have realized that God himself was leading us and fulfilling His gracious promise: "My presence shall go with thee, and I will give thee rest."

The Rev. J. W. Stevenson, director of the China Inland Mission, compiled the following list of the Protestant missionaries who were killed, or who died from injuries received during the Boxer uprising of 1899 and 1900, the societies with which they were connected, the provinces in which they were located, and their nationality:

	Adults.	Children.	Total.
SOCIETY.			
China Inland Mission	58	21	79
Christian and Missionary Alliance.....	21	15	36
American Board	13	5	18
English Baptist Mission	13	3	16
Shou Yang Mission	11	2	13
American Presbyterian, North	5	3	8
Scandinavian Alliance Mongolian Mission	5	.....	5
Swedish Mongolian Mission	3	1	4
Society for the Propagation of the Gospel.....	3	.....	3
British and Foreign Bible Society.....	2	3	5
Unconnected, Mr. A. Huddle	1	.....	1
	135	53	188
PROVINCE.			
Shansi, and over the Mongolian border	113	46	159
Chihli	13	4	17
Chekiang	8	3	11
Shantung.....	1	.....	1
	135	53	188
NATIONALITY.			
British	71	29	100
Swedish	40	16	56
United States.....	24	8	32
	135	53	188
1901, Rev. J. Stonehouse, London Mission.....	1	.....	1
	136	.....	189

*Prepared at the request of the author by the Rev. James H. Roberts.

Number of Roman Catholic bishops, priests, and nuns killed in 1900.

Province.	Men.	Women.
Manchuria.....	10	2
Shansi.....	5	7
Mongolia.....	7	.....
Chihli.....	4	.....
Hunan.....	2	.....
Pekin.....	7	.....
	35	9

N. B.—This list is probably not entirely complete.

XXXIV.—CATASTROPHE TO THE NATIVE CHURCH.

The number of Protestant Christians in China at the beginning of the Boxer movement, by which is meant actual members of churches, was estimated to be somewhat more than one hundred thousand. To this should be added three or four times as many more who came under the general name of adherents, denoting those who, while not yet baptized, were either members of families where the leading elements were Christian or were themselves favorably disposed to the new faith. It is from this class that converts are perpetually recruited. The membership of the Roman Catholics, usually reckoned by families, was several times as numerous, that faith having been in China for many centuries. In each case these Christians were distributed over a large part of the Empire, the number of Protestants in Manchuria being much larger than elsewhere.

While there are among these communities some who are wealthy, or rather in a small way well-to-do, by far the larger number of them come from the farming and the working classes. In China, as in the land of its birth, it has always been true that "to the poor the gospel is preached," and considering the hopes which this faith enkindles and the barrenness of the average Chinese life, this is not singular.

It is a capital error to suppose that there are in the Chinese churches any considerable number of those who join them from unworthy motives, for what they can get. Of the Protestant churches at least we can speak upon this point from full knowledge. The Chinese are excellent judges of character, and in such a condensed society it is impossible that the main facts with regard to every applicant should not be well and accurately known. Numerous mistakes of judgment must, of course, be made, but missionaries and natives alike have learned by long experience that eternal vigilance is the price of a church which will not fall apart of its own weight, and the tendency accordingly is continually toward a raising of the standard.

It should be remembered that there are always and everywhere serious risks attending the identification of anyone with a body like that of the Christian church in China, and in the face of the inevitable ostracism the advantages are too precarious to be attractive. Those who had joined the Christians from unworthy motives hastened in this last year to cut loose as soon as the dangers of their connection became apparent.

It is important also to bear in mind the fact that in a society like that of China it is inevitable that every Christian should have many enemies. It is a classical saying that on entering a village one should inquire its customs. In China the first and greatest commandment is not to do what others do not do also, for thus only will the whole of the Chinese law and the prophets be fulfilled. But the Chinese Christian is ex officio a nonconformist. He objects to ancestral worship, which is the real religion of the Chinese race. He refuses to subscribe to the erection of temples, to the performance of Taoist and Buddhist ceremonies, and to the village theatricals held in honor of some god or goddess.

He is at variance with his family and with his clan on occasion of every wedding and every funeral, and weddings and funerals constitute a large part of the earthly joys of the barren life of the Chinese. In the incessant and intricate relations with innumerable individuals he will have differences on a great variety of subjects with a great variety of people, and whether he is himself at fault or not, he will have earned the ill-will of many persons. And the Chinese have long memories for grudges and spite, which are not infrequently carried on from generation to generation, each one patiently waiting until his turn shall have come for that revenge so dear to the Chinese, and so strongly inculcated in the classics.

All persecutions of Christians in China have within them these inevitable elements, but this special one differed from all that had gone before. Those were local and sporadic, often secretly stimulated by the literati, and not infrequently by officials. This one was an emanation direct from the Throne itself. Never had there been such an opportunity as was now afforded to pay off old scores with compound interest.

The social solidarity of China is such that all the parts are more distinctly and exactly representative of the whole than perhaps in any other society in the world. When it is remembered that the

Chinese are deeply imbued with a profound respect for all the forms of authority, one gains a faint notion of what an official and especially an Imperial persecution must be in China, far exceeding in its inherent momentum those of ancient Rome. The Chinese mind does not readily entertain the conception of actual resistance to regularly appointed magistrates. Every Chinese is unconsciously something of a fatalist, and when he is commanded by the highest power of which he knows anything to do or to forbear doing certain acts, he naturally regards it as "the will of heaven," and bends to the storm. That all Chinese did not behave thus in this universal persecution is itself a phenomenon to be accounted for, and one which shows that some force absolutely new in Chinese history had taken possession of many of the Chinese race.

The officials, some through motives of the deepest hostility to Christianity, and some with a desire to save the lives of their subjects, issued orders to the Christians to recant, sometimes furnishing tickets which should be pasted over their doors, certifying that they were no longer members of "the foreign religion" and were thus entitled to protection. This plan was in accordance with an imperial edict, and it is not to be wondered at that many Christians fell into the cunning trap laid for them, especially when, as in Shantung, it was accompanied by the alluring words "temporarily recant." In Manchuria some of the magistrates hit upon the happy plan of requiring the converts merely to step over the figure of a cross drawn upon the ground, which many of them hastened to do, glad to have escaped with no worse test, by no means realizing the significance of what they had done.

In one marked instance in Shantung two native pastors under great pressure took upon themselves the responsibility and the sin of vicariously recanting on behalf of their whole flock in order to save their lives. They had not the smallest intention of denying the faith, but nothing else was to be done, they thought, and it was better that two men should incur guilt than that the whole church should do so.

The innumerable varieties of recantation, actual and merely nominal, make the problem of the rehabilitation of the church in the regions where it prevailed a delicate and a serious one. But it should be distinctly recognized that in all but a fraction of cases it was regarded as only a form, an error no doubt due in many cases to inadequate instruction on the part of their leaders. Innumerable instances of absolute refusal to deny the faith under any circumstances, especially among the large Roman Catholic communities, are everywhere reported, but the case is not fully set forth without the distinct avowal that this was by no means the universal rule.

In some regions the threats of the Boxers had been heard for many, many weary months, or perhaps for more than a year. The poor Christian communities had been living the lives of isolated sheep, with a day perpetually threatened for the advent of the wolves in force. Is it any wonder that at the last many of them fainted with terror at the actuality so long menacing them, and did whatever seemed to be required to prevent their aged parents from being turned adrift with no home and no food?

Some groups of Christians were pillaged over and over again, while elsewhere there was nothing but rapine and sudden death, the whole storm having passed over in an afternoon, leaving scarcely a living representative of the hated faith. "Destroy Christians root and branch" was often the war cry, which the Boxers sought to carry into literal effect by killing not only all human beings, but every cat, dog, and chicken belonging to the homes of Christians, cutting down every tree, uprooting flowers, and laying waste the courts and gardens of the ruined houses. In a room occupied by a refugee Christian family a forlorn little kitten was pointed out to a lady visitor, with the remark: "A whole village was out all night hunting for that cat. They said that it must be found and destroyed or it would bring calamity to the town. It was picked up and sent to relatives at a distance, and so escaped."

Never was the prophecy that the foes of a man shall be they of his own house more exactly fulfilled. They were themselves the spies and informants, whose precise knowledge nothing could escape. All human affection, all social sympathies seemed to be dried up at the roots. Daughters drove away their own mothers from their doors, saying, "Don't you come in here, or we shall be implicated too; go to your foreign friends; let them look after you." Even the storage of books, or clothing, or any article of furniture was absolutely forbidden under penalty of having the house pulled down or burned. The nearest neighbors were often the ones who invited the Boxers to come, leading them through the village and pointing out every door to Christian courts. Then when the goods were dragged upon the streets and sold for next to nothing, these were the ones who bought them for a trifle, subsequently reviling and taunting the owners, when they crept back to their desolated yards, with the observation that there was no more place for them—their goods were distributed to new owners, and their land had reverted to the village temples.

The cruelties of the persecutors found expression in the most hideous forms. All the barbarities practiced upon foreigners were

shared likewise by their followers. Men, women, and children were chopped into pieces and their bodies thrown into running streams to be dispersed beyond power of doing injury. Great numbers were burned alive, and children were flung back into the flames after they had once broken forth. Yet in one case known to the writer a lad who had twice been bound and thrown into the Grand Canal, and had each time succeeded in getting free, was allowed to escape, because it must be "the will of heaven." Unusually attractive Christian children were sometimes adopted by the Boxers or by others, valuable lives being thus saved. Many Christian maidens were sold to a life of odious slavery to be the "wives" of the Boxers who had killed all the other members of their families.

The mutilation of Christians may be said in some regions to have been the rule, not the exception, generally followed by a slow and terrible death. In other cases the joints of the victims were dislocated, and they were left in this maimed condition.

The writer was personally acquainted with a Roman Catholic school teacher who was persecuted by the Boxers, middlemen finally arranging that his life should be spared on payment of a fine of about thirty Mexican dollars. His father, however, begrudged the waste of so much money, and together with another son and a nephew tied up the son and his wife in the middle of the night and killed them with a sword, their little girl being thrown on the ground and stamped to death. Two small boys, however, made their escape. The people of the village, who had no sympathy whatever with Christianity, were so incensed at this inhumanity that they refused to assist in any way at the funeral.

It is worthy of notice that in many places the bitterest animosity extended even to those who had been treated in mission dispensaries, or whose connection with foreigners had been only temporary and casual. In cases where the number of those killed was large, sometimes amounting to quite half of the total membership, there was an additional percentage of those who thus suffered vicariously. There were, on the other hand, some who while not members of the church, nor even probationers, yet refused to renounce its teachings, thus forming an exoteric band of martyrs whose number will never be known.

Attention was early called to the important fact that in many places where the Chinese Church was about to be tested as never before, special strength was afforded them for the coming conflict. In Pekin, Tung Chou, and Tientsin earnest meetings had recently been held, at which large numbers of the leading members of many churches had been brought near to God, and a similar experience was that of many mission stations in Shansi and Chihli which had been visited by Mr. William Cooper. Numbers of Christians afterwards testified that they had been thus unconsciously fortified for the terrible trials which proved to be so near.

The natural timidity and the clannishness of the Chinese is well known to those who have had intimate relations with them. It has been previously mentioned that both in Tientsin and in Pekin the greater part of the servants in every foreign establishment disappeared in a body upon the prospect of danger. It is important to recognize that the reverse was the case with the Christians, not merely where their safety was bound up with that of foreigners, but where they might, but for their fidelity, have easily escaped.

The most impressive instances of this are to be found where the peril to Chinese Christians was greatest, in the province of Shansi, where the governor had given formal authority to Boxers to kill all Christians, and where any one found writing letters to foreigners was slain without mercy. The foreign letters from those who were martyred in that province, continued in some cases to within a few hours before death and concealed at great risk by their converts, furnish the most ample evidence of the beautiful loyalty of the Christians, and of their fearful trials. In every mission headquarters the first quest was for the mission records, that the names of all the followers of the "foreign religion" might be certainly known. When these were discovered it went ill with the flock.

In repeated instances servants who had been sent away for their own safety returned on the eve of a riot, saying simply: "I heard that you were to be attacked to-night, and I thought that I ought to be here to help you." Many of them voluntarily served as couriers at the imminent risk of their lives, not once or twice, but constantly, and in this way it is known that many were killed. When the missionaries had been robbed of everything the poor Christians sometimes offered to them their own scanty hordes of silver or cash, saying that it was but right to do something for those to whom they owed so much. "As long as I have anything," said one such, "of course I will share it with you." Many Christians offered to find hiding places for the foreign pastors and the ladies, at the greatest risk to themselves, and others undertook the yet more difficult office of acting as their traveling stewards during their long and dangerous flight through hostile regions.

Some of the prominent preachers were intrusted by the missionaries with large sums of money, to be sent to whomsoever appeared to be in the greatest need. One of them thus became the steward

of about £200, which at no little risk to himself he disbursed with great discretion in such a way as to assist materially many missionaries who had lost everything and who had no resources. An instance of this sort is of great weight as an aid in estimating the real character of the men who have embraced Christianity, and who are at once its apostles and its proof.

It is to be noted that the reports brought to the coast of the experiences of the foreigners in the interior, while greatly doubted at the time by some, afterwards proved to be exact even in details, and at the same time there was no apparent disposition on the part of those who had helped foreigners under these circumstances to pose as heroes. In a letter brought to light many months after the massacre of the English Baptist missionaries at Hsin Chou, Shansi, was known, it appeared that the Boxers had captured one of the leading Christians and had taken him to the hiding place of the missionaries that he might witness their death. With the certainty of immediate retribution this Christian uttered a loud cry of warning to his "pastor," and was immediately himself struck with a spear or sword as a reward.

An evangelist and his family were all dragged from their carts in a Honan village, and their baggage being thought insufficient for loot they were all—men and women—stripped of all their clothing and left naked in the street.

The manner in which the Christians met these terrible sufferings was a perpetual astonishment to their tormentors. They could not understand what inspired the calm courage of the tall and stalwart Teacher Liu, of Fên Chou Fu, who sat calmly in his room fanning himself and awaiting the advent of the Boxers who killed him instantly; nor that of the Pekin deacon who put on his best clothes and went out to meet them joyously, facing death with a smile. Was it any wonder that the Boxers, in their superstition, cut out the hearts of such people to endeavor by an inspection to ascertain the source of their more than human courage?

The belief that Christians were able to poison wells, and to turn paper images into real foreign soldiers, was practically universal, and accounted for much of the insensate fury of the Chinese against them. The notion also widely prevailed that within three days they would rise from the dead unless energetic steps were taken to prevent it. It was for this reason that so many were cut in pieces and burned, in exceptional cases the ashes being passed under stone rollers and dispersed to the winds. The same superstition also accounted for the entirely un-Chinese refusal to allow the bodies of Christians to receive any kind of burial. A convert in Pekin several times passed the corpse of his own mother lying in the street where she was struck down, but he dared not touch it.

The question has been often raised as to what the missionaries in China are doing, and what are the results of their work? They have been criticised as "idle and mischievous," but now that the Boxer rising has burst, we are told that "they have turned the world upside down." The statement is most literally true. The nature of the totally new energy widely diffused throughout the Chinese Empire may now be clearly perceived. It is one with the life manifested in the Roman Empire in the days briefly described in the Acts of the Apostles, and it is the only force adequate to cope with the gigantic ills of China. This proposition, to those who read the story of the sufferings of the native church in China discriminatively, will be self-evident, while to others it will remain an idle claim.

The interest of the appended instances of the experiences of Christian Chinese is found not only in the occurrences themselves, but in the fact that these are such cases as have first come to hand, and that it would be possible to duplicate them by the thousand, until the aggregate product would be a series of volumes exceeding in bulk the Encyclopedia Britannica. These narratives need no other comment than a few explanations of technical terms, and bear within themselves the evidences of their fidelity to truth.

Attention has already been called to the fact that the spread of the Boxer movement was largely through young boys who were put under the influence of something like hypnotism, or mesmerism. The proportion of genuine subjects may have been small as compared with the spurious, but the influence of a single genuine case in a superstitious country like China would be great, where education, despite the claim of many influential Chinese, is no bar to the wildest credulity.

In many places the baneful effects of the movement became manifest to everyone, and often brought the whole Boxer propaganda into discredit. In one instance a lad of fifteen was so filled with the frenzy for murder that he attacked his own parents, an event which filled the villagers with horror, and led to the disbandment of the Boxer camp. Sometimes susceptible children would be so strongly affected with the impulse to perform the Boxer drill that they would go through with it irrespective of time or place. These occurrences made many reflective Chinese dread the unknown influence which they had evoked. When all the phenomena attending the Boxer development are attentively considered, there is reason to believe

that many will come to the conclusion that if there is any such phenomenon in this world as "Demon possession," this was an instance of it.

The frequent expression "Boxer altar," it should be explained, does not refer to a place of worship, a pile of stone, nor even a table, but denotes the organization itself, the band as a whole, with its "Great Elder Brother" as leader, as well as the drill headquarters and the idol shrines before which tests were made by burning incense or paper. If the latter flamed high, the accused was innocent, but if the flame was feeble and deflected he was guilty and must be beheaded at once. The opportunity for fraud in all these ceremonies is obvious.

Among the many singular phenomena connected with the rise and spread of the Boxer sect nothing seems stranger or more in defiance of Chinese customs and the ideals of long generations than the accompanying organization of the "Hung T'eng Chou," or "Red Lantern Light" society. This was composed of young girls between the ages of ten and twenty, just the age when Chinese maidens are most carefully hidden in the seclusion of their homes, when to go about in the streets would be in defiance of the proprieties, and to be exposed to public gaze would be for rich and poor alike disreputable.

These girls in large companies were taken to the temples, put under the low and vicious men who were the Boxer leaders, and after a certain amount of drill accompanied Boxer bands in their public parades. Their uniform was entirely of red, red cloth about their heads, red shoes on their feet, red banners in their hands. Their training was similar to that given Boxer boys, the repetition of charms by the leader, who was sometimes a man, sometimes a woman, following this the hypnotic trance, then a frenzy of desire to fight with sword or spear or gun.

The special power said to belong to these girls was to ride upon the clouds and to point out the houses of foreigners or their friends, Christians or others. From the clouds they could kindle a fire that would harm none but those proscribed. From the clouds, too, they could cause the iron battle ships of the enemy to burn like tinder.

During the weeks when riots and fighting were most violent, toward evening hundreds of ignorant, credulous people would gather outside their villages and watch the sun hastening to the west. The impression upon the retina caused by gazing at its disc, causing a round red spot to appear whenever the eye should turn, was pronounced the magic light of the "Red Lantern," and excited cries of "There are two!" "I see three!" "There are a great many in the north!" would fill the air. Then when the evening clouds gave back the sunset glow, this common sight took on the aspect of the supernatural, and the people would whisper to each other "Truly the power of the Red Lantern is very great! With it we must conquer the foreigners!"

These stories of Chinese persecution may fitly conclude with the citation of a significant testimony in regard to the relative qualities of the Chinese Christians, from a paper read at the Newcastle Church Congress, by the most accomplished lady traveler of the day, Mrs. Isabella Bird Bishop, who began her extended journeying with little or no interest in missions, and who has ended with a sincere devotion to mission activity, after having enjoyed unequalled advantages for learning at first hand what is accomplished by the effort to elevate the men and the women of the East.

"Everywhere small, oftentimes very small, communities of persons had been formed, who by their abandonment of ancestral worship and idolatrous social customs were subjected to a social ostracism, and who partly in consequence clung together as brethren, with a tenacity similar to that which finds its secular expression in the powerful Chinese organizations known as 'guilds.' These converts live pure and honest lives, they are teachable, greedy of Bible knowledge, generous and self-denying for Christian purposes, and so anxious to preserve the purity of their brotherhood that it would be impossible for such abuses as disfigured the church at Corinth to find a place in the infant churches of China. Above all, every true convert becomes a missionary, and it is in this spirit of propagandism that the hope of the future lies. After eight and a half years of journeyings among Asiatic peoples, I say unhesitatingly that the raw material out of which the Holy Ghost fashions the Chinese convert, and oftentimes the Chinese martyr, is the best stuff in Asia."

XXXV.—PERSONAL NARRATIVES.

KAO HSIN.

Kao Hsin is a graduate of college and seminary, and has been in charge of the preparatory station school at T'ung Chou. This was closed at mission meeting time, and after the meeting he went to his home 15 li away. In a few days he came back to learn of the condition of things. He found only one man, Mr. Lin, in the city compound, who told him that the missionaries had gone to Peking and the church members had scattered, and advised him to get his family and follow to Peking.

While they were speaking a man came from Yung Lé Tien and told them of the murder of the preacher, Li Té Kuei, while making

his escape with his wife and three of his children. His three older children were pupils in T'ung Chou and Peking schools. Mrs. Li was Kao's own sister. She had pleaded for her baby, as it was such a fine boy. The Boxers looked at it and said: "Yes; uncommonly fine! It might be an emperor some day; it must be killed first." So they dispatched the children, hacking them with swords and burning them. They killed at the same time several church members who were escaping with the helper.

As Mr. Kao was starting back for his home he met a messenger from P'ing Ku Hsien, where Deacon Li Wén Jung was stationed, 40 miles from T'ung Chou. He had come to bring word to the deacon's mother that her son was ill with fever and the invalid wife unable to care for him, and to beg for help. After directing the man to the deacon's mother's home, Mr. Kao went back to Fu Hé, his home.

About dark the P'ing Ku messenger reappeared, saying there was no one to go to the deacon's help. Mr. Kao had told his family about the fate of the Christians at Yung Lé Tien and other places and consulted with them about plans for escape. His mother, an efficient, energetic woman, said: "We are all natives of this village and our neighbors will not want to harm us women. You and your nephew go to P'ing Ku, where there are no Boxers, and you will be safe yourselves and able to help the sick deacon and his family. We will scatter among our relatives in the village, and I will stay and care for the house."

Mr. Kao begged that they all go to Peking, but she thought her plan the safer one. His feelings overcame him and she said: "Don't cry, my son. Can we not bear this for Christ? If Jesus saves us we will be reunited. If we are taken, we die for Him. Can we not trust Him? Go quickly."

She prepared them a meal, and at 11 o'clock at night Mr. Kao and his nephew, the eldest son of the murdered helper, Li Té Kuei, set out, a neighbor going with them to bring back word to the mother.

They reached P'ing Ku the next day at noon and found the deacon's wife in distress at the situation, her husband ill, and no cart or animals to be hired to take them back to T'ung Chou. She had had been praying that God would open the way before them. Mr. Kao advised them to remain, as it was quiet there, and if it grew dangerous the mountains were near where they could hide.

The next day was Sunday, and the little company of Christians gathered for service. One from a hamlet not far away in the hills consented to let Mrs. Li and the children go to his home, though they had only millet and salt and water to give her. They stole out in the early morning, Mrs. Li walking some distance to meet the donkey sent for her. After seeing her safe in the new hiding place Mr. Kao and the sick husband returned to P'ing Ku, where they remained another week.

Conditions grew worse all the time. The evil reports about Christians as poisoning wells and smearing blood on the doors were started in the city. They were threatened with being bound ready for delivery to the Boxers when these should reach the city. A friendly yamen runner told them these things and advised them to leave, giving the name of friends, one 40 and one 80 li away. Mr. Kao and his nephew decided to go. Deacon Li at first remained behind, but soon joined his wife and started on his own long wanderings. They were separated from that time on.

The first man mentioned would only give them one meal and sent them on. After going a short distance they were in the mountain gorges with no plain road. Bewildered and knowing not where to go, they stopped and prayed to God to guide where there was no man to ask. Two crows flew overhead, and they asked that they might fly in the direction they ought to take. They flew northeast. This took them back to their unwilling host, whom they begged to escort them a few li. He was afraid and refused, but a caller came in who lived on that very road, and he offered to direct them.

It was cloudy and threatened rain, and they begged this guide to take them to his home for the night. He did so, and they had hardly entered the house when the rain fell in torrents. For ten days they remained there working hard for their board. They had said that they were Christians, so that when, soon after, a Boxer altar was started there the wife of the man was frightened and wanted them to go, giving them money to help them on their way.

The nephew was homesick and begged to return to their home. They started back, but in a few li met Yang Erh, a chair bearer for a member of the T'ung Chou Mission. He had been to P'ing Ku twice as messenger, but was now fleeing for his own life. He told how he had been pursued by Boxers and had seen them cut down others on the road, and said that neither T'ung Chou nor Tientsin were safe for any Christians.

Mr. Kao and his nephew, with Yang Erh, turned back to the northeast and went on outside the pass. The wild rumors about Christians were everywhere and believed by everyone. The rumors said that the Christians smeared blood on the doors, which would make some one in the household go crazy and kill all the family; that they poisoned wells so that the water would destroy those who drank it; that foreigners were selling sheepskins and goatskins and would later turn them all into live sheep and dogs and men. The sheep

would hunt people and destroy the crops, the dogs would bite people and make them go mad, but the men were worst of all, as they could not be conquered. If these sheep or dogs or men were struck, they turned back into sheepskins or goatskins. The great trade of foreigners in black pig's bristles was said to be for the purpose of performing incantations over them, by which they would turn into evil insects that would fly about and bite like a mosquito, the bite proving fatal. The Boxers claimed that they alone could avert all these evils.

No one was allowed to stay at an inn, as it was said that foreigners hired beggars, fortune tellers, traveling priests, and peddlers to scatter blood and medicine. Every suspicious stranger was searched. If any bottle was found on his person they were sure it was medicine and the man was at once cut to pieces.

It was necessary to appear unconcerned and walk boldly to the crowds or inns, as any attempt to avoid notice at once awoke suspicion. They must have a reasonable explanation for their journeying, so they gave as a reason that they were going north in search of a debtor who had owed his uncle a debt, to get payment for the same. As they several times got work for a few days in the fields, they could say that they were searching for work on account of drought on the plain. The poppy harvest was ready for the first slashing of the seed pods, and many came every year to do this work.

At one stage they joined a traveler, who proved most kind to them, took them to his village, found work for them with a rich man of the place, cared for Mr. Kao during several days' illness, and adopted him and Yang Erh as "sworn brothers" and the nephew as a "dry son." His kindness was the bright spot in the long, sorrowful summer.

While at this man's village word came of the destruction of everything foreign in Pekin except the British legation and the cathedral, and with a heavy heart Mr. Kao thought of all his fellow-Christians as gone. At last the news of the victories of the allies in Pekin reached them in the mountains and they started back for the plains.

Not far from his old home Kao Hsin met an acquaintance, who exclaimed on seeing him, "Why are you here?" "I want to see my home and my family!" "Alas! You have no home to see, and your family are all dead, killed by the Boxers." Then the dreadful details were told of how his mother was cut to pieces; all his children but one little deaf girl killed with his wife; all the Christians of the village, with nearly all of their relatives, more than thirty in all, killed in most cruel ways. The aged grandmother, over 84 years old, was a midwife, and nearly all the villagers up to 40 years of age had been brought into the world by her; so many begged for her and she was spared. "One old woman and one little girl can do nothing to avenge those killed!" they said contemptuously. They had searched everywhere for Kao Hsin, but said he was a wizard of such power he could burrow in the earth and escape. They feared he would come with an earthquake to destroy them.

Mr. Kao had traveled 30 miles that day and had 6 more to go. He staggered on, almost sleeping as he walked. At last he crawled under a mat shed in which were dead bodies and tried to sleep a little, but was awakened every little while by firing guns and barking dogs. At daylight some Russian soldiers impressing workmen found them and drove them to some boats to unload supplies. There was a motley crowd of coolies, merchants, teachers, rich men, poor men—all kinds in the line. Their burdens were heavy, and if they did not handle them just right they were beaten. Kao Hsin felt the lash because he dropped a box too quickly. After a supper he slept on the wet ground with no bedding.

The next day he was harnessed in with some men to drag cannon over the stone road outside the city near to the ruins of the college. One man fell; the wheel ran over his leg and broke it. Another, who thought such a life too bitter to endure, jumped into the moat as they went over the bridge and was drowned. That night they were well fed and given dry clothes. After a little they were better treated, were given three meals a day, and paid 10 cents besides.

He remained a month in all, thinking the Christians all dead and himself the sole survivor and that the missionaries would all have been sent home. So he made no effort to get away. One day he met a T'ung Chou church member on the streets and learned the good news that many were saved. His presence in T'ung Chou was reported to the mission in Pekin, and he was soon passed over to the Americans and sent up to the capital.

DEACON LI.

To find a Christian in a Chinese yamen reminds one of the "saints in Nero's household." Yet it was in such a place that Li Yün Shêng was converted, and it was in pursuing the duties of that place that he led for twelve years a consistent Christian life. He was known as a man faithful to duty, one who took no bribes and shared no "spoils of office." He had the respect of the official in T'ung Chou and of his associates in the yamen. Such a man was a shining mark for the malignity of the Boxers. He had seen the burning of the mission buildings and boldly denounced the deed. "Your punishment will come," he said, "and these buildings will be restored."

When the massacres began, the official at the head of the yamen took Mr. Li under his own protection and found a small, retired room where he was hidden. When the Boxers came to the yamen and demanded the Christian in hiding, they refused to give him up.

At last the Boxers, who had no respect for dignitaries, broke into the yamen and began a search. Mr. Li was taken by the official's command into the apartments of the women. But the Boxers penetrated to that court and soon found their victim. He was dragged out and taken to an altar near by, where they put him to death. His wife was a very timid woman, and when she heard of her husband's death she went to a pit of water not far away, leading her little daughter, and the two plunged into the water together.

Deacon Li was buried, but the word went around among the Boxers that so zealous a Christian would rise from the dead in a short time, so his body was exhumed and burned to ashes.

THE UNKNOWN MARTYRS.

Among those who died for their faith in this field were many whose names are unknown, but whose steadfastness in the face of death produced so much wonder among the heathen that their stories are being told by those who "were consenting" by looking on silently when they were condemned.

At P'ing Ku Hsien two men were taken to the "Great Elder Brother" of the Boxers for his decision as to which was guilty of following the foreign religion. After repeating his incantations, he turned and pointed to one, and said: "This is one of them." The man was led away and killed, the other one was released. He turned away and went off a little distance, then came back to the Boxers. "What are you coming back for? You can go," they said. He replied, "Kill me, too. I, too, am one of them." And they led him to where his friend had died and there killed him.

At the T'ung Chou north gate two boys of 13 and 14 years of age were making their escape into the country when the Boxers seized them to question them. These nameless young confessors said, boldly, "We are of the Jesus Church." When about to be bound they said, "You need not bind us. We will not try to get away. Every step we take to your altar is one step nearer heaven." And they soon joined the victors above.

DEACON HENG.

[As told by himself.]

"On returning to Pekin from annual meeting we found the danger and excitement in the city had greatly increased. A council was held and, soon after, the missionaries and the girls of Bridgman School were removed to the Methodist Mission, while many of the men of the church remained to guard the mission. On the evening of June 13, a man came rushing to the chapel saying, 'The Boxers have entered the city and are setting fire to the missions.' I went into the street and could see the smoke of the Methodist-street Chapel and of the London Mission rising to the south of us. The streets were full of excited people, saying, 'They will come here next! These will be the next to die!' After a short consultation we decided we could not defend the buildings and could only try to save our lives by flight.

"There were many who saw me and knew me, but I made my way to the north part of the city where I was least known, and as it was dark I hid in a temple near the northwest gate. From there I saw the burning of the two Presbyterian missions and farther south the smoke and flames of our own mission.

"I rested part of the night, but rose at 3 a. m. and went to the Presbyterian Mission, which was still burning, and saw the bodies of those killed during the night, some of them in the burning buildings, some outside in the courts. I went to the An Ting gate, but it was closed, not to be opened till noon. After wandering around I came back to the northeast gate. I met several Christians of our own and other missions, but no one showed signs of recognition. Later we went out through the gate together, each making for his own place of refuge.

"I went to a village 8 li away to warn a Christian family living there. They gave me food and I rested for a time, after which I went back to the city by the An Ting gate, which was now open. There were many bodies of the Christians lying along the road, of which I recognized one as a colporteur who had been killed while carrying his books on his back. There were men and women, young and old, among them. I then went from one to another of my relatives, but none would let me remain. I went to the yamen where I have duties, but was told there was no place for me.

"For a day or two I wandered about getting food and shelter as best I could. At last I went to my uncle and he said he would try to get me out of the city safely, but could not keep me, as it would surely bring ruin to them all.

"They advised me to shave my head and put on the garments of a Buddhist priest, but I was not willing to wear that garb. Finally they brought me the outfit of a fortune teller, the mystic character of the 'Book of Changes,' and wrote out for me enough couplets for twenty fortunes. Then my uncle put on his Manchu robes for ceremonial service, gave a suit to me, and we rode out of the city as

official and attendant. No one challenged me. He went a few miles with me, gave me money for my journey, and we separated.

"I went to the village at the north where there were Christians, but found them scattered; went on to another place and found the Boxers were everywhere. I still went north, and after a few days reached a valley among the mountains where a large branch of our family lived.

"After waiting two days at an inn, and no one appearing whom I knew, I decided to turn back to the city to learn the fate of our church. I went to a few fairs on the way, spread out my table, told a few fortunes, always watching for familiar faces. At last I met three Christians, who told me of the siege of foreigners and Christians at the legation and North Cathedral. They said we could not go to the city yet—it was not certain that anyone would survive the fierce attack.

"So again I turned north, this time in company with these three. We traveled by twos, and stopped at different inns. One of them soon hired out to a farmer and the others found other work, but I was not strong enough to be of any use, so I went to fairs and told fortunes, working my way back to the north to my relatives. Sometimes I was tempted to end my days in a river or to jump from a precipice, but I held back from that sin, feeling that God would care for me or take me to Himself.

"At last I reached again the home of my relatives. There were some 16 families in the hamlet, all of our clan. I went to the head man, who was the only one of an older generation—an uncle. There were four of my own generation whom I could call 'brothers.' I could not tell them of my being a Christian, but did tell them of how Pekin was in a state of chaos and ruin, with fighting in the streets and robbers and Boxers everywhere. I had fled for safety, and must ask them to give me refuge until the country should become quiet. They consulted together and agreed to share in keeping me. There I remained until after the New Year. They were poor people, but they gave me food such as they had and money enough for me to buy a sheep-skin garment and other clothes for winter. I was kept in the house for more than a month by sickness.

"As the weather grew warmer I could wait no longer, but turned back to the plain to see if any of our church survived. The roads and inns were full of dispersed soldiers. Several times I told them fortunes and gave them the truth. I told them they could not succeed in fighting foreigners, but had been deceived by the Boxers and had better give up being soldiers and go to their homes. They were not angry at this, but paid my food and lodging and treated me kindly. I made my way to the city gate, where the Japanese were in charge. I could not make myself understood, but found my way back to our old street.

"There I saw a notice in foreign letters on the gate, and came inside and found myself in the presence of those whom I had thought dead. The Lord has brought me back. I am far from perfect. The Lord has not done teaching me, so He has let me live on to finish His work in me."

MRS. LI PÊN YUAN (DORCAS).

Li Pên Yuan is one of the younger preachers of the American Board Mission, and Dorcas, his wife, is a worthy helpmeet. She was educated in the Bridgman School, and is a woman attractive in person and of a lovely Christian character.

On the night when the missions were burned in Pekin Mr. and Mrs. Li were visiting the brother of the former in a distant part of the city. The brother was a preacher of the Presbyterian mission. As the mob drew near that place they all fled together, but after going a little distance the two families separated so as to attract the less attention. Mr. Li found a retired corner in the angle of some house, where he left his wife and child, while he went on to the great street to look about. She could see him standing at the corner, not many rods away, when a crowd of Boxers came along. He knew it would not do to run, so followed along as one of the crowd till he could turn aside unnoticed and make his way back to his wife. She had seen him apparently swept along by the crowd, and as a long time elapsed and he did not return she gave him up as lost.

She finally came out from hiding and worked her way slowly back across the city to the American Board Mission, which was burning when she reached it. Wandering about from one place to another, she finally sat down in front of a large gate of a strange family and rested till the morning broke. Soon after light a band of Boxers came along and seeing the lonely woman and child marked them with bloodhound instinct as refugee Christians. Just as they stopped in front of Dorcas the gentleman of the place, an entire stranger to her, came out, took in the situation at a glance, and said to the Boxers, "You are mistaken. This is a neighbor of mine." His word was taken and the mob went on, leaving her there.

She told her story to this "good Samaritan" and he went with her to a village near the eastern city gate, where she had relatives living. They found the house destroyed and the people fled. The man who was trying to save her then said they were expecting a

visit from a relative named Li and she must represent that relative to their family and go to his home till some other plan could be made. The women at first received her cordially, but after a little suspicions arose and then she told her story to them. They would not let her remain. The man begged them to keep the little one, but they refused that, too. As Dorcas left the house he said to his wife, "The one good act of my life you will not let me do!"

She went back near the mission, from one old neighbor to another, none of whom would receive her. She appealed to a police station, to a man who knew her husband, but he drove her roughly away. Toward night she sat down on some logs near a lumber yard, but was soon told to "move on," and when she said she had no place to go the man pointed down a blind alley and said, "You can wait there." There was nothing to wait for but death.

Just then a carter of the mission came along, saw her, and called her by name. She went to his cart and got inside. He quickly dropped the curtain and drove up and down the streets for hours trying to find some place of refuge. At midnight he drove into a cart-stand yard and received permission to keep his cart and mule there for the night. Dorcas spent that night in the cart. The little child of only two years, a bright winsome little one, seemed to know she must keep quiet and did not cry once in the night.

The next morning at earliest dawn they drove away and went to a village where some Christians were known to have taken refuge, and there she remained until word was taken to her husband, who came and took her to the Methodist mission. They had been separated from Wednesday night till Saturday morning and he had searched all over the city for her.

THE T'SAI FAMILY.

This family is one of the oldest Protestant Christian families in North China, the present head of it, Mr. T'sai Fu Yuan, being of the second generation of Christians. He has been a preacher for nearly twenty years, and their home has been a center for the church of the Yü Chou region.

By the latter part of June the whole city and region were aflame with the Boxers. Mr. T'sai was in the city with his family. His aged mother, who shared the universal Chinese dread of extinction of the family, saw the approaching crisis and told her son and grandson that they must flee while it was yet possible. After vainly protesting they at last yielded and left the city about the middle of July. They first went to Hsi Hé Ying, where there were other Christians, but found that place still worse than Yü Chou, as the large Catholic Church drew the Boxers to its attack from the whole region around. He then went on to Pai Lu, where he had friends, but soon left them and took refuge in the watchtower of a melon patch, where a Catholic old lady was also in hiding. He remained in this place until he learned of the destruction of his home and the death of all his family except the son who was with him.

The crisis in Yü Chou culminated about the last of July, when a large body of Boxers passed through on their way to attack the Catholic Church of Hsi Hé Ying. At that time a mob surrounded the Mission place and led out the women to a temple near by, locking them within. Then the chapel and homes were looted and burned, after which the crowd scattered, leaving the women in the temple without even a guard. Toward night they were able to escape and went back to their ruined home. They found two small side rooms which had not been destroyed and went into these to prepare some food for themselves.

In a little time some rowdies of the city came to pick up anything that might remain in the ruins and found the women there. They raised the cry and gathered the Boxers again. Some demanded that they all be killed, and some of the baser of the crowd suggested that the young women might be sold to the public houses for a good sum. At this the blind old grandmother raised her voice and said, "We are not that kind! Kill us if you want! We can die!"

The Boxers being on their way to battle did not wish to defile their swords with the blood of women, so led them to the well in the court and threw them in, one after another, burying each with stones and earth as she was cast in. In this way it is thought six perished, though there are rumors that two were carried away and given to a military official.

PASTOR MÉNG CHI HSIEN.

Pastor Méng Chi Hsien was the oldest of the younger body of preachers in the mission of the American Board, who had been trained from youth in the mission schools. For eleven years he had been an ordained pastor at Pao Ting Fu. He was a man of strong convictions, of great energy, was a natural leader, beloved and trusted by all.

He and his younger brother, Pastor Méng Chi Tséng, attended the annual meeting of the mission at T'ung Chou, both taking prominent parts in the meetings. While these were in progress, tidings came that the railroad was destroyed and communication with Pao Ting Fu cut off. Mr. Méng decided to return at once to stand by Mr. Pitkin's side in the perils and perplexities of the hour. He went overland, most of the way on foot. The three devoted mis-

sionaries at Pao Ting Fu, Mr. Pitkin, Miss Morrell, and Miss Gould, who were cut off from all hope of escape, were quietly going on with their work for the church.

During the month of June Mr. Mêng, with other preachers, and returned college students, opened the street chapel daily. They saw the gathering storm and advised the church members to leave the city, helping them to choose places of escape, but these preachers and the Bible readers deliberately decided to remain at their posts.

They said: "Our missionaries have remained with us; we will stand by them and live or die together." They could have escaped had they fled. All who went away did escape. They chose to stay, although they saw more clearly than their foreign friends the inevitable results.

One man, a lifelong friend of Mr. Mêng, said to him, "We have lived together; now we will die together." "No," said the pastor; "my place is here with our missionaries. I shall stay, but you must take my oldest son and get away. If you escape and he is spared, he will represent me and carry on my work." So the friend took the son, a fine boy of 15, and went away. After many dangerous experiences during the summer he brought him safely to Tientsin after the arrival of the allies.

Friday afternoon of June 27, Pastor Mêng was at the street chapel packing books and furniture, preparing to remove from the rented building, as notice to do so had been given by the owner.

Suddenly a company of Boxers came into the chapel, seized him, bound him, and carried him to their altar in a temple in the southeast corner of the city. The first blow had fallen upon the mainstay of the native church. He was beheaded at the altar, his head exposed as that of a criminal, while the body was buried like a pauper's near the city wall.

Nine months later to a day a great memorial service for the martyred missionaries and Christians was held at Pao Ting Fu, attended by the chief officials of the city and witnessed by thousands of silent spectators. In the stately funeral procession were banners and flags, embroidered catafalques, native musicians, a long line of carts filled with mourning friends, and ahead of all, about thirty memorial banners, more than half of which were to the memory of this noble man. They were no empty show, but gave the last true estimate of the best men of the city, officials and merchants, guilds and citizens, of the life and character that had been lived in their midst.

CHANG CH'ING HSIANG.

Chang Ch'ing Hsiang was a member of the senior class of the North China College, and had returned to Pao Ting Fu at the close of the college year, taking part in the work of the station up to the time when the storm broke upon the mission.

The night that the elder Pastor Mêng was seized by the Boxers was a sleepless one in the mission. All felt that they were doomed to death, and it was only a question of time. Toward morning, Ch'ing Hsiang's mother, who was one of the Bible women, came to him and said: "There is no need for all to die. You are young and may have many years of work for the Lord. I shall stay and die with Miss Morrell. You must try to escape."

Starting out in the early dawn he first went to their home to get money and an extra garment, then turned south to a place 25 miles away where there were Christians. Arriving at the town toward night he found the streets alive with Boxers coming in from the country, and knew it was no place of refuge, so turned back to retrace his steps. He was pursued a few li by some villagers who noticed his being a stranger and alone. As night came on it rained heavily, and in the darkness and storm he made his way on the railroad back to his home. His sister met him with the warning to flee at once, as search had been made for him. He had had no sleep for two nights, his limbs were swollen, and every step was painful, but his friends led him out a few li and he set his face toward the hills.

He fixed on a town a hundred miles away as his destination, and, knowing that single travelers were viewed with suspicion, soon joined some merchants going to that place. After reaching there he decided to go into Shansi, not knowing that it would be entering the tiger's den. He soon joined an official train whose followers were friendly, and with them made the journey all the way to T'ai Yuan Fu. Arriving there he learned that already a large number of missionaries had been killed, and he himself saw a Boxer mob chase down some Catholic Christians.

His money was almost gone, and he turned his face back to Pao Ting Fu, hoping the worst would be over when he should have again made the long journey. After going 30 miles he found that he had taken a branch road to T'ai Ku, and was only 10 miles from the city. His classmate, K'ung Hsiang Hsi lived there, and, although not knowing whether he were yet alive, he decided to try to find him. Entering the city he found the missionaries were still living, and made his way to the gate. It was very closely guarded, as spies had visited them, and his ragged, travel-worn appearance excited suspicion, so that the door was shut in his face.

He finally met his friend, and they found a hiding place in a village not far away. After the mission was destroyed he was again in great peril, and after a hasty visit to his friends, he started to return to Chihli. He soon joined other travelers of his own province, and in their company made the long journey out of Shansi safely.

He then turned south to a village where there were Christians, and a good deacon took him in and treated him as a brother. He had journeyed over a thousand miles on foot, had an ulcer on one leg, and his feet were covered with blisters. His clothes were in tatters, and his shoes almost gone. He received the kindest care, his needs were supplied, and he was soon able to join them in the harvest fields and work with them till news came that foreign troops had entered Pao Ting Fu. Then the deacon went with him to keep him company. The friends at Pao Ting Fu received him as one from the dead, having heard repeatedly that he had been killed in Shansi.

His experiences illustrate those of hundreds who wandered from one place of hiding to another, suspected, hunted, in danger every moment of being recognized, not knowing each morning but the new day might be their last. The marvel is that so many were able to escape the constant perils, and survive as witnesses to the providential care of their God.

MRS. HUO'S STORY.

"When we saw the danger increasing around us," I said to my husband: "We must not all die. You must go away and hide. They are not so likely to kill me and the children as to kill you. If I am spared, you can hunt me up afterwards. If not it will be God's will." So I baked him some cakes, rolled up his quilt and some clothes, and then had to fairly push him out of the door.

"After the mission houses were burned the Boxers came and took me and the children to their altar for trial. As we started I begged them to let me say a few words. 'You want to talk now do you?' 'If you will let me. If not I will keep silent.' 'Well, talk ahead!' So I told them how we had lived there many years, how our neighbors all knew we had quarreled with no one, had offended no one, how my husband was gone and I was alone with my little children. Would they not be merciful to me and the little ones? Some of the bystanders said: 'What a pity to destroy the children!'

"They put chains on my hands and feet as I sat on the ground and then ordered me to get up. I tried several times in vain, then told them it was impossible, and finally said my body was 'inconvenient' and I could not rise without help. They then called two women who belonged to the jail to attend to women prisoners, and they led me to the prison, where I spent seventy-two days. They gave me coarse food and drink. After twenty days my baby was born. The official had ordered clothing for the child and extra food for me; but these things did not reach me, being kept by the guards. The little one lived only three weeks. I did not know the fate of my poor children, from whom I had been separated; but I prayed God every day to spare their lives and restore them to me.

"After a time two other Christians, a mother and a daughter who had given themselves up to the Boxers voluntarily, were put in with me, and we comforted each other. They were alone and knew they could not escape, so they went to the Boxer leaders and told them plainly that they were Christians and would not give up Christ and they could kill them at once. The Boxers did them no harm, but shut them up in the prison and they came through safely with me.

"There was another woman prisoner there, one who had been very wicked and who was awaiting her sentence at the law, expecting death. She was friendly and anxious to know about us, so we talked freely together. One day I asked her: 'If you must die, have you anyone to help you in the next world?' 'No; no one,' she said. I said: 'We have some one. We are not afraid to die.' So I told her about Jesus who died for us and who takes away the fear of death. She was a very bright woman and learned quickly. We taught her to pray, and she learned to trust in Christ to forgive her many sins. I told her at last: 'If they come to deliver us, you may tell them you are a Christian too, now, only you must never go back to your old life of sin.'

"Sure enough, when the foreign soldiers let us out she too was released. The interpreter for the troops was a missionary, and he asked her many questions to test her knowledge of the truth, and she answered them well. She has gone back to her father's home in a distant village, and I am going there to see her as soon as it is safe for me to walk there. The Lord saved me, body and soul; why shouldn't I try to save some one else body and soul?

"After a time, before the soldiers came, we heard that some foreigners had been brought to the prison. 'Could it be Pastor Ewing, come to try and save us? Were they to be killed?' we asked. 'No,' the guard said, and then added: 'You need not worry; no one will kill them or you now.' I did not then know that they meant that the foreign armies were in Peking, and every one was afraid of their

• Pao Ting Fu.

vengeance, but I felt sure we were safe and would in some way be delivered. In time I learned that the foreigners were Mr. and Mrs. Green and their party.

"At last the time came when they brought us out of prison and restored my four children to me. They had been taken to the city orphanage and cared for during my long stay in prison. They were sick and wasted from poor fare and lack of mother's care, but they had not been unkindly treated. After a time my husband came back, so we were all spared to each other. God has been very good to us. My children are His to do with just what He wants."

DR. CH'IU.

Dr. Ch'iu was a former student with Dr. Atterbury at Peking, who was carrying on an independent practice and had a medicine shop of his own.

As the Boxer altars multiplied in the city and danger to Christians increased, Dr. Ch'iu became alarmed for his own safety. He is very lame, and this made it harder for him, rendering him conspicuous, and making it difficult for him to flee. This led him to go out of the city to relatives in a village a few li away before the attack on the missions began. His relatives refused to allow him to remain, so after vainly trying to find a hiding place he returned to the city. Not long after that the great outbreak occurred. His shop of foreign medicines was looted, and his home also. He was seized by the Boxers and taken to their altar. In his fright he yielded to their demands and burned incense to their idols.

They were still bent on killing him, when some one suggested that he be kept alive to dress the wounds of those who had been wounded during the attack on the legations. With this in view they took him to a temple, where there were over 30 suffering from wounds, lying on the steps or in the court or one of the rooms, while in another large room lay more than 20 bodies of those already killed. These bodies were to be kept, as the Boxer leaders promised that after a few days all would rise from the dead and again join them in exterminating Christians and foreigners.

For more than ten days Dr. Ch'iu was kept a close prisoner in this court, the decaying bodies of the dead and the groans of the living all about him, his own life depending on his success in healing those under his care. His guards never left him day or night. He knew it would be impossible for some of the wounded to recover, having no medicines or appliances to use for them, and he quietly waited the end, praying for forgiveness for yielding in the matter of burning incense.

Then came a sudden turn in affairs. A wealthy village had been pillaged by Boxers, although not related to the proscribed classes, foreigners or Christians. Their leading men came into the city and entered complaint, and the company at the temple where Dr. Ch'iu was confined were summoned to appear. Some went to the official and the rest fled, leaving no guard. This was the opportunity for flight, but to flee into the streets was vain, as others would seize him. He succeeded in sending a message to his older brother, who came with a cart and took him to his home. This brother was a heathen and not in danger for himself, and although during the days of attack he had refused shelter to his brother, he now took him in and hid him away, and for two months succeeded in keeping him from the Boxers. When the troops came in he was taken by the missionaries to a place of safety.

WEN LI.

One of Miss Newton's school girls, Wên Li, was betrothed to a young doctor, Mr. Ma, of one of the leading families of the Presbyterian Mission. Wên Li's own mother was not a Christian, and was out at service in a wealthy Chinese household. As Wên Li had no home when the school was disbanded, she was sent to her future mother-in-law.

The family desired to have a wedding in the usual manner—to send the bride to a friend's house, and have her brought in a red bridal chair; but the streets were so disorderly and the mobs so rude that they feared a wedding among Christians would attract notice and lead to trouble, so the matter was delayed from day to day. One day Mr. Ma received notice that they must give up their rented house to their landlord. They went to the mission, where a few empty rooms were found, and there they made a temporary home. It then seemed best to have a quiet wedding which should place the young bride in better position to receive the protection of her husband.

That very night the mission houses were burned. A company of native Christians hid away in a court where there were trees and shrubs, but the light of the burning buildings betrayed their presence and they were pursued and struck with knives and axes. They made their escape but were soon separated. Wên Li, with her husband's sister, hid in a ruined temple, the front of which was burning, so that the smoke of the fire gave them a veil as they crouched against the brick wall in the rear. By morning this hiding place

*Peking.

was searched, and those in hiding were taken to the Boxer altar to be tested. Wên Li was released, but the sister-in-law was killed.

The same day the young husband was also taken again and was put to death. Wên Li, the bride of a few hours was left alone, a widow. She carried two severe wounds on her neck from the Boxer knife, and in pain and terror made her way to her mother. But her mother could not keep her, and after going from place to place she was taken into the home of a sister of Wên Yen, a schoolmate, where she remained two months. The husband of the family was a Boxer, but he gave these girls his protection. They had to suffer from his reproaches and constant efforts to make them recant.

One day he said to them, "I am bearing a bad name on your account. I am accused of making you my lower wives. I must give you up to the Boxers unless you recant." His wife then said, "We have protected them so long they must not die now." Wên Li was ill from her unhealed wounds and was discouraged, so when he lit a stick of incense and said, "You've only to kneel while this is burning and then you will be safe," she could hold out no longer. The wife took pity on her distress of mind and body and broke off the incense stick to only an inch or two, to make the time the shorter. As the poor girl told her story she broke down weeping, and asked me to pray for her forgiveness for yielding in the time of trial.

At the close of the siege she was taken to the place where the mission had established itself, and with care and kindness soon recovered. She was later again married to a young man whose fiancée had been killed during the Boxer reign of terror.

MR. CHANG AND MR. WEN.

After the allied troops reached Peking, Mr. Tewksbury, with a company of helpers, went to T'ung Chou to learn the fate of the Christians who had not gone with them to Peking. They also went to the deserted yamens, gathering up documents which should give evidence as to Boxer leaders and their victories.

Among the papers of the city magistrate was one stating the trial of a Mr. Chang, of the London Mission. His home was in a village near T'ung Chou, but his business was in Peking. When the city became full of Boxers, all business was broken up, and Mr. Chang went to his home and took his family and fled. Being recognized, he was seized by the Boxers, stripped of clothing, bound with ropes upon a cart, and carried to T'ung Chou to the official yamen. The cords had worn off the flesh so that he was already covered with bleeding wounds when taken to his trial.

On being questioned he plainly stated his faith. He said that he had been several years in business when he was attracted to the street chapel of the London Mission. The more he heard of the Jesus doctrine the more he considered it a good doctrine, and after attending church for a year he was baptized. He said: "This is my faith. I am ready to invite death. I am not afraid to die, and shall not give up my religion." The writer wrote out his statement and he affixed his mark, the impress of his second finger. He then knelt down and began to pray, when the official left the court and the Boxers fell upon him and hacked him in pieces.

Later his son gave a statement of his death fully agreeing with the official record. Still later the magistrate, when discussing with the missionary the terms of indemnity, also told of this man's trial, and then added: "How could I save his life when he said right out where all could hear him that he was a Christian?" That a man could die for his faith was beyond the heathen official's power to comprehend.

A Mr. Wên, with his wife and child, of the same mission, were taken to Prince Chuang's place by the Boxers, but through the influence of a friend were released. As they were leaving, Mr. Wên was again seized, his head was shaved, he was loaded with chains, and taken to the country from village to village, the Boxers claiming that they were taking him to Peking for punishment, but lacked funds. After levying money in one village, they moved to another. In every place Mr. Wên was subjected to insult and indignity from the crowds. While being led about in this way, the news reached his captors that the allies had arrived, upon which they all took to their heels. Mr. Wên hastened to the capital, which he reached safely, and later learned that his wife and child had found refuge in the country, so that they were soon reunited.

MR. CHIANG.

Mr. Chiang, of the London Mission, was 67 years old, a very saintly Christian, and a great Bible student. He was taken safely to the Methodist Mission, but was anxious about his youngest daughter, who was still in the country, and wanted to leave his shelter to find her. At the first opportunity he slipped away and was not seen again.

On his way to the country home he was pointed out to the Boxers. They seized him and told him they should kill him. He asked for a little time to pray, and, falling on his knees, he began, "Father, forgive them—" But his prayer was not completed. The knives fell on him as he knelt and he was hacked to pieces.

One of the married schoolgirls of this same mission was saved by

her husband in this way: In an unfrequented spot he built a stone hut leaning against a blank wall. It was about 4 feet square on the ground and 6 feet high, with neither doors nor windows. When the wife and child were inside he bricked up the entrance, leaving only an opening for passing in food. Here the mother and child remained for six weeks, the husband going back and forth at the risk of his life to take them food. Sometimes he was unable to get to them for twenty-four hours together. The poor little child lived only a short time after they were able to leave the hiding place, being reduced about to starvation by the scanty supply of food.

MR. AND MRS. CHANG.

One of the young preachers of the London Mission, Mr. Chang, whose wife was a former bright schoolgirl, took his family to the Methodist Mission, when the Christians were flocking there from all parts of the city. Later, not thinking that a safe place, he took them back to his adopted father's and left them for a short time. While he was gone, the wife, little babe, and blind old mother were turned upon the streets by the landlords.

As Mrs. Chang moved slowly along, guiding the steps of the blind mother—not knowing where to go—a Boxer came along, seized her by the sleeve, and said, "Follow me." While they went along he had a Boxer trance. Throwing himself on the ground, he foamed and raved a short time, then rose, and pointing a stiff finger at her, said, "You ersh mao tzu! I will kill you!" He soon led her near a city gate, where there was a soldier guard of about 50 men and not far away several bodies of those who had been killed.

Mrs. Chang thought she was to be killed, and began praying for strength to bear witness for the Lord to the end. They began to question her. "Are you a Christian?" "I am." "Of what church?" "I am a Protestant." He then offered her a stick of incense, and said, "Burn this and your life will be spared." She replied firmly, "Never!" The crowd which had gathered began to shout, "Kill! Kill her, and see if her body rises again and goes to Jesus Christ." She turned to them and said, "My body cut into pieces will remain scattered on the ground like those others, but my spirit will escape you and rise to the Lord." The Boxer started off to get his knife. One of the soldiers called out, "You hateful Christian! You ought to die, but what would become of your child? Quick! Run for your life!"

She trembled so she could scarcely step, but ran as fast as was in her power, and, with the soldiers helping her, she escaped before the Boxer returned. Hidden away in a filthy corner, she passed the night. Toward morning a man came along with a lantern as if looking for some one. As he drew near, she saw it was her husband. He had been looking for her since noon of the day before. They got a cart and escaped to a village, where a friend bought safety by bribing the villagers not to report them. Later Mr. Chang went to the city to try to find his old mother, was arrested by the Boxers and murdered, and his head cut off and offered to the idol.

CHRISTIAN STUDENTS.

Wang Chih Shên was a student of the Methodist University, a senior. At the close of the school year he returned to his home at the East. He was well known as a Christian and was soon seized by the Boxers. They urged him to recant. He not only refused to do so, but bore testimony before his persecutors to his faith. They tried to make him stop, but he persisted in exhorting them and the crowd about him. They finally cut off his lips, then his tongue, and then cut him up limb from limb till he expired. Perhaps no case of greater bravery and greater suffering is known.

Another student when seized and asked, "Are you a Christian?" first replied, "What would you do with me if I were?" then said, "Yes; I am a Christian." They killed him on the spot.

Wu Hsi K'ou was a member of the junior class. He was taken near Shan Hai Kuan, where a heathen adopted him as a servant. He kept him safely through the stormy times and when the troops came gave him clothing and money and sent him away.

At Tsun Hua the keeper of a tea shop rescued one of the school-boys, took him home as a son, cared for him through the time of danger, and later, when his uncle came searching for him, gave him up safely.

Wên Lan was a former pupil of the girl's school and was employed as teacher at Tsun Hua. When the church and school were scattered, she, with her grandmother and a few others, fled to the hills. For two days they had no food. At last they thought they might as well run the risk of being found by Boxers as of starving to death, so they gathered sticks and lighted a fire. The smoke betrayed their hiding place. The Boxers came and seized them.

In their company was a former student of the university who had been employed on the railroad and had grown cold in his faith. On the road Wên Lan began exhorting him in English to repent and make ready to die. He tried to stop her, as the Boxers would recognize them as Christians, but she said, "We shall tell them plainly we are Christians." She encouraged the little band to be faithful to death. When they were about to be executed she asked

to be allowed to speak to the people. It was permitted, and she gave an earnest testimony of her faith, then said to her companions, "We shall soon be in heaven," then covered her head with a handkerchief and said, "Kill me now." She died after two blows of the knife.

Wang Ching Lin had studied medicine, then entered the regular university course. He was put to death in the city, and it was reported that his body was cut in six pieces.

One student helper was seized and urged to recant. He refused repeatedly. At last they prepared a vessel to receive his blood, made him kneel over it, and began carving on his neck slowly. His courage failed him and he consented to burn the one stick of incense, which saved his life.

Young P'u was a Christian servant who was with the missionaries, away from his family. His wife was seized by the Boxers and wounded with a knife. She was a fine-appearing woman and they evidently wanted to spare her life. They tried to persuade her to become the wife of one of the Boxers. She refused to do so. They then shaved her head and put on the garments of a Buddhist nun, but she refused to act in this character. At last, after vainly trying to make her recant, they decided that nothing was left to do but to kill her. She had two little children. As she was bound, the older child ran by her side carrying the younger, begging the Boxers to spare their mother. They killed the mother and the two children on the same spot.

MRS. MA.

During the early days of the outbreak a native catechist of the Anglican Church was killed, leaving a wife and two children. Mrs. Ma disguised herself, took her two children and hid away in a temple. She was seen by a friend of her husband, a Mr. Wei, who was very sorry for her helpless condition. Although he was not a church member, he was in danger from the Boxers because of friendly relations to foreigners. He had taken the precaution to obtain the good will of one of the Boxer leaders as a measure of self-protection. He went to this man and told of the death of Mr. Ma, begging that if the wife and children were brought to him he would save their lives, as only Mr. Ma himself was a Christian.

In a short time Mrs. Ma and her children were taken to the altar and she was questioned. "Are you a Christian?" "Yes—I am!" The Boxer leader was perplexed, and finally had her put into a prison. He wrote a letter to Mr. Wei, asking what it meant that he should have said she was not a Christian while she said she was. We do not know what further passed between them, but though Mrs. Ma remained true to her faith she was released in a few days and allowed to go unharmed.

ROMAN CATHOLIC CHRISTIANS.

The refugee Christians of the Protestant Church bear witness to the faithful manner in which Catholics met death in many places.

Deacon Hêng said: "In one place I saw the death of a Catholic family. A mother and two children were bound and led away. A neighbor begged for the younger child and took it to keep, but the mother and older child were led away and cut to death. I heard her cry 'O Lord! O Lord! receive my soul!' That soul truly went to Heaven."

Wên Ts'ui, the young girl saved in Shansi, said that the Catholics were very brave. The children when led to death said, "You are bringing us great honor! This is our day of great joy!"

Deacon Li of Tung Chou told of a Catholic hiding in disguise who when brought out and questioned confessed to being a Christian and died for his faith.

NOTES OF PERSECUTIONS OF CHRISTIANS IN K'AI P'ING CIRCUIT ENGLISH METHODIST MISSION.

Li Fu, preacher at Ying Kê Chuang, seized by Boxers in Lan Chou district; burned on the back and shoulders in several places; stabbed in the stomach, fortunately not deep enough to cause death; the back of both heels cut with knives so that he will be lame as long as he lives; then bound with ropes so tightly that the marks remain upon his breast to-day, and conveyed to the yamen at Lan Chou. There his persecutors appealed to the magistrate to execute him, but, whether from fear or kindness, he refused to do so, throwing Li Fu into prison, faint and bleeding from his wounds. There he lay for about three months, cared for only by a fellow-prisoner, who washed his wounds and shared his food with him. Li Fu was only released from prison when Mr. Hinds returned to Tientsin in September and wrote to the Lan Chou magistrate. The poor fellow suffered so much in the hands of his tormentors that he pleaded with them to put him out of his misery at once, or even to bury him alive. His wife and children were also very badly treated. Mrs. Li had her clothes torn off her back, and with her husband was bound with ropes on a cart. One child, 4 years old, was caught by the feet and hurled across the court-yard like a log of wood. Another child received a bullet in her back, yet not a mortal wound. Li has since received a large sum of money as compensation for all

*Contributed at the request of the author by the Rev. John Hedley.

his sufferings, but proposes to devote part of it to the building of a chapel or the support of a preacher in the district where he suffered.

Li Shu Chih, member at Yung P'ing Fu city chapel. He was caught by the rabble, headed by a wealthy Manchu, bound and carried to our own chapel, where a mock trial was held. Here he boldly avowed his Christianity, and, although appealed to several times, absolutely refused to recant. He was beaten with 500 stripes, then thrown into city prison, where, after about two months of awful sufferings, he passed away in the faith and hope of the Gospel.

Chang Shou Chên, preacher at Hsiao Chi, with his wife and seven other members of his family, burned alive in their home.

Chang Yu Wen, a lad 17 years old, very earnest member. Resisted so bravely all temptation to recant that his body was chopped in pieces, nailed to wall, and offered for sale at 500 taels per piece—an only child.

At Hê Chuang, thirty li from Yung P'ing Fu, twenty-three members and probationers were killed, most of whom had opportunity to recant. Prominent among those who died were:

Hê Ming Chang, one of the elders. His wife and little son also perished. Mr. Hê, with his wife and child, had escaped to the hills, but was pursued and recaptured. To all their offers he refused to listen and was burned alive. His wife and child were thrown from the precipice by the brother of Mrs. Hê, who afterwards descended and kicked mother and infant to death.

Yang Lin and wife, Yang Yi Ch'ing, wife and daughter; Yang Shou; Yang Chung, one family of seven. Captured together and carried to a temple. Kept there for some hours, but unanimously refusing to recant, they were murdered at midnight, their bodies being cut in pieces and flung apart.

Hsü Yang Hsi and daughter, sister and niece of above Yang Yi Ch'ing; neither of these had been baptized. Mrs. Hsü was a widow, 32 years of age. An uncle of her husband's had a grudge against her because she would not marry again, and himself led the Boxers to her home, where they wounded mother and daughter, and then drowned them in the River Lan. The uncle took possession of the property, but after the first visit of missionaries to Yung P'ing Fu, sent deeds, etc., to the preacher. The magistrate is dealing with this case and making disposition of the land.

Chên Hsi Kung, teacher at Pai Chia Tien Tze and a literary graduate. This man's courage and bearing so astonished his persecutors that after killing him they cut out his heart to see what had given him such fortitude. The heart was left for some days on a stone in the village.

Chên Jên Yi. This little fellow, only 10 years old, had been baptized as an infant. The child was caught and asked if he were a Christian, to which he replied that he was. Asked again if he would forsake Jesus, he refused most boldly and was cut down there and then. Two brothers and two nephews, although not baptized, died at the same time.

XXXVI.—FIRE AND SWORD AMONG THE SHANSI CHRISTIANS.

On the 19th of September a native Chinese helper named Wang Lan P'u arrived in Peking, with a non-Christian acquaintance who had kindly come many hundred miles to see him safely through the disturbed districts. His story is of great interest, not only in itself, but for the incidental light which it sheds upon the modus in which the almost incredible fanaticism of the Boxers was introduced, took root, and bore its terrible fruits all within the space of a few days, and before anyone could have supposed such results possible. Mr. Wang's story is very similar to another, brought but two days before by Mr. Fei Ch'i Hao, a graduate in 1898 of the North China College of the American Board at Tung Chou, who related with extreme circumstantiality the murder of most of the missionaries in the Tai Yuan Fu Valley.

With this introduction we will let Mr. Wang tell his own story, which was heard in detail by the writer three different times, on the last occasion full notes being taken and many details supplied. There was not only no attempt at embellishment, but his own sufferings and those of his family were dismissed in a very few sentences, as being too unimportant to be mentioned or too terrible to be dwelt upon.

"In the fourth moon (in May) there is held here a large fair which lasts fifteen days, where many horses and mules are sold and excellent theatrical exhibitions are given, thus attracting enormous crowds. At this fair the Boxer excitement was propagated, and an attack was planned upon the chapel of the China Inland Mission, which was only just completed.

"The local magistrate, knowing what was going on, went out himself and drove away the crowds threatening the attack, using a whip on them till they were dispersed. This happened twice, but the third time the mob was uncontrollable and the magistrate was himself beaten, his spectacles knocked off, and his sedan chair broken in pieces. This was on Sunday, and the missionaries were at the chapel for a service. They escaped to the roof and then took refuge in the house of a church member named Chou, who was a carpenter. The rioters followed and pulled the shop down, the magistrate

losing his official hat in the scuffle. There was a military official there also, and between them they put the missionary (whose name was Larsson) and his companion (who had recently arrived and whose name I do not know) on a cart, the two magistrates having whips in their hands and riding outside the cart, one on each side, to protect the foreigners. The mob followed, throwing clumps of dirt and the like, and the curtains of the cart were torn in pieces.

"It was now noon, and when the missionaries arrived their clothes had all been torn to bits, but the magistrate gave them other clothes and took them into his yamen, saying that he would repay them for their losses. This official's surname was Juan (Rwan), from somewhere in the south of China. He had a kindness to Christianity because when he was a child he had been at a mission school, and he used often to come into our chapel and look about.

"The missionaries remained in the yamen two or three days. At first nobody cared for the foreigners, they were so occupied in looting the chapel, which was torn down to the foundations, everything being carried away. Elsewhere the chapels were all burned. The magistrate sent the missionaries on to Ying Chou in the night, as the mob kept coming to the yamen to try to get them. He lent them his own cart, with a military official for an escort, and two soldiers or runners. For the church members he hired a long cart, so that at Hun Yüan none were killed. At a later period, when they had returned, they were chased about the city and abused, being daubed with filth if they would not recant—but not one of them did so.

"Mr. Karlberg, with whom I worked, and myself remained at Ying Chou. On the 26th and 27th of the moon the people began to pray for rain, but the magistrate thought there would be no trouble in consequence. He required those that were going through the rain-praying ceremonies to register their names—that is, the leaders—so as to know whom to hold responsible. He sent for the literati and enjoined them to prevent any trouble. Soon the leaders of the Boxers arrived at Ying Chou, inviting cooperation in killing foreigners. Even the children began to learn and practice the drill, and the whole thing was brought to a head within about three days. The magistrate invited Mr. Karlberg and myself into the yamen, where we remained some days, but as we went in the night not many knew that we were there, and there was no external disturbance. Mr. Karlberg rode on horseback and reached So P'ing in less than two days, escorted by men sent from the yamen, and there was no trouble anywhere.

"On the 1st day of the sixth moon things became so bad that the magistrate wanted me also to get away. He told me to put on the dress of a yamen courier, gave me one of the yamen horses, and wrote a dispatch to the prefect at So P'ing telling the conditions of things. As bearer of an official letter I should be much safer, though I was well known all along the road. I also took dispatches to the magistrate at Tso Wei Hsien, the first county town, where I arrived at dark. I went at once to the yamen, just in time to see the chapel there set on fire by a mob. The church members saw me in the yamen, and none of them had then been injured. I only spent a part of the night there, as it was unsafe, and started very early the next morning, getting 20 li before daylight, escorted by yamen men.

"By the middle of the forenoon I was in So P'ing Fu, where I went direct to the yamen with the horse and to deliver the dispatches, and then to the mission headquarters to tell the news. Everything was still quiet there. Four of us went to see the magistrate. The magistrate went over to see the prefect when we applied to him, and the latter said, 'Do whatever you like about it,' meaning that he did not care. He is one of the Manchus, who all violently hated Christians, not for any particular reason, only they had a devil inside which made them do so. After this the magistrate had no plan of his own. He was asked for an escort to Kalgan, and promised to furnish one to the boundaries of his own country. He ordered five or six carts, for which the price was agreed, and he paid it through the yamen men.

"We returned to the chapel much pleased that there appeared a way of escape, and were busy getting ready when a mob gathered. In a trice the door was forced and looting began. We saw that things were hopeless and again fled to the yamen, the magistrate giving us one small room for all the missionaries, and another for the Christians, and they were outside not inside rooms. His treatment was very perfunctory and boded us no good. At this time the crowd had not become savage. They were fully occupied in looting the premises. By noon we had reached the yamen, and the house was soon after burned.

"It was ingeniously proposed to represent to the people that I had come to the city with imperial orders just in from Peking, requiring all foreigners to be sent there in manacles. In this way the lives of the prisoners could be saved from the mob, and when we were clear of the city and of danger it would be easy to remove the fetters. To this the missionaries agreed as a shrewd device. A blacksmith was called, who made six pairs of handcuffs, one for each of the men. As I had the yamen horse to take back and my own family to look after it was thought best that I should return to Ying Chou. I remained in the stable court of the yamen. During

this whole day the missionaries were too excited to eat, and when they reached the yamen no one offered them anything, not even a drink. After I had been asleep some time, being very much exhausted, I was loudly called out by name, and everyone saw that mischief was meant. I could not escape, so I went out and found a great crowd of Boxers and Manchus, who began to beat me terribly and dragged me off to the still burning chapel to throw me into the fire.

"It was not long before I lost consciousness entirely, being half dead and supposed to be entirely so. I learned afterwards that the Boxers felt me to see if I was really dead, and thinking that I was, they did not care to drag me the rest of the way simply for the trouble of throwing me into the fire. Besides, two men were standing by who befriended me by using a great deal of conciliatory language to the Boxers, begging them to let me die where I was. One of them was from a village near by, the other a sort of local bully in the city who had often seen me in the street chapel. He was fond of the doctrine, only he could never make up his mind to repent. They felt my heart and pulse, saw that I had no mortal wound, and waited for me to revive, which the night-chill helped me do. The mob meantime had left me to go back to the yamen and try to drag the missionaries out to kill them. There were ten or more Christians there, whom they beat severely. Some of them probably were killed, but they did not get at the missionaries.

"My benefactors helped me up and took me back to the yamen, and wanted to lay me inside where I had been before, but the yamen men would not admit me on any terms. 'Suppose he should die here, who would be supposed to have killed him?' But they gave the two men my horse, clothes, bedding, cash bag, and my dispatch, and while one of them led my horse the other one carried me on his back outside the city. Between them they helped me on the horse, though I was so weak and faint that unless supported by one while the other led the animal I could not have sat on him. They went with me all the way to an inn, where we happened to meet the cook of the missionary family. We dared not stay there, so they soon all helped me on the horse again.

"The cook returned to his home in Fên Chou Fu, and the man from the city went with me all the way to the end of the first day's journey. On the way, at a town 40 li from the city, I met travelers who told me that that morning thirteen foreigners had been killed near So P'ing Fu. I heard this at two different times, and am sure it is true. They were probably manacled, and could make no resistance. I gave the men who escorted me some clothes for their kindness, as I had no money. In my feeble condition I was three days in getting to Ying Chou.

"When at a town 40 li away from there I was told that it was useless to go back, as the place had been destroyed on the third of the sixth moon (June 29). I heard also that my mother and others had been sent by the magistrate in a cart to So P'ing Fu, but that she had been overtaken by the Boxers half a day's journey distant, brought back, and herself, with my brother, sister, my little child, and an old lady named Wu (my wife had died in the second moon) buried alive. Not only this, but the head yamen runner who had escorted them was also thrown into the fire, the cart burned, the mule killed and thrown into the flames, as well as the dog and chickens of the yard I lived in. People were not tied, but just thrown into the fire loose and driven back whenever they tried to get out. It was a slow and a bitter death, which I do not like to think of.

"All the church members were captured at the same time, except my brother who used to do a little trade and sell Christian books on his own account, and was away from home at the time. The magistrate was informed of these events, and did his best to save the life of his own yamen servants, but was told that if he pressed the matter he himself would be thrown into the fire, too.

"Notwithstanding these dreadful stories, I could not give up the idea of returning to see for myself if this was true—and there was the horse to be taken to the yamen. So I went on by myself. About 10 li from the city a band of forty or more Boxers set on me, and recognizing me with glee, ordered me to get off the horse, tied me tightly and dragged me on to the city. They called their head master of Boxers, who happened to be a tinker, whose occupation was mending iron kettles. He could not even read, but now he was a 'head master.' The magistrate soon had my arrival reported to him, and heard that the head master was trying the case. The magistrate sent a polite invitation to the head master to come to him, which he did.

"Then the magistrate said that he had all along felt grave doubts whether these were true Boxers, and whether they could, as pretended, keep out arrows and bullets. He now proposed to test this. 'Let your men go through their spells, make themselves invulnerable if they can, and I will attack them with guns. If you are not hurt, you may kill the courier Wang in any way you like; you are true Boxers and I will be one too; otherwise I shall know that you are not the true Boxers, and your claim is a fraud.' The headmaster had the Boxers from one village or region only with him,

but he thought it over, and as it seemed a fair proposition he assented, but wished himself not to be in the ranks but to one side, so that he could tell when the spirits had really arrived. He also insisted that the test should not begin until he announced that the spirits had arrived. To this the magistrate agreed.

"By this time it was late at night—nearly midnight—but, the story having got out, the whole city was there with torches and lanterns to see the spectacle. There was a Chên Wu Temple on the city wall, and in front of that the Boxers were drawn up making their passes in the air and otherwise practicing for the trial.

"Most of the many onlookers were below the wall in a good position to see. The four yamen men that the magistrate had appointed to guard me wanted to see and loosed me, so that we could all look on together. The magistrate had given careful directions and looked after the loading of the guns himself with balls as well as powder. Foreseeing that there was to be trouble he had engaged two hundred experts who could fight, wrestle, and shoot, to be his guards, and it was these men that he set against the Boxers. They waited until the head master cried 'Shên lai la' (the spirits have come), when the magistrate, who had a gun himself, gave the order 'K'ai ch'iang' (open fire). Four or five of the Boxers were killed outright, six or seven were hurt so that they fell over the city wall, and not a single man among them was without a wound. Then they all scattered.

"The magistrate now summoned me and told me how he had been unable to protect his own yamen headman, and that it was not safe for me to remain. He gave me 20 ounces of silver and some brass cash, together with an official letter which I was to take to T'ai Yuan Fu (where I expected to go), mainly as a protection to me in traveling. Although very unfit to ride a horse or even to move at all, I went away that night. We then knew nothing about the attitude of the governor toward the missionaries, or I should never have thought of going in that direction.

"After about 30 li I got into serious trouble. There was a crowd at a large village who suspected me, and were sure that I was a follower of foreigners. They accused me of having little figures of men cut out of yellow paper, and foreign bewitching medicines about me, and searched me to see. In this way they found my silver, and also the official letter. It was nothing but the latter that saved my life. Then the crowd was divided, some crying: 'Kill him, anyway, and be done with him;' while the rest said: 'He is a courier, let him go on his official route; it is none of our business.' In this way they wrangled for a whole half day, and some well-intentioned people spoke a good word for me. In almost every mob there are some of this kind; not all are the very worst.

"I learned afterwards, what I did not then suspect, that there was a little party who privately agreed that it was best to let me go, and then they would pursue me on their own account, rob and kill me, and divide the silver among them. I went on as far as I could, and had got 7 or 8 li when some men came running after me, crying out that I must leave the big road and take a byway, for there was a band of men just behind intending to chase and kill me, who were armed with swords and guns. This perplexed me very much, and I was not sure but this was a plot to kill me. They were very urgent, so I yielded, and left the road where there was a pass in front and a mountain near. It was not a cart load, but for pack mules only. I came to a village and begged them to let me rest there for a time, but they would have nothing to do with me.

"But at another small village an old man was kind to me, and advised me against going to T'ai Yuan Fu, which was 800 or 900 li, while it was only 600 or so to Pao Ting Fu, the capital of Chihli. Here I stayed for three days until the pursuers would have all gone back, and then I made a detour around the mountain and regained the main road. After this I went to Wu T'ai Hsien, where the famous mountain is, escorted by a man who was sent by my village friends, with whom I had to share my silver, so that I had very little left. Beyond this, at a place called Tai Ving, I met the Boxers again, and was once more examined. Here I told a different story from the former one, and said I was a trader returning home. I had torn up the official document which would now have implicated me. Not to have told different stories at different times would have been impossible; there was really no help for it. Finding that Boxers were worse and worse the further on I went, I resolved to turn back into the mountains again, 120 li to a city named Fu P'ing. I did not then know the characters, but as 'Fu' means happiness and 'P'ing' peace, I thought the Lord was opening a way to both, and though the first character was wrong, I did get relief. I told my story to the innkeeper, and he advised me to do a little trading with what small funds I had left.

"There was a neighbor of his who knew how to make twisted doughnuts fried in oil, and I got to know him, gave all my things to him as security, and did a small business in this way with him for more than two months. There were no Boxers at all in that place. When it came to the 8th moon I thought I might go on. In that time I had cleared a string and a half of cash, and bought a good many things besides. I had no adventures on the way to

Pao Ting Fu, and there I heard that all the foreign buildings had been burned and many church members killed. I did not hear of the murder of any foreigners there. On the way to Peking the Sikh soldiers took away the money of myself and the man who came down with me. It is a great joy to me to see so many Christians together again, and to tell and to hear of the Lord's mercies."

The PRESIDENT pro tempore. The question is on agreeing to the amendment of the Senator from Tennessee [Mr. CARMACK].

The amendment was agreed to.

Mr. DILLINGHAM. Mr. President, I offer the amendment which I send to the desk, which I ask the Secretary to read.

The PRESIDENT pro tempore. The Chair suggests to Senators that amendments which have been offered and printed are on the table, and no order has been preserved in regard to offering them, therefore each Senator who has an amendment to offer should offer it from the floor.

The Senator from Vermont [Mr. DILLINGHAM] offers an amendment, which will be read.

The SECRETARY. In section 9, on page 5, after line 21, it is proposed to insert the following:

SEC. —. That in addition to the persons China and the United States have, by the convention of December 8, 1894, agreed shall be permitted to come to the United States, namely, "officials, teachers, students, merchants, or travelers for curiosity or pleasure, but not laborers," there may be permitted to come to the United States not to exceed five good-faith representatives of each regularly established Chinese wholesale commercial house.

To establish that he is such good-faith representative, a Chinese person must comply with the following provisions, and failure to comply with all or any of them shall deprive him of the privilege of entering or remaining in the United States:

First. He shall obtain a certificate and have it viséed, as in the case of a Chinese merchant coming to the United States for the first time, except that the certificate shall show, and the diplomatic or consular representative's investigation shall confirm, that the applicant is in truth the commercial representative of a Chinese wholesale commercial house and seeks admission to the United States solely in promotion of commerce and not to engage as a laborer, and that the said house is not directly or indirectly maintained to issue credentials to agents in order to evade this act.

Second. He shall, on applying for admission to the United States, be subject to the same requirements as are by this act and the Treasury rules thereunder imposed on a Chinese merchant coming to the United States for the first time.

Third. He shall comply with such rules and regulations relating to persons of his class as may be made by the Commissioner-General of Immigration, with the approval of the Secretary of the Treasury: *Provided*, That he shall be deported from the United States, should he while there cease to be such good-faith representative of the commercial house so sending him to the United States: *And provided further*, That the Commissioner-General of Immigration, with the approval of the Secretary of the Treasury, may suspend or modify the operations of this section whenever in his judgment the privilege granted by it is abused.

Mr. DILLINGHAM. Mr. President, I deem it necessary, if the pending bill is to pass, that this amendment be adopted also. The Senate is well aware from what has been stated already that the restrictions concerning the coming of merchants from China are very severe. Just at this particular period, when we are so anxious to reach the markets of China, it seems a strange thing that the purchasing agents of wholesale houses in China should not have the right to come to America and look over our products as well as our markets, and so arrange for an interchange of business.

This matter was discussed in committee. I think I am warranted in saying that there was a general feeling that if it could be done some such provision should be made. I am not the author of the amendment I have offered. It was drawn by the representative of the California convention, who is also the author of this bill. It was presented to the committee as a solution of this question. It appears in parallel columns in the record before you at page 156. But later on the author of it begged leave to withdraw it, he not being willing to be responsible for it because of the expressed fear on the part of those who were interested in federated labor that by reason of this amendment laborers might seek entrance into our country. I know of no other objection which has been offered by anyone, and this objection seems to me to be so small and so trivial and the danger to our prosperity as a country so small, and on the other hand the advantages of having the amendment adopted so great, that I sincerely hope the Senate will give it proper consideration and adopt it as an amendment to the bill.

Mr. PETTUS. Mr. President, as to the amendment which has just been proposed, there is one clause in it which we have no right to enact, and that is the clause which authorizes the Commissioner of Immigration to modify or change or repeal that provision. The Congress can not delegate to anybody the right to change its laws in any way. Now, we do delegate to various officers, principally Cabinet officers, the right to make rules and regulations to carry into effect the laws which we enact, but this amendment expressly authorizes the Commissioner to suspend it,

to repeal it, and that we have no authority to do. It has been so expressly decided by the Supreme Court of the United States in the reciprocity case.

The provision to which I have referred may be cured by amendment, but as I intend to vote against the amendment as a whole I do not choose to propose an amendment.

Mr. ELKINS. Mr. President, in speaking to the other amendment, I did not finish what I had to say upon the subject of the danger of offending China. I think there is great danger of doing so if this bill becomes a law. I think, especially under the circumstances, that the agents of Russia and of England would be able to persuade the Chinese Empire, with such an insult put upon it, to sever diplomatic relations with the United States.

I wish to submit the question, Who is the better friend of the wage-earner, of the laboring man—one who would preserve to the American people the right of exclusion while maintaining friendly relations with China, or the one who would pass this bill and give offense to China? In fifty years, I think, from the estimates made, we can look to a trade with China of \$200,000,000 per annum. This would employ 500,000 people in the United States. If we should lose this trade by reason of unjust legislation, what will be the result? We will deprive the 500,000 laborers in the United States of employment in supplying this trade.

I hold that the man who would secure the employment of 500,000 of his countrymen is a better friend of labor than the man who would throw it away for a sentiment. But what section is most interested in keeping the trade of China? The South. And why should the South put this trade in peril? Because it is sought to make the question partisan. The interests of the South are endangered by this bill. I wish to submit some statistics bearing upon the point of our growing cotton trade with China.

During the year 1890, just preceding the Boxer trouble and before the exports to China from this country were shut off, within the single month of July there were exported to China 15,519,945 yards of domestic cottons, valued at \$871,000, but within less than ninety days after the trouble began this export demand dwindled down to 390,000 yards, valued at only \$25,375, and still kept down to this nominal figure until July, 1901, when the reaction came, and, the markets of China having been thrown open, the exports for the single month of July of that year aggregated 33,988,783 yards, valued at \$1,709,605.

It lingered around these figures from that time on until it crawled up in January, 1902, to the very encouraging figures of 37,672,467 yards, valued at \$1,773,585. It is estimated that for the current fiscal year our exports and manufactured cotton will probably exceed in value \$30,000,000.

Mr. President, I do not want to put this trade in peril. I do not want to see the South take this risk, and therefore I am opposed to this bill, when it will do no good in my judgment. This bill will not operate to exclude Chinese any more than the Geary Act or the Platt amendment, and therefore it is the part of wisdom to maintain our friendly relations and exclude the Chinese, as we have been doing, and save the chances of losing our trade.

Mr. BACON. Mr. President, the Senator from West Virginia [Mr. ELKINS] is not more averse to giving any just cause of offense to the Chinese Government in the passage of this bill than are others of us who, like himself, are from the South. We look forward with great hope to the development of the trade with the Chinese, and we are confident it will be so developed so long as we can, in a proper way, make the goods which they desire and sell those goods to them at prices which will be advantageous. I think commercial relations should be kept up, and while I shall support the bill of the committee, I wish to say that as it was originally drawn it contained some features extremely objectionable to me, not so much because of their practical operation as because I thought they might give offense to the Chinese people.

There is no time now at my command, however, to elaborate that. I simply rose to say that I am in favor of the amendment offered by the Senator from Vermont, with the modification which I understand he proposes to make in pursuance of the suggestion made by the Senator from Alabama [Mr. PETTUS], taking out the last clause of the amendment. I think it is an important thing, and that this amendment is as distinct a notification to the Chinese Government as we could give that we do desire friendly commercial relations with them. It is practically an invitation to them that their merchants shall send their representatives here for the purpose of examining into and buying the products of this country. I believe the adoption of this amendment will go very far toward relieving the bill from any apparent intention to make difficult commercial relations between China and this country.

Mr. DILLINGHAM. Mr. President, I believe there is force in the suggestion of the Senator from Alabama, and I ask leave to

* NOTE.—The following are the names of the missionaries murdered at So P'ing Fu, so far as known:

Of the Swedish Union, Mr. and Mrs. S. A. Persson, Mr. N. Carleson, Mr. O. A. L. Larsson, Mr. G. E. Karlberg, Miss J. Lundell, Miss J. Engvall, Miss M. Hedlund, Miss A. Johansson. Of the Christian and Missionary Alliance, Mr. and Mrs. C. Blomberg and child.

withdraw all of the amendment after the word "States," in line 25 on page 2. In other words, strike out the words:

And provided further, That the Commissioner-General of Immigration, with the approval of the Secretary of the Treasury, may suspend or modify the operations of this section whenever in his judgment the privilege granted by it is abused.

The PRESIDENT pro tempore. The Senator from Vermont desires to modify his amendment by striking out certain words, which will be read.

The SECRETARY. In clause 3 on page 2 it is proposed to strike out:

And provided further, That the Commissioner-General of Immigration, with the approval of the Secretary of the Treasury, may suspend or modify the operations of this section whenever in his judgment the privilege granted by it is abused.

Mr. TELLER. Mr. President, if this amendment is adopted, it will simply open the door for a great number of Chinamen to get into the United States under a pretended commission from some trading house. The trade between the United States and China has not been carried on by this method. It never has been, not even when they were free to come here. It never will be. I suppose the Treasury Department can go to work and keep these people out, as they have kept out the others, but in my judgment it is a pernicious and vicious amendment and one which ought not to be put on this bill if the bill is to be a practical bill; and I do not know whether it is or not. But if it is to be a practical bill and is to be administered with success, the amendment is one of the things which would make it very difficult, if not quite impossible, to administer it properly.

Mr. PATTERSON. Mr. President, I am very sorry to differ with the Senator from Georgia [Mr. BACON]. I can not believe that he thoroughly comprehends the possibilities of the evasion of our exclusion law under an amendment such as this. As was well said by my colleague, China does not trade in that way. It does not send drummers or agents to Great Britain or France or Germany or the United States for the purpose of laying in stocks of foreign goods.

Then, again, I call the attention of the Senate to the fact that there are somewhere between 400,000,000 and 600,000,000 Chinese. How many mercantile establishments are there in a country with such a vast population? While within the coming ten years there would not probably be ten commercial houses or five commercial houses in China sending bona fide agents to the United States for the purpose of purchasing American goods, it is not at all unlikely that there would be 10,000 apparently Chinese mercantile houses sending five representatives from each house to the United States.

It would be the most profitable business in China for commercial houses of great and small degree to make arrangements with the Six Chinese Companies by which for a good-sized sum they and each of them would name five representatives to come to the United States under the guise of drummers or as agents.

This amendment is outside of the treaty. The Treasury officials will give testimony that they have had more trouble in keeping out laborers under the clause which admits merchants than under any other clause in the treaty or in the statute based upon the treaty. This is a proposition which China herself has not asked, way outside the treaty, and it seems to me we might well wait until the present treaty has ceased to exist before we open new doors for the admission of Chinese laborers into the United States.

I have no doubt but that if this clause is adopted—and I fear it will be under the mistaken idea that the commerce of the United States will be improved by it—it will bear bitter fruit, to be partaken of by the laborers of the United States. We may well exclaim, "Oh, Commerce, what crimes are committed in thy name!" Nowadays whenever some legislation is sought which is inimical to the real interests of the mass of the people of this country the cry is immediately raised, "The demands of our commerce!" "The demands of commerce with China require that it shall be done." Mr. President, you are simply opening the doors of the United States, with an amendment such as this, to hundreds of thousands of Chinese laborers under the guise of agents.

The PRESIDENT pro tempore. The Senator's time has expired.

Mr. BERRY. Mr. President, I desire to say a very few words in response to the remarks of the Senator from West Virginia [Mr. ELKINS] in regard to the South. I think the people of the South would be glad, by all legitimate and proper means, to open the markets and secure a place for additional quantities of their cotton and their cotton goods. To that end, I hope, however, that they do not want their representatives to resort to any means which are not proper or which would work great injustice or injury to other sections of this Republic.

The people of the South know something of race difficulties and the trouble in dealing with a people of a different color and a different race; and I for one am not willing to vote to let down the

bars, thereby creating a gate which will admit thousands and hundreds of thousands of Chinese laborers and precipitate them upon the Pacific coast to compete with the laborers of this country. We have race difficulties of our own, and we do not want to add to them by the indiscriminate admission of Chinese laborers into this country.

I repeat that with all legitimate means to extend our trade and our commerce I am in hearty sympathy, but I am not in favor of resorting to wrong and injustice in order to bring it about. Already the efforts of the manufacturers of this country to secure the trade of China by unjust and unfair means have cost the Government the lives of more than 10,000 of its citizens and more than \$500,000,000 of its money. In the vain hope that commercially it might add something additional I am not willing to vote for a measure which will open this country to the indiscriminate influx of Chinese laborers. I believe that this amendment is the entering wedge by which hereafter there will be permitted to come Chinese of all classes—laborers and every other kind.

Mr. PLATT of Connecticut. I should like to hear the amendment read.

The PRESIDENT pro tempore. The amendment will again be stated.

The SECRETARY. On page 5, after line 21, it is proposed to insert the following:

SEC. —. That in addition to the persons China and the United States have, by the convention of December 8, 1894, agreed shall be permitted to come to the United States, namely, "officials, teachers, students, merchants, or travelers for curiosity or pleasure, but not laborers," there may be permitted to come to the United States not to exceed five good-faith representatives of each regularly established Chinese wholesale commercial house.

To establish that he is such good-faith representative, a Chinese person must comply with the following provisions, and failure to comply with all or any of them shall deprive him of the privilege of entering or remaining in the United States:

First. He shall obtain a certificate and have it viséed, as in the case of a Chinese merchant coming to the United States for the first time, except that the certificate shall show, and the diplomatic or consular representative's investigation shall confirm, that the applicant is in truth the commercial representative of a Chinese wholesale commercial house and seeks admission to the United States solely in promotion of commerce and not to engage as a laborer, and that the said house is not directly or indirectly maintained to issue credentials to agents in order to evade this act.

Second. He shall, on applying for admission to the United States, be subject to the same requirements as are by this act and the Treasury rules thereunder imposed on a Chinese merchant coming to the United States for the first time.

Third. He shall comply with such rules and regulations relating to persons of his class as may be made by the Commissioner-General of Immigration, with the approval of the Secretary of the Treasury: *Provided*, That he shall be deported from the United States should he while there cease to be such good-faith representative of the commercial house so sending him to the United States.

Mr. PLATT of Connecticut. Mr. President, I should like to ask the Senator from Vermont if he has any knowledge as to how many wholesale commercial houses there are in China and how many persons might come under the provisions of this amendment?

Mr. DILLINGHAM. I have not.

Mr. PENROSE. Mr. President, this amendment was carefully considered in committee. The testimony showed that Chinese mercantile establishments do not have drummers and agents of this character; that their business as transacted in this country does not require the amendment. It would let down the bars in a class of cases where most the frauds are permitted, namely, the admission to the country of laborers under the guise of merchants. If this amendment passes, it practically takes all effectiveness out of the bill.

The PRESIDENT pro tempore. The question is on agreeing to the amendment offered by the Senator from Vermont [Mr. DILLINGHAM].

Mr. TELLER. Let us have the yeas and nays.

The yeas and nays were ordered; and the Secretary proceeded to call the roll.

Mr. HEITFELD (when Mr. DUBOIS's name was called). I again announce the pair of my colleague [Mr. DUBOIS] with the junior Senator from New Jersey [Mr. DRYDEN]. If my colleague were present, he would vote "nay."

Mr. SIMMONS (when his name was called). I should like to inquire if the junior Senator from Minnesota [Mr. CLAPP] has voted?

The PRESIDENT pro tempore. The Chair is informed that he has not voted.

Mr. SIMMONS. I am paired with the junior Senator from Minnesota [Mr. CLAPP], and therefore withhold my vote. If he were present, however, I should vote "yea."

The roll call was concluded.

Mr. CLARK of Wyoming. I desire to ask if the Senator from Kansas [Mr. HARRIS] has voted?

The PRESIDENT pro tempore. The Chair is informed that he has not.

Mr. CLARK of Wyoming. I am paired with that Senator, and therefore withhold my vote.

Mr. McMILLAN (after having voted in the negative). Has the Senator from Kentucky [Mr. BLACKBURN] voted?

The PRESIDENT pro tempore. The Chair is informed he has not.

Mr. McMILLAN. Being paired with that Senator, I withdraw my vote.

Mr. DOLLIVER (after having voted in the negative). I desire to inquire whether the senior Senator from Mississippi [Mr. MONEY] has voted?

The PRESIDENT pro tempore. The Chair is informed that he has not.

Mr. DOLLIVER. If that is the case, I desire to withdraw my vote. I am paired with the Senator from Mississippi.

Mr. McLAURIN of Mississippi. I will say to the Senator from Iowa, that if my colleague were here he would vote "nay."

Mr. DOLLIVER. Then I desire to have my vote remain as it is, recorded in the negative.

The result was announced—yeas 13, nays 57; as follows:

YEAS—13.

Bacon,	Frye,	McLaurin, S. C.	Vest.
Burnham,	Hale,	Morgan,	
Clay,	McComas,	Proctor,	
Dillingham,	McCumber,	Taliaferro,	

NAYS—57.

Aldrich,	Elkins,	Lodge,	Quay,
Allison,	Fairbanks,	McLaurin, Miss.	Rawlins,
Bard,	Fowler,	Mallory,	Scott,
Bate,	Foster, La.	Martin,	Simon,
Berry,	Foster, Wash.	Millard,	Spooner,
Beveridge,	Gallinger,	Mitchell,	Stewart,
Burrows,	Gibson,	Nelson,	Teller,
Carmack,	Hanna,	Patterson,	Tillman,
Clark, Mont.	Hansbrough,	Penrose,	Turner,
Cockrell,	Heitfeld,	Perkins,	Warren,
Culberson,	Jones, Ark.	Pettus,	Wellington,
Cullom,	Jones, Nev.	Platt, Conn.	Wetmore.
Deboe,	Kean,	Platt, N. Y.	
Dietrich,	Kearns,	Pritchard,	
Dolliver,	Kittredge,	Quarles,	

NOT VOTING—18.

Bailey,	Daniel,	Harris,	Mason,
Blackburn,	Depew,	Hawley,	Money,
Burton,	Dryden,	Hoar,	Simmons.
Clapp,	Dubois,	McEnery,	
Clark, Wyo.	Gamble,	McMillan,	

So Mr. DILLINGHAM's amendment was rejected.

Mr. PLATT of Connecticut. I offer an amendment, which I send to the desk.

The PRESIDENT pro tempore. The amendment will be read.

Mr. FAIRBANKS. Mr. President—

Mr. PLATT of Connecticut. Let it be read. I can offer it, and then, I suppose, if there are other amendments to be offered to the bill my amendment will have to lie on the table until the text of the bill is perfected.

Mr. CULLOM. Let it be read.

Mr. PLATT of Connecticut. I suppose I can offer it at any time.

The PRESIDENT pro tempore. Undoubtedly. The amendment will be read.

The SECRETARY. It is proposed to strike out all after the enacting clause of the bill and to insert:

That all laws now in force prohibiting and regulating the coming of Chinese persons and persons of Chinese descent into the United States, and the residence of such persons therein, be, and the same are hereby, extended and continued, including the act entitled "An act to prohibit the coming of Chinese laborers to the United States," approved September 13, 1888, so far as the same is not inconsistent with treaty obligations now existing, in full force and effect until the 7th day of December, 1904, and so long as the treaty between China and the United States concluded on the 17th day of March, 1894, and proclaimed by the President on the 8th day of December, 1894, shall continue in force; and said laws shall apply to all territory under the jurisdiction of the United States, and to all immigration of Chinese laborers from the island to the mainland territory of the United States, or from one portion of the island territory of the United States to another portion of said island territory: *Provided, however,* That this shall not apply to the transit of Chinese laborers from one island to another island of the same group, or to any islands within the jurisdiction of any State or of the District of Alaska.

SEC. 2. That in case said treaty be terminated, as provided in Article VI thereof, this act and the acts hereby extended and continued shall remain in force until there shall be concluded between the United States and China a new treaty respecting the coming of Chinese persons into the United States, and until appropriate laws shall be passed to carry into effect the provisions thereof.

SEC. 3. That the Secretary of the Treasury is hereby authorized and empowered to make and prescribe, and from time to time to change, such rules and regulations as he may deem necessary and proper to execute the provisions of this act and of the acts hereby extended and continued, and of said treaty of December 8, 1894, and with the approval of the President to appoint such agents as he may deem necessary for the efficient execution of said treaty and said acts.

Mr. MALLORY. Mr. President, I offer an amendment to the amendment, which I ask may be read.

Mr. FAIRBANKS. Would it not be better to perfect the bill before the amendment is perfected? It seems to me that that is the proper parliamentary course.

The PRESIDENT pro tempore. The original bill or the proposed substitute, either one, is open to amendment at any time.

Mr. FAIRBANKS. My point is that an amendment to the original bill, to perfect it, is first in order. After it is perfected, then of course amendments to the substitute are in order.

The PRESIDENT pro tempore. The rule provides that "motions to amend the part to be stricken out are first in order."

Mr. FAIRBANKS. Yesterday the Senate struck out sections 6 and 7, the student and teacher clauses. That makes necessary an amendment in line 24 on page 19. The word "sections" should be singular, the words "six, seven," having been stricken out.

The SECRETARY. On page 19, line 24, strike out "sections" and insert "section," and strike out the words "six, seven, and;" so as to read: "section 8."

The amendment was agreed to.

Mr. FAIRBANKS. Now it will be necessary to change the word "eight" to "six," which will correspond with the renumbering of the bill. Sections 6 and 7 were dropped out by the amendment yesterday and section 8 will become section 6. Therefore, in line 24, page 19, I move that the word "eight" be stricken out and the word "six" inserted.

The PRESIDENT pro tempore. The word "and" will have to be stricken out too.

Mr. FAIRBANKS. Yes, sir.

The amendment was agreed to.

Mr. TILLMAN. I ask the Senator from Indiana if it would not be well to amend all the numbers of sections so as to make them correspond in their proper sequence. Why not just change the whole thing? It will all have to be done sooner or later.

Mr. FAIRBANKS. They will have to be renumbered.

Mr. TILLMAN. Why not just move that they all be renumbered?

The PRESIDENT pro tempore. The clerks attend to the renumbering of sections without any instruction.

Mr. ALLISON. Not where the sections are named in the text.

Mr. GALLINGER. This is in the text.

Mr. FAIRBANKS. I move that the sections be renumbered after section 5.

Mr. ALLISON. I do not think it would do to authorize the clerks to change those sections. They can renumber the sections consecutively, but where sections are carried in the body of the text I think the Senate itself must deal with the question.

The PRESIDENT pro tempore. That is not at all what the Chair intended to be understood as saying.

Mr. ALLISON. So I understood; but I think the Senator from Indiana had an idea that the clerks could change the number of sections in the text of the bill, which I do not think they can.

Mr. FAIRBANKS. No; the Senator from Indiana did not intend to be so understood, but, as the Senator will observe, on page 3 there is section 5 and the next section is section 8, sections 6 and 7 having been stricken out by order of the Senate yesterday. It will be necessary to renumber the sections after section 5 in consecutive order, and I move that that be done.

Mr. ALLISON. I ask the Senator from Indiana, then, what becomes of the word "eight," in line 24, on page 19?

Mr. FAIRBANKS. I move that that be stricken out and the word "six" inserted.

The amendment was agreed to.

Mr. SPOONER. Has the word "and" also been stricken out?

The PRESIDENT pro tempore. That has been stricken out.

Mr. FAIRBANKS. On page 34, line 13, I move that the word "less" be stricken out and the word "more" inserted.

The PRESIDENT pro tempore. The Senator from Indiana offers an amendment which will be read.

The SECRETARY. On page 34, line 13, strike out the word "less" at the end of the line and insert in lieu thereof the word "more;" so as to read "for a term not more than one year."

Mr. PATTERSON. I ask the Senator from Indiana why he offers that amendment.

Mr. FAIRBANKS. I think the Senator will find upon an examination of statutes that it is not usual to provide that imprisonment shall be not less than a certain period. That leaves the court open to impose a punishment by imprisonment of one hundred years, if it likes, and Congress ought to fix the maximum period for which the person should be imprisoned.

Mr. PATTERSON. The Senator does not want to go from one extreme to the other. Under the section as he proposes it, the highest punishment, no matter how grave the offense or how much at stake, would be one year.

Mr. FAIRBANKS. No; I am going to move an amendment after this is adopted, so as to read "and for a term not more than five years."

The PRESIDENT pro tempore. The amendment proposed by the Senator from Indiana will be stated.

The SECRETARY. On page 34, line 14, strike out the words "one year" and insert "five years."

The amendment was agreed to.

Mr. PLATT of Connecticut. How does it read now?

The Secretary read as follows:

Or by imprisonment for a term not more than five years.

Mr. FAIRBANKS. On page 48, in line 21, I offer a similar amendment. I move to strike out the word "less" and insert "more;" also to strike out "one year" and insert "five years."

The SECRETARY. On page 48, line 21, strike out "less," the first word in the line, and insert "more;" and in the same line strike out "one year" and insert "five years."

The amendment was agreed to.

Mr. FAIRBANKS. The Senator from Connecticut has called my attention to the necessity of a similar amendment in line 1, at the top of page 32.

The SECRETARY. On page 32, line 1, strike out "less" and insert "more;" and in the same line strike out "one year" and insert "five years."

The amendment was agreed to.

Mr. FAIRBANKS. My attention has been called to another amendment. On page 34, line 9, it will be necessary to change the numbers of the sections to correspond with the bill as it will be renumbered. I move that the word "twenty-seven" be stricken out and "twenty-five" be inserted, and that the word "twenty-eight" be stricken out and "twenty-six" be inserted.

The amendment was agreed to.

Mr. PLATT of Connecticut. I should like to inquire whether an amendment was made on page 33, line 17? Was that amended?

The PRESIDENT pro tempore. No; that has not been amended.

Mr. PLATT of Connecticut. On page 33, line 17, is a clause the same as those which were amended.

Mr. FAIRBANKS. I move, in line 17, page 33, that the word "less" be stricken out and the word "more" be inserted; and, in the same line, that the words "one year" be stricken out and "five years" be inserted; so as to read:

Or by imprisonment for a term not more than five years.

The amendment was agreed to.

Mr. QUAY. Mr. President, I offer an amendment to come in at the conclusion of the bill, after the proviso in the last section.

The PRESIDENT pro tempore. The amendment will be read.

The SECRETARY. Add to the end of the bill the following proviso:

Provided, That nothing herein contained shall be construed to exclude Chinese Christians or Chinese who assisted in the defense or relief of the foreign legations or the Pe-tang Cathedral, in the city of Peking, in the year 1900. But the same may be admitted upon proper ecclesiastical and consular certificates under regulations to be prescribed by the Secretary of the Treasury.

Mr. QUAY. That amendment, Mr. President, is divisible, and I will ask for a division of the question. I propose to take the yeas and nays on each division, if the Senate will permit me.

The PRESIDENT pro tempore. In the opinion of the Chair it is not divisible. The second clause, left by itself, could not stand.

Mr. QUAY. I think it would. Will the Secretary have the kindness to read the first clause of the amendment?

The Secretary read as follows:

Provided, That nothing herein contained shall be construed to exclude Chinese Christians or Chinese who assisted in the defense or relief of the foreign legations or the Pe-tang Cathedral, in the city of Peking, in the year 1900.

The PRESIDENT pro tempore. That clearly would stand by itself. Now the second clause will be read.

The Secretary read as follows:

But the same may be admitted upon proper ecclesiastical and consular certificates under regulations to be prescribed by the Secretary of the Treasury.

Mr. QUAY. I propose to take the question first as to Chinese Christians, and secondly as to Chinese soldiers who fought for us in the defense of the legations. It seems to me that the question is divisible.

The PRESIDENT pro tempore. The Chair will be compelled to rule that that division can not be made.

Mr. QUAY. Which one?

The PRESIDENT pro tempore. The one which the Senator has just referred to as taking the question on Chinese Christians and then on the Chinese soldiers.

Mr. QUAY. There are two different classes of persons described in the amendment.

The PRESIDENT pro tempore. That may be.

Mr. HOAR. I suggest to the Senator to strike out "soldiers." The PRESIDENT pro tempore. The Senator can easily offer an amendment.

Mr. QUAY. Then I will strike out the lines relating to Chinese soldiers.

Mr. HOAR. I desire to suggest to the Senator from Pennsylvania that he strike out the words "ecclesiastical and." It is very awkward to introduce into our legislation the recognition of ecclesiastical authority and it gives rise to very vexatious questions as to what are ecclesiastical authorities. If he says "upon proper consular certificates under regulations to be prescribed," it would be safe enough.

Mr. QUAY. I will accept the suggestion of the Senator from Massachusetts. The only object in inserting the word "ecclesiastical" was to verify the character of the Christians by having the certificate of the clerical authority, but the Secretary of the Treasury, if the amendment should pass, of course can make that regulation.

The PRESIDENT pro tempore. The Senator from Pennsylvania modifies his amendment by striking out the words "ecclesiastical and," and also by striking out, as the Chair understood the Senator, the words "Chinese who assisted in the defense or relief of the foreign legations."

Mr. QUAY. Yes, sir.

Now, Mr. President, the objections to the adoption of my amendment when it was introduced some days ago, as I understood them, were as to the character of the immigrants excepted, which Senators, who alluded rather derisively to the amendment, indicated in their judgment did not vary from that of the population of the slums in San Francisco, existing there because the authorities of San Francisco, to my mind, do not properly police the city.

The chapter which has been read to the Senate from the Secretary's desk has sufficiently indicated the character of that Christian population. There remained another objection, to wit, that the Chinese would rush to the banner of the Cross all Chinese turning Christians, and no one could answer for the number that would swarm under that provision to our shores.

Well, Mr. President, if you place in the power of the Secretary of the Treasury the authority to investigate the character of those Chinese and lodge similar authority in our own officials of the consular service upon the other side of the water, it seems that difficulty can be provided for. It may be that some of the Chinese will come as hypocrites. That can not be avoided. God only can look into a man's heart, and many of them may arrive in this country, and probably many white men exist in this country now who, like the fool, will say in their hearts, "There is no God," but who believe that everything exists as the effect of causation without a cause, as the creation of a law without a lawmaker. In that they would not differ from very many good citizens of the United States to-day, but if they join the church of a Christian denomination they must conform to its usages and whether in earnest or not, whether it is for the benefit of their souls or not, their temporal conduct will be provided for, and in such manner as that it will not affect the well-being of society.

I regard, although I do not profess to be an apostle, the Christian religion the basic stone, the living root of all Western civilization and government and society. The people who conform to its ideas, whether sincere or not, I recognize as fit to take part in this Government, at least to live in this country. So I would admit Chinese hypocrites if they fulfill the requirements of the ecclesiastical authorities.

Now, I believe I will take a vote on that amendment and I will offer a second one, and I have something to say on that.

Mr. PLATT of Connecticut. Mr. President, if I voted merely from sentiment I should vote for this amendment, but as I propose to vote against it I desire to state the ground of my vote.

The United States has adopted the policy of the exclusion of Chinese laborers. With that policy I find no fault. Indeed, I sustain it, and nothing I have said or done in this debate has been intended in any way to relax the policy of the exclusion of Chinese laborers from this country.

I do not see how it is possible to admit Chinese because they are Christians and not overturn our policy of excluding Chinese laborers. I do not know that we can admit a Christian laborer any more properly than we can a Chinese laborer who is not a Christian. So, while from sentiment I should be inclined to vote for this amendment, I am forced to give my vote against it.

Mr. RAWLINS. Mr. President, this, to my mind, is rather a strange proposition. It proposes to give to Chinese who possess a given religion the right to come in, which might involve an inquiry as to who are Christians and who are not Christians, and what denomination can be properly classed within that designation. It involves the further question—

Mr. QUAY. Will the Senator allow me to interrupt him?

The PRESIDENT pro tempore. Does the Senator from Utah yield to the Senator from Pennsylvania?

Mr. RAWLINS. Certainly.

Mr. QUAY. The common acceptance of the word "Christian" is one who believes that Christ is the Son of God.

Mr. RAWLINS. Mr. President, the first amendment of the Constitution of the United States forbids Congress to make any law respecting an establishment of religion or prohibiting the free exercise thereof. According to the spirit of the Constitution, as I understand the idea of religious liberty as embodied therein, Congress has no function and has no right to discriminate in favor of a Christian or against a Christian, in favor of a Mohammedan or against a Mohammedan, in favor of the followers of Confucius

or against those of other religious denominations. It is a queer idea, it seems to me, to inject into this bill a sort of inquisition to ascertain what may or may not be the religious faith of a person knocking at the doors of the Republic for admission into this American household, where all people are supposed to stand upon a footing of equality, absolutely beyond the power of the Government, so far as being subjected to any imposition or any disparagement or disqualification on account of religious sentiment.

Mr. SPOONER. Mr. President, this is rather a sentimental proposition, and to one who reads it superficially there might be something alluring in it. I do not intend to vote for it. I have been in favor of observing our treaty obligations with China. I do not want to see them sifted away, as has been in some legislation attempted. If we come to abrogate the treaty, I am in favor of doing it in a manly and open way. While I am in favor of standing by and maintaining the good faith of the United States in relation to it, I am unable to discover any reason why we should by statute enlarge it, which the proposition of the Senator from Pennsylvania would do. My fear about it is that the Senator from Pennsylvania would suddenly become the most successful Chinese missionary in the world—

Mr. QUAY. I so suggested.

Mr. SPOONER. And that great numbers who wish to come to the United States might suddenly become Christians; and when asked, "How did you happen to become a Christian," they could truthfully say, "Senator QUAY persuaded me to become a Christian"—not "almost," but absolutely. How long they would be Christians after they reached this country, how soon they would backslide from the Senator's standpoint of Christianity and go back to the doctrines of Confucius would be purely a mental operation which the Senator from Pennsylvania would not be able, nor would the Government inspectors, to detect.

The adoption of this amendment would simply open the door to every Chinaman who professed Christianity, and that is easily professed. Many men profess it and do not possess it even in our own country, and I think it might very easily happen that many Chinamen would profess it for the purpose of getting into the United States as laborers who do not possess it in China or would not possess it in this country. It would open the gateway wider, I believe, to the admission of Chinese laborers disguised as Christians than any other scheme which could possibly be devised. I do not intend, so far as I am concerned, to vote to enlarge the treaty by act or to let down in the slightest degree, except where required by the obligations of the United States, the present policy of the Government as to the entry of Chinese laborers into this country.

The PRESIDENT pro tempore. The question is on the first amendment submitted by the Senator from Pennsylvania [Mr. QUAY].

The amendment was rejected.

Mr. QUAY. I shall not call for the yeas and nays.

Mr. President, to return to the other amendment I have offered, I will take the question upon the proposition to admit the Chinese people who assisted in the defense or relief of the foreign legations or the Pe-tang Cathedral. I ask that the amendment may be read at the desk.

The SECRETARY. At the end of the bill it is proposed to insert the following:

Provided, That nothing herein contained shall be construed to exclude Chinese who assisted in the defense or relief of the foreign legations or the Pe-tang Cathedral, in the city of Peking, in the year 1900, but the same may be admitted upon proper consular certificates under regulations to be prescribed by the Secretary of the Treasury.

Mr. SPOONER. How many of those Chinese were there, and who were they?

Mr. QUAY. There were about 2,500 at the Pe-tang Cathedral, of whom I think 423 were killed or wounded. There were men, women, and children.

Mr. MITCHELL. Mr. President, those of us who are so unfortunate as to be seated in the rear of the Chamber can not hear a word of the private conversation going on between the Senator from Pennsylvania [Mr. QUAY] and the Senator from Wisconsin [Mr. SPOONER].

The PRESIDENT pro tempore. The Senate will please be in order.

Mr. QUAY. The facts as to the defense of the Pe-tang Cathedral can be derived from the statement of Archbishop Favier, the Catholic prelate in charge of the defense.

When the legations were invested, the Pe-tang Cathedral was also attacked. The leaguer of the Cathedral was established four days before the legations were assailed. At the time of the attack upon the legations the missionaries of the American Methodist Church were resisting the boxers, and defended their mission for two days. They then took with them 600 of their converts into the British legation. Others gathered and were admitted there, until the total number was perhaps 2,500.

It is admitted by every historian of the siege that the defense would have failed utterly except for those Chinese. Anyone who refers to the record can establish that. There were in all some 2,500 to 3,000 of the Chinese people—men, women, and children—in the British legation. They were placed in what was called "The Fu," a palace of a Chinese prince, which he had surreptitiously yielded to our people, which was occupied and defended by the Japanese, and which was the vital point, the object of constant attack. How many of them fell or died during the siege of the legations I do not know. So much for the Chinese at the legations.

I should say, if there is any apprehension of a flood of Chinese laborers who assisted to defend the legations, that the adult males alive to-day are not more than six to eight hundred. Many of them died during the siege, and most of those who went in were women and children.

The Pe-tang Cathedral was a splendid edifice, erected, as I remember, by the Chinese Government and presented to the Catholic Church. It was a large building of white marble, with 300 yards of frontage, and was over 200 yards in depth. Adjoining it there was an asylum of the Sisters of Charity, a sort of school for orphan children. It was attacked and invested four days before the legations were attacked. It was just 1 mile distant from the legations, and it was garrisoned by but 30 white men, in addition to the Christian Chinese converts. It was not relieved until two days after our troops entered the legations, and the history of the defense is one of the most wonderful recitals in modern literature.

I have here the personal statement of Bishop Favier, made to the author of the book *The Chinese and the Allies*. I will ask the Secretary to read it. It may overrun slightly the time allotted to me to speak on this amendment, but I hope the Senate will indulge me until the reading is completed, and I will not trouble them again for some time upon this or any other subject.

The PRESIDENT pro tempore. In the absence of objection, the Secretary will read as requested.

The Secretary read as follows:

As you know, the trouble began to be serious in the month of May (1900), and our Christians were threatened to such an extent that we decided to call them in in order to protect them. Toward the end of May we sheltered 3,000 refugees, half that number residents of Peking itself, the other half from the surrounding country. You can imagine our anxiety when so many lives were under our care, when we realized that we had no firearms of any kind, nor any other weapon of defense. None could be obtained, and we, being priests and not fighting men, had no more idea of what was to be done than the man in the moon. But we kept cool and used our common sense. Happily, while we were busy arming ourselves with homemade spears, the guards of marines for the legations arrived. Only 30 men, French marines, with Lieut. Paul Henry in command, could at first be spared for the Pe-tang, but 10 additional Italian marines, under a sublieutenant, were eventually conceded to us. These 10 Italians were dispatched to protect the home for orphans, with its 20 foreign Sisters, which does not belong to our mission, but to that of the Sainte Enfant. By making sorties at considerable risk, for we were already surrounded by Boxers, we managed to obtain a number of slaves, to which we fixed the spears of our own manufacture, and under the guidance of the officers we raised and drilled a corps of Chinese spearmen among our Christians. Our men were at first so terrified of the Boxers that we had much difficulty in getting volunteers, even to the number of 100; but as soon as they overcame their fears and perceived the contemptible cowardice of the enemy, nearly every able-bodied man joined the corps, and we had as many as 500 men, useful, however, only in manning our walls and preventing Boxers from invading our premises. We were able, nevertheless, to make several sorties and capture some stores and several of our enemies' rifles, besides some ammunition and a lot of gunpowder.

The PRESIDENT pro tempore. The time of the Senator from Pennsylvania has expired. The Chair understands the Senator to have asked unanimous consent that the reading of this paper might be completed. Is there objection? The Chair hears none, and the reading will proceed.

The Secretary resumed and concluded the reading of the paper, as follows:

On or about June 12 we witnessed the first fierce attack of the Boxers on our mission. They attempted to break in by our main gate. It was a fearful moment when we saw the horde of fanatics advance with their ferocious cries of "Sha! "Sha! " ("Kill! "Kill!") They advanced in a solid mass and carried several standards of red and white cloth. Their yells were deafening, while the roar of gongs, drums, and horns sounded like thunder. Our women and children were terrified, but our men bore themselves with great coolness and bravery. All were ready to fight to the last and die for their cause.

When the Boxers, led by the Buddhist priests, were within a few yards of our gate, a scene of the wildest fanaticism took place. Diabolical incantations were made by their leaders, a number of men being quickly placed in a hypnotic trance. Joss sticks and images were burnt, while prostrations and other exercises, accompanied by weird chanting, took place. When the mob had been worked into a state of uncontrollable excitement, a terrific rush was made by the Boxers for our front gate. On they came, believing themselves bullet-proof. They waved their swords and stamped on the ground with their feet, yelling and gesticulating like madmen. They wore red turbans, sashes, and garters over blue clothes. Their leaders wore yellow instead of red. The Buddhist priests were urging them on, and they were now only 20 yards from our gate. Three or four volleys from the Lebel rifles of our marines left more than 50 dead on the ground. A great number of others were wounded. There was a stampede, but they sneaked back during the night and set fire to many houses around us.

This was a very trying time. The flames threatened us on every side, and we had much difficulty in saving our buildings. Our men and women worked hard day and night. Luckily we had plenty of water, and by the grace of God we managed to save our buildings. For a few days all was quiet. To our dismay and intense surprise, one morning we perceived

Chinese imperial troops firing from the barricades on the Pe-tang. This necessitated fortifying our barricades. Our blankets, curtains, and clothes were hastily turned into thousands of sandbags, and we cut loopholes in our walls. Under the supervision of Lieut. Paul Henry, our Christians did marvels in the way of cutting countermines and trenches and erecting barricades. Yet another surprise awaited us. The Chinese soldiers, seeing that we could well keep them at bay, trained a gun upon our gate at a distance of 200 meters.

The regular troops fired volley after volley at us with Mannlicher and Mauser rifles. Later, a murderous fusillade with gingals (the long breech-loading rifles) was kept up for several hours. At last a well-aimed shot from the Chinese gun blew up our weakened gate. A panic took possession of our women and children, but our brave Lieutenant Henry got his men together and opened a quick fire on the Chinese artillerymen, who ran to the left and right, actually abandoning their gun. The lieutenant, some soldiers, and a number of our Christians, led by our Fathers—Father Giron principally—bravely made a sortie and captured the gun with some ammunition. The Chinese, under shelter of houses and behind walls, opened a hot fire on our party, killing one and wounding five. This gun, although not a very powerful one, was a great acquisition, and it gave us renewed confidence in our power of defense. Moreover, in several other sorties by our volunteers and marines, a search was made in the neighboring houses that had not been destroyed by fire, and a quantity of gunpowder and ammunition was seized and brought back to Pe-tang. The gun was of assistance to us during the siege, and as luck would have it we found among our Christians an old Chinese artilleryman, who well knew how to work it. Alas! when we were feeling proud of his good practice a Chinese shell cut the poor man in two.

Next came a period of daily attacks, duly repulsed. We were bombarded from all sides, but held our own. On June 24, at half past 6 o'clock in the morning, just as we were about to celebrate the "Mass of the Sacred Heart," a terrific roar of artillery shook Pe-tang. The Chinese had placed, 500 yards to the southwest, a battery of 10 Krupp guns of the latest pattern, some of which fired shell of 30 centimeters in diameter. They directed their fire on the facade of our church, which they hit with great accuracy. We counted as many as 536 shells received on that day alone. Three hundred and fifty more shells were fired at us during the following two days, June 25 and 26. Another powerful battery was placed to the north, but our marines maintained such a hot fire at 700 yards that the Chinese were unable to man the guns. It was during those terrible three days that the church was reduced to the wrecked condition in which it is at present. The cross on its highest point was blown down by a shell on June 25, amidst the wild cries of delight "Ho, ho, ho!" of the Boxers and soldiers outside.

The Mission of Pe-tang was continually bombarded for twenty-four days, during which time we were struck by over 2,400 shells and cannon balls. Whether the Chinese ran short of ammunition or whether their artillery was suddenly called elsewhere, I could not say; but after those dreadful days of death, wreck, and ruin, many more of which we could not have endured, we had two or three days of comparative quiet.

Another kind of missile, primitive if you like, yet uglier than any other with which we had previously made acquaintance, was flung by hand, so near to us was the enemy entrenched. Not more than 4 or 5 yards divided the Chinese breastworks and ours. This missile was a "pot à feu," a fire pot, a kind of casserole filled with 2 or 3 pounds of gunpowder and inflammable stuff and caused to explode by a long fuse. Over 300 of these were thrown into our compound, and we were unable to get near and put them out before they exploded, for the Chinese kept up a hot fire on us from all sides. This was a diabolical attempt to set our buildings on fire on every side and drive us out to be massacred.

An innumerable quantity of small gunpowder balls with fuses were thrown over our works of defense for several days, and the continuous explosions shattered most of our windows to pieces, setting fire here and there to our premises. More terrible in their effects were the iron rockets thrown with great force by means of an ingenious contrivance. Their velocity was increased by the gradual combustion of powder in the lower portion of the rocket. The iron cylinder was about 2 feet long, with a sharp point screwed at the end, and a stick 3 yards long fixed at the lower extremity. These rockets shot through the air at a terrific pace and pierced any wall or roof better than a cannon ball. They, too, like the fire pot, contained some inflammable matter which set ablaze the buildings they struck. We were obliged constantly to watch where these rockets fell, and we feared them more than any other missile thrown at us. Thanks to our vigilance, we were able to put out all conflagrations as soon as they began. It must have been tantalizing to the Chinese to see all their means of destruction fail, for they now devised stronger and fiercer ways of annihilating us.

On July 10, at 10 o'clock in the morning, a frightful explosion shook us all off our feet. The Chinese had succeeded in blowing up a mine, which was happily not long enough to reach directly under any of our buildings. It, however, split the houses east of the asylum for orphans (the Jen-se-tang), killed one person, and wounded several.

With their nerves already shattered by fear and terrible privations, with shells and bullets flying and bursting constantly among and over us, our women and children fell into a panic at this new method of doing away with us by blowing us up. They tremblingly huddled together, weeping, moaning, and praying. It was pitiable to watch them. They imagined they heard noises underground in every direction, and continually expected their last hour. In fact, they were not far wrong, for three days later, to the west, a second mine, much better bored, and passing under the yellow wall of the imperial city, burst with a terrific crash. We had foreseen this mine, and our workmen were hard at work cutting a counter mine. Twenty-five out of 30 of our men were killed on the spot and 28 seriously wounded. The Marist Father who was presiding over the works, was killed.

Another fierce attack of the Boxers was repulsed, and we chased them for some distance, but unhappily lost our French quartermaster, who was shot dead by a Chinese bullet. Although the dead and wounded in the Pe-tang and Jen-se-tang were many, this was only the second death among our European defenders.

After the explosion of the mine the asylum of Jen-se-tang was too insecure to live in, and we were obliged to convey our Sisters of Charity, with the women and children, to the eastern side of our compound, where they could better be protected and defended. Many of the women had become hysterical, and their fear was so great that they believed they heard our enemies boring mines underfoot day and night. Every moment they dreaded other explosions. To pacify them and ourselves—for we all had a feeling that we might be blown up at any moment—we made several sorties. In fact, we discovered three more mines in course of construction. We removed the electric wires, destroyed the batteries attached to them, and rendered the mines useless. It is probable that dynamite was employed in these, and we considered ourselves lucky to have escaped destruction, when, on July 22, a third and more terrific explosion than we had before experienced destroyed the entire east side of the Jen-se-tang. Eighty lives were lost, among them those of 51 children, little orphans. The Chinese soldiers kept up a hot fire on us when we tried to disinter the wounded from the wreckage and ruins, and we lost all hope of saving anyone.

Of the 10 Italian marines who defended the Jen-se-tang, 4 died on that fatal day, and their officer and 1 soldier were buried for over three-quarters of an hour. Hearing their voices underground, we unearthed them. They were slightly wounded, but, thanks to our Lord, still alive.

On July 30 a further attack was made on the same side by the Boxers and imperial troops combined. The French commandant, Paul Henry, with a handful of marines, rushed to the assistance of the Italians, who had no more ammunition. He repulsed the Boxers over their barricade, from which he was now about to drive them, when a bullet struck him in the neck and another in the side. Yet he fought on with amazing courage until, feeling his strength giving way, he dragged himself back into the orphan asylum, where, receiving the holy blessing of the Sisters, he breathed his last.

Paul Henry was only 23 years of age. His tragic death brought desolation upon the Pe-tang and Jen-se-tang, our Christians weeping bitterly over the loss of our brave commandant and declaring that a hundred of them would gladly die together if his life could only be preserved.

Three French soldiers were severely wounded in the fight. Two had previously been killed, so that out of 40 our defense was now reduced to 23 men, commanded by a corporal.

The long-expected relief did not arrive, and on August 1 we had provisions for only six days. We had to reduce our rations to one-half—that is to say, 4 ounces of food per day per person. This would have brought us to August 12, but on August 8, seeing that there was no immediate hope of being freed from our anguish, we had further to reduce by half the already meager daily allowance. Two ounces of food a day—that was all! And what food! The leaves, roots, and bark of trees, unripe fruit, and even flowers and grass were devoured by our starving crowd. Our improvised spearmen, unable to carry their weapons any longer, lay half dead of hunger on our verandas.

When the Boxers came again several times to attack us, scarcely 25 of our spearmen out of 500 were able to drag themselves to defend our barricades.

The evening of August 14 we still had two days' rations at 2 ounces each.

On the 15th, at 2 o'clock in the morning, a formidable cannonading was heard to the east. We listened; we speculated. Could it be the relieving army coming? And as the guns thundered in the distance a faint ray of hope shone in the 3,000 hearts of the poor Christian souls besieged in the Pe-tang. The guns seemed to draw nearer, and the whole day of the 15th we felt certain that the allied troops had entered Peking. Every moment we expected to see white soldiers arrive, but toward evening our hopes, raised suddenly very high, sank again deep—as deep as they could go. We almost gave ourselves up for lost, all the more as the bullets from the Chinese soldiers and Boxers pelted down on us much more plentifully than they had done before. Had we had the strength to think, the night would have been a long and terrible one, but we were too much exhausted. Few of us had even the strength to stand on our legs. The next morning, the 16th, toward 6 o'clock we heard the firing getting closer and closer. There were volleys and volleys fired in quick succession in the direction of the Sihwamen (gate of the yellow or imperial town), by which the Pe-tang is approached from the east, and only 400 yards from the mission. Surely we plainly distinguished that these were not Chinese rifles. Our hearts bounded with joy. In a superhuman, nervous strain our strength seemed to return to us as by magic. Men ran hither and thither, regardless of bullets; the women pressed the children to their hearts and prayed.

The Japanese troops, unable to blow up the gate with their artillery, had climbed over the wall and had opened it. On they hastened to the Pe-tang. A Japanese officer and soldier rushed into the courtyard. In the meantime the French troops, commanded by General Frey, arrived posthaste, and Captain Marty's company scaled the walls with ladders provided by the mission; while the Japanese burst open the front gate, having bravely marched through a deadly fusillade from a Chinese barricade. The French marines made a successful flank movement, and the Chinese were defeated. Unfortunately, Captain Marty was wounded and four men were killed. The Pe-tang was relieved.

When our Christians saw the troops entering some wept with joy, others knelt down and prayed fervently and crossed themselves. Many of them suddenly collapsed with nervous prostration. But the majority were too weak to realize that they had been saved.

The Boxers, during our siege, constantly sent in arrows with letters to our Christians promising to spare the lives of all converts if they delivered up the two bishops and other Europeans. Among 3,000 of our Catholics not one man—not one man—wavered for an instant, nor showed any sign of treachery during such trying times. They one and all behaved like heroes, ready at any moment to sacrifice their own lives for the sake of others. Our attempts to communicate with the legations and the outside world failed, and, alas! with disastrous results. Our first messenger who volunteered to bring a message was seized by the Boxers on leaving our compound. He was skinned alive; the skin and head were hung outside our main gate. During sixty days we neither sent nor received a single message nor did we have a single day of truce, the hatred of the Boxers being shown in a fiercer way toward us than upon the legations, probably because the cowardly crowd knew that we were weaker.

During the siege the park of Pe-tang received over 400 bodies of men killed under fire, women and children who died of hunger, or in explosions of mines, shells, or fire rockets. Besides, the brave Lieut. Paul Henry, the quartermaster, the general visitor of the Marists, the father superior of the same brotherhood, a father of the mission, four French soldiers, and an Italian find eternal rest in our graveyard.

Mr. DOLLIVER. Mr. President, like nearly everybody else I have for many years shared in the conviction that Chinese laborers ought to be excluded from the United States on account of obvious economic conditions. I have, however, had a good deal of difficulty in bringing myself to cast a vote for the bill reported by the committee for two reasons.

In the first place, it appears to me that it unnecessarily irritates the Chinese Government, and especially the commercial classes in China, and it may, although I am not certain about that, operate to hinder our commercial progress in the Far East. In the second place, I regard it as of immense importance to the dignity of the Government of the United States to observe in the most generous way the terms of the treaty of 1894 with China.

I think this whole matter can be settled by proper diplomatic negotiations, and that we ought to continue the operation of the present laws, which have been declared to be effective by the commercial bodies of San Francisco, until a modification of the treaty will enable us, without disparaging the people of China in an unnecessary way, to take such steps as may then be thought necessary to safeguard the interests of the working people of the United States.

I hesitate, however, about enlarging the terms of the treaty as proposed by the amendment offered by the Senator from Pennsylvania. I feel that this Government ought to do something, and I believe it has done nothing to recognize, officially, the fidelity of many people at the siege of Peking who became our allies and our friends in defense of the lives of the diplomatic agents of our own Government and of other governments shut up in the British legation in that city.

I suppose I have taken more interest in that aspect of it than many others have taken, because the people of the State of Iowa had a very great anxiety, differing somewhat from the general public interest, about the situation in Peking. We had shut up there one of our best-beloved citizens, Major Conger, and his wife and family, who throughout that siege sought and received the aid and help of faithful Chinese people who were enlisted with them in the prevention of Boxer outrages. That whole history presents a record of heroism which has been better appreciated in other countries than it has in our own.

From those who managed the defense of the foreigners (and I believe the main part of it was in the hands of the American minister) to the humblest Chinese subject who, at the risk of life and his standing with his own people, came to the help of the imperiled legations, every one of them is entitled to the gratitude and good will of the civilized world. They earned it, and long after these debates about Chinese exclusion shall have passed from the public mind there will be throughout the Christian world a generous and universal recognition of the heroism of the American minister and those who were associated with him, including citizens and subjects of China, in the defense of the lives and the property of strangers in the Chinese capital.

Mr. CLAPP. Mr. President, the difficulty about this amendment is that it contains two provisions. One of them, perhaps, would be fair and might be enforced, and that is to permit the men who participated in that struggle to come to this country. No doubt they might be picked out and designated, and we would know just who they were, and no one would come in under that provision except such as were entitled to come; and I join with my friend the Senator from Iowa [Mr. DOLLIVER] in paying a tribute to the heroism of the men who risked their lives upon that occasion.

But there is another provision in the amendment—I do not want to deal lightly with this subject, but the fact is it can hardly escape criticism—which provides that Chinese Christians may come here.

Mr. QUAY. Will the Senator from Minnesota allow me to interrupt him for a moment?

Mr. CLAPP. Certainly.

Mr. QUAY. That part of the amendment has already been disposed of and voted down. The pending question is upon the admission of Chinese soldiers who fought for us.

Mr. CLAPP. All I can say is that the Senate has lost one of the best speeches it might have heard this session. [Laughter.]

Mr. ELKINS. Mr. President, I believe the effect of the amendment proposed by the Senator from Pennsylvania would be an invasion of the policy of excluding Chinese; besides it is not practical, and therefore it should not be passed.

I find in the CONGRESSIONAL RECORD this statement, uttered in the debate yesterday by the senior Senator from Washington [Mr. TURNER]:

When we consider that the Republican party worships at the shrine of wealth, when we consider that it regards the sole or at least the chief duty of government to be the conservation of wealth rather than the promotion of an honest, intelligent, and patriotic citizenship, the wonder to my mind is not that sentiment should have crystallized against this measure on the other side of the Chamber, but that there should be found anybody upon that side strong enough, with patriotism and statesmanship enough in his composition to cast aside the influences of his environment and give his support to the bill.

Mr. President, to my mind this is a harsh and unjust arraignment of a great party. It has no bearing on the question before the Senate. It is not logical; not convincing; does no good; serves no purpose. Because the Senator does not agree with the Republican party does not make it bad or hopeless, no matter how strongly he may think it does.

I regret that the senior Senator from Washington, whom I do not see in the Chamber, has such a bad opinion of the Republican party, which has done so much for the good of the country and which holds within its folds a majority of the American people. I do not have such an opinion of his party. I think in the main political parties mean well and wish the good of the whole country. They may be mistaken in their methods, plans, and policies in seeking the good of the country, but nothing more.

Bitter sayings and bitter charges and assaults are not arguments. It is easy to say harsh or bitter things, but difficult to say just things and always be just.

I deny the statement of the Senator from Washington on behalf of the Republican party, and I do so lest the Senator might think

that because it is not denied it is admitted. I wish to say to the Senator that I am just as much opposed to the admission of Chinese as he possibly can be, but because I can not vote for a bill so loosely drawn, so drastic, one that is an insult to a friendly power, that violates treaty obligations and puts in peril our trade and commerce now and for the future, I do not want it to be set down against me that for that reason I am opposed to the exclusion of Chinese.

Mr. President, I believe in organized labor and rejoice in the triumphs it has made in the interest of the wage-earners. Clearly, if capital in its interest can unite, combine, and organize, labor should also. I desire in every possible way to provide wholesome laws that will protect American labor. I do not believe in class legislation of any kind. Congress must consider the whole country in passing laws, and legislate for all the people and the whole country.

I will never favor a law that will directly or indirectly degrade the American wage-earner nor put him in competition with Chinese labor. I heartily favor the exclusion of Chinese labor from the United States, but I claim the right to judge of the methods by which this exclusion shall be made efficient. Because I do not favor the committee bill is no evidence that I oppose Chinese exclusion.

The best way to help American labor is not by words and declarations, but by doing something in its behalf, by extending our trade and commerce, protecting American industries, building up American interests on sea and land, and thereby providing employment for our people willing to work. I feel constrained to say this much on the subject of labor, because the attempt has been made to create the impression that only those who support this bill are the friends of the wage-earner, which is not true.

The PRESIDING OFFICER (Mr. GALLINGER in the chair). The question is on agreeing to the amendment submitted by the Senator from Pennsylvania [Mr. QUAY].

Mr. QUAY. I should be glad if the Senate would give me the yeas and nays on the question of agreeing to the amendment. I suppose there are not enough in favor of it to second the call, but I should like to put my vote on record in favor of the amendment.

The yeas and nays were ordered, and the Secretary proceeded to call the roll.

Mr. HANSBROUGH (when his name was called). I am paired with the senior Senator from Virginia [Mr. DANIEL].

Mr. McMILLAN (when his name was called). I again announce my pair with the Senator from Kentucky [Mr. BLACKBURN].

The roll call having been concluded, the result was announced—yeas 7, nays 68; as follows:

YEAS—7.			
Burton, Dolliver,	Hoar, Platt, N. Y.	Proctor, Quay,	Vest.
NAYS—68.			
Aldrick, Allison Bacon, Bard, Bate, Berry, Beveridge, Burnham, Burrows, Carmack, Clapp, Clark, Mont. Clark, Wyo. Clay, Cockrell, Cullerson, Cullom,	Deboe, Dietrich, Dillingham, Elkins, Fairbanks, Foraker, Foster, La. Foster, Wash. Frye, Gallinger, Gamble, Gibson, Hanna, Harris, Hawley, Heitfeld, Jones, Ark.	Jones, Nev. Kean, Kearns, Kittredge, Lodge, McComas, McCumber, McLaurin, Miss. McLaurin, S. C. Mallory, Marlin, Millard, Money, Nelson, Patterson, Penrose, Perkins,	Pettus, Platt, Conn. Pritchard, Quarles, Rawlins, Scott, Simmons, Simon, Spoonor, Stewart, Taliaferro, Teller, Tillman, Turner, Warren, Wellington, Wetmore.
NOT VOTING—13.			
Bailey, Blackburn, Daniel, Depew,	Dryden, Dubois, Hale, Hansbrough,	McEnery, McMillan, Mason, Mitchell,	Morgan.

So Mr. QUAY'S amendment was rejected.

Mr. FAIRBANKS. I find that two or three additional amendments are required because of the change of sections. It is merely renumbering sections. On page 25, line 20, I move that the word "fifty-three" be stricken out and the word "fifty-one" be inserted.

The amendment was agreed to.

Mr. PENROSE. If the Senator from Indiana will permit me, in order to bring the whole question properly before the Senate, I move that the House bill be taken up, and that the Senate bill, which we are now endeavoring to perfect, be substituted for it.

Mr. FAIRBANKS. I want to make two more amendments.

Mr. PENROSE. You can make them afterwards. I make the motion.

Mr. FAIRBANKS. I suggest that we had better complete the pending bill first.

Mr. PENROSE. I make the motion.

Mr. HOAR. I rise to a parliamentary inquiry.

The PRESIDENT pro tempore. The Senator from Massachusetts will state his parliamentary inquiry.

Mr. HOAR. If the motion prevail to take up a House bill at this time, would it not set aside the pending bill and with it the unanimous-consent agreement, all arrangements having been made for closing debate?

Mr. GALLINGER. I make the further point that this is not competent under the unanimous-consent agreement, which was to consider the amendments pending to this bill and the bill itself.

Mr. HALE. Moreover, there is already a substitute offered by the Senator from Connecticut which is before the Senate, and certainly before any other bill could be offered as a substitute the Senate would be entitled to have a vote on that.

Mr. LODGE. As I understand it, the proposition is to take the House bill from the Calendar and strike out all after the enacting clause and substitute the Senate bill. Then the Senator from Connecticut will offer his amendment for the Senate bill, the object being to bring the bill into conference.

Mr. HALE. That puts it one step farther off. If the House bill is to be taken from the Calendar, it clearly is in violation of the agreement that we should consider this bill. It can not be in order.

The PRESIDENT pro tempore. The Chair is of opinion that under the unanimous-consent agreement all of the amendments proposed to the original text and the substitute offered by the Senator from Connecticut should first be voted on, and then the Chair would think he ought to entertain the motion, whether made by the Senator from Connecticut to substitute his or the Senator from Pennsylvania to move to substitute the Senate bill for the House bill.

Mr. HOAR. As I understand—

The PRESIDENT pro tempore. Then—

Mr. HOAR. I beg pardon; I should not have interrupted the Chair. As I understand the request of the Senator from Pennsylvania, it is that a certain House bill be now taken up, and not to make it an amendment to the present bill. We have a unanimous-consent agreement that a pending Senate measure, which has been debated for many days, shall be voted upon to-day, or, at any rate, that it shall be considered until voted upon under the five-minute rule. Now, the substitution of another measure which is on the Calendar sweeps that all out of the way. It can only be done by unanimous consent, and that would be a unanimous-consent agreement in violation of another.

The PRESIDENT pro tempore. That was what the Chair held. The Chair was about to say when the Senator from Massachusetts rose that after the unanimous-consent agreement has fulfilled its purpose, then clearly it would be the right of the Senator from Pennsylvania to move to take up the House bill. The majority of the Senate could take it up.

Mr. PENROSE. I withdraw my motion, and will make it later on.

Mr. FAIRBANKS. In line 12, page 29, I move to strike out "twenty-one" and insert "nineteen."

The amendment was agreed to.

Mr. FAIRBANKS. On the same page, line 13, I move to strike out "twenty-two" and insert "twenty."

The amendment was agreed to.

Mr. FAIRBANKS. On page 37, line 6, I move to strike out "fifty" and insert "forty-eight."

The amendment was agreed to.

Mr. PLATT of Connecticut. I ask if my amendment is now in order?

The PRESIDENT pro tempore. The Senator from Florida [Mr. MALLORY] offers an amendment to the substitute.

Mr. PLATT of Connecticut. I should like to say a word about my amendment.

The PRESIDENT pro tempore. Will the Senator from Connecticut allow the amendment to the amendment to be stated?

Mr. PLATT of Connecticut. Certainly.

The PRESIDENT pro tempore. The Senator from Florida [Mr. MALLORY] offers an amendment to the substitute proposed by the Senator from Connecticut [Mr. PLATT]. The amendment will be read in the Senate.

The SECRETARY. It is proposed to add at the end of the substitute the following:

It shall be unlawful for any vessel holding an American register to have or to employ in its crew any Chinese person not entitled to admission to the United States, or into the portion of the territory of the United States to which such vessel plies; and any violation of this provision shall be punishable by a fine not exceeding \$2,000.

But said penalty shall not accrue in the case of any such vessel which shall suffer the loss of a portion of her crew by reason of distress or stress of weather in any foreign jurisdiction or port and shall be compelled thereby to employ Chinese seamen to complete her complement of officers and men: *Provided*, That to relieve from said penalty in such case it shall be shown to the satisfaction of the appropriate Treasury officer that in such foreign juris-

isdiction or port no seamen other than Chinese were obtainable, and that every such Chinese seaman was discharged from the service of such vessel immediately upon the arrival thereof at the first port where seamen other than Chinese could be obtained, and that if so discharged at any port under the jurisdiction of the United States no such Chinese seamen was permitted to depart from such vessel, but that each such Chinese seaman was forthwith transported as a passenger on such vessel and at the expense thereof to a foreign port, and that no such Chinese seamen did reenter the service of such vessel after such discharge.

Mr. PLATT of Connecticut. Mr. President, I have taken little time in this debate, and I wish now within the five minutes to which I am entitled to state as concisely as I can the reason why I propose to substitute for the bill which has been perfected the amendment which is now pending before the Senate.

The United States is committed to the policy of the exclusion of Chinese laborers. There is no difference of opinion on that subject. Suggestions from any quarter that Senators on this side desire to break down that policy, to break down the laws existing at present on our statute books and any proper Treasury regulations so as to admit Chinese laborers into this country, are entirely gratuitous and without foundation.

But, Mr. President, this bill of the committee goes vastly further than that. It is unnecessary and I do not care to call as witnesses Senators in this debate advocating the bill, who have said that it was unnecessary, but I call Mr. Dunn and Mr. Livernash, both of whom admit that the existing law as administered is sufficient. Mr. Dunn says:

I am now prepared to meet any charges that the law is not effectually and honestly enforced at all of the Western seaports.

He says:

The number of applicants for admission of all classes is reduced almost to the legitimate traffic.

Mr. Livernash says in reply to a question of the chairman as to whether the laws are effective to keep out Chinese laborers:

Generally speaking, yes.

I plant myself on that, Mr. President. There is no necessity for any new law on this subject in order to keep Chinese laborers out of the country, and I call as witnesses Mr. Dunn and Mr. Livernash.

I believe that the bill as it stands to-day, after the amendments which have been made, does violate at least the spirit of our treaty with China. I believe it violates the letter, but unquestionably it violates the spirit of that treaty, and if we would keep faith with China, if we would preserve the open door and not close it, we should not offend China in this matter.

There is certainly in the bill one clause that China says is violative of the treaty. It is to be found in the third section, and it is as follows:

And every Chinese person shall be deemed a laborer, within the meaning of this act, who is not an official, a teacher, a student, a merchant, or a traveler for curiosity or pleasure.

That was in the project which the United States commissioners submitted to the Chinese commissioners, and it was on the objection of the Chinese commissioners left out of the treaty, and to go now and put it into this bill would be a direct insult to China.

One word more, for my time allows me but the fewest words. I consider it extremely bad legislation to attempt to incorporate in statutes all Treasury regulations. Statutes should not be drawn in that way any more than constitutions of State governments should attempt to deal with all subjects of legislation. The time may come when Treasury regulations may properly be and ought to be suspended or changed. That power is contained in my amendment. You might as well in passing a tariff bill include all the Treasury regulations for the custom-houses and for the General Board of Appraisers. You might as well, in passing an internal-revenue law, include all the Treasury regulations and decisions and condensation of practices in the statute. It is bad legislation. So I make these three points: This legislation is unnecessary to continue the exclusion of Chinese laborers; it is offensive to the Government of China, with which we wish to remain on good terms; and then it is bad legislation in that no bill ought to include all Treasury regulations and decisions in it.

Mr. McCOMAS. I ask the attention of the Senator who has just taken his seat. I intend to vote for this substitute, but I submit that we add to it. It proposes to provide that said laws shall apply, first, to all territory under the jurisdiction of the United States; second, to all immigration of Chinese laborers from the island to the mainland territory of the United States, and, third, from one portion of the island territory of the United States to another portion of said island territory.

Provided, however, That this shall not apply to the transit of Chinese laborers from one island to another island of the same group, or to any islands within the jurisdiction of any State or of the district of Alaska.

I submit that thereby the laws are made not to apply to any islands of any State jurisdiction or attached to Alaska, and that it means exactly the opposite of what the verbiage intends. It does admit Chinese laborers to islands belonging to States and to islands belonging to the district of Alaska.

I suggest and submit to the Senator from Connecticut that if he will make this slight change he will thereby do what he now intends:

Provided, however, That said laws shall not apply to the transit of Chinese persons from one island to another island of the same group, and any islands within the jurisdiction of any State or of the district of Alaska shall be considered part of the mainland under this section.

Mr. LODGE. The portion to which the Senator from Maryland now refers was offered by me as an amendment to the substitute of the Senator from Connecticut and accepted by him. I think the amendment suggested by the Senator from Maryland will improve it and make it more exact to carry out the undoubted intention.

Mr. McCOMAS. I am glad the Senator thinks so. I think it would improve it.

Mr. PLATT of Connecticut. If it is satisfactory to the Senator from Massachusetts I will accept it.

Mr. McCOMAS. Then I will move it.

The PRESIDENT pro tempore. There is an amendment to the amendment pending. Will the Senator suspend until that amendment has been acted upon?

Mr. McCOMAS. Certainly; I will offer it later.

Mr. RAWLINS. Mr. President, I come from a section which is supposed to be peculiarly interested in the exclusion of Chinese laborers, and I wish simply to state my position with reference to this proposed legislation.

I shall vote for the bill reported by the committee, with the amendments which have been adopted. I am opposed to the amendment in the nature of a substitute offered by the Senator from Connecticut. I think the adoption of the committee bill in no way violates the provisions of our treaty with China. We are in the habit of legislating in regard to the admission of aliens into the United States with reference to our own interests and our own safety, and we have never so far made legislation of that character dependent upon conventions with foreign nations. But as to China, her ancient policy has been, and that policy now is, to prevent the expatriation of her own people.

Those who are seeking admission to our shores are of the more degraded and, I might say, criminal, or at least undesirable, classes. We exclude them for our peace and safety and in the interest of the Chinaman as well as in the interest of the American. If they are admitted within our borders they are going to disturb our peace and we will have tragedies enacted such as at one time occurred in the State of Wyoming.

It is important that this legislation in regard to the exclusion of these people shall be explicit and clear upon the face of the law itself and not be dependent upon the caprice and changing whims of those who may administer that law. That is in the interest of China as well as it is in our own interest. It is fair to any nation or any people to disclose to them exactly upon what condition they may or may not be permitted to come to our shores.

I disagree wholly with this substitute proposition, which purports to leave the enactment of the various provisions which are now embodied in the original bill reported by the committee to the Treasury Department, or to subordinate officials of the Treasury Department. They may not be given that publicity which they ought to have in order to disclose to the people who may desire to come here the conditions upon which they may be admitted.

Mr. President, for the three reasons that we have a right to protect our people, to legislate with reference to our own interests, and exclude undesirable or criminal classes from our shores, especially when it is in harmony with the purpose of our Government, whose purpose it is to prevent the expatriation of their own people, and that the regulations ought to be prescribed in the law itself and not be left to Treasury regulations, I shall cast my vote in favor of the bill reported by the committee and against the proposed substitute.

Mr. PATTERSON. Mr. President, were it not that the names of Mr. Dunn and Mr. Livernash have been used frequently by Senators upon the other side I would not say anything at this time. But when the Senator from New Hampshire [Mr. GALLINGER] defends what is known as the Platt substitute, as he says upon the testimony of Mr. Dunn and Mr. Livernash, since these gentlemen can not appear upon the floor of this Chamber to defend themselves, I feel that it is my duty to say at least a word.

The Senator from New Hampshire, thoughtlessly no doubt, does not do justice to either Mr. Dunn or Mr. Livernash. Mr. Livernash in what he had to say about existing legislation when he came to the city of Washington, had always coupled with it the necessity for additional legislation touching the Philippine Islands, excluding Chinese from the Philippines and preventing their coming into the mainland of the United States from the Philippine Islands. The commission appointed by that great State convention in the State of California came to Washington without knowledge of the existing suits pending in the Supreme

Court of the United States, five in number, which, if two are decided as those who have lodged the suits there expect to have them decided, would practically paralyze the enforcement of the treaty and of all the rules and regulations. Therefore, they changed from simple existing legislation, coupled with the necessity for legislation of the kind I have mentioned touching the Philippines, to a new affirmative bill in which the law as it exists would be incorporated.

Now one word about Mr. Dunn. Why the Senator from Ohio [Mr. HANNA] should have made the fierce and, I think, uncalled for attack upon Mr. Dunn I do not know. Mr. Dunn was never before the Committee on Immigration except at the request of the committee, and a more modest, sensible, practical gentleman it was never my fortune to come in contact with. He volunteered nothing to the committee and it was only when questions were asked him that he made responses to the Committee on Immigration.

Mr. President, it is unfair, as I suggested originally, to seek to put this upon the shoulders either of Mr. Livernash or Mr. Dunn, or upon the shoulders of both of them, because they never intended to and they never have carried it.

Mr. HANNA. Mr. President, one moment. I read from Mr. Dunn's own statement this morning evidence enough, I thought, to the Senate as to how far he had gone in influencing the members of the committee. The underlying feeling of criticism explained itself, and what else I said in that connection I also said I was responsible for. I want to repeat that statement.

The PRESIDENT pro tempore. The question is on agreeing to the amendment offered by the Senator from Florida [Mr. MALLORY] to the amendment of the Senator from Connecticut [Mr. PLATT].

Mr. MALLORY. On that let us have the yeas and nays.

The yeas and nays were ordered; and the Secretary proceeded to call the roll.

Mr. PLATT of Connecticut (when Mr. ALDRICH's name was called). The Senator from Rhode Island [Mr. ALDRICH] has been called from the Chamber. I understand he is paired with the junior Senator from Massachusetts [Mr. LODGE]. If he were present he would vote "nay."

Mr. HEITFELD (when Mr. DUBOIS's name was called). I again desire to announce that my colleague [Mr. DUBOIS] is paired with the junior Senator from New Jersey [Mr. DRYDEN]. If my colleague were present he would vote "yea."

Mr. HANSBROUGH (when his name was called). I am paired with the senior Senator from Virginia [Mr. DANIEL]. If he were present I should vote "nay."

Mr. LODGE (when his name was called). I am paired on this bill with the Senator from Rhode Island [Mr. ALDRICH], but as he would vote "nay" on this amendment, I will vote. I vote "nay."

The roll was concluded.

Mr. HANSBROUGH. I transfer the pair I have with the senior Senator from Virginia [Mr. DANIEL] to the Senator from Rhode Island [Mr. ALDRICH] and will vote. I vote "nay."

The result was announced—yeas 29, nays 50; as follows:

YEAS—29.

Bacon,	Culberson,	Mitchell,	Taliaferro,
Bailey,	Foster, La.	Money,	Teller,
Bard,	Harris,	Nelson,	Tillman,
Bate,	Heitfeld,	Patterson,	Turner,
Berry,	Jones, Ark.	Penrose,	Vest.
Carmack,	McLaurin, Miss.	Perkins,	
Clark, Mont.	Mallory,	Rawlins,	
Clay,	Martin,	Simmons,	

NAYS—50.

Allison,	Dolliver,	Hoar,	Platt, Conn.
Beveridge,	Elkins,	Jones, Nev.	Platt, N. Y.
Blackburn,	Fairbanks,	Kean,	Pritchard,
Burnham,	Foraker,	Kearns,	Proctor,
Burrows,	Foster, Wash.	Kittredge,	Quarles,
Burton,	Frye,	Lodge,	Scott,
Clapp,	Gallinger,	McComas,	Spooner,
Clark, Wyo.	Gamble,	McCumber,	Stewart,
Cockrell,	Gibson,	McLaurin, S. C.	Warren,
Cullom,	Hale,	McMillan,	Wellington,
Deboe,	Hanna,	Millard,	Wetmore.
Dietrich,	Hansbrough,	Morgan,	
Dillingham,	Hawley,	Pettus,	

NOT VOTING—9.

Aldrich,	Dryden,	McEnery,	Quay,
Daniel,	Dubois,	Mason,	Simon.
Depew,			

So Mr. MALLORY's amendment to the amendment was rejected.

Mr. PETTUS. Mr. President, as I understand, it is now in order to amend the substitute proposed by the Senator from Connecticut [Mr. PLATT].

The PRESIDENT pro tempore. It is.

Mr. PETTUS. Then I ask leave to offer an amendment to come in on page 2, in section 3, line 22, after the word "regulations," to insert "not inconsistent with the laws of the land."

Mr. PLATT of Connecticut. If I may, I will accept that amendment.

The PRESIDENT pro tempore. Is there objection to the amendment proposed by the Senator from Alabama? The Chair hears none, and it is agreed to.

Mr. COCKRELL. I move an amendment to the amendment, to come in as section 4, which I send to the desk.

The PRESIDENT pro tempore. The Senator from Missouri offers an amendment, which will be stated.

The SECRETARY. It is proposed to insert at the end of the amendment the following as a new section:

SEC. 4. That nothing in the provisions of this act or any other act shall be construed to prevent, hinder, or restrict any foreign exhibitor, representative, or citizen of any foreign nation, or the holder, who is a citizen of any foreign nation, of any concession or privilege from any fair or exposition authorized by act of Congress, from bringing into the United States, under contract, such mechanics, artisans, agents, or other employees, natives of their respective foreign countries, as they or any of them may deem necessary for the purpose of making preparation for installing or conducting their exhibits or of preparing for installing or conducting any business authorized or permitted under or by virtue of or pertaining to any concession or privilege which may have been or may be granted by any said fair or exposition in connection with such exposition, under such rules and regulations as the Secretary of the Treasury may prescribe, both as to the admission and return of such person or persons.

Mr. COCKRELL. Mr. President, that is substantially the same provision that was made by the act of August 5, 1892, in regard to the World's Columbian Exposition, and also by the act of June 6, 1900, for the Buffalo Exposition.

Mr. PLATT of Connecticut. As I understand, that is practically the same amendment which has already been put into the bill by the Senate.

Mr. COCKRELL. Substantially the same.

Mr. PLATT of Connecticut. I make no objection to the amendment.

The PRESIDENT pro tempore. The question is on the amendment of the Senator from Missouri [Mr. COCKRELL] to the amendment submitted by the Senator from Connecticut [Mr. PLATT].

The amendment to the amendment was agreed to.

Mr. McCOMAS. I offer the amendment which I send to the desk, which I believe is agreeable to the Senator from Connecticut [Mr. PLATT].

The PRESIDENT pro tempore. The amendment of the Senator from Maryland to the amendment of the Senator from Connecticut will be stated.

The SECRETARY. In section 1, on page 2, line 9, of the amendment submitted by Mr. PLATT, before the word "shall," it is proposed to strike out "this" and insert "said law;" in line 11, before the word "any," to strike out "or to" and insert "and;" and in line 12, after the word "Alaska," to insert "shall be considered part of the mainland under this section;" so as to read:

Provided, however, That said law shall not apply to the transit of Chinese laborers from one island to another island of the same group, and any islands within the jurisdiction of any State or of the district of Alaska shall be considered part of the mainland under this section.

The PRESIDENT pro tempore. The question is on the amendment of the Senator from Maryland [Mr. McCOMAS] to the amendment of the Senator from Connecticut [Mr. PLATT].

The amendment to the amendment was agreed to.

Mr. FAIRBANKS. The Secretary calls my attention to some additional amendments needed because of the change in the numbers of the sections. At the close of section 11, on page 10, line 8, after the word "section," I move to strike out "26" and insert "24;" in section 21, page 22, line 4, after the word "section," I move to strike out "53," and insert "51;" in section 34, on page 37, line 6, after the word "section," I move to strike out "50," and insert "48;" and in section 42, on page 42, line 16, after the word "section," I move to strike out "53" and insert "51."

The PRESIDENT pro tempore. The question is on the adoption of the amendments submitted by the Senator from Indiana. The amendments were agreed to.

Mr. PATTERSON. I inquire, Mr. President, whether or not the amendment touching exhibitions and expositions, which has been made to the substitute, has been made to the original bill?

Mr. COCKRELL. I was not present during the consideration of a portion of the bill.

Mr. LODGE. I think that same amendment was inserted in the bill reported by the committee.

Mr. COCKRELL. I do not find it in the printed copy of the bill I have.

Mr. PATTERSON. It is not in the printed copy.

Mr. MITCHELL. The amendment has not been voted on, I think.

Mr. PATTERSON. I offer a similar amendment to the committee bill.

The PRESIDENT pro tempore. The Senator from Colorado [Mr. PATTERSON] offers the same amendment to the original bill, which has just been offered to the substitute bill by the Senator

from Missouri [Mr. COCKRELL] and adopted. The question is on the amendment.

The amendment was agreed to.

Mr. PATTERSON. I offer the following amendment to the amendment of the Senator from Connecticut [Mr. PLATT]:

That from and after the passage of this act the coming of Chinese laborers from any foreign country to the United States, its Territories, or any territory under its jurisdiction, insular or otherwise, shall be absolutely prohibited: *Provided,* That this prohibition shall not extend to officials, teachers, students, merchants, and travelers for curiosity or pleasure.

I want to state to the Senate, Mr. President, that, doubtless by inadvertence of the Senators upon the other side, the exclusion of the Chinese from our insular territory has not been provided for in the substitute offered by the Senator from Connecticut.

Mr. PLATT of Connecticut. No, Mr. President—

Mr. PATTERSON. One moment.

Mr. PLATT of Connecticut. Excuse me. I thought the Senator was through.

Mr. PATTERSON. And it is of the first importance that whichever bill shall ultimately be adopted by the Senate, it shall contain a provision placing the Philippines and other islands of the United States upon an equality with the mainland in the matter of Chinese exclusion.

Mr. PLATT of Connecticut. Mr. President, it is true that the substitute does not deal with the question of the admission of Chinese laborers into the Philippine Islands, and I do not think that it ought to do so. That question is under consideration by another committee of this body, of which the Senator from Colorado [Mr. PATTERSON] is a member.

Mr. PATTERSON. Will the Senator from Connecticut state by what committee?

Mr. PLATT of Connecticut. The Committee on the Philippines.

Mr. PATTERSON. Mr. President, I would state that the Committee on the Philippines has perfected several bills and has reported to the Senate, but none of them contains any provision of this character.

Mr. PLATT of Connecticut. Well, Mr. President, whether that is strictly true or not, Governor Taft certainly testified before that committee that the authorities of the Philippine Islands were not ready to determine that question as yet; that there was some question as to whether it was not advisable to allow artisans from China to come to the Philippine Islands to perform skilled labor which the Filipinos were not at present capable of performing, and to remain there for such time as it should be necessary to educate the Filipinos to the performance of such skilled labor. At present, under an exclusion order issued by General Otis, I believe, no Chinese are admitted to the islands; and I thought that question might more properly be left to the determination of the committee specially constituted by this body to determine it—that is, the Philippine Committee—than to attempt to determine it in this general offhand way during the consideration of the present bill.

I want to say this about it: The conditions are entirely different. We are trying by this bill to exclude Chinese laborers from competition with American laborers, and by "American laborers" I mean those of our own home country, who occupy an entirely different standard as laborers from the laborers of the Philippines. The conditions are entirely different. I do not think that the Senate can decide to-day, in this offhand way, whether it be necessary for the protection of the Filipino laborer that no Chinese laborers of any sort, skilled or unskilled, shall be admitted into the Philippine Islands. I think it may well be left to the committee which has particular charge of such matters, and that it might as well be deferred for the present.

Mr. LODGE. Mr. President, the Committee on the Philippines left the matter of Chinese immigration in the Philippines to the Committee on Immigration, thinking it belonged more particularly with the general subject. But, as I understand the amendment offered by the Senator from Connecticut, it now applies to the Philippine Islands and to all territory under the jurisdiction of the United States the same laws of exclusion that now exist in regard to the mainland territory. Unless I am very much mistaken in regard to the amendment which I offered last night, which the Senator from Connecticut accepted, and which is now a part of his amendment, no Chinese laborers can be admitted into the Philippine Islands and no Chinese laborers can pass from the Philippine Islands into the United States or into Hawaii or can come from Hawaii into the United States. The language of the amendment as amended is:

All laws—

That is the acts referred to in the first section—

All laws now in force prohibiting and regulating the coming of Chinese persons and persons of Chinese descent shall apply to all territory under the jurisdiction of the United States, and to all immigration of Chinese laborers from the island to the mainland territory of the United States, or from one portion of the island territory of the United States to another portion of said island territory.

I for one, Mr. President, could never give my assent to any bill which did not protect the Philippine Islands from the invasion of Chinese immigration; and I think that the amendment of the Senator from Connecticut, which simply extends existing laws, extends all of those laws to the Philippine Islands, and by doing so it puts it beyond the power of the Philippine Commission to admit Chinese labor in any form into the Philippine Islands until Congress shall enact otherwise. I believe that if the Senate considers the existing laws are sufficient for the exclusion of Chinese labor the Philippines will receive the same protection that the mainland territory of the United States receives.

Mr. RAWLINS. Mr. President, upon this question of excluding Chinamen from the Philippine Islands, I think I may say that the testimony taken before the Committee on the Philippines bearing upon that subject, looking to the interest, peace, and welfare of the islands, is, without conflict, against the policy of admitting Chinamen to the islands. I think that was the purport of the testimony of Governor Taft. It was clearly the testimony of General Otis. General MacArthur, who has had much experience there, and who displayed great intelligence in dealing with this question, was very emphatic in the assertion that to admit Chinamen into the islands would be most disastrous to their peace and to their welfare.

We also know, Mr. President, that there are certain classes of people in Manila, newspapers there, interested in a rapid exploitation of the islands for selfish ends, and not in the interest either of the people of the islands or of the people of the United States, who are importunate in their demands on the Commission to break down this barrier and admit Chinamen into the islands in order that they may have cheap labor.

Mr. President, as stated by the chairman of the Committee on the Philippines, that committee has not undertaken to deal with this question, because it is more germane to the matter now under consideration before the Senate. If it be left to the Philippine Commission to determine, I have no doubt that, as it is now organized, Chinese will not be excluded from the islands, and if they are not it means continued disturbance in the islands and great additional burdens upon this country in its efforts to preserve peace. Every consideration, it seems to me, demands that the pending bill should effectively deal with this question.

Mr. TELLER. Whatever we do, we certainly ought to do it so that we shall know what we have done when we get through. The Senator from Connecticut does not think that anything in his amendment prohibits Chinamen from going into the Philippine Islands.

Mr. PLATT of Connecticut. If the Senator from Colorado will permit me, I think one of the virtues of a Senator, when he finds he is mistaken, is to say so, and the amendment which was proposed by the Senator from Massachusetts and accepted by me, I find does say—

That said laws shall apply—

That is, the laws extended and continued in force—

to the territory under the jurisdiction of the United States and to all immigration of Chinese laborers from the island to the mainland territory of the United States.

Mr. TELLER. I understand the Senator modifies his position and admits that the Senator from Massachusetts is correct.

Mr. PLATT of Connecticut. He is.

Mr. TELLER. I thought at least it would be very singular if we went through with this bill with the Senator from Connecticut giving it one interpretation and the Senator from Massachusetts another. We might have had some difficulty in construing it after it had been signed by the President.

The PRESIDENT pro tempore. The Chair calls the attention of the junior Senator from Colorado [Mr. PATTERSON] to page 49 of the committee bill. A few moments ago the Senator offered an amendment, which was accepted, touching the entrance of Chinese for exhibition purposes, and if he will look at page 49 he will see that it is in the original bill in about the same words. Therefore the amendment which has been adopted ought to be reconsidered.

Mr. PATTERSON. I move that the vote by which the amendment was adopted be reconsidered.

The PRESIDENT pro tempore. Without objection, the vote will be reconsidered, and the amendment will be withdrawn.

Mr. HOAR. I desire to call attention to a rather peculiar condition in the Senate. The principal advocate of the bill does not know what is in it, and the principal advocate of the amendment does not know what is in it.

Mr. WELLINGTON. Mr. President, I shall not vote for the bill reported by the committee, and I am inclined to vote for the substitute offered by the Senator from Connecticut. But as I read it, there is no question about the fact that Congress in passing this substitute and continuing the Chinese-exclusion law does not do it only for the United States as formerly known, the mainland of the country, but for all of the island possessions acquired.

The question comes, If Congress in this act can exclude the Chinaman from the Philippine Islands by force of its power in this country, how can it exclude the inhabitants of those islands from the right and privilege they should have under the Constitution of coming from the Philippine Islands into other parts of the United States? To my mind Congress has no right to do this, and therefore I move, as an amendment to the amendment, to strike out all that comes in the fifth line of the first section after the words "the United States."

The PRESIDENT pro tempore. If the Senator will pardon the Chair, there is an amendment pending, offered by the Senator from Colorado [Mr. PATTERSON]. Was it withdrawn?

Mr. PATTERSON. Will the Presiding Officer allow the Senator from Maryland to continue? And I will examine and see whether I am satisfied with the language of the bill as it is.

The PRESIDENT pro tempore. The Senator from Maryland will proceed.

Mr. WELLINGTON. I propose to strike out in section 1 of the substitute, page 2, in line 5, all after the words "the United States." The reason why I do so is that in my opinion if Congress has the power to go to the Philippine Islands when it is passing a law for the United States and enforce there the exclusion of the Chinese laborer, then the Chinaman who is a citizen of that part of the United States has, under the law and the Constitution also (and Congress has no right under the Constitution to exclude him therefrom), the right to go from one part of the United States into another part of the United States, if it be his pleasure. I contend that under the Constitution, if you apply this law, the inhabitant of the Philippine Islands has as much right to come to California or to the District of Columbia or to Alaska as has the inhabitant of Oklahoma or any other Territory to any other portion of the United States. I therefore move the amendment.

The PRESIDENT pro tempore. The Senator from Maryland offers an amendment, which will be stated.

The SECRETARY. After the word "States" in line 5, page 2, it is proposed to strike out:

And to all immigration of Chinese laborers from the island to the mainland territory of the United States, or from one portion of the island territory of the United States to another portion of said island territory: *Provided, however, That said laws shall not apply to the transit of Chinese laborers from one island to another island of the same group, and any islands within the jurisdiction of any State or of the district of Alaska shall be considered part of the mainland under this section.*

Mr. LODGE. On the point made by the Senator from Maryland, I merely wish to say that when we passed the resolution of annexation of Hawaii we provided that no Chinese should be admitted from Hawaii into the United States. Two years later we passed the organic act, with which the Senator from Illinois [Mr. CULLOM], who had charge of it, is familiar; and in that we provided:

Provided, however, That no Chinese laborer, whether he shall hold such certificate or not, shall be allowed to enter any State, Territory, or district of the United States from the Hawaiian Islands.

The organic act of Hawaii passed the Senate without division and passed the House, and is now the law of the land and has been for some years. The Territory of Hawaii is an organized Territory of the United States. The status of the inhabitants of the Philippine Islands, left to the determination of Congress, is still undetermined, but we have exercised the power in the case of Hawaii, an organized Territory, to deny to the Chinese in those islands the right to come to the United States.

There is no time in five minutes to enter into a constitutional argument, but Congress has taken that power. It has exerted it in the case of Hawaii, and it has never been questioned. The power that we propose to exercise in regard to the immigration of Chinese from the Philippines to the United States is simply the same power already exercised and agreed to in principle twice by both Houses of Congress. The number of Chinese of course in the Philippine Islands—I do not mean those born there, but Chinese subjects there—is very large, there being three or four times as many as there are in Hawaii.

Mr. WELLINGTON. Mr. President, if I may say just one word in reply to the Senator from Massachusetts, I am aware that it has been done so far as Hawaii is concerned, but that does not prove that it is constitutional. The question has never been tested as yet. It has never been questioned. But I desire to say that within ten days after the passage of this bill it will be tested in the courts of the United States, and, in my judgment, the decision of the Supreme Court will be that these men are citizens of the United States and that you have by the passage of this law given them the right to go anywhere within the United States that they please to go.

The PRESIDENT pro tempore. The question is on agreeing to the amendment proposed by the Senator from Maryland [Mr. WELLINGTON].

The amendment was rejected.

Mr. MITCHELL. Mr. President, in legislation heretofore upon

the subject of Chinese exclusion there has been provision made for the Chinese in the country, in reference to whom the legislation is had, obtaining his certificate. Should the substitute proposed by the Senator from Connecticut be adopted and become the law, there is no provision of any kind or character authorizing Chinese persons in our insular possessions to obtain a certificate. Hence I offer an amendment to the proposed substitute. It is a literal copy, except that the term "six months" is changed to "eight months" in sections 12, 13, and 14 of the bill of the committee which we have been discussing here for the last ten days. I ask that the amendment be read.

The PRESIDENT pro tempore. The Senator from Oregon offers an amendment, which will be stated.

The SECRETARY. It is proposed to insert the following at the end of the amendment:

SEC. 5. That it shall be the duty of every Chinese laborer rightfully in, and entitled to remain in, any of the insular territory of the United States (Hawaii excepted), at the time of the passage of this act, to obtain within eight months after the passage of this act a certificate of residence in the mainland territory or the insular territory wherein he resides.

To obtain such certificate he shall apply to the appropriate Treasury officer, who, if satisfied on inquiry that the applicant is rightfully within the United States and rightfully within the portion of the territory of the United States where he applies, shall issue to him such certificate without charge. The certificate shall contain the name, age, local residence, and occupation of the applicant, his personal signature, and such other matters as may be required by the rules and regulations prescribed by the Commissioner-General of Immigration, with the approval of the Secretary of the Treasury. It shall further contain the photograph of the applicant, made at the time and in the manner required by said rules and regulations. A duplicate of the certificate shall be retained by the officer issuing the original, and the duplicate shall contain a duplicate photograph, provided as in the case of the original.

Any person bound under this section to obtain a certificate of residence who shall neglect, fail, or refuse to comply with the provisions hereof, or who, after the expiration of the said eight months, shall be found within the jurisdiction of the United States without such certificate of residence, shall be deemed and adjudged to be unlawfully within the United States, and may be arrested by any officer of the United States and be taken before a United States judge, or before a commissioner of any United States court to be designated by a United States attorney; and it shall be the duty of said judge or said commissioner to order that he be deported from the United States unless he shall clearly establish to the satisfaction of said judge or commissioner that by reason of accident, sickness, or other unavoidable cause he has been unable to procure his certificate, and that, the eight months time limit aside, he is rightfully entitled to such certificate; and if upon such showing it shall appear that he is thus circumstanced, a certificate of residence shall be granted him.

Mr. MITCHELL. I desire to add that the extension of existing laws would avail nothing so far as this question is concerned from the fact that there is a time limit in all of the laws. The laws originally passed excluding Chinese from this country had a time limit within which the certificate should be obtained from the Department. The same is true in reference to Hawaii. So the mere extension of the existing laws would make no provision whatever for obtaining certificates.

Mr. PLATT of Connecticut. From what sections of the original bill is the amendment taken?

Mr. MITCHELL. Sections 12, 13, and 14.

Mr. STEWART. I suggest to the Senator from Oregon that eight months might be a pretty short time in the Philippines. I suggest a year.

Mr. MITCHELL. A year? I have no objection.

Mr. STEWART. That is more reasonable.

Mr. MITCHELL. The committee made it six months. I made it eight months. Now, I will make it twelve months.

Mr. STEWART. I think I would.

The PRESIDENT pro tempore. The Secretary had not read the whole of the proposed amendment. Does the Senator propose the whole as an amendment?

Mr. MITCHELL. Yes; I marked it "over," and I thought the Secretary would see it. I ask that the whole amendment be read right now.

Mr. PLATT of Connecticut. Read the whole amendment.

The SECRETARY. It is proposed to insert at the end of the amendment the following:

SEC. 5. That it shall be the duty of every Chinese laborer rightfully in, and entitled to remain in, any of the insular territory of the United States (Hawaii excepted), at the time of the passage of this act, to obtain within one year after the passage of this act a certificate of residence in the mainland territory or the insular territory wherein he resides.

To obtain such certificate he shall apply to the appropriate Treasury officer, who, if satisfied on inquiry that the applicant is rightfully within the United States and rightfully within the portion of the territory of the United States where he applies, shall issue to him such certificate without charge. The certificate shall contain the name, age, local residence, and occupation of the applicant, his personal signature, and such other matter as may be required by the rules and regulations prescribed by the Commissioner-General of Immigration, with the approval of the Secretary of the Treasury. It shall further contain the photograph of the applicant, made at the time and in the manner required by said rules and regulations. A duplicate of the certificate shall be retained by the officer issuing the original, and the duplicate shall contain a duplicate photograph, provided as in the case of the original.

Any person bound under this section to obtain a certificate of residence who shall neglect, fail, or refuse to comply with the provisions hereof, or who, after the expiration of the said one year, shall be found within the jurisdiction of the United States without such certificate of residence, shall be deemed and adjudged to be unlawfully within the United States,

and may be arrested by any officer of the United States and taken before a United States judge, or before a commissioner of any United States court to be designated by a United States attorney; and it shall be the duty of said judge or said commissioner to order that he be deported from the United States unless he shall clearly establish to the satisfaction of said judge or commissioner that by reason of accident, sickness, or other unavoidable cause he has been unable to procure his certificate, and that, the one-year time limit aside, he is rightfully entitled to such certificate; and if upon such showing it shall appear that he is thus circumstanced, a certificate of residence shall be granted him.

No person shall be given a certificate of residence under any section of this act or be entitled to a reissue of any lost certificate of residence who, prior to his application therefor, shall have been convicted of any crime within the jurisdiction of the United States or any State or Territory or insular territory thereof. Any such person, being thus without such certificate, shall be deported.

Immediately after the passage of this act the Commissioner-General of Immigration, with the approval of the Secretary of the Treasury, shall prescribe and enforce all needful rules and regulations for the registration and certifications by this section required, and the Secretary of the Treasury shall appoint the officers for effecting such registration and certifications, authorizing the payment to them of such compensation in the nature of fees, in addition to their salaries as now allowed by law, as he shall deem necessary, not exceeding \$1 for every certificate issued.

SEC. 6. That should it appear that any laborer to whom was lawfully issued a certificate of residence under this act has lost such certificate, or that it has been destroyed, he shall be given a new certificate by the appropriate Treasury officer, on establishing to the satisfaction of the United States judge or commissioner before whom he is brought for deportation that the loss or destruction was not in bad faith.

Mr. MITCHELL. I ask the Secretary to stop reading at that point, as he has reached the end of section 13. That should be the end of the amendment.

Mr. HOAR. Mr. President, there is no time in this five minutes' debate to discuss an amendment proposed as this is or to examine the treaty to see how it is affected.

I understand this amendment applies to all citizens who come within the definition of Chinese persons in the bill, as we have it very clearly defined. I think the friends of the strictest policy in framing the committee bill and the friends of the amendment have endeavored to preserve the rights of citizens and persons who have the rights of citizenship anywhere within our dominion, whether they be citizens of the Philippine Islands or of Hawaii, of Chinese descent. The word "Chinese" in the bill is defined, and it includes citizens and anybody else of Chinese descent here or in the Philippine Islands or in Hawaii.

That being true, the bill has endeavored to preserve the rights of citizens. Whether it has done so or not, no one has avowed any purpose to invade those rights. Here is a proposition which provides that if a citizen does not get a certificate from an executive officer, who may withhold it or not as is his will, he shall be arrested. In the first place, it does not provide for any warrant or any judicial proceeding for the arrest, but I suppose that to be implied in the term arrest. Then he is to be taken before a magistrate, and if he has been convicted of any offense he can not stay, although the conviction and sentence for his offense did not include deportation or forfeiture of any right of citizenship.

So you are adding to a conviction already had a further penalty. But he is to be then subject to somebody's determination as to whether he shall have a certification or not. Whether it is the court or a municipal officer or whoever it is is not very clear; but he is to pay certain fees, as I understand, and all those are retained. However, the substance of the objection is that it is a burden which you have no right to put on a citizen.

Mr. MITCHELL. I will state to the Senator from Massachusetts that there is no such intention whatever. We have no right to do that, of course.

Mr. HOAR. Then some phrase should be inserted so as not to make it apply to citizens.

Mr. MITCHELL. I think to meet the objection of the Senator from Massachusetts—

Mr. HOAR. I do not think the other part of the Senator's amendment is reasonable at all.

Mr. MITCHELL. Let us take one thing at a time.

Mr. HOAR. Let me say what I have to say now.

Mr. TILLMAN. Mr. President, I rise to a question of order.

Mr. HOAR. I do not think another part of the Senator's amendment is reasonable—

The PRESIDENT pro tempore. The Senator from South Carolina will state it.

Mr. HOAR. But it has the unreasonableness which I attribute to all this general policy, and I do not propose to waste the time of the Senate, one or two men against ninety, with debating that in my five minutes. I have said what I have to say about that.

The PRESIDENT pro tempore. The time of the Senator from Massachusetts has expired.

Mr. HOAR. Let me finish the sentence. I want simply to secure and retain in the bill what is left of reasonableness in it, if I can.

Mr. MITCHELL. In order to meet the suggestion made by the Senator from Massachusetts, I ask leave to modify my amendment. Let the Secretary turn to that portion of the amendment which was section 12 in the bill. After the word "laborer," in

line 10, I ask leave to amend the proposed amendment by inserting the words "other than a citizen;" so as to read:

That it shall be the duty of every Chinese laborer other than a citizen rightfully in, and entitled to remain in, etc.

In regard to the other objection of the Senator from Massachusetts, the Senator admits that the objection is simply of a class that he would urge against this kind of legislation. I will state that it follows existing law substantially—the law as originally passed in reference to Chinese exclusion to this country, as also the law, I think, in regard to Hawaii.

Mr. McCOMAS. Mr. President, I believe that the amendment of the Senator from Connecticut extends to all the territory of the United States the prohibition to come into the United States proper. There are regulations and certificates whereby a man who is in may stay in the United States. In Hawaii it was properly arranged by the organic act. There is no prohibition to the Commission in the Philippines to continue as they now have or to adopt some mode of certification or identification. There is no prohibition here against their adopting that method. We need not upon this amendment legislate for those islands. They can, if they desire, adopt any evidence act which secures the right either to a Chinese citizen, for instance, of Hawaii, or a Chinese denizen in the Philippines. No other act of the United States prevents such legislation in the Philippines by the Commission or prevents in Hawaii the passage of any such evidence act. The prohibition is to coming in. The concession is the right of those who are in, and the certification is simply an evidence act, and nobody is prohibited. Any commission there or the Congress hereafter in the Government bill, if you choose, can dispose of that matter.

I therefore hope that the amendment which is here unnecessary may not be added to the very excellent amendment of the Senator from Connecticut.

Mr. LODGE. Mr. President, I think the Senator from Maryland does not quite understand what the effect of the extension of the laws would be. When we passed the organic act for Hawaii, making it territory of the United States, we extended the laws of the United States to those islands, and among other things, we extended the Chinese-exclusion act. If we had extended those acts simply without making any provision for the certification of Chinese residents under those existing laws, as I understand them, every Chinaman in Hawaii would have been liable to deportation, because under the act extended to the Hawaiian Islands he would have had nothing to protect him whatever. Now, we extend the law to all the islands under our jurisdiction, and a Chinaman in the Philippines has no method of avoiding, as I understand it, the deporting clauses of the law which we are now extending by this amendment.

Mr. McCOMAS. If we are to extend the provisions of the act and, for the first time, the certifications and all, he then has a time within which to get it.

Mr. LODGE. The act carried no certification provision. There was a time limit on it.

Mr. McCOMAS. There was a time limit, and that time limit has expired. My point is that these acts carry now for the first time to the Philippines, taking them in *pari materia* the act here with the evidence act of certification, and undoubtedly the supplemental legislation of the local Territorial legislature or of the Philippine Commission now exercising legislative power can extend a certification or other evidence act to preserve a right which is preserved by this general statute.

Mr. LODGE. I think the Senator from Illinois [Mr. CULLOM] will bear me out that there were very careful provisions in that act for the certification of Chinese residents. It is just before the end of the act, the provision about the Chinese. If the Senator has the act there I think I can show it to him.

Mr. CULLOM. Yes; the clause referred to by the Senator in the act approved April 30, 1900, is as follows:

SEC. 101. That Chinese in the Hawaiian Islands when this act takes effect may within one year thereafter obtain certificates of residence as required by "An act to prohibit the coming of Chinese persons into the United States," approved May 5, 1892, as amended by an act approved November 3, 1893, entitled "An act to amend an act entitled 'An act to prohibit the coming of Chinese persons into the United States,' approved May 5, 1892," and until the expiration of said year shall not be deemed to be unlawfully in the United States if found therein without such certificates: *Provided, however*, That no Chinese laborer, whether he shall hold such certificate or not, shall be allowed to enter any State, Territory, or District of the United States from the Hawaiian Islands.

Mr. LODGE. That is precisely what I thought. In order to save the Chinese in Hawaii from being held to be unlawfully in the island it was necessary to make a special certification provision in the act. If you extend the same laws in a mass to the Philippine Islands, you leave the Philippine Chinese in precisely the same position that you would have left the Hawaiian Chinese if you had not made a specific provision to enable them to get certificates of residence.

Mr. MITCHELL. And every one could be deported.

Mr. LODGE. Every one of them would be liable to be deported. The PRESIDENT *pro tempore*. No Senator can speak more than once.

Mr. MITCHELL. I do not know to whom the Chair refers.

Mr. SPOONER. I should like to call the attention of the Senator from Oregon to a word or two in his amendment which cause me a little trouble and which, if enacted, would be incapable of enforcement. It speaks of the United States judge and United States court commissioner in the Philippine Islands. I do not know that there is any United States judge or any United States court commissioner in the Philippines. There is in Hawaii, of course.

Mr. MITCHELL. I will state to the Senator from Wisconsin that I had not forgotten that, and I had intended to follow this amendment, if adopted, by the following:

That in any insular territory of the United States where the United States has not established Federal courts and has not provided Federal marshals the judicial functions vested in United States judges shall be vested in judges of the highest local courts in such territory, and the executive functions vested in United States attorneys and marshals shall be vested in the corresponding local officers in such territory.

Mr. SPOONER. What about the United States commissioner and subordinate judicial officials?

Mr. MITCHELL. They have no commissioner there.

Mr. LODGE. I do not think we have any commissioners in the Philippine Islands. I do not know of any except the Commission that governs the islands.

The PRESIDENT *pro tempore*. The question is on agreeing to the amendment proposed by the Senator from Oregon [Mr. MITCHELL].

Mr. PLATT of Connecticut. Mr. President, I hope the Senate will not agree to it. It is an amendment which can not be carefully considered now. I do not think it is necessary, and I hope the Senate will not agree to it.

The PRESIDENT *pro tempore*. The question is on agreeing to the amendment.

Mr. MITCHELL. I ask for the yeas and nays on the amendment.

Mr. QUAY. I ask that the amendment be again read.

Mr. CULLOM. It is very long.

Mr. GALLINGER. It is a very long amendment.

Mr. QUAY. I withdraw the request.

The PRESIDENT *pro tempore*. The Senator from Oregon demands the yeas and nays.

The yeas and nays were ordered.

Mr. MITCHELL. I ask unanimous consent to say one word before the vote is taken.

The PRESIDENT *pro tempore*. The Senator from Oregon asks unanimous consent to say one word. [Laughter.] Is there objection? The Chairs none.

Mr. MITCHELL. All right. I thank the Senate.

Mr. SPOONER. Mr. President, I rise to a point of order.

The PRESIDENT *pro tempore*. The Senator from Wisconsin will state his point of order.

Mr. SPOONER. The Senator has exhausted his privilege. [Laughter.]

Mr. MITCHELL. I simply want to state to the Senate, Mr. President, and to those Senators who are the friends of the Chinese, if there are any such here, who think the legislation proposed by the Committee on Immigration is too drastic, that this amendment is as much in the interest of the Chinese in our insular territory as in the interest of the Government. The fact is, if this amendment is not adopted to the bill, and the amendment of the Senator from Connecticut is adopted and becomes the law, there is nothing in the way of the deportation of every Chinaman in the Philippine Islands.

The PRESIDENT *pro tempore*. The Secretary will call the roll on agreeing to the amendment of the Senator from Oregon to the amendment of the Senator from Connecticut.

The Secretary proceeded to call the roll.

Mr. HANSBROUGH (when his name was called). I am paired with the senior Senator from Virginia [Mr. DANIEL], but I transfer that pair to the Senator from Rhode Island [Mr. ALDRICH], and vote "nay."

Mr. LODGE (when his name was called). I am paired with the Senator from Rhode Island [Mr. ALDRICH], but that pair has been transferred to the Senator from Virginia [Mr. DANIEL]. I will not announce it again. I vote "yea."

The roll call having been concluded, the result was announced—yeas 41, nays 40; as follows:

YEAS—41.

Allison,
Bacon,
Bailey,
Bard,
Bate,
Berry,
Carmack.

Clark, Mont.
Clay,
Culberson,
Fairbanks,
Foster, La.
Foster, Wash.
Harris,

Heitfeld,
Jones, Ark.
Jones, Nev.
Lodge,
McLaurin, Miss.
Mallory,
Martin,

Mitchell,
Money,
Morgan,
Nelson,
Patterson,
Penrose,
Perkins,

Quarles,
Quay,
Rawlins,
Simmons,

Simon,
Spooner,
Stewart,
Taliaferro,

Teller,
Tillman,
Turner,
Vest,

Warren.

NAYS—40.

Beveridge,
Blackburn,
Burnham,
Burrows,
Burton,
Clapp,
Clark, Wyo.
Cockrell,
Cullom,
Deboe,

Dietrich,
Dillingham,
Dolliver,
Elkins,
Foraker,
Frye,
Gallinger,
Gamble,
Gibson,
Hale,

Hanna,
Hansbrough,
Hawley,
Hoar,
Kean,
Kearns,
Kittredge,
McComas,
McCumber,
McLaurin, S. C.

McMillan,
Millard,
Pettus,
Platt, Conn.,
Platt, N. Y.,
Pritchard,
Proctor,
Scott,
Wellington,
Wetmore.

NOT VOTING—7.

Aldrich,
Daniel,

Depew,
Dryden,

Dubois,
McEnery,

Mason.

So Mr. MITCHELL's amendment to the amendment of Mr. PLATT of Connecticut was agreed to.

Mr. STEWART. Mr. President, I call attention to this language in section 1, lines 7 and 8, "so far as the same is not inconsistent with treaty obligations now existing." It seems to me that it would be rather a difficult thing for an administrative officer to determine that question, which has been discussed here a good deal; and there is a difference of opinion whether the laws which have heretofore been passed are in conflict with the treaty obligations now existing. If I understand the Senator's amendment aright, unless some satisfactory explanation be given, I shall move to strike out, in lines 7 and 8, on the first page of the amendment, the words "so far as the same is not inconsistent with treaty obligations now existing."

Mr. HOAR. May I make a suggestion to the Senator from Nevada?

Mr. STEWART. Certainly.

Mr. HOAR. This is not the enactment of a new law; it is simply to continue existing laws in force.

Mr. STEWART. I know it is.

Mr. HOAR. Of course, when you continue all the laws now in force, those who administer them have to determine what the law is and what it means, and whether an earlier law is modified by a later law. That is only doing in regard to a treaty what is being done continually in regard to a statute. I do not see any difference in the cases.

Mr. STEWART. I want the laws now existing to be in force, so that there will not be any conflict with the treaty. Certainly this will be the last law, and it will be the only law upon the subject.

Mr. HOAR. It would be exactly the same thing if we should use the language "all laws now in force."

Mr. STEWART. "So far as they are not inconsistent with the treaty." Now, if we say "all the laws now in force," some of the Chinese treaties are now in force and some laws are now in force—that will be all there is of it.

Mr. HOAR. "All laws now in force."

Mr. STEWART. If you put in the words "all laws now in force"—

Mr. HOAR. The Senator misapprehends my point. If anything in the proposed law is inconsistent with and is later than the law now in force, or if the treaty be inconsistent with and earlier than the law, of course the proposed law, when enacted, will be in force. If it be not inconsistent with treaty obligations now existing, then the treaty obligations will continue in force. So the language requires exactly the same exercise of judgment on the part of the officials, whether the words referred to are in or out of the bill.

Mr. STEWART. If it is exactly the same thing whether they are in or out, let us have them out. I think their retention makes the meaning more obscure. I move to strike the words out.

The PRESIDENT pro tempore. The Senator from Nevada moves an amendment, which will be stated.

The SECRETARY. In section 1, page 1, line 7, after the word "eighty-eight," it is proposed to strike out:

So far as the same is not inconsistent with treaty obligations now existing.

Mr. HOAR. If I may be allowed, I move to strike out of the Senator's amendment the words "now existing."

Mr. BEVERIDGE. What is the effect of that amendment, Mr. President?

Mr. HOAR. All I wish to say is that if you do not strike out those words, you reenact the law of 1888, without any regard to whether the treaty affects it or not.

Mr. STEWART. That is what I want to know.

The PRESIDENT pro tempore. The question is on the amendment submitted by the Senator from Nevada [Mr. STEWART].

The amendment was rejected.

The PRESIDENT pro tempore. The question now is on the amendment, as it has now been perfected, which has been offered by the Senator from Connecticut [Mr. PLATT] as a substitute for the bill reported by the committee.

Mr. SPOONER. Mr. President, may I inquire if the Senator from Oregon [Mr. MITCHELL] offered the amendment which he said he would offer?

Mr. LODGE. He did not.

The PRESIDENT pro tempore. The Senator from Oregon did not offer his amendment.

Mr. LODGE. That amendment can be added subsequently.

The PRESIDENT pro tempore. The question is on the amendment of the Senator from Connecticut [Mr. PLATT] as it has been amended.

Mr. HALE. I ask for the yeas and nays, Mr. President.

The yeas and nays were ordered, and the Secretary proceeded to call the roll.

Mr. KEAN (when Mr. DRYDEN's name was called). My colleague [Mr. DRYDEN] is paired with the junior Senator from Idaho [Mr. DUBOIS]. If my colleague were present, he would vote in favor of the substitute.

Mr. HEITFELD (when the name of Mr. DUBOIS was called). I again announce the pair of my colleague [Mr. DUBOIS] with the Senator from New Jersey [Mr. DRYDEN]. If my colleague were present, he would vote "nay."

Mr. HANSBROUGH (when his name was called). I again announce the transfer of my pair with the senior Senator from Virginia [Mr. DANIEL] to the Senator from Rhode Island [Mr. ALDRICH], and vote. I vote "yea."

Mr. CULLOM (when Mr. MASON's name was called). The junior Senator from Illinois [Mr. MASON] desired it to be understood that he would vote for the substitute for the original bill if he were present. I have been unable to secure a pair for him on this question.

The roll call having been concluded, the result was announced—yeas 48, nays 33; as follows:

YEAS—48.

Allison,
Beveridge,
Blackburn,
Burnham,
Burrows,
Burton,
Clapp,
Clark, Wyo.
Cockrell,
Cullom,
Deboe,
Dietrich,

Dillingham,
Dolliver,
Elkins,
Foraker,
Frye,
Gallinger,
Gamble,
Gibson,
Hale,
Hanna,
Hansbrough,
Hawley,

Hoar,
Kean,
Kearns,
Kittredge,
McComas,
McCumber,
McLaurin, S. C.,
McMillan,
Millard,
Morgan,
Nelson,
Pettus,

Platt, Conn.,
Platt, N. Y.,
Pritchard,
Proctor,
Quarles,
Quay,
Scott,
Spooner,
Stewart,
Warren,
Wellington,
Wetmore.

NAYS—33.

Bacon,
Bailey,
Bard,
Bate,
Berry,
Carmack,
Clark, Mont.
Clay,
Culberson,

Fairbanks,
Foster, La.,
Foster, Wash.,
Harris,
Heitfeld,
Jones, Ark.,
Jones, Nev.,
Lodge,
McLaurin, Miss.,

Mallory,
Martin,
Mitchell,
Money,
Patterson,
Penrose,
Perkins,
Rawlins,
Simmons,

Simon,
Taliaferro,
Teller,
Tillman,
Turner,
Vest.

NOT VOTING—7.

Aldrich,
Daniel,

Depew,
Dryden,

Dubois,
McEnery,

Mason.

So the amendment offered by Mr. PLATT of Connecticut as a substitute for the bill reported by the committee was agreed to.

Mr. MITCHELL. I offer the amendment which was suggested a few minutes ago, which I send to the desk. It is to come in at the end of the bill.

The PRESIDENT pro tempore. The amendment offered by the Senator from Oregon will be stated.

The SECRETARY. At the end of the bill it is proposed to add as section 6 the following:

That in any insular territory of the United States where the United States has not established Federal courts and has not provided Federal marshals the judicial functions vested in United States judges shall be vested in judges of the highest local courts in such territory, and the executive functions vested in United States attorneys and marshals shall be vested in the corresponding local officers in such territory.

Mr. PLATT of Connecticut. Mr. President, the previous amendment proposed by the Senator from Oregon [Mr. MITCHELL] having been adopted on a vote of the Senate, it is necessary, I think, that this amendment should also be adopted to perfect it.

Mr. SPOONER. If the Senator will allow me, would it not be better in a statute to say "United States courts" and "United States marshals" instead of Federal courts and Federal marshals?

Mr. MITCHELL. I think it would. I will modify the amendment in that way.

Mr. COCKRELL. Let that be done.

The PRESIDENT pro tempore. The amendment will be so modified. The question is on the amendment proposed by the Senator from Oregon, as modified, to the substitute.

The amendment was agreed to.

The bill was reported to the Senate as amended.

The PRESIDENT pro tempore. The question is on concurring in the two amendments made as in Committee of the Whole.

Mr. PLATT of Connecticut. Mr. President, how is there more than one amendment?

The PRESIDENT pro tempore. One amendment has just been made. The substitute was an amendment, and there has been one amendment made since.

Mr. PLATT of Connecticut. To the substitute?

The PRESIDENT pro tempore. Yes.

The amendments made as in Committee of the Whole were concurred in.

Mr. PLATT of Connecticut. As I understood it, the last amendment offered by the Senator from Oregon [Mr. MITCHELL] became a part of the substitute which I had offered.

Mr. HALE. There was only one amendment.

Mr. PLATT of Connecticut. There was only one amendment.

Mr. CARMACK. I offer an amendment. On page 2, line 5, after the word "laborers," I move to insert "not citizens of the United States." That is the amendment adopted to the main bill, for which a substitute has now been agreed to.

Mr. PLATT of Connecticut. There is no objection to the amendment.

The PRESIDENT pro tempore. The amendment, without objection, will be agreed to.

The bill was ordered to be engrossed for a third reading, and was read the third time.

The PRESIDENT pro tempore. The question is, Shall the bill pass?

Mr. PLATT of Connecticut. Let us have the yeas and nays on the passage of the bill.

The yeas and nays were ordered.

Mr. MITCHELL. I desire to ask the Senator from Connecticut, who is now in charge of the bill, I presume, whether it is his intention to attach the bill, as agreed, to the House bill; that is, to substitute it for the House bill?

Mr. PLATT of Connecticut. I do not think it is either parliamentary or wise to do so. I think we can pass this bill; it will go to the House; the House will do what they please with it; of course, they will substitute their bill for it, and then the bill will go into conference. I do not think it makes any difference—

Mr. MITCHELL. It only delays matters.

Mr. TELLER. I do not intend to detain the Senate by any remarks on this bill. I wish to say that, as a friend of legislation of this kind, I am not at all satisfied with this bill. I am going to vote for it, because it is the best thing I can do. It is not such a bill as we ought to pass; it is not such a bill as the real friends of Chinese exclusion desire; but I will vote for it as better, perhaps, than nothing.

Mr. SCOTT. Mr. President, like the Senator from Colorado, I will vote for this bill, but I am not satisfied with it. I ask its friends to recommit it, in order to provide us with a bill with respect to which we will know what we are voting for. I am as good a friend of labor as there is in the United States, and I am in favor of protecting it, but we ought to be careful. I believe the proper thing to do with this bill is to recommit it and appoint another day upon which to vote on it. The friends of the measure ought to make that motion. I do not want to take the lead in doing so, but that is what ought to be done.

I am now and have always been opposed to Chinese immigration, because I consider it a menace to the American wage-earner. I favor American labor and everything that will promote its best interests. I could not support the bill reported by the committee in its present shape, because its provisions are doubtful. They do not go far enough in the interest of American labor to suit me. Besides, I am advised that it violates our treaty obligations, which as a nation we can not afford to do.

Mr. HOAR. Mr. President, I think this bill and this debate indicate a great progress in sentiment. The sentiment of the country has passed, certainly so far as it is represented by a majority of the Senate, the stage, if it ever was in it, of a reckless seeking to accomplish the result of Chinese exclusion without regard to constitutional restraints, treaty obligations, or moral duties. There was in some quarters, as it seemed to me, in olden times, a disregard of all these restraints, certainly in the press, certainly in the harangues which were made to excited crowds in various parts of the country. Among other I can remember a visit of the apostle of Chinese exclusion to Boston and an address by him on the Boston Common which indicated that spirit.

Now, that has gone largely, and the Senate has discussed this question with a temperate desire on the part of all classes and all Senators, whatever ways of thinking they have, to do what seemed to them for the benefit of labor, the quality of the citizenship of this country in a moderate and constitutional fashion.

But I can not agree with the principle upon which this legislation or any legislation on the subject which we have had in the country since 1870 rests. I feel bound to enter a protest. I believe that everything in the way of Chinese exclusion can be accomplished by reasonable, practical, and wise measures which will not involve the principle of striking at labor because it is labor, and will not involve the principle of striking at any class of human beings merely because of race, without regard to the

personal and individual worth of the man struck at. I hold that every human soul has its rights, dependent upon its individual personal worth and not dependent upon color or race, and that all races, all colors, all nationalities contain persons entitled to be recognized everywhere they go on the face of the earth as the equals of every other man.

The PRESIDENT pro tempore rapped with his gavel.

Mr. RAWLINS. Mr. President, I rise to a parliamentary inquiry.

The PRESIDENT pro tempore. The Senator from Utah will state his parliamentary inquiry.

Mr. RAWLINS. Is it in order now to move to substitute the House bill on the Calendar—

Mr. HOAR. Have I not the right to finish my remarks, if I have the floor?

The PRESIDENT pro tempore. The Senator from Massachusetts had consumed his five minutes.

Mr. HOAR. I was not aware of that. I had no notice of it. I should like to finish my sentence.

As this bill violates that principle, in my judgment, I am bound to record my protest, if I stand alone.

Mr. RAWLINS. If it be in order, I move to substitute the House bill, which is now on the Calendar, for the bill which is now before the Senate.

The PRESIDENT pro tempore. The bill has passed beyond the stage of amendment. The question is, Shall the bill pass?

Mr. PATTERSON. There is an amendment which I offered dangling somewhere in the Chamber, but I do not know where. I desire to withdraw it, so that the RECORD at least will be clear.

The PRESIDENT pro tempore. The Senator from Colorado withdraws his amendment. The Chair had forgotten that there was one pending. The question is, Shall the bill pass? The Secretary will call the roll.

The yeas and nays were taken; and resulted—yeas 76, nays 1; as follows:

YEAS—76.

Allison,	Deboe,	Jones, Nev.	Platt, Conn.
Bacon,	Dietrich,	Kean,	Pritchard,
Bailey,	Dillingham,	Kearns,	Proctor,
Bard,	Dolliver,	Kittredge,	Quaries,
Bate,	Elkins,	Lodge,	Quay,
Berry,	Fairbanks,	McComas,	Rawlins,
Beveridge,	Foraker,	McCumber,	Scott,
Blackburn,	Foster, La.	McLaurin, Miss.	Simmons,
Burnham,	Foster, Wash.	McMillan,	Simon,
Burrows,	Frye,	Mallory,	Spooner,
Burton,	Gallinger,	Martin,	Stewart,
Carmack,	Gamble,	Millard,	Taliaferro,
Clapp,	Gibson,	Mitchell,	Teller,
Clark, Mont.	Hale,	Money,	Tillman,
Clark, Wyo.	Hanna,	Nelson,	Turner,
Clay,	Hansbrough,	Patterson,	Vest,
Cockrell,	Harris,	Penrose,	Warren,
Culberson,	Hawley,	Perkins,	Wellington,
Cullom,	Heitfeld,	Pettus,	Wetmore.

NAY—1.

Hoar.

NOT VOTING—11.

Aldrich,	Dryden,	McEnery,	Morgan,
Daniel,	Dubois,	McLaurin, S. C.	Platt, N. Y.
Depew,	Jones, Ark.	Mason,	

So the bill was passed.

CIVIL GOVERNMENT FOR THE PHILIPPINE ISLANDS.

Mr. LODGE. I move that the Senate proceed to the consideration of the bill (S. 2295) temporarily to provide for the administration of the affairs of the civil government in the Philippine Islands, and for other purposes. I merely wish to have it made the unfinished business, and then I will yield for an executive session.

The PRESIDENT pro tempore. The question is on agreeing to the motion of the Senator from Massachusetts that the Senate proceed to the consideration of the bill providing civil government for the Philippine Archipelago.

The motion was agreed to.

EXECUTIVE SESSION.

Mr. CULLOM. I move that the Senate proceed to the consideration of executive business.

The motion was agreed to; and the Senate proceeded to the consideration of executive business. After five minutes spent in executive session the doors were reopened, and (at 6 o'clock p. m.) the Senate adjourned until to-morrow, Thursday, April 17, 1902, at 12 o'clock meridian.

NOMINATIONS.

Executive nominations received by the Senate April 16, 1902.

PENSION AGENT.

Michael Kerwin, of New York, to be pension agent at New York, to take effect April 30, 1902, at expiration of his present term. (Reappointment.)

APPOINTMENTS IN THE ARMY.

Infantry Arm.

Burton J. Mitchell, of Kansas, late first lieutenant, Fortieth Infantry, United States Volunteers (now second lieutenant, Twenty-second Infantry, United States Army), to be first lieutenant, February 2, 1901, to fill an original vacancy.

William J. O'Loughlin, of New York, to be second lieutenant, February 2, 1901.

PROMOTION IN THE ARMY.

Medical Department.

Capt. Charles Willcox, assistant surgeon, to be surgeon with the rank of major, April 7, 1902, vice Maus, promoted.

MEDICAL OFFICER OF VOLUNTEERS.

Capt. Joseph C. Reifsnyder, assistant surgeon, United States Volunteers, to be surgeon, United States Volunteers, with the rank of major, April 15, 1902, vice Grandy, deceased.

MARSHAL.

Charles J. Haubert, of New York, to be United States marshal for the eastern district of New York. A reappointment, his term having expired March 5, 1902.

PROMOTIONS IN THE NAVY.

Lieut. Edwin H. Tillman to be a lieutenant-commander in the Navy, from the 5th day of March, 1902, vice Lieut. Commander William H. H. Southerland, promoted.

Lieut. (junior grade) Gilbert S. Galbraith to be a lieutenant in the Navy, from the 5th day of March, 1902, vice Lieut. Thomas Snowden, promoted.

Lieut. (junior grade) Roscoe Spear to be a lieutenant in the Navy, from the 5th day of March, 1902, vice Lieut. Martin Bevington, promoted.

POSTMASTERS.

Elizabeth S. Newcomb, to be postmaster at Coronado, in the county of San Diego and State of California, in place of Elizabeth S. Newcomb. Incumbent's commission expired March 22, 1902.

Samuel J. Wall, to be postmaster at Cadillac, in the county of Wexford and State of Michigan, in place of Samuel J. Wall. Incumbent's commission expired March 9, 1902.

George E. Voos, to be postmaster at Crystal Falls, in the county of Iron and State of Michigan, in place of George E. Voos. Incumbent's commission expired March 9, 1902.

Elijah L. Fisher, to be postmaster at Duluth, in the county of St. Louis and State of Minnesota, in place of Elijah L. Fisher. Incumbent's commission expired March 31, 1902.

Michael W. Grimes, to be postmaster at Lesueur, in the county of Lesueur and State of Minnesota, in place of Michael W. Grimes. Incumbent's commission expired March 4, 1902.

Loren A. Brooks, to be postmaster at Renville, in the county of Renville and State of Minnesota, in place of Loren A. Brooks. Incumbent's commission expired January 10, 1902.

E. W. Thayer, to be postmaster at Spring Valley, in the county of Fillmore and State of Minnesota, in place of Wilbur W. Washburn. Incumbent's commission expired January 20, 1902.

Benjamin F. S. Brown, to be postmaster at Matawan, in the county of Monmouth and State of New Jersey, in place of Benjamin F. S. Brown. Incumbent's commission expired May 12, 1901.

J. Fenton Olive, to be postmaster at Cuba, in the county of Allegany and State of New York, in place of Frederick O. Prouty. Incumbent's commission expires April 21, 1902.

George B. Harwood, to be postmaster at Skaneateles, in the county of Onondaga and State of New York, in place of William J. Bright. Incumbent's commission expired March 9, 1902.

Maggie M. Moore, to be postmaster at Yorkville, in the county of York and State of South Carolina, in place of Maggie M. Moore. Incumbent's commission expired December 14, 1897.

Stith Bolling, to be postmaster at Petersburg, in the county of Dinwiddie and State of Virginia, in place of Stith Bolling. Incumbent's commission expired April 12, 1902.

Wray T. Knight, to be postmaster at Richmond, in the county of Henrico and State of Virginia, in place of Wray T. Knight. Incumbent's commission expired March 22, 1902.

W. Lee Brand, to be postmaster at Salem, in the county of Roanoke and State of Virginia, in place of W. Lee Brand. Incumbent's commission expired July 17, 1901.

Elmer T. Beltz, to be postmaster at Laramie, in the county of Albany and State of Wyoming, in place of Elmer T. Beltz. Incumbent's commission expires April 29, 1902.

Luther Wait, to be postmaster at Ipswich, in the county of Essex and State of Massachusetts, in place of Olive P. Smith, resigned.

Otto F. Menger, to be postmaster at Clayton, in the county of Union and Territory of New Mexico, in place of John R. Guyer, removed.

John W. Henderson, to be postmaster at Greenwood, in the county of Johnson and State of Indiana. Office became Presidential April 1, 1902.

Joseph H. Miller, to be postmaster at Syracuse, in the county of Kosciusko and State of Indiana. Office became Presidential April 1, 1902.

John P. Yates, jr., to be postmaster at Comanche, in the Chickasaw Nation, Ind. T. Office became Presidential April 1, 1902.

Richard H. Jenness, to be postmaster at Okmulgee, in the Creek Nation, Indian Territory. Office became Presidential April 1, 1902.

Clarence H. Drake, to be postmaster at Choteau, in the county of Teton and State of Montana. Office became Presidential April 1, 1902.

Albert W. McCune, to be postmaster at Bradford, in the county of Miami and State of Ohio. Office became Presidential April 1, 1902.

Henry C. Turner, to be postmaster at Lodi, in the county of Medina and State of Ohio. Office became Presidential October 1, 1901.

Alfred Turtle, to be postmaster at Crafton, in the county of Allegheny and State of Pennsylvania. Office became Presidential April 1, 1902.

George W. Wright, to be postmaster at Elizabeth, in the county of Allegheny and State of Pennsylvania. Office became Presidential April 1, 1902.

Forest W. France, to be postmaster at Buckley, in the county of Pierce and State of Washington. Office became Presidential April 1, 1902.

WITHDRAWAL.

Executive nomination withdrawn April 16, 1902.

Charles L. Hanson, to be postmaster at Berea, in the State of Kentucky.

CONFIRMATIONS.

Executive nominations confirmed by the Senate April 16, 1902.

UNITED STATES CIVIL SERVICE COMMISSIONER.

James R. Garfield, of Ohio, to be a United States Civil Service Commissioner.

FIRST ASSISTANT POSTMASTER-GENERAL.

Robert J. Wynne, of Pennsylvania, to be First Assistant Postmaster-General.

COMMISSIONER OF IMMIGRATION.

William Williams, of New York, to be commissioner of immigration for the port of New York, in the State of New York.

SURVEYOR OF CUSTOMS.

William L. Kessinger, of Missouri, to be surveyor of customs for the port of Kansas City, in the State of Missouri.

COLLECTOR OF CUSTOMS.

George M. Warren, of Maine, to be collector of customs for the district of Castine, in the State of Maine.

COLLECTOR OF INTERNAL REVENUE.

Frank D. Roberts, of Missouri, to be collector of internal revenue for the sixth district of Missouri.

UNITED STATES ATTORNEY.

William D. Gordon, of Michigan, to be United States attorney for the eastern district of Michigan.

MARSHAL.

William R. Bates, of Michigan, to be United States marshal for the eastern district of Michigan.

RECEIVERS OF PUBLIC MONEYS.

Henry Malloch, of California, to be receiver of public moneys at Marysville, Cal.

Alfred H. Taylor, of California, to be receiver of public moneys at Susanville, Cal.

Willis H. Coffield, of Alva, Okla., to be receiver of public moneys at Alva, Okla.

Frank E. Densmore, of California, to be receiver of public moneys at Independence, Cal.

Patrick M. Mullen, of Nebraska, to be receiver of public moneys at Juneau, Alaska.

REGISTERS OF THE LAND OFFICE.

Stafford W. Austin, of California, to be register of the land office at Independence, Cal.

John W. Dudley, of the District of Columbia, to be register of the land office at Juneau, Alaska.

Thomas A. Roseberry, of California, to be register of the land office at Susanville, Cal.

Angus J. Crookshank, of California, to be register of the land office at Los Angeles, Cal.

John D. Maxey, of California, to be register of the land office at Stockton, Cal.