

AROUND THE WORLD WITH WILLIAM JENNINGS BRYAN

Superstition that Retards Material Progress of China Has Most Direct Effect on Social and Religious Habits of the People of the Celestial Empire as Well as on Their Business Undertakings

HONGKONG, China, Dec. 19, 1905.—(Special Correspondence of The Bee.)—In the first article on China reference was made to some of the characteristics of the Chinese, but the subject was not exhausted; in fact, it would require several articles to exhaust this subject, and attention can only be given to those traits or customs which are in most violent contrast with our own.

Chinese society is patriarchal in its organization, the family being the unit and the father the head of the family. The Chinese sages present filial piety and fraternal submission as the root of all benevolent action. The children are subject to the parents as long as the parents live, and the younger sons are subject to the eldest. The four relations which are continually discussed by the philosophers are: First, the relation between the king and his ministers; second, between the father and his sons; third, between the eldest brother and the younger brothers; and fourth, between the individual and his fellows, but the fourth relation receives the least consideration.

Marriages are arranged by the parents and the children must be content with the selection made. When the wife is taken to the home of the husband, she becomes a member of his family and subject to her mother-in-law, if the husband's mother is still alive. As other sons are married their wives are brought in and they are expected to live peacefully together, an expectation which is not always fully realized. As law and custom permit the system of concubinage, it is not strange that the home is often the scene of contention rather than the center of felicity.

As the duty of sacrificing to ancestors falls upon the son, the advent of a boy is the signal for rejoicing, while the birth of a girl is not considered a good omen. So unpopular was the female baby that in some provinces many of them were formerly put to death, but child-murder is now on the decrease.

"Losing Face" a Serious Proposition

No one can visit China without becoming acquainted with a peculiarly oriental phrase called "losing face." One of the first newspapers that I picked up in China described the attempted suicide of a man who complained that he had "lost his face" because a magistrate refused to commence a prosecution on his complaint. In China there is a constant effort to keep up appearances, and when this is no longer possible the unfortunate one feels that he cannot look anyone else in the face. Chinese life is saturated with this "face" doctrine; it permeates through their disputes and oozes out through the pores of their diplomacy. Justice is of less importance in the deciding of a controversy than the saving of the parties from the loss of "face." There are in each community "peace talkers," who make a business of so adjusting disputes that neither party will seem to be in the wrong.

In dealing with China this national character must be borne in mind, and it is to be regretted that foreign nations have in their negotiations sometimes imitated China instead of setting her a better example. One constantly meets over here with the theory that the foreigner must conform to the methods of the orient, but this is always advanced as an excuse for following a bad custom. It is impossible to convince China that our ideal is a better one than hers unless that ideal is embodied in action. When our country admitted that the indemnity collected from Japan after the Shimonoseki affair was excessive, and returned it, it made a deep impression upon the Japanese. It was several times referred to by speakers during our recent visit to Japan as an evidence of our country's desire to do justice to other nations. It is just as honorable for a nation to acknowledge an error as it is for an individual to do so, and our nation has an opportunity to admit another excessive demand and return to China a part of the indemnity collected at the close of the Boxer trouble.

Duplicité a National Characteristic

No nation has ever given more emphasis to ceremony than does China. Confucius places propriety among the cardinal virtues, and the doctrine has been elaborated until the whole life is fettered by formality. Each rising generation is drilled in the performance of certain rites required by approved etiquette, and it would be humiliating for one to have to confess that he did not know the proper thing to do and the proper way to do it. Even sincerity was of less importance, and both Confucius and Mencius set demoralizing examples in placing the latter above the former. In the Analects an instance is given where one, Joo Pei, wished to see Confucius, but the latter refused to see him "on the ground of being sick." When the bearer of the message had left, Confucius "took his harpichord and sang to it, in order that Pei might hear him." It is related of Mencius that he was about to go to court to see the king when he received a message from the king saying that the latter "was wishing to call on Mencius, but was detained by a cold." Mencius replied: "Unfortunately I am unwell and unable to go to court," but next day he went and paid a visit of condolence to another family. While he was absent from the house the king's messenger called

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CHINESE LADY MOUNTED FOR A RIDE.

with a physician, whereupon the representative of Mencius explained that he was sick the day before, but that being a little better he had hastened to court. It was then necessary to send out several men to intercept Mencius and get him to the king's house. All of this subterfuge was resorted to in order to get the king to call upon Mencius first.

Kowtowing a Part of Ceremonial Procedure

The kowtow is still a part of the ceremonial greeting. If two officials are riding and meet, they dismount and bow their heads to the ground. In the schools the students kowtow before a Confucian tablet twice each month. When we visited the government school at Shanghai we noticed mats upon the floor of the otherwise empty assembly hall, and upon inquiry learned that at 7 the next morning the students would perform the usual Confucian rites. These consist of a series of kowtows. At a given signal the students kneel on the mats and bow three times toward the tablet, their heads each time touching the floor; they then rise and after a short interval kneel again at a signal and bow three times more. This ceremony is again repeated, making nine bows in all. Then they kneel and bow three times to the professors; after saluting the professors each student bows once to the student next to him and the meeting adjourns. We thought it would be interesting to witness this service in honor of one who has received more formal reverence than other mortals, and arising before it was light we made the journey to the college, which is distant an hour's ride from the hotel. When we arrived we found that for some reason which we could not ascertain the ceremony would not be performed. Whether the postponement was due to objection to the presence of foreigners (visitors had been present on former occasions) or to some other cause was left in mystery.

Our morning ride, however, answered one purpose; as the road ran some distance by the side of a little stream it enabled us to see something of houseboat life. Hundreds of little boats line the

stream, and in their diminutive mat-covered cabins were housed thousands of natives, many of whom are born, live and die in these unstable homes. As they were preparing the morning meal, we had a chance to confirm the stories regarding their want of cleanliness. It was not an uncommon thing to see a woman washing rice in the muddy water and a few feet away another woman throwing refuse matter into the stream, or a man performing his morning ablutions. At Canton one has a still larger opportunity to observe houseboat life where the Pearl river furnishes the water supply and at the same time an open sewer for a floating population of many thousands.

The contrast between the bath-loving Japanese and the dirty, complaisant Chinese laborer is very marked, and this contrast is also noticeable in the streets. The sights and smells that greet the senses along the narrow streets of a native city are not soon forgotten by one who travels through China, and one's ideas of modesty, too, are sadly wrenched.

Some Queer Customs of the Chinese

But whatever may be said of the habits of the lower class Chinese, they are an industrious and patient people. After watching them work and observing the conditions under which they live, one can scarcely begrudge them whatever comfort they can find in the dreams of heaven which they draw from their opium pipes. And speaking of opium, one is restrained from speaking too harshly of the habit by a recollection of the fact that the opium trade was forced upon the "Heathen Chinese" by a great Christian nation.

The Chinese have their amusements, one of which is the theater. We attended one theater in Peking and found the room crowded with men. It was a commodious hall with a gallery, but the stage was not relatively so large as in Japan. The acting reminded us more of the American stage than did the Japanese, but the scenery was exceedingly scanty. The audience expressed itself in approval or disapproval with a great deal of freedom.

We found a sport in China which we have not heard of else-

where, viz., quail fighting. These little birds are matched against each other as fighting cocks are in the Spanish countries. One American told us of a fight between cockroaches. These combats, as well as those between the quails, give an opportunity for betting—a vice which prevails in the orient as well as in the occident.

There is one kind of bird contest which involves neither cruelty nor bloodshed, although the element of gambling is also present in it. I refer to the singing matches between larks. The Chinese are very fond of birds and one cannot go upon the street without seeing men carrying bird cages. The birds are adored much as pet dogs are exercised in our country. The favorite singing bird is the lark, and these are entered by their owners in contests, considerable sums being often placed upon a bird. The award is made by the birds themselves, one after another confessing defeat until but one songster is left upon his perch. The winner is quite exultant, while the others show as much humiliation as a Chinaman who has lost his face, and will not afterward sing.

Superstitions That Hamper Progress

In another article I have referred to the superstitions so widespread in China. There is one form of superstition which has interfered with both religion and commerce. The natives have for centuries been the victims of sorcerers and fortune tellers who, professing a knowledge of terrestrial and celestial forces, style themselves "Fungahui" doctors and make a living by selecting lucky burial sites, foretelling the future, etc. There are certain spirits which are supposed to preside over certain places, and any change in the conformation of the ground is thought to anger the spirits. A railroad cut or fill is sometimes objected to for this reason, and a church spire is, in the opinion of the superstitious, liable to endanger the peace and safety of a community. However, commerce is extending in spite of the "spirits" and the Christian religion is gradually making headway against superstition. At Peking I attended a morning service at the Methodist church where some 600 Chinese men and women listened to a sermon in their own language delivered by an American missionary. On Thanksgiving day we ate dinner at the Presbyterian mission, and during our travels through China met a number of ministers, physicians and teachers. They all testified to the stimulus given to the spread of religion by the fidelity shown by the Chinese Christians during the Boxer troubles. Prof. Isaac T. Headland of the Methodist university at Peking has published a volume entitled "Chinese Heroes," in which he gives a number of instances of consecrated devotion on the part of the Chinese to the Christian faith, and why should not China be a promising mission field? Buddhism has here done its perfect work and cannot reasonably ask for a further trial; the philosophy of the sages has also been shown impotent for the harmonious development of the threefold man. China has followed an ideal and followed it with a diligence rarely exhibited, but that ideal has been weighed in the balance and found wanting. It is often said in defense of Confucianism that its founder gave to his disciples the Golden Rule, stated in its negative form, but too little emphasis has been given to the difference between the doctrine of Confucius, "Do not unto others as you would not have others do unto you," and the doctrine of the Nazarene, "Whatsoever ye would that men should do to you, do ye even so to them." There is a world of difference between negative harmlessness and positive helpfulness, and Christianity could well afford to rest its case against Confucianism on the comparison of the two doctrines.

Rule of Life is Reciprocity

In the Analects of Confucius the philosopher is asked: "Is there one word which may serve as a rule of practice for all one's life?" He was answered: "Is not reciprocity such a word?" Here we have the doctrine of selfishness as plausibly presented as it will ever be again. Life is described as a balancing of favors, a nice calculation of good done and good received. There is no suggestion here of a heart overflowing with love, no intimation of a blessedness to be found in giving.

At another time some one asked Confucius: "What do you say concerning the principle that injury should be recompensed with kindness?" He replied: "With what then will you recompense kindness? Recompense injury with justice and recompense kindness with kindness." In reply to another question, he goes so far as to charge that one "who returns good for evil, is a man that is careful of his person." How different these precepts are from those of the sermon on the mount! Christians are accused of failure to live up to the high ideal presented by Jesus, and the accusation is just, and yet, although the Christian nations fall far short of the measure which they themselves recognize, although professing Christians reflect but imperfectly the rays which fall upon them from the Sun of Righteousness, they are leading the world in all that is ennobling and uplifting, and China gives silent recognition to the superiority of the western ideal in every reform which it undertakes.

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Meaning of Indian Names to Be Worked Out by National Commission

Six Thousand Geographical Names of Aboriginal Origin to Be Translated Into Correct English and Their Significance Made Plain for the Uses of the Reading Public

THE commission appointed by the government to translate into concise, correct English all Indian names found in the geography of the United States has on its hands a job of great magnitude, as may be comprehended when it is considered that more than 6,000 names, now fixed to various points between Maine and California and the Canadian line and the Rio Grande, commemorate the fact that the red man once was sole possessor of the land. The names of his chiefs and of his tribes are forever fixed in memory. Indian traditions are perpetuated and mystical Indian words have been incorporated into our tongue, a legacy of poetry and romance even in this practical age.

Every name the Indian gave meant something. He left to his pale-faced brother the absurdities of prefixing to 2,700 towns and settlements the stale descriptive terms east, west, north, south; he left to the white man the confusion of thirty-three Springfield in one union, not a fifth of which were ever built in a field or by a spring; of Pineville without a pine, Oakdale without an oak, Weymouths and Plymouths that are not at the mouth of the Wey, the Plym, or any other river; or Mount Vernon twenty-five strong, many of them without even a hill to their credit, and of 1,100 New Havens, New Yorks, New-towns and New-everything-else, all of which have long since ceased to be new.

Significance of Names

Not so with the Indian. He pitched his wigwam beside the stream. Through the curling waters the long dark stone on the river's bed looked like otters at play, and forthwith the camping place received the name it bears today—Kalamazoo—"stones-like-otters" in the Indian tongue. Again, he saw on a river bank a pine tree wreathed in flames; for hours it threw its torchlike glare over the landscape, as would have beamed the glow of some council fire fed by attendant warriors, and Potomac that region became, a literal translation of which is "the place of the burning pine, that resembles a council fire." Poughkeepsie is "a safe harbor for small boats." Norridgewock, "the place of deer." Ontario, "the village on the mountain." Saranac, "the river that flows under the rock," and Saratoga, "the place of the miraculous waters in a rock."

Similarly, Schoenectady is "the river valley beyond the pine trees;" Schenectady is "the tributary that throws its waters strong over and across the main stream;" the Wabash is "a cloud blown forward by an equinoctial wind;" Monongahela is "the falling-in-bank river;" Rappahannock, "the river of quick-rising water;" and Toronto, "oak trees rising from the lake." Such words show a wondrous skill in the art of word painting, and their expressive Indian tongue reflects their im-

pressions with a vivid minuteness impossible to more cumbersome English.

Picturesque Terms.

There is no commonplace in Indian names. All of the Indian's terms are picturesque, because alive and full of meaning to him. A thousand examples could be given. Once, before the white man's day, a caving-in of a river bank revealed the huge fossil track of some prehistoric monster. At once the river received the name Chemung, "Big Horn," and generations of squaws told to generations of papooses the traditions of the big bones and wide jaws that once had been found there. In 1675 a portion of Maine was visited by a most devastating fire. The Indians at once gave the region the name of Schoodic, the "great burnt lands," perpetuating forever the memory of the terrible disaster. Orinoco is "coiling snake," possibly a reference to the crooked course of the stream, but more probably marking the notable killing of some venomous reptile.

Sometimes it was the physical features that were name-reflected. Thus: Wetumpka is "tumbling waters;" Sandusky, the "cold spring;" Katchewan, "the highest place;" Toga, "the swift current;" Niagara, the "neck of water;" Nahant is "at the point;" Passumpsick is "much clear water;" and Chautauque is the "foggy place." Sometimes the Indian's names reflected his superstitions. Thus, Manito is "spirit," Montauk is "a manito or spirit tree," and Minnewaukon means the "devil's lake." Sometimes his names celebrate his hunting or fishing exploits. Mackinaw is an abbreviation of a longer word meaning "the great turtle place." Quinsigamond means "the fishing place for pickerel." There are several Ammons, which, as the government has a peculiar penchant for lopping off the terminative syllables of Indian words, may not unreasonably be taken to represent Ammonooose, an expressive Indian word meaning "fish-story river," a proof positive that the red man, as well as his successors, was given to telling tall stories about his luck in fishing.

Fuels Perpetuated in Names

Even the Indian hates and hereditary lends his expression in names. The members of a certain Indian tribe, despised for their peacefulness, were in contemptuous parlance Ottawas, "traders," while a fiercely fighting tribe were admirably termed Eries, or "wildcats," by their enemies. Our Iowas are a corruption of a derivative word signifying "drowsy or sleep one," a term given by the warlike Sioux of the north to his quieter red brethren of the plains. The scornful Iroquois called each Algonquin of the New York mountains an "Adirondack," signifying "he eats bark." The latter retorted by dub-

bing each Iroquois a "Mohawk," or "man eater," a grim testimonial in its way to the fierce and relentless Iroquois character. The family of the Sioux, the famous fighters of the northwest, divided as they were into eight great branches or subtribes, gave to themselves the comprehensive name of Dakotas, "allied together in friendly compact;" but their Indian foes called them by the bitter term of Sioux, "cut-throats."

The Indian was a born story teller. Every lake and river, every rock and every plain had its story, its incident, its legend. The Indian gave ever those names that recalled these legends to his mind.

Winona, Minn., has a beautiful legend. Winona, "first-born daughter," was the child of a stern warrior. He bade her marry one of the notable braves of his people. She loved another. Rather than marry the brave, whom she hated, she threw herself from the cliff of the Maiden's Leap, that overlooks the point where the Mississippi's waters flow through Lake Pepin, and beneath the river's turbulent waters found the peace that was denied her on earth. Another Minnesota legend, that of Minnehaha, recalls to most minds Longfellow's famous poem. He, however, took the usual poet's license in the matter. In the real legend, Minnehaha, "laughing water," did not become the bride of Hiawatha, but was crossed in love. In her despair she sought the falls of Minnehaha, after which she had been named. Here, over a precipice sixty feet high, she took the fatal leap.

A Derisive Cry

All Indian traditions are not sorrowful. Quite the reverse in many cases, as the story of the naming of Wakarusa, Kan., will show. Once a party of Indians on the trail were stopped in their progress by a swollen and angry looking stream. "Deep water, bad bottom!" grunted the braves, hesitating at the brink of the river, unwilling to turn back, doubting that they could cross. At length an Indian crept up behind his squaw, who was seated on a small Indian pony, and deliberately pushed pony, squaw and all over the bank into the rapid, muddy current, meanwhile looking stoically on to see whether she would gain the opposite bank in safety or drown before his eyes. The astonished and enraged squaw struck out for midstream, and lo! the waters had but spread over a shallow basin and the danger had been but apparent, not real. Derisively the squaw rose and scornfully shrieked at her liege lord, who had been so willing to have been summarily rid of her: "Wakarusa! Wakarusa!" (Thigh-deep, thigh-deep). And Wakarusa the region has remained until this day.

Tepee City, Squaw Valley and Sacem's Head show that the Indian was once a power, and so, also, do Indianola, Indianapolis, Indian Bay, Indian Bayou, Indian Bottom, Camp and Creek; Indian Diggings,

Falls, Gap, Gulch and Head; Indian Mound, Neck, Ridge and River; Indian Rock, Run, Springs and Town; Indian Trail and Indian Valley. He has left behind him his kinnikinnick that he used to smoke, his moccasins that he used to wear, medicine lodge that he used to visit, and the wampum for which he bartered his pony or his beaver skins. He has left behind him, also, the Indian names of many familiar objects, though the memory of these meanings has all but been forgotten. Mondamin means corn; wawa, wild goose; opeechee, the robin; Roanoke, a seashell; Chicago, the wild onion; omeeme, a pigeon; waw-beek, a rock, etc.

Musical and Alliterative

The Indian has left behind him hundreds of musical alliterative names, in which the consonant or vowel sounds are doubled. Good examples are Wawaka, Wawasee, Kankakee, Kennekuk, Tuscaloosa, Tallahassee, Ocklocknee, Ohopee, Oshkosh, Minnetonka, Massabesic, Contoconoc, Loogotkee and Hatchechubee. We like to roll his Ken-nebuck and Cuttyhunk, his Nantucket and Wachusett, his Kickapoo and Totonka over our tongues, and it would be deplorable indeed if they also should have to go and be translated into "correct and concise" English.

Other historical landmarks closely interwoven with Indian history, but whose names will remain untouched by the commission, the place names that preserve the memory of the early missionaries and explorers, and of the first pioneers, sturdy men of the wilderness, every one of them hured to hardship and skillful in expedient, as he literally took his life in his hand as he ventured among hostile redskins in an unknown land. The names of De Soto, Ponce de Leon, Hudson, Champlain and La Salle, and of Fathers Hennepin and Marquette are interwoven with the very beginnings of our history, just as the names of Fremont, Lewis and Clark are indissolubly linked with the early days of the far west.—Washington Star.

Into a Society Pitfall

Modern society is full of pitfalls and perils, as a certain smart young man realized to his sorrow the other day. "Oh, I'm sure I've met you before," he declared to a pretty woman whose name, of course, he had not caught. Ignoring the warning frown from a friend he rushed on. "Why, of course, I used to see you around with Blank-Dash; now, didn't I?" And he smiled triumphantly. "I can't deny it," she returned sweetly, "but I couldn't help it. I used to be married to him."—New York Sun.