WHO'S WHO OF THE CHINESE IN NEW YORK

BY

WARNER M. VAN NORDEN

Husbandry and letters are the chief two professions—Chinese Proverb.

Photo by F. Moore

The Chinese farmer is a judicious mixture of brawn, muscle and practical knowledge of efficient agricultural methods.

"I entirely agree with you that the farming industry in America sorely needs recuperation and that the Chinese farmer would be a distinct addition to our country—furthermore I believe that the advent of the Chinese farmer to America would stimulate and accentuate the good feeling which already exists between China and the United States. Not only would these Chinese farmers be a help to us, but they would be a reflex beneficial influence on the Chinese Republic." —Dr. Amos P. Wilder, former U. S. Consul-General to Shanghai

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FOREWORD

The American Cry for Chinese Farmers

According to the census of 1910, there are, at present, 17,200 Chinese farmers in America, distributed in the various states as below. The Chinese farmers represent twenty per cent, of all the Chinese within our borders.

Maine	3	California	11,986
New Hampshire	4	Illinois	35
Massachusetts	47	Michigan	14
Connecticut	4	Wisconsin	25
New York	113	Minnesota	23
New Jersey	107	Iowa	36
Pennsylvania	58	Missouri	11
Ohio	18	No. Dakota	10
Indiana	17	So. Dakota	45
Kansas	4	Nebraska	26
Delaware	8	Louisiana	86
Maryland	37	Oklahoma	7
Virgina	22	Texas	71
W. Virginia	15	Montana	404
No. Carolina	21	Idaho	473
So. Carolina	21	Wyoming	69
Georgia	21	Colorado	44
Florida	25	N. Mexico	146
Tennessee	1	Arizona	605
Alabama	11	Utah	51
Mississippi	166	Nevada	783
Arkansas	28	Washington	706
Oregon	799		

Of these 17,200 Chinese farmers in U. S. 760 own their own farms.

On account of the exigencies of the time the draft of men for the army, the hosts of enlistments, and the shortage of crops, America seems immediately to require a large number of skilled agriculturists.

England has transported more than one hundred thousand Chinese Coolies to France, to work on the roads and docks. Each corps of five hundred is in charge of a Chinese-speaking foreigner and guarantees have been given not to put the men's lives in danger, and to return them to China after the war. It is reported that a second hundred thousand will be sent. How good the guarantees may prove, in the matter of returning those tens of thousands, is a matter which will depend upon circumstances. One thing is certain—the whole scheme is born of the emergencies of the war. It is a war measure, and any unfortunate results which may eventuate from this introduction of young, unmarried men into France, must be endured with other ills.

CHINESE COOLIES versus CHINESE FARMERS

It has been proposed to import half a million Chinese Coolies to work on our American farms—not to remain in groups of five hundred, as in France, but to be scattered, one here and five there, upon the farms. To my mind this is a most dangerous experiment—injurious both to the welfare of our people, and to the best interests of the Chinese.

I have expressed myself more than once upon this subject and have endeavored to discriminate between the Chinese Coolie and the Chinese farmer. The following reprints may be opportune:

(From N. Y. *Tribune,* April 17, 1917.)

PLANS TO IMPORT ORIENTAL LABORERS

Board of Trade Would Bring Japanese and Chinese Here

A plan to import Chinese and Japanese laborers for the period of the war is being worked out by the Board of Trade and Transportation. Warner Van Norden, tea importer and former banker, has a plan to import about 500,000 Chinese farmers to relieve the agricultural situation that will be created by the War.

A bill to put the board's plan into effect has been drawn up by Senator Calder. After the executive committee of the board has passed on the matter to-morrow, Representative F. W. Rowe will be asked to present the measure in the House. A copy of the measure has been sent to Mayor Mitchel with the request that it be submitted to the conference of Mayors now being held in this city.

The men behind the plan believe that the scarcity of labor can be met by importing Chinese and Japanese laborers from Mexico, Canada and Hawaii. They can be brought here in three weeks. It is pointed out that the President has the power, during War, to suspend the laws providing for the exclusion of aliens from the United States.

Mr. Van Norden's plan, in which the head of a large banking house in this city and a Pittsburgh steel man are also interested, is limited to the agricultural situation.

"It is our plan," he said, "to import about 500,000 of the first class Chinese farmers, with their families, and distribute them throughout the country. Chinese bankers will gladly finance the project. I do not expect any great opposition to the plan, as Chinese farmers are much needed and in California the objection against them is no longer strong."

(N. Y. *Evening Mail,* May 24, 1917.)

URGES CHINESE FARMERS, NOT COOLIES, FOR U. S.

Tea Merchant Argues That These Workers Rank Next to Highest in China

Warner M. Van Norden, tea merchant, of 62 South street, Manhattan, whose plan to import Chinese labor into this country was recently announced, when asked his opinion to-day of the plan proposed by the Chinese Six Companies to bring Coolies into this country for a limited period of service, deporting them at its expiration, said:

"I am decidedly opposed to the importation of the Chinese Coolie. There are five classes in China, ranking in order: the scholars, farmers, bankers and merchants, soldiers and Coolies. The farmer, ranking second, is a superior person, temperate in his habits, industrious and frugal, and to our country would be a worthy example of economy and right living.

"Furthermore, it is a well-recognized fact that he is capable of producing greater returns from a plot of land than the most expert agriculturist of any other country.

"My plan to bring over those farmers and their wives and permit them to buy small farms of perhaps ten acres—there are many available abandoned farms throughout the Union that could be made plentifully productive under the skilful hand of the Chinese farmer.

"Our labor unions would not be involved through this importation, for we would merely extend to the Chinese the privileges enjoyed by other aliens. The immigration laws would necessarily need suspension to permit their entrance—but once their real value to our nation is realized—which it most assuredly will be—immigration rules will be made to conform.

"Their non-assimilating habits have been assailed; but why discriminate on that score, especially in light of the numerous 'colonies' of aliens distributed over our territory, who are permitted to enjoy the rights and privileges of American citizenship? If we are to assume our rightful place as a world power, if we are to stand before other nations as an example of real democracy, why not be truly democratic?"

(*The Globe,* New York, of May 28th, 1917.)

WOULD BRING 500,000 CHINESE

Warner M. Van Norden Says Oriental Farmer Can Help United States Win the War.

To sweep the legal obstacles of immigration laws and exclusion acts out of the way of bringing 500,000 Chinese farmers to America to raise war crops on idle acres, Warner M. Van Norden, a New York tea merchant familiar with the Orient, has prepared a bill which he will seek to have introduced at the present session of Congress as a War measure.

This bill would give legal sanction to the project, which was broached on this side of the continent by Mr. Van Norden and on the Pacific slope by the Chinese Six Companies of San Francisco, one of the world's greatest trade concerns.

With the aid of 500,000 Chinese farmers vast stretches of idle farm land in the United States could be brought under cultivation, Mr. Van Norden declared to-day, and the threat of the world starvation held out by the German U-Boats could never be carried out.

"The Chinese farmer is the best farmer in the world," said Mr. Van Norden. "His land has been worked for uncounted years, but still produces well under his capable direction. He is industrious, quiet, unassuming, and physically is tremendously strong."

Moreover, Mr. Van Norden added, the farmer whom he proposes to bring to America should not be confused with the Coolie. The Coolie is a man of low caste, a stevedore. The farmer is a man of second highest rank in Chinese society, ranking higher than the banker, priest, and soldier.

(N. Y. *World,* Sunday, August 5, 1917.)

WANTS 500,000 CHINESE FARMERS TO COME IN

Thinks Suspension of the Immigration Laws Would Solve the War Food Problem

Warner M. Van Norden, a tea merchant of No. 62 South Street, has started a publicity campaign to convince the country that we should admit 500,000 Chinese farmers to this country as a War measure. The Chinese would take the place of men who enlist and thus aid in the great task of providing ourselves and our Allies with food, Mr. Van Norden argues.

"The Chinese farmer is the best farmer in the world," said Mr. Van Norden. "His land has been worked for uncounted years, but still produces well under his capable direction. He is industrious, quiet, unassuming and is tremendously strong.

"I believe there is just one solution of the problem, and that is the admission of 500,000 Chinese farmers. The Chinese farmer ranks next to the scholar in the Five-Class Divisions. My plan is to bring over these farmers and their wives and permit them to buy small farms of perhaps ten acres—there are many available abandoned farms throughout the country that could be made plentifully productive. They should be urged to bring their wives with them. The immigration laws would necessarily need suspension to permit their entrance, but once their real value to our nation is realized—which it most assuredly will be—immigration rules will be made to conform."

Mr. Van Norden added that the farmer should not be confused with the Coolie, who is of low caste, a stevedore. He has received a letter from Dr. Amos P. Wilder, former United States Consul General to Shanghai, commending the plan.

(Poughkeepsie *Eagle-News,* October 16, 1917.)

CHINESE LABOR WILL HELP SOLVE THE FARM PROBLEM

Many Farmers Favor Importing Chinese for Agricultural Purposes—Interview with Warner Van Norden of Clove Valley Club —Long Island Farms Run by the Chinese

That Chinese should be brought to the United States to work on the farms and help solve the farm-labor problem, is the opinion of a number of Dutchess County farmers. The matter of importing enough Chinese labor for agricultural purposes seems to be meeting with increased favor and as it has caused considerable talk among the farmers of our own county, an *Eagle-News* representative had an interview on the subject with Mr. Warner M. Van Norden, a New York tea merchant and a prominent member of the Clove Valley Rod and Gun Club, of this county. In the course of the interview, Mr. Van Norden said:

"It is to laugh. The attempt to regulate the price of wheat was opposed by the farmers who did not care to adopt the lofty principle of making a sacrifice in order to match the self-denial of the soldiers boy. The farmer refused to be limited to $2 a bushel and we are told he has objected to even $2.20.

"Now the coal operatives insist upon higher wages and the price of coal may be raised to meet this demand. Another dream shattered! Truth is, that I bought my winter's supply of coal before the price fixing idea was promulgated at $7.50, whereas last year the price was $9.50.

Law of Supply and Demand

"Now, the whole question of prices comes back to the law of supply and demand—just where it has always rested. The one great lasting work done by Mr. Hoover will be teaching the people to save, to cut down the appalling waste which has prevailed in this country.

"We must have more wheat, more food of all kinds. Then all prices will come down automatically.

"I do not advocate bringing over Chinese Coolies, because more labor is not needed as much as more brains. We must raise twice as much wheat on the same acreage. Our farmers do not know how to do this. The Chinese farmers understand the trick. Therefore, I say, bring over half a million Chinese farmers with their families. Allow them to become citizens and let them teach our farmers intensive agriculture.

"The best citizens in North Europe are the Finns who are Mongoloids. Once upon a time, Russia fought a bloody strife to prevent one million Mongols from leaving the banks of the Volga.

"Farmers of Louisiana and California implored me to hurry this movement. A spinster from Westchester County and one from Maine protest.

Farms Run by Chinese

"There are five or six farms on Long Island run entirely by Chinese. At present, most of their produce is sold in Chinatown. We should have in the hands of the Chinese near New York at least 50,000 small truck farms.

"An illustration of my contention that a practical demonstration of intensive farming is of far more value to the American farmer than either lectures or the distribution of printed matter on the subject is found in the work done by New York State some years ago at Spencerport, on the Erie Canal just west of Rochester. I am told that the state rented an orchard for a term of years, reserving the right to do as it pleased with the trees. The state put an expert appleman in charge of this farm who, within three or four years, not only vastly increased the yield of fruit, but also produced much larger and finer and more salable apples.

"A resident of Spencerport tells me that the whole countryside within a radius of fifty miles has been revolutionized; that the farmers are now making considerable money by raising the best apples produced in New York State.

Meets With Approval

"The mail from China this morning, has brought several letters from very prominent people in Shanghai. The plan of importing the Chinese agriculturists has been given quite some publicity throughout the Chinese Republic and is generally approved of by people of authority who are intimately associated with, and can appreciate the benefits to be derived by us from the assistance of the Chinese farmers. However, the difficulty we face primarily, which is spoken of in every instance, is the fact that these farmers must necessarily be persuaded to come. Being a person of intelligence and integrity and appreciating the respect accorded him in his own country, it is not likely that he would be as eager as some Americans think, to immigrate to a country wherein treatment would not be such as to contribute to his welfare and happiness. Their perception is keen, and although they may not loudly voice reasons for hesitancy in coming, they must needs be assured of a hospitable reception, augmented by good faith and fair treatment. In my opinion, this thought is worthy of much mention, inasmuch as the average American is imbued with the idea that the Chinese are merely awaiting the opportunity to come here to pursue despicable methods, therefore, crowding them—the Americans—from the labor market. The Chinese agriculturists can be teachers of methods we need to insure life to the nation and a valuation should be placed upon them as such.

"The United States Department of Agriculture has not been slow to perceive the advantages to be gained by Chinese methods and by the importation of Chinese plants. For years they have been conducting investigations and Professor Meyer's reports, published through the Department, contain vastly interesting material. By importing Chinese agriculturists and conducting investigations upon our own soil, a greater benefit in divers form would obtain than by conducting them upon foreign soil. Professor Morgan, an authority on soils, one of the faculty of Columbia University, whom I have talked with but yesterday on the subject is heartily in accord with the principles and believes that action should be taken at once to bring about the result."

(N. Y. *Evening Sun*, November 21, 1917.)

WOULD IMPORT CHINESE FARMERS

Do This or Draft City Men, Says Van Norden

"The United States Government has but one alternative when it considers production for the coming year," said Warner M. Van Norden today when asked to comment on the proposed governmental legislation relative to his plan of importing Chinese farmers.

"Before the Spring planting of 1918 arrives this country shall either have to draft men from the cities to work on the farms or import Chinese farmers. It has never been denied that the Chinese farmers are superior to the farmers of any other nation in the quantity of produce they exact from each acre they cultivate. So far our Government has done but little to stimulate the increase of crops in this country. Price regulating has operated contrariwise.

"The position of the farmer may readily be understood. Should a farmer raise a thousand bushels of wheat and receive $3.25 a bushel, he would net $3,250. On the other hand, should he raise twelve hundred bushels and receive $2 a bushel he would net $2,400—a difference of $850 less for the twelve hundred than he would receive for one thousand bushels—not considering the additional expenditure for labor, fertilizer, etc., necessary to raise the greater amount. Should the farmer raise twelve hundred bushels the subsequent year instead of one thousand his net loss would be $1,050. Not a very great incentive for intensive cultivation, one must admit.

"Despite this situation it is imperative that we produce and intensely produce. The time is too critical to experiment by sending inexperienced and untrained assistance to our farms. Thrift economy demands that we apply the efficiency available and easily procurable to the needs of our country.

"This means the admission of 500,000 Chinese farmers to our farms. In this respect, I do not refer to the Chinese Coolie. It is the agriculturist of China who is now teaching agents sent abroad by our Agriculture Department for that specific purpose. Why not conserve time, energy, and expense, incidentally profiting materially by the production that would result from such teaching upon our own farms?"

(*Evening Post,* New York, Saturday, November 24, 1917.)

VAN NORDEN AGAINST COOLIES

Sees Benefit to Nation, However, in Importing Chinese Farmers

The action of the Federation of Labor in Buffalo, in protesting against Governmental legislation relative to the plan to import 500,000 Chinese for farm work in America, is based on a wrong premise, according to a statement made today by Warner M. Van Norden, president of the Lotos Tea Concern.

"In my movement to bring the Chinese here, at no time has there been any idea of importing Coolies to break down, as is said, the "high standards of the American workingman,'" continued Mr. Van Norden.

"What is proposed is to import competent, intelligent, and industrious Chinese farmers and their families, not to work as laborers for American farmers, but to till their own farms, thereby increasing the food supply of the country, with consequent lowering of prices to the consumer, which, incidentally, includes the two million workers in the American Federation of Labor.

"If these union labor men will ponder for a moment, they will clearly see that such an addition to the food supply of the country is anything but inimical to their best interests. This seems to be their main point of combat at the moment—but, no matter what increase in wages they may periodically win, the mounting cost of provisions places them exactly where they were before, or perhaps in a far more discomforting position.

"I wish President Gompers would note the distinction between a Coolie and an intelligent, industrious, productive farmer. I am decidedly opposed to the scheme of importing Coolies. Such a plan would bring a low class of Chinese, who, as single men, would naturally gravitate to the cities, the result being detrimental to labor markets, and a menace to the moral condition of the people. Therefore, bring the Chinese farmer and his family."

Farm and Farming

By Warner M. Van Norden

The greatest economic problem of the twentieth century is the land problem, principally of land adapted to agricultural pursuits. Upon its correct solution hinges the salvation of society, for it is a self-evident truth that the wealth of any nation is based on her land resources. To convert this land into the coin of the realm requires the human touch guided by probity and a knowledge of the business of farming. With the diligent application of these qualities, efficiency in farming will be promoted.

As a nation we have passed beyond the exploitation stage of our development. For years we have been prone to ignore the law of compensation and are just now gradually learning to appreciate that stable wealth is only acquired by industry and thrift. In farming there is no permanent satisfaction or happiness obtained until most of the land is tilled by the man who owns it. To the ambitious and aggressive person this ownership constitutes sufficient incentive to call forth the application of the very best efforts. Therefore, in order to insure prosperity and contentment to the nation, the farm-owning cultivator must become dominant. It does not follow that tenancy must be obliterated. As a matter of fact, tenancy must always exist but must not be dominant. Here, as in the industrial and commercial fields, we must have executives and subordinates. The latter serve two purposes—as a stepping stone to ownership and as an administrant of executive orders. The total output of an organization—and we must consider farming in the light of ordinary business—depends upon the harmonious action of executives and subordinates, each performing the tasks he is best fitted for.

An obstacle of paramount weight which has for some time handicapped the prospective land-owner-farmer has been the lack of capital. However, governmental action has advanced a solution to this problem which affects so poignantly social utility and sustenance. During the past year legislation has been enacted which is designed to furnish the farmer with the means of assistance most needed for the improvement of his property, thereby increasing productive efficiency. If we grant that a republican form of government can successfully conduct such a socialistic propaganda, this legislation is to be commended and will work advantageously provided it is kept free from political exploitation. Whatever the subsequent result—at the moment, it affords great opportunities for the honest, thrifty, energetic person. On the strength of his becoming one of our farming contingent, he can borrow money through the Federal Land Bank at a compartively low rate of interest, thereby enabling him to purchase land or improve the purchase. To be sure, the Bank reserves the right to stipulate the purposes of expenditure, but this stipulation is prompted by experience, foresight, and prudence, all making for efficiency and ultimate agricultural prosperity. To the intelligent mind, the reflex action of this sane procedure is bound to be beneficial to the borrower.

To procure a loan, the farmer or would-be farmer, must possess an amount of money sufficient to meet the requirements of the bank which is a deposit of five dollars for each one hundred dollars he wishes to borrow. He makes application to the National Farm Loan Association in the vicinity of his farm or his prospective purchase. This Association acts as intermediary between the borrower and the Federal Land Bank. He deposits with the Association five per cent of the total amount of the loan, which amount is converted into stock in his name, redeemable at maturity and cancellation of obligation. Should any dividends be paid in the interim he shares in them ratably. He will be assessed, likewise ratably, for any failures—failures among his associates of the Farm Association—of which he becomes an active member with voting privileges by virtue of his acquiring a loan—to meet their obligations. He offers as security a first mortgage on his land. His land is appraised through the Association and he is permitted to borrow to the extent of fifty per cent of the land value and twenty per cent of the value of permanent, insured improvements. The co-operative administration of the Land Association is quite laudable. It stimulates economy, encourages endeavor and cautions care.

The borrower pays a rate of interest never in excess of one per cent more than the rate paid on bond issues which the Federal Land Bank is privileged to issue. The amount of such issues is limited, as is the rate of interest paid on the bonds which does not at any time exceed five per cent.

The liquidation of the loan is provided for in such manner as to work no hardships upon the borrower. Contrariwise, he is benefited morally as well as materially, for amortization of a debt—the plan here adopted—is quite conducive to thrift. Each interest day the borrower pays his interest and a part of the principal—the latter amount being so regulated as to extinguish the entire loan with a moderate final payment at the expiration of the period agreed upon. Furthermore, after five years the borrower has the option of diminishing the remainder of his debt on interest days, in multiple of $25. Interest days are arranged semi-annually and annually, with loan periods from five to forty years. Reappraisal of mortgaged land is permitted by the Bank for the purpose of making an additional loan if justifiable.

The abundancy of available land and the enactment of this legislation offers incentive and purposeful procedure to those who have expectantly been looking toward farming as their Utopia. Therefore, it is but natural to assume that our farming contingent will profitably and happily be increased.

Newspaperdom has been rife lately with "food conservation," "food distribution," "food dictatorship," and the like, that to the thinking person the most closely related problem and one of far greater and more vital importance is that of food production. Conservation presupposes production—therefore the latter is a prime issue and must be effected in order to insure the former.

Echoes of farms, farm labor, farmerettes, community gardens, backyard gardens, etc., assume such an active aspect that we are convinced of something larger in the atmosphere than a mere "back to the farm" agitation. But here we encounter organization and methods not based upon exact and intelligent information as to what to do, and how and when and where. As a consequence, the ultimate result is bound to be very little substantial gain as compared with the expenditure of time and energy, to say the least. Such a condition most naturally produces disgust and inertia among those who were most enthusiastic and glad of the opportunity to do something under the supervision, as they expected, of experienced people.

Eyes have been blinded to the magnitude of the opportunities afforded by the development of agricultural pursuits, due in great part to modern inventions having made easily possible the accumulation of wealth which has been gathered with but little heed as to how long the supply would last. It has been done in our skimming way as we do many things—sip the froth without tasting the substantial. But the roots of humanity strike deep into the earth and it is only now when the question of our very existence is automatically forced upon us that we reflect upon the possibilities of this endeavor. In our wild scramble for wealth and power we have shunned and looked askance, in many instances, at those engaged in delving into the treasures of Mother Earth. From time immemorial the farmer has been the vertebrae of all nations, and the countries who possess the wisdom of foresight have accorded him his rightful place. Countries who have turned their minds and attention to other pursuits are becoming cognizant that their life will be at stake if more effort is not directed

toward agricultural development. The pendulum is swinging backward once more and farming will come into its own.

Farming unlocks a thousand doors of opportunity. The days of pioneering are over. Trails have become roads; facilities for the transmission of intelligence are innumerable. The development awaits the keen awakening to the modern necessities of sustenance.

To the homeseeker, the man who wants a paradise, his own vine and fig tree, farming is replete with suggestions and there is no country better prepared to promote these suggestions and individual dreams than the United States. 'Tis but a matter of choice, a matter of pandering to one's taste, as to what affords the mecca of the desirous, with the vast amount of unoccupied and easily available land to be had for a mere bagatelle. Millions of acres are going practically to waste, but the enormity of this available land should in no wise create an infamous reflection upon the quality and condition of the land, but rather construed as a derogation of the man who has been content to look afar for verdant fields without inspecting those about him.

Should one choose to set up an abode on a hillside, on a rolling prairie, on a plateau with an elevation of few or many feet, on the banks of a rippling stream, in a mountainous environment, in the foothills of some majestic summit, or perhaps in a cottage nestling snugly in a valley, he needs but give expression to the fancy.

Likewise there are a variety of climates to select from. Should a uniform temperature, a dry climate, a bracing mountain air which modifies the cold of winter and relieves the heat of summer, a dry winter, a moist summer, much rainfall or not any, be desired, it can be secured by the mere mentioning of one's preference.

Soils of every description for every purpose await the constructive man. Soils for diversified products, soils for specialized products, soils containing a superabundance of productivity, soils of every conceivable quality.

Produce is limitless in variation. Forage crops, market gardening, fibre products, fruits, large and small, to suit every whim. Superb climates, amplitude of food, and outdoor grazing of long duration afford most agreeable conditions for stock raising. Land that is found too rough for tillage can be utilized for poultry raising. Poultry can be fed the by-products of the dairy. Meadows will grow luxuriant crops for cattle. The raising of sheep requires but precious little effort.

Modern machinery has eliminated much of the drudgery from farming. Modern invention has also placed heretofore remote lands in juxtaposition with the markets. The proximity of market places is, of course, one of the prime factors to successful farming. Railroads penetrate everywhere. Trolleys connect with railroads. The farmer with vim and energy does not mind it in the least that the trolley happens to be a few miles distant. Good roads are maintained by the state. Counties maintain secondary roads so that scarcely any point of our vast territory is unapproachable. Motor trucks and wagons meet the trolleys. The telephone enables the farmer to keep in as close touch with his markets as it does the city broker with the stock exchange. Rural delivery brings news of the commercial, manufacturing, financial and social world, several hours after issuance.

Neither does living on a farm preclude the possibility of securing educational advantages. There is a healthy educational sentiment prevalent throughout the United States. Schools are recognized as a vital resource of the state since they are virtually the factories that produce the citizenry of the commonwealth. Country schools can be compared

with no fear of opprobrium, with town schools. Everywhere we find education methods making high strides to the fore. Community life is becoming part and parcel of school affairs. Adults are assuming a greater interest and a more direct participation in the community movement, both of which make for happiness and contentment. School buildings are used as social centers, providing amusement, recreation and diversion. Libraries are profusely scattered over rural districts.

In disseminating knowledge that will assist the farmer in intensive as well as extensive cultivation, granges, farmers' institutes, and similar organizations play a prominent part. The work of the State Agricultural Colleges is not to be overlooked in this respect.

Concretely speaking, farming is no longer an experiment but an absolute success. But, like every other worthwhile vocation it demands first, a well defined purpose to which must be applied ingenuity, a reasonable degree of effort, industry and perseverance in order to insure success. Potential wealth belongs to the man with the prudence to apply well directed energy and effort to the material at his feet. In spite of the demonstrated colossal opportunities, it is a deplorable fact that we have not sufficient intelligence and labor employed in this endeavor to supply the tax upon production. In the New England States particularly the demands are rapidly increasing but the farming propensity shows no commensurate increase.

Farms can be obtained in sizes varying from half an acre to several hundred acres, minus improvement and with every degree of improvement. Many possess dwelling houses, the necessary farm buildings and equipment. If a small cottage in a valley, with a modest market garden, be the pleasure of the purchaser it can be had as readily as a palatial homestead with all the latest appointments. Numerous farms are stocked and planted.

Every purse can be suited in the financial reckoning. Purchase price from $3.50 upwards, with leasing rental at as low as five cents per acre. Liberal concessions are always in evidence. In the Far West, irrigated and unirrigated tracts can be bought from $3 to $30 per acre.

Two-thirds of the total acreage of the State of Connecticut is adapted to agricultural pursuits. At the present moment there are available 22,029 acres at an average cost of $33 per acre, and it is a conceded fact that this state does not supply her own population with the necessary product. New Hampshire has 13,050 acres to offer. Maine boasts no abandoned farms yet she has 29,273 acres to be sold at an average of $30 per acre. Vermont, "the bashful state," has 17,327 acres procurable from $5 per acre and thence upward, ranging in price and improvement to suit the most fastidious. Massachusetts places 1,877 acres on the market. Rhode Island, at an average price of $20, offers 13,284 acres. New Jersey has 5,235 acres for which she wishes to find new owners or tenants. Pennsylvania has 86,498 acres to be gotten rid of, at about $16 per acre. In Delaware there are ten thousand farms, half of them occupied by the owners and the remainder by tenants. Out of a total of 1,066,288 acres, 754,010 are improved for agricultural purposes. Maryland offers 29,770 acres. North Carolina has 205,870 acres to dispose of at an average of $12.50 per acre. Louisiana has 28,000,000 acres of which but 5,000,000 have been cultivated. In West Virginia agriculture surpasses in importance the natural resources of the state. About one-third of the real estate value is made up of farm lands and buildings, which amount nearly equals the value of the public utilities of the state. There are two men employed in farming to each one engaged in manufacturing pursuits.

The total production of the farms equals the output of both the oil and coal fields in which this state ranks highly. And yet, despite these bare facts, hundreds of thousands of acres are being wasted for want of proper development. 30,024 acres are willing to change ownership or management in Tennessee at an average price of $32 an acre. Alabama wishes to find owners for 11,132 acres for which she asks $26 per acre. Georgia offers 4,274 acres, at an aggregate figure of $129,750, showing an average of $30. Idaho has a total acreage of 54,000,000 acres, 21,000,000 of which are highly adapted to agriculture and can be purchased anywhere from $5 upward. In the Catskills of New York, a little over one hundred miles from Broadway, 2,650 acres of valuable timber land were quite recently sold at auction for $1,000—thirty-nine cents an acre—think of it! At that figure, little or much might be said.

An example of the stupendous lack of utilizing Mother Earth advantageously is seen in the dogged pertinacity of a farmer to grow only certain crops. This tendency is sometimes inherited, but more often acquired, where production is dependent upon ignorant and unskilled labor. One of the chief causes of "abandoned" farms—perhaps the more charitable expression "overlooked" should be used—is the scarcity of labor. Another and of greater import is the lack of intelligent supervision. Many hillsides are growing potatoes, corn, rye and hay when the most utilitarian products for the soil would be small fruits and vegetables. We have yet to learn intensive cultivation. Under proper treatment and diversification, two, three and oftentimes four crops can easily be produced in a year. It requires but simple and sane methods to produce intensive as well as extensive farming. Lack of proper information and unwillingness to apply proper and practical treatment accounts for many failures and small yields. Through intelligent direction, under experienced agriculturists, there is always a certainty of profitable returns of whatever is placed in the soil.

The truth of the matter is that we do not have sufficient expert knowledge nor actual labor to apply to our millions of acres lying in waste. And we are ashamed to admit our ignorance and permit ourselves to be taught by those best fitted to teach. Farming must be considered as a business and business principles and rules must be applied else ruin will obtain.

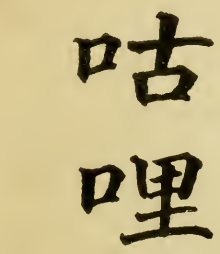
Several of our states are vitally interested in the cultivation of the soy bean—a Chinese product. The Chemical Bureau of our Agricultural Department has engaged the services of a Chinese nutrition expert and sent her to China to learn "all about the soy bean." Manchuria produces this bean in such quantities that hundreds of thousands of tons are annually exported to Europe, and our Western coast furnishes a goodly market. If we are content to send to China for knowledge of one product indigenous to her soil, why should we not capitalize other information and labor in agriculture that she is only too glad to give us?

Chinese farmers are specialists and rank second to none in this field. They are conceded the most intensive farmers in existence. China produces all the vegetables known to us and many more. Her farmers are a sturdy class, thrifty, industrious, honest and morally upright—and are most willing and anxious to serve us in the manner they are best fitted. With their painstaking instruction and patient and persistent efforts, our vast unoccupied territory would soon be made a fertile oasis, plentifully productive.

We have a momentous question to decide but with exact knowledge and experience at our disposal the decision should not be one of much

difficulty. Millions of adaptable idle acres at ridiculously low prices—money available for their purchase and improvement at remarkably low interest rates—intelligent supervision and labor procurable through the mere performance of our duty—what will be the decision? Be that as it may—upon it rests the creation of the position the United States will assume in the economic world to come.

Chinese Coolies *Vers* Chinese Farmers



This is the Chinese ideogragh (character) for coolie.

Its literal meaning is **plenty loose talk,** or **unreasonable muttering.**

'Kung Ren. This is the Chinese character for Farm Laborer. It signifies **rented muscle.**

This is the Chinese character for Farmer. It is allied to tien, which means Heaven, Celestial One, Reverence. It also suggests abundance and endurance.

The radical ta signified great, large, noble, surplus, the Chief of Men.

民國公報

The Chinese Republic News

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●●●美商欲得華農來美

美人訥登氏、曾居中國數年、現在紐約稍富街六十二號茶行爲商、近因美國入戰、足兵與足食並重、訥登氏素知中國以農立國、人民幾盡知農、擬招華人五十萬名、來美耕植、五月廿二號特遣書記到民國公報叙談此事、異常熱心、據靴路報載訥登氏宣言云、吾日前於釣遊時道經吉士歌梨埠、農人某家、團叙而談、均極熱心効力於國、願執戈從戎、惟可慮者、無人代位、種植五穀、以供軍士及國人之用耳、據吾意見、今欲解此問題、須准華人五十萬入美、且吾人久知中國農人、於四民之中祇亞於士、若許華農五十萬入美、大有益於我國、如中國農人、能挈妻而來、入我美籍、尤勝一籌、且華人認美人爲第一良友、故視美人與他國人有別、吾國應乘此時機、示以友誼、准華人五十萬來美耕植、蓋吾國之需於彼者甚殷、而彼之願來吾國者亦甚切也、

是禮拜二晚、中華會館集議時、本報譯員張文煥君、將訥登氏倡議華農入美事報告、隨由衆議決、派牧師李滔先生偕張君往謁訥登氏、探其如何進行、訥登氏與李張二君叙談時、宣言云、吾之意見、與三藩市中華會館陳議有別、該會館陳議、則願代勸華人來美、戰終後復使之回國、吾之倡議、則爲准華農携帶妻子同來美國、抵岸後即領籍民執照、隨往各省購買田園、從事種植、歷時既久、將與美人同化、各省荒田、遍地皆是、若得華人理之、出產正無限量、且華人素精農業、可將少許之田數、而生多許之出產云云、

AMERICAN MERCHANTS DESIRE TO GET THE CHINESE FARMERS TO COME TO THE U. S.

Mr. Van Norden, an American, has sojourned in China for several years. At present, he is a merchant in the tea house at 62 South St., of this city. As now the United States has entered the war, the sufficiency of soldiers and the sufficiency of food are equally important. Mr. Van Norden is very well acquainted that the fundamental basis of China is agriculture, and that almost all of its people know agriculture. He desires to mobilize 500,000 Chinese to come to the United States for cultivation. On Tuesday of this week, he sent his secretary to our office to converse on the subject, and we noted they were very enthusiastic.

In his statements printed in the Herald, Mr. Van Norden declared: "Some days ago, on my fishing tour, I passed through the Catskills. On one of the farms, the members of the family gathered together and chatted. They were very enthusiastic to serve the country, and desirous to carry a weapon to go to war. But they were worried that there are no people to take their places in cultivating the five cereals to supply the soldiers and the people in the country. In my opinion, if we want to solve this problem, we must permit a half million Chinese to enter the United States. We have known that the Chinese farmers are ranked second only to the scholars among the four peoples. If we permit a half million Chinese farmers to enter the United States, it would be a great benefit to our country. If the Chinese farmers can bring along with them their wives when they come, and enter the lists of our citizenship, it would be a better measure. Moreover, the Chinese recognize the Americans as No. 1 good friends, therefore they look at the Americans differently from the people of the other countries. We should take this opportunity to show our friendship, permitting a half million Chinese to enter the United States for cultivation. Our country needs them urgently, and they want to come to our country eagerly."

On Tuesday evening of this week, the Chinese Consolidated Benevolent Association held a meeting. Mr. Monfoon Jung, Associate Editor of the Chinese Republic News, reported to it about Mr. Van Norden, an American merchant, who advocates to permit the Chinese farmers to enter the United States. They decided unanimously to send Rev. Mr. Leeto and Mr. Jung to visit Mr. Van Norden and to find out about his movement. In the conversations with Mr. Lee and Mr. Jung, Mr. Van Norden declared: "My idea is different from the suggestion of the Chinese Consolidated Benevolent Association of San Francisco. That Association's suggestion is that it desires to render service in getting the Chinese to come to the United States, and send them back at the end of the war. My advocation is to permit the Chinese farmers, bringing along with them their wives and children, to come to the United States. On their arrival in this country, let them receive the certificates of citizenship. Then they will go to the different States to purchase the farms and arrange for cultivation. After a long while, they will be assimilated with the Americans. There are plenty vacant farms in every state. If we can get the Chinese to take care of them, the production would be plentiful. The Chinese are versed in agriculture. They can use the minimum acreage to produce the maximum production."—Literal Translation of Chinese Article on opposite page.

(From a Publicity Pamphlet.)

NOT SLAVES BUT TEACHERS!

The most vital problem to be solved by the United States Government at the present moment is food production. We must furnish our Allies, our Army and our Civil population with sustenance. Therefore, we MUST produce.

On an acre of land—we are told—one boy produced fifteen bushels of corn. On an adjoining acre, another boy produced two hundred and fifty bushels. Why this extreme divergence in cultivation? The answer is simple—one was the result of applied expert knowledge of how and what to do. The other, through unintelligent and haphazard methods.

Can the United States, fraught with the burdens of the World War, pay the price of inexperience? Is it a common sense procedure to ignore the application of expert advice and ability to DO when it can speedily and economically be secured? Would any sane business man jeopardize the life of his organization by placing unskilled labor where skilled was essential? No, not at any price. So why should the United States Government—we the people of the United States—jeopardize life upon our Continent and the life of our Allies by sending men upon our farms who know nothing of farming?

No one surpasses the Chinese farmer in his knowledge of intensive land cultivation. We are not speaking of the Chinese coolie who has heretofore worked in the United States under bondage or contract labor. The Chinese farmer ranks second to none in Agriculture.

Are we too proud to accept the teachings of those best qualified to instruct? Are we to be real Americans, maintaining the heritage our forefathers fought and died to establish, or are we to be guided by a mawkish sentiment over individual liberty and right?

Each real American will stretch every sinew to avert the holocaust that will sooner or later, but nevertheless surely, come if food production is not efficiently established.

Put aside erroneous impressions—analyze your racial antagonism —intelligence dissipates false ideas. Reason and foresight must say

ADMIT THE CHINESE AGRICULTURIST!

AFTER THE WAR

After this long dreary Winter of War and agony, will there be Spring in Europe? Will there be Spring in America? Spring suggests germs, vitality, sunshine, revival, blosoming, fruition.

Today in Europe, are there seeds of social, commercial, and intellectual revival awaiting the genial return of peace, or have these seeds been winter-killed?

The Pope, in the spring of 1915, said that if the European war should continue, it would result in the suicide of the civilization of the Continent. Lord Lansdowne, a few days ago, voiced the same warning. The war *has* continued, and I for one, believe that it has gone sufficiently far to indicate that on the Continent there will be no revival of industry or art. The continental nations are already flat, and if left to themselves it will take centuries of convalescence to bring them back to where they were prior to 1914. The question is whether they will be left to themselves, or whether in their weakened condition they will be harassed and domineered over by the more virulent nations from the East. Should the Japanese and the people of Central Asia, joining with the Slavs and possibly with the remnant of the Teutons, enslave the Continent, the result might easily be one thousand years of dark ages.

The question that affects us most is whether after the War, there will be a reconstruction period in America. When the wonderful, inspiring, blessed, magnificently won peace comes, in what shape will be the seed of our own beloved American people?

Thanks to the efficiency of our Government, which has developed with unparalleled dispatch and precision, and thanks to the Y. M. C. A., with its daringly, comprehensive plans—our boys at the front will receive all the care which devotion and money can bestow. But more men to produce food we must have. Where is there to look for them, except from China, Japan or India? If we select the Chinese—and that seems to be the choice—is it not but reasonable to seek out the best blood that may be procured? Why deliberately choose the inferior?

I, by no means, depreciate the Chinese Coolie. Of his class, he is superior to many who have come to our shores. Those who have made their records in Californiia are admired by all intelligent men. It must also be borne in mind that in China, as in America, men are judged by their merits, and many farmers, many officials of rank, have risen from the class we call Coolie. In publishing the following partial list of the Chinese in New York, my ambition has been to draw attention to the manner in which the Chinese-Americans have developed and attained positions of respect and standing in the Metropolitan City.

CHINESE WHO'S WHO IN NEW YORK

The sketches have been written by leaders in Chinatown, and are given, for the most part, in their own language. The pictures are furnished at my most urgent request, because I, for one, am proud to realize that we have amongst us such sturdy co-patriots. When looking into their faces, remember that many of them are serving our country in the present crisis—in War Training Camps as well as under the various organizations incident to the War; and further, that one of the Chinese-born residents, several weeks after War was declared, commenced to drill a regiment of New York Chinese which was offered to the War Department.

WARNER M. VAN NORDEN.

WHO'S WHO

Of the Chinese in New York

Who's Who of the Chinese in New York

Chew Houng

CHEW HOUNG—was born in the year 1867 in the district of San Wei in the province of Kwang Tung. While yet quite young he succeeded his father in business. Mr. Chew, Senior, was a merchant in the city of San Wei. Twenty years ago Mr. Chew came to New York. He has been an associate member of the firms of Hong Lum Chun and Quong Yuen Sing. Nine years ago he opened a noodle factory at 9 Doyers Street. This enterprise was later removed to its present address.
Address—12 Chatham Square.

CHIN GANHAR—was born in the district of Hoy San, Kwang Tung province, in 1877. His early education was received in private schools of Hoy San and later he enrolled as a student in the Normal School of Canton. He was elected a teacher in the school of Look Chun, located at Hoy San, where he served for one year. Leaving Look Chun, he accepted a similar position in the High School of Ding Huie. In the latter part of the year 1909 he came to New York. He made a study of the commercial situation in which his countrymen here were involved and in 1913 became business manager of the Chinese Republic News.
Address—108 Park Row.

CHIN HING—was born in the year 1866 in the district of Hoy San in the province of Kwang Tung. At the age of sixteen he left school and entered the commercial field. Ten years were spent in this manner, then San Francisco called him across the ocean. He became a partner of the firm of Mon Tai and retained this partnership until 1897 when he came to New York to take up the management of Ying Chong. This position he still occupies.
Address—34 Mott Street.

Chin On

CHIN ON—was born in 1874 in the district of Hoy San in the province of Kwang Tung. He studied until he was eighteen years old in the public and private schools of his native district. Following his graduation he taught school for one year. This he discontinued to go into business for himself in the city of Kwang Huie. At the age of twenty-five he came to New York and accepted the position of bookkeeper with Ying Chong. Seven years later he returned to China and engaged in business in Hong Kong. In 1915 he made a second journey to New York, accompanied by his entire family composed of his wife, one daughter and five sons. Mr. Chin is associated with the firm of Sun Yuen Hing.
Address—35 Pell Street.

CHIN NOM—was born in the district of Hoy San, Kwang Tung province, in the year 1859. In 1875 he landed in San Francisco and became a

member of the firm of Shu Chang Chong. This establishment was destroyed by fire three years later and Mr. Chin came East. Boston claimed him as a merchant for fifteen years. Upon coming to New York in 1906 he became affiliated with Quong Wo Chung. As President of the Chinese Free Masons, Mr. Chin has served since 1914, and as the President of the Chinese Republic News since 1913.
Address—23 Pell Street.

Chin Wu Dong

CHIN WU DONG—was born in the year 1864 in the district of Hoy San, Kwang Tung province. Seventeen years later he came to San Francisco where he remained until 1887. He then came to New York as manager of Quong Wo Chung. In 1895 he made a trip to China and engaged in trade in Hong Kong for a period of two years, following which he came back to New York. Business affairs took him once more to Hong Kong in 1903. Returning to the United States in 1906 he actively resumed his duties as manager of Quong Wo Chung.
Address—25 Pell Street.

CHIN SHUNG HAN—is a native of the district of Hoy San in the province of Kwang Tung, where he was born in 1867. At the age of eighteen he left China for the Straits Settlement. Not being satisfied with the business situation there he journeyed to San Francisco. As a merchant he remained there until 1905 when he came to New York. He

has been associated with Quong Wo Chong and Wing Wo Chong. Desiring to see the new order of things in the New Republic, he went to China in 1912—the first year of the Chinese Republic. His second journey to the United States was made the following year and he resumed his position with Wing Wo Chong. In 1916 he became a member of the firm of Mun Yick Lung.
Address—28½ Pell Street.

CHIN T. QUAY—was born in the district of Hoy San, Kwang Tung providence, in the year 1887. His elementary education was received in his native district but he early engaged in commercial enterprises. In 1903 he came to New York and held several minor positions in commercial houses. Seven years ago he became manager of Kwong Yick Yuen, which position he still fills.
Address—10 Pell Street.

Chin Yook

CHIN YOOK—was born in the district of Hoy San in the province of Kwang Tung. He came directly to New York in 1895. Four years were spent in high school and then he became associated with Quong Wo Chung. Being a born manager and organizer he has exercised his ability as manager of the Garden of Cathay and Jung Sy—both restaurants of this city. At the moment, Mr. Chin is manager for the Quong Wing Shing Company.
Address—8 Doyers Street.

CHU GUNG YUE—hails from the district of San Woi. Tales of the Western world lured him to San Francisco in 1892 where he remained for one year. He took up his residence in New York in 1893, and five years later became a member of the firm of Hang Lum Chun.
Address—4 Doyers Street.

Choy Dow

CHOY DOW—came to the United States from the district of Hock San in the year 1890. He became affiliated with the Wing Wo Hing Company, now dissolved. His sagacity and ability was capitalized by the Chip Kee Company, Inc., which elected him president and treasurer in 1910.
Address—11 Mott Street.

CHU WILLIAM JOE—received his education in the Classical School of the district of Hoy San, Kwang Tung province. To be permitted to enter the Chinese Classical School, the student must be possessed with more than ordinary intelligence. In 1887 Mr. Chu went to Japan and opened a curio and novelty shop which he operated for one year. Five years later, in 1893, he came to New York. When the Chinese Reform News commenced publication in 1901 he was installed as editor, a position he held for one year. The Chinese Consolidated Benevolent Association of this city elected Mr. Chu president of its organization for the term of office in 1908. During 1916-'17 he served as secretary to the Four Brothers Society. Mr. Chu is a merchant in the store of Ye Hing.
Address—20 Pell Street.

CHU YEE FOOK—was born in Butte, Montana, thirty-three years ago. When he was four years old his parents took him to China so that he might received elementary training in the schools of his ancestors. At the age of eighteen he returned to the United States. He was an associate-merchant of Fook Hing at the corner of Doyers and Pell Streets, this city, for eight years. For the past seven he has been manager of Mon Hing. Mr. Chu has three children, the oldest in attendance at public school.
Address—31½ Pell Street.

Chu Fong Lee

CHU FONG LEE—came to San Francisco in the year 1875 from the district of Sun Woi, in the province of Kwang Tung. Six years later he crossed the continent and established a department store in New York. Mr. Chu has managed and operated not less than six different stores in this city. During a recent visit to China he opened a store in Hong Kong. His present enterprise opened its doors for trade in 1915 under the name of Fong Lee.
Address—10 Doyers Street.

CHUNCIN KUHWEI CHANG—was born in Shaown, Fukien province, China, in January, 1894. The Chinese government sent him to the United States to study at the age of seventeen. He enrolled as a freshman in the University of Michigan in 1911, and was graduated in 1914. September, 1914, found Mr. Chuncin as a regular student in the Law De-

partment of Columbia University. He was graduated in June, 1917, and at present is engaged in post-graduate work in law.
Address—404 West 116th Street.

Chu Fung Wing

CHU FUNG WING—known to Americans by the name of Mr. Mon Lee is one of the oldest residents among the Chinese of New York. He was born in the year 1845, in the village of Har Lou, in the district of Sun Woi, Kwang Tung province. Having completed his education at the age of twenty-two he made his way to the United States, landing in San Francisco in 1867. Two years later when the Chinese commenced their migration eastward, Mr. Chu was one of the first contingent arriving in New York. Forty-eight years' residence in this city has found him associated with five different firms, but four years ago he retired from active business pursuits. The welfare of his countrymen has always been an issue close to the heart of Mr. Chu. In 1905 he organized an "Association for Terminating Opium" and established an "Opium Hospital" at 105 Park Street. He was president of the association and advanced all the money—to say nothing of his liberal contribution—to purchase the necessary equipment and for the initial operating expenses of the hospital. So great is his influence, and his integrity and wisdom so highly esteemed, that the Chinese Consolidated Benevolent Association always request his presence when vital decisions are to be made. This organization unanimously voted him "President of Arbitration" in 1914. The Chinese government officials have bestowed high praise upon Mr. Chu for his ad-

mirable work. The gold medal worn by him in the accompanying photograph was conferred by Prince Piu Lun of the late dynasty. Wu Tang Fang, during the term of his ministry in the United States, recommended Mr. Chu as a candidate for magistrate in his native district in China. The title was conferred by the Chinese government upon Mr. Chu three times—twice upon the recommendation of Mr. Wu and once upon that of Liang Chun Tung. Mr. Chu has been blessed with eight children—five sons and three daughters. The oldest son, Su Gunn, is actively connected with the Nationalist Party.
Address—37 Mott Street.

Chu Sing Feng

CHU SING FENG—is forty-seven years old and was born in the district of San Woi, in the province of Kwang Tung. Upon being graduated from school in his native district he went to Hong Kong and engaged in business. In 1900 he came to New York and assumed the management of the firm of Hang Lum Chun. This position he still maintains. Address—4 Doyers Street.

CHUNG K. T.—came to the United States directly to New York in 1914 from the district of Hoy San, Kwang Tung province. He is a graduate of Canton Christian College, and was sent by the Chinese Government to study in the United States. Mr. Chung is enrolled at Columbia University and is an alternate teacher of the Chinese language in the Chinese School. Address—542 West 124th Street.

DO SHIN—Hoy San is the native district of Mr. Do who was born in 1875. He came to the United States at the age of twenty, and attended the Moody School at Mount Hermon, Massachusetts. Following this, four years were spent in High School in this city. He accepted a position with the General Trading Company, now dissolved. In 1904 he was engaged as a translator on the staff of the Chinese Reform News. This position he held for three years. He was elected treasurer of the Quong King Lung Company in 1909, and still holds the position.
Address—44 Mott Street.

Chu Mon Sing

CHU MON SING—better known by his Americanized name—J. M. Singleton—came to the United States in 1872. For six years he did missionary service in Oakland, California, under the auspices of the Reformed Presbyterian Church. In 1882 he came to New York and became affiliated with the Congregational Church in Brooklyn in a similar capacity. A few years later he assumed the duties of Chinese interpreter in the Custom House of New York. At the formation of the Chinese Reform Party in New York in 1900, he was elected President. He has filled this office ever since, as well as the Presidency of the Eastern Division of the party, extending from Maine to Chicago and St. Louis inclusive. As a court interpreter, Mr. Singleton is a well-known figure, and the care of his Long Island farm, of one hundred and fifty acres, consumes considerable of his time.
Address—292 Village Street, Rockville Centre, Long Island.

FONG KEN CHUN—came from the district of Hock San, Kwang Tung province. At the age of twenty he went to Canton and accepted a position with a silk thread concern. In 1887 he came to the United States and remained in San Francisco for a short time, thence going to Helena, Montana, where he opened a novelty store. In 1905 he came to New York and was associated with the Chinese Exchange Company, a concern organized for the purpose of sending moneys to China. In 1913 he became affiliated with the China-American Trading Company, subsequently leaving to taken his present position with the Chinese Bazaar.
Address—2193 Broadway.

Chun Dick

CHUN DICK—was born in San Francisco in 1873. His education was received in the public schools of that city. The life of a commercial traveler appealed to Mr. Chun, and for twenty years he employed his time in such manner. In 1911 he came to New York and became associated with the Fo Sing Yuen Company. Mr. Chun was one of the first Chinese-Americans to do jury duty in our courts.
Address—104 East Sixteenth Street.

HA THUN FOOK—or T. F. Halle, as most Americans know him, was born in the province of Kwang Tung, and came to the United States in 1900, going directly to Chicago. He attended public school for three years and spent two more in the high school. In the year 1910 he came to New York and studied for one year at New York University. For five genera-

tions the family of Mr. Ha has been a follower of Christianity. When thirteen years old, Mr. Ha was baptized in the Baptist Church. At present he is actively connected with the missionary work of the Baptist Temple of Brooklyn. His wife, whom he married ten years ago, is also quite active in charity work. Mr. Ha owns and conducts a novelty store. Address—Chinese Christian Union, 3102 Fulton Street, Brooklyn.

Chu Su Gunn

CHU SU GUNN—the oldest son of Chu Fung Wing, was born in the village of Har Lou, in the district of Sun Woi, Kwang Tung province, thirty-one years ago. Upon the completion of his university training in China, he was sent to study in Japan, where he remained for two years. His return to China and a year's association with governmental activities preceded his coming to San Francisco in 1906. Mr. Chu was associated with "Young China"—a political organization of that city—and was a member of the editorial staff of its official publication. He came to New York the following year and entered the establishment of his father who was then a merchant. Mr. Chu, however, was vitally concerned with the affairs of "Young China" and decided the organization needed a representative branch in New York. About this time, Dr. Sun Yat-sen, the nominal sponsor of "Young China," made a visit to New York and was very much impressed with the pioneer work of Mr. Chu. The result was that before Dr. Sun left New York, "Young China" had an organized branch in the city and Mr. Chu was made treasurer, a position he filled for five years. Mr. Chu's duties were not confined alone to those of

treasurer. Being an able speaker he was sent to many cities to speak for "Young China" and many branches were organized under his supervision. He has been a contributing editor to the various publications of the Nationalist Party and has recently resigned as editor of the Mun Hey Weekly—the New York organ of the party. Mr. Chu expects to make a visit to China early in the New Year in order to review the governmental and economic situation.
Address—16 Pell Street.

Chung Bing

CHUNG BING—was born in the district of Hoy San in the year 1852. He remained in school until 1872, and then went to Macao. Here he opened a grocery store and sold the daily food to people of this colony. Crossing the Pacific Ocean in 1877 he landed in San Francisco. For about eight years he owned and operated a cigar factory. In 1887 he came to New York and engaged in the grocery business. This was not to his peculiar liking, and finally, in 1900, he resumed his former line of trade and established a cigar factory at 176 Park Row. Later he removed to the scene of his first business venture in New York. Mr. Chung has two daughters and one son—Har Hing, who is a student in Heffley Institute, Brooklyn.
Address—22 Mott Street.

Chung J. K.

CHUNG, J. K.—was born in the district of Huie Ping, Kwang Tung province, in the year 1890. His early education was received in the elementary schools of China and in 1904 he came to the United States and entered the American-International School at Springfield, Massachusetts. In 1909 he entered the Law Department of Yale and in 1912 he enrolled as a special student in the Brooklyn Law School. He received his degree the following year, but owing to American ruling Mr. Chung is not a member of the Bar Association.
Address—215 Montague Street, Brooklyn.

CHOU KEW—was born November 25, 1867, in Sunning district, Kwang Tung province, China. Until 1882 he was a student in the schools of China. That year he came to the United States and settled in California. He was actively connected with the Christian Missionary work among his people and visited many cities on behalf of such interests. In 1887 he entered Mount Hermon School in Massachusetts, and was graduated in 1893. The following year was spent in the study of English literature at Greenfield, Massachusetts, and the succeeding year found him residing in Boston. In 1895 he removed to Brooklyn where he has lived ever since. Mr. Chou has greatly been interested in matters directly affecting his countrymen. For twenty years he has advocated the adoption of Christianity by his people, abroad and at home, and is vitally opposed to their return to Confucianism. Further, Mr. Chou has made an especial study

of the Chinese Exclusion Act and has rendered important service in complicated cases brought before the Courts and also before the Immigration Bureau. He is particularly interested in the adoption of western learning by the Chinese and has actively been concerned with the Y. M. C. A. work in China, as well as with the work of the Canton Christian College. In 1903, Mr. Chou married Miss Voorhees, a great-granddaughter of Fitch Randolph, who donated the site for Princeton University. They have one child, Kathleen, thirteen years old, who is a student in the second academic class of Packer Collegiate Institute, Brooklyn, in preparation for entrance at Vassar. Mr. Chou is frequently called upon to assist in the solution of complicated questions coming up for disposition before the Jung Wah Kung Sor—the Chinese Consolidated Benevolent Association. He represents the Eastern Division of Chinese in the protection of their interests at Washington. In 1912, he was before the House Committee on Immigration with the Honorable Samuel Powers, of Boston; Honorable Jackson Ralston, of Washington, and Colonel John P. Irish, of California, opposing the sections of the Immigration Laws relating to the exclusion of the Chinese from the United States. Mr. Chou lives in the neighborhood commonly known as "Spotless Town," founded by Congressman F. W. Rowe.
Address—1402 Union Street, Brooklyn, N. Y.

Fong Mon Chee

FONG MON CHEE—Hui Ping district, in the province of Kwang Tung is the native home of Mr. Fong, who came to the United States

in 1882. He was a merchant with the Hong Chung Company until the year 1887, when he left to accept a position as bookkeeper with the firm of Joe Chung Wing, both firms located in San Francisco. Desiring to see more of the Western part of the United States, he started northward and a few years later took up his residence in Portland, Oregon. His business association there was with the Hong Fook Company. A longing for home took him to China in 1910, and while there he established a primary school in his native district. Coming to New York in 1914, he was prevailed upon to open the store of Quong Mee Yuen, and assume the managership thereof. His oldest son, Fong Yun, is associated with him in business.
Address—16 Pell Street.

Fong Sun

FONG SUN—was born in the district of Hock San, Kwang Tung province in the year 1886. He studied for four years in the Intermediate School of Hock San, and then went to Canton as a merchant with a Shoe Manufacturing Company. In 1910 he came to the United States, stopping in Sacramento. In 1914 he came to New York and became a member of the China-American Trading Company.
Address—108 East Sixteenth Street.

JAY BUN—is forty-five years old and was born in San Francisco. His parents took him to China at an early age in order that he might receive his education in the schools of China. However, at the age of sixteen he

returned to the United States and engaged in business in San Francisco. In 1900 he came to New York and became manager of the Tai Jan Company.
Address—45 Mott Street.

Fong Wing

FONG WING—was born in 1870 in the district of Huie Ping, Kwang Tung province. In 1881 he came to the United States. For many years he resided in Portland, Oregon, and later migrated to Boston, Massachusetts. In 1897 he concluded New York was the best place for him, and he became an associate merchant with Hang Lum Chun, of 4 Doyers Street. He continued in this capacity for nine years, since which time he has been connected with Quong Yuen Sing.
Address—32 Mott Street.

LEE HIM—came from the district of Huie San, Kwang Tung province, where he was born in 1863. Since his arrival in the United States twenty-five years ago, Mr. Lee has been associated as a merchant with the firm of Tai Lung. One son is a merchant with the same organization.
Address—31 Pell Street.

Hock Chu

HOCK CHU—is an American citizen, having been born in San Francisco in 1877. At the age of five he was taken to China. Upon the completion of his education there, Mr. Hock decided to return to the United States and came to New York in 1904. The same year he was elected treasurer of Sun Quong Lung. He has been treasurer of the Chinese Republic News since 1914, and is also treasurer of the Chinese Free Masons, and the Vice-President of the Chinese-American Citizens Alliance.

Address—23 Pell Street.

Jung Lai Sang

JUNG LAI SANG—was born in the village of Sar Hock in the district of Huie Ping, in the province of Kwang Tung. In his boyhood days he heard often the medical terms, for his father, grand and great-grandfather were medical men. In 1903, at the age of twenty-two, after leaving the Classical school, he entered a private school to study medicine with the purpose of perpetuating the reputation of the family known as the "Family of Doctors." Four years later he was graduated and commenced practising in Sar Hock. In 1910 he traveled to the Straits Settlement and settled in Nederlandsch Indie, where he practised for five years. Two years ago he came to the United States, and the greater portion of this time has been spent in traveling over the country.

Address—23 Pell Street.

Jung Monfoon

JUNG MONFOON—was born December 1, 1880, in the district of Hock San, Kwang Tung province. He was placed in school at the age of seven and his aptitude for learning acquired for him the name of "Tail-less Bird" because tail-less birds soon fly to the fartherest heights. At the age of seventeen he was graduated, carrying with him the highest honors in a literary contest with youths ranging in age from twenty to twenty-eight years. Shortly after he came to the United States and was employed in New Britain and Rockville, Conn., until 1906. While in New Britain he became a member of the South Congregational Church, and has constantly maintained an active interest in the affairs of the church. With the aid of several of his countrymen Mr. Jung, in 1904, organized in Hartford, Conn., the Chinese Reform Association. This was the first patrotic Chinese organization in America, and Mr. Jung was elected Vice-President. In 1906 he entered Allen School of West Newton, Mass., for one year, following this period of study with another year in Upsala College at Kenilworth, N. J. Until 1911 Mr. Jung was employed in various capacities, both in New York and Pittsburgh, Pa. That year the Chinese Reform News offered him the position of manager, which he accepted, but resigned in 1912 to take up the duties of secretary to the Chinese Reform Association of New York. The latter part of the same year he became a stockholder of the Chinese Republic News, and was made assistant editor of the publication. The Chinese Daily News engaged him as assistant editor in 1913. Upon the discontinuation of this publication in September, 1914, Mr. Jung returned to the Chinese Republic News and assumed his present position as associate editor.
Address—108 Park Row.

Kwan Gan Yee

KWAN GAN YEE—was born in the district of Huie Ping, Kwang Tung province in the year 1881. He studied in the Classical School in the city of Huie Ping for many years, and upon graduation entered the Military Training School at Canton. He was graduated in 1901 and served as a military instructor in the school affording him this training. In 1903 he returned to his native district and became a teacher in the High School until 1907. The High School of Hainan Island offered him the position of principal, which he accepted and held for the two years following. Mr. Kwan came to New York in 1910 and entered New York University in 1913. He was graduatetd in 1915 and became a member of the firm of Han Lay Company. At present he is traveling in Cuba in the interests of the firm.

Address—9 West Twenty-ninth Street.

Kwan Sui Kui

KWAN SUI KUI—Huie Ping district in the province of Kwang Tung, claims Mr. Kwan as a native. He was born in the year 1884, and at the age of twenty-two entered the Two Kwang Military School. Following his graduation, Mr. Kwan became a teacher in the primary school of his native district. In 1909 he went to Cuba and engaged in commercial enterprises. During his six years of residence in Cuba he served for two terms as President of the Chinese Association of Cuba. He returned to China for a short visit and then came to the United States. Mr. Kwan is secretary of the Han Lay Company.

Address—9 West Twenty-ninth Street.

Lai Yok Fong

LAI YOK FONG—was born in the village of Sai Chew in the district of Nam Huie. Kwang Tung province fifty-one years ago. He was graduated from school at the age of twenty-two and the following year went to Japan as a merchant. One year later he came to the United States and was employed in San Francisco as the manager for Chy Lung. In 1898 he came to New York and became manager for Lin Fong, which position he occupied for thirteen years, leaving to accept his present and a similar one with Fo Sing Yuen. Mr. Lai has made several trips to China during his sojourn in the United States.

Address—104 East Sixteenth Street.

Lee B. Lok

LEE B. LOK—called L. B. Lok by many Americans, was born in the village of Num Chun, in the district of Hoy San, Kwang Tung province, forty-eight years ago. He came to New York in 1887 and studied in the evening high schools for several years. He acts as an interpreter for his people and assists them in divers ways with their associations among American people. Since his arrival he has been the assistant manager of Quong Yuen Sing.

Address—32 Mott Street.

Lee Du

LEE DU—is an American citizen of Chinese descent, having been born in San Francisco, July 21, 1879. At the age of four he was taken by his parents to the home of his ancestors where he was placed in school like the boys of the Chinese citizens. In 1901 he returned to the United States and came to New York. He was a member of the firm of Tuck High Company, 19 Mott Street. Chinese restaurants were steadily thriving and Mr. Lee was not slow to see his opportunity in this direction. Subsequently, he severed his connection with the Tuck High Company and left Chinatown and opened several restaurants up town. Mr. Lee has made a tremendous success with this venture. Although his time was well occupied by this activity, he had time for other things. He regretted exceedingly that the American citizens of Chinese parents ignored their citizen rights, therefore, in 1915 he, with the aid of his associates, after many days of hard work, organized the Chinese-American Citizens Alliance. The fundamental purpose of the Alliance was to awaken the American-born Chinese to a realization of their rights and obligations and to stimulate them to an intelligent performance of their duties. Mr. Lee has been President of the Alliance since its formation. As an American citizen, Mr. Lee's loyalty is above reproach. In these needy days of war time he is doing not only his bit, but a lot. He is a volunteer of the Home Defense League, and was a volunteer for service under the Second Liberty Loan Subscription. During the State Military Census of 1917, Mr. Lee was volunteer captain of the staff doing duty in Chinatown. He is also an active member of the Red Cross.

Address—677 Third Avenue.

Lee Eng

LEE ENG—was born in Hoy San district, Kwang Tung province in the year 1868. He came to San Francisco at the age of sixteen, and five years later came to New York. He performed various kinds of work, such as painting signs, serving as an apprentice to a plumber, an electrical engineer and a carpenter. Twenty-four years ago he opened a shop which he had stocked with all sorts of musical instruments, music supplies, watches, jewelry, etc. This business Mr. Lee has found quite remunerative. In 1907 he married Miss Ann M. Turner, of Union Hill, N. J. They have one child, Lorraine, three and a half years old.

Address—42 Pell Street.

LEM WAH—Hoy San district in the province of Kwang Tung is the native home of Mr. Lem. He arrived in the United States in 1869. When the New York office of the Canadian Pacific Railway was opened, Mr. Lem was installed as the Chinese agent and interpreter. This position he still maintains.

Address—1231 Broadway.

Lee Gum Poy

LEE GUM POY—is a son of Lee Yick Deep, and was born in New York in 1900. Mr. Lee has attended the public and high schools of this city and studied art in the De Witt Clinton High School. At present he is attending Pratt Institute, Brooklyn, N. Y. During the taking of the State Military census in the Spring of this year, Mr. Lee offered his services and acted as secretary. He is a member of the Chinese Boy Scouts.

Address—32 Mott Street.

LEE JACK—was born in San Francisco, forty-three years ago. When he was two years old his parents took him to China in order to give him a preliminary education in their native country. At the age of twelve he came to New York with his father, and a few years later entered upon his business career under the supervision of his father, who was a member of the former Quong Ling Wah Company. Four years ago Mr. Lee became manager of the Delmonica Restaurant. He has made two visits to China, remaining a year upon each occasion.

Address—24 Pell Street.

Lee Hay Leng

LEE HAY LENG—was born in the district of Hoy San, Kwang Tung province, in the year 1885. When he was eight years old his father brought him to San Francisco. He was placed in the Chinese School of that city and later attended the public and grammar schools. At twenty he engaged in business for himself and conducted a store for seven years. He came to New York in 1910 and became a member of the firm of Wo Chong.

Address—34 Pell Street.

LEE KAW KWON—is twenty-four years old. He came to the United States in 1909, and entered the employ of his father, a partner of Wo Chong. At the same time he attended Public School No. 114. Upon his graduation he entered Stuyvesant High School, and in 1914 he was sent to Cooke Academy at Mountour, N. Y., where he remained for a year. Mr. Lee has been a contributing editor to the Mun Hey Weekly, and is at present enrolled as a student in the Pharmaceutical Department of Columbia University.
Address—515 West 124th Street.

Lee Hong

LEE HONG—was born in the district of Hock San, Kwang Tung province in the year 1866. He studied in the district school of his native district but while yet quite young he engaged in the tea business. He came to San Francisco at the age of eighteen, and three years later made his way to New York. He studied for one and a half years in Brooklyn Public School No. 15. In 1895 he went to China for a visit, and remained one year. Upon his return to New York he opened a restaurant called Gui Yee Quen at 36 Pell street. Mr. Lee has been manager of this restaurant for twenty-one years. Two years ago he made another visit to China, taking with him his children. There are two sons and two daughters, all having been born in New York, and it is Mr. Lee's desire that they receive their education in China.
Address—36 Pell Street.

LEE PAU MING—was born in the district of Hoy San, Kwang Tung province, in 1856. The earlier part of his life was spent in the schools of China, and upon attaining manhood, he opened a hardware store in the city of Hoy San. In 1884 he journeyed to San Francisco, where he remained for two years. A similar period was spent in Chicago, and finally Mr. Lee settled in New York. In the passing years he has been an associate-merchant with various firms, but since 1900 he has been the manager of the Saey Jan Restaurant.
Address—14 Mott Street.

Lee Shew Hung

LEE SHEW HUNG—was born in San Francisco in 1882. At the age of four he was sent home to the land of his forefathers to receive Chinese training. He returned to the United States when he was fifteen, to study in the American schools. His second trip to China was made in 1902. After returning to the United States in 1905 he abandoned further studies in order to take up his father's business—that of importing and exporting. After the fire and earthquake in San Francisco he opened the Bock Ngar Chy Company, a firm of printers and stationers in that city. Four years ago he came to New York, and was employed for a short time as a bookkeeper. Later he organized the Asia Noodle Company, and became the president and general manager of the firm. Mr. Lee has been President of the Hock San Society and the Lin Sang Society.
Address—10 Pell Street.

LEE LING YOU—is the son of Lee Yick Yin, a retired merchant of Wing Wo Chong. He was born in the year 1896, in the village of Hing Li, in the district of Hoy San, Kwang Tung province. He came to the United States in 1902. He attended Public School No. 23 for six years, and then spent four years at Stuyvesant High School of this city. In the Spring of 1915 he married Miss Ou Toy Ping, the daughter of a well-to-do merchant of Boston. Mr. Lee accepted his present position with the International Banking Corporation, in 1916.
Address—34 Pell Street.

Lee To

LEE TO—In the New York colony of Chinese there is a man speaking the doctrines of Jesus Christ, Sunday after Sunday, and day after day. He is the Reverend Lee To, who was born November 11, 1868, in the village of San Har, in the district of Num Huie in the province of Kwang Tung. He received his education in the schools of his native district, which together with the district of Sun Woi is known as "The districts of culture" throughout Kwang Tung province. Mr. Lee was not satisfied to have his learning confined to China alone, so in 1887 he crossed the Pacific and landed at the Golden Gate of the New World. While in San Francisco he came in contact with many Christian people, became imbued with the doctrine of the Gospels and accepted Christ as his Saviour in 1890. Returning to China Mr. Lee entered the Theological Department of the Baptist Academy at Canton in 1892. America, however, held so

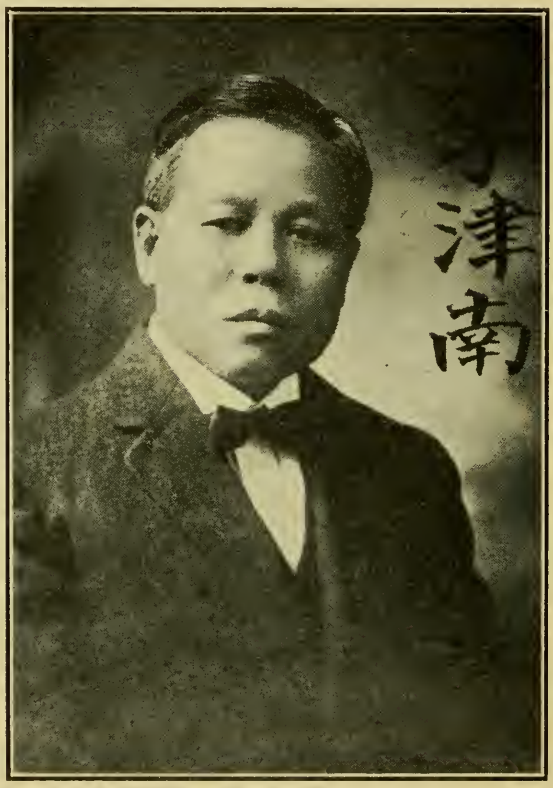
great an attraction for him that he made another journey across the ocean. He studied in the Bible Teachers' Training School in New York in 1907. His first appointment was made under the auspices of the American Baptist Home Mission Society, and his duties took him to various cities throughout the United States. He was ordained July 10, 1903 at the Spokane Baptist Convention.
Address—53 Bayard Street.

Lee Yick Deep

LEE YICK DEEP—was born in the year 1864, in the district of Hoy San, in the province of Kwang Tung. At the age of twelve he came to the United States. For many years he was content to live in the West, but New York finally lured him East. In 1891 the enterprise of Quong Yuen Sing was organized under the able hand of Mr. Lee. He has acted in the capacity of business manager for the firm since its doors opened for trade. The Chinese School of the colony of Chinese in New York commenced in 1908. Its organization and supervision has been entirely dependent upon Mr. Lee. He assumes the onerous duties of President, Secretary, and Treasurer of the School Board. Mr. Lee is also actively solicitous of the financial welfare of the Canton Christian College, and contributions to its support, through his ingenuity, have totaled more than $11,000. Mr. Lee is Treasurer of the New York depositary for such funds. The Chinese Merchants' Association elected Mr. Lee President for the term of 1914. The Ning Young Railroad of the Hoy San dis-

trict, Kwang Tung province, had delegated the power of New York representation to Mr. Lee. He is also a director of the company.
Address—32 Mott Street.

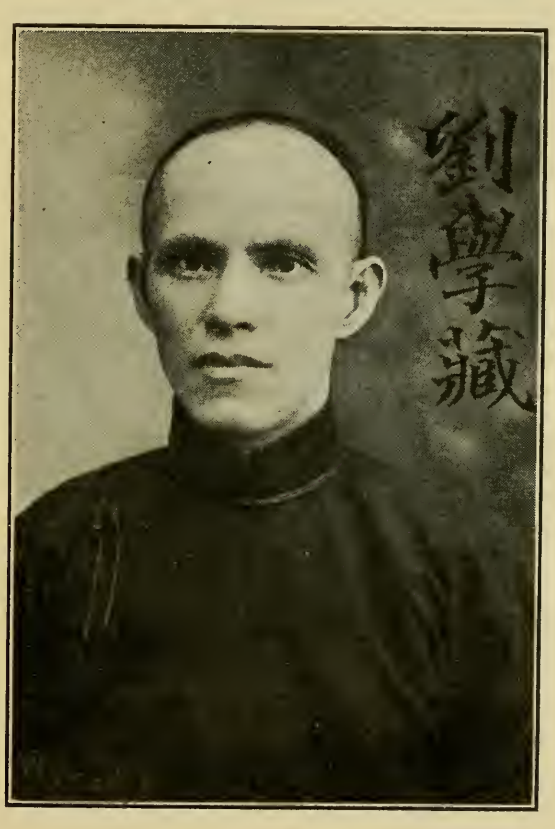
LEE SUE JUNG—was born in the district of Hoy San, in the province of Kwang Tung, in the year 1880. In his youth he studied in the various schools in his native district. At the age of twenty he became a merchant in the city of Hong Kong, but the call of New York was rather strong so he made his way across the ocean in 1902. He has been an associate member of several concerns, and is at present connected with the firm of Wing Wo Chong.
Address—34 Pell Street.



Lee Yun Nam

LEE YUN NAM—arrived in San Francisco from the district of Hoy San, Kwang Tung province, thirty-two years ago. The following year he came to New York. For twenty years he was a merchant with Sai Shing and for the past eleven years he has acted in the capacity of treasurer for the Tuck High Company. Mr. Lee has two sons—one attending public school in this city and the other enrolled as a pupil in a school at Troy, N. Y.
Address—19 Mott Street.

LEE SY HUNG—known as Alfred Lee—was born in San Francisco, January 22, 1900. He attended public and grammar school and was also a student in the Intermediate Chinese School of that city. About eighteen months ago he came to New York to visit his brother and decided to further his education in this city. Consequently he enrolled in the Fall of 1916 at Townsend Harris Hall, the Academic Department of City College. Mr. Lee atttends the Chinese School as well. He has been quite active as a member of the Chinese Boy Scouts, and has recently been appointed Assistant Scout Master. During the Second Liberty Loan Subscription, he directed the activities of his troop. Mr. Lee belongs to the Chinese-American Citizens Alliance and is keenly alert to its opportunities.
Address—10 Pell Street.



Leu Hock Tong

LEU HOCK TONG—came from the district of Hoy San, Kwang Tung province, to San Francisco in the year 1883. He engaged in various occupations and finally arrived in New York, where he combined, in 1906, with Sam Wo to do a tailoring business. Six years later Sam Kee offered Mr. Leu great inducements if he would organize and open a tailor shop for him. Mr. Leu accepted and is still connected with the management.
Address—36 Mott Street.

LEE YAN—was born in the district of Hoy San, Kwang Tung province and came to San Francisco in 1881. Six years later he crossed the continent to New York. His present occupation as a merchant with the Tuck High Company, has been followed for twenty-six years. The Chinese Merchants' Association elected Mr. Lee President for one term. Mr. Lee has seven children, all of whom are in school.

Address—19 Mott Street.

Leung Taat Wing

LEUNG TAAT WING—was born in the village of Li Chung in the district of Hock San, Kwang Tung province, thirty-nine years ago. At the age of eighteen he left school and came to Philadelphia. In 1907 he returned to China and a year later enrolled as a student in the Theological Department of Tung San College of Canton, where he remained for three years. The four years following were spent in missionary work—two years in Canton and two years in Kong Moon. He was made head of the Trust God Mission in the latter city. Mr. Leung came to New York in 1915, and has been connected with the Trust God Mission of 5 Mott Street, and also with the Central Church Disciples of Christ.

Address—535 East 184th Street.

Lee Soo Chun

LEW SOO CHUN—In the village of Tung Hong, in the district of Hoy San, in the province of Kwang Tung, Lew Soo Chun was born in the year 1856. Upon leaving the Classical School he studied medicine in the city of Kwang Tung for five years. Returning to his home district, he hung up the sign indicating his profession. For many years the people of Hoy San—men and women, young and old, were grateful for his art of preventing and curing diseases internally and externally. Hearing that the Chinese residents in America were in need of Chinese physicians his sympathy prompted him to cross the Pacific in 1879. Having settled in San Francisco, his daily routine was healing the sick and curing the wounded. But the Chinese in the East also longed for Chinese physicians to attend them, so, in 1884, Dr. Lew fulfilled their desires and journeyed to New York. During this visit, hundreds of Chinese people consulted him on medical cases. In 1902 he went to Boston, and while there was recommended not only by the Chinese but a leading American lawyer was so impressed with his ability that he endeavored to secure for Dr. Lew a license permitting him to practise his profession. Dr. Lew returned to New York in 1906, but does not practise his profession for lack of the requisite license.

Address—11 Doyers Street.

LEE YING LUM—was born in the district of Hoy San in the province of Kwang Tung in the year 1892, and came to the United States when he was twelve years old. His parents returned to China three years later and took Ying with them. Four years later he returned alone and came to New York. He has been an associate-merchant of Tai Lung since his arrival.

Address—31 Pell Street.

Li Bue

LI BUE—was born in the village of Du Woi, in the district of San Woi, Kwang Tung province in the year 1874. He went to Kwong Moon and followed mercantile pursuits until 1892, when he came to New York. He went to Boston in 1894, under the employ of Wing Sing Lung, and in the interests of the same company, later, took up his abode in Providence, R. I. In 1899 he returned to New York and organized the company now operating the Oriental Restaurant. He is the treasurer and stockholder of a syndicate owning and operating numerous out-of-town restaurants.

Address—4 Pell Street.

Liang Jou Chong

LIANG JOU CHONG—was born in the year 1862 in the village of Mark Hong in the district of Hoy San in the province of Kwang Tung. In 1880 he came to the United States. After spending many years in various cities he finally decided New York was the best place to live. In 1899 he organized the firm of Quong Yee Wo and has been its manager ever since. Mr. Liang is active not only in a commercial way but devotes much time to the welfare of the Chinese residents here and in China. He is a follower of Confucius, whose principles he studied in his early days in China. With Dr. Chen Huan-Chang, in 1907, he organized the Confucius Society in New York. In this connection a Confucian School was formed at the same time through the persistence of Mr. Liang. He has also furthered the interests of the Ning Young Railroad Company of China among his countrymen. Mr. Liang is trusted not only in the commercial circle, but in the governmental as well. In 1915 the Public Loan Department of China empowered him to float the Public Loan of China among the Chinese residents in this country. The same year he was auditor for the Chinese Consolidated Benevolent Association. The Chinese Merchants' Association elected him President for the term of 1916-'17. He has represented the China Mail Steamship Company of San Francisco since 1916.
Address—38 Mott Street.

Ling Sou Ten

LING SOU TEN—is fifty-two years old and was born in the district of San Woi, in the province of Kwang Tung. He received his education in the district school of San Woi. At eighteen he engaged in business in the city of San Woi. Five years later he went to Shinkapooh and accepted a position with the Wah Sing Company. After sojourning in the Straits Settlement for five years he returned to China and a year later went to Havana, Cuba, in search of bigger business. Owing to internal disturbances in that country Mr. Ling departed for the United States. In 1895 he was associated with the Quong Lin Wah Company, and a year later was the Yee Hing Lung Company. He made a visit to China several years later, where he took care of his father's business in Hong Kong until 1903, when he returned to New York and assumed his former position with Yee Hing Lung Company, which concern had moved to 11 Mott Street and changed its name to Hip Chung Wing. The company again changed its name seven years ago to the Chip Kee Company, Inc., but Mr. Ling is still connected with the firm. A year ago he made a short visit to China.

Address—11 Mott Street.

LIGH SHAW HUEP—was born in the district of Hoy San, Kwang Tung province in the year 1865. At the age of twenty-eight he journeyed to Portland, Oregon, where he remained for nine years, occupied with various duties indigenous to commercial work. In 1902 he came to New York, and for twelve years he has been the manager for Walter T. Light.

Address—36 Pell Street.

Ling Sen Yen

LING SEN YEN—was born in the district of Hock San in the province of Kwang Tung and came to the United States in 1882. Up until five years ago he was a merchant with the firm of Chip Kee Company, Inc. In 1913 he became associated with the American Chop Suey Canning Company, which was organized for the purpose of canning and selling chop suey. Mr. Ling returned to China in 1914 and remained for a visit of two years. Upon his return to New York he assumed his present position—a merchant with Sun Chung Yuen.

Address—4 Mott Street.

LO TSING YEE—was born in the province of Fukien in the year 1886. After graduating from China's schools he was sent to Cambridge University. In 1909 he was appointed secretary to the governor of Kwangsi province. Upon the establishment of the Chinese Republic he was transferred to the department of communications. He was secretary in the President's office—under Yuan Shih-kai—and a member of the office of the Master of Ceremonies. In 1914 he was appointed first secretary of the Chinese Legation in London. At present he is a student at Columbia University.

Address—412 West 148th Street.

Ling Su Hoe

LING SU HOE—was born in 1874 in the district of Hock San, Kwang Tung province. When fifteen years old he went to Hong Kong and remained there two years. In 1891 he came to New York, and two years later became an associate-merchant of Quong Lin Wah Company, maintaining this position for four years. Then followed a period of ten years in a similar capacity with the now Chip Kee Company, Inc. Mr. Ling was one of the organizers of the American Chop Suey Canning Company. In 1914 he actively supervised the organization of Sun Chung Yuen, of which firm he is a member.

Address—4 Mott Street.

Loo Kay Sog

LOO KAY SOG—better known by his Americanized name of Harry C. Law, was born in San Francisco in the year 1878. Three years later his parents took him to China, where he remained for fifteen years, coming back to the United States in the Winter of 1896. He combined study and work for three years in San Francisco, and then engaged in business for himself. In 1911 he came to New York and organized the Excelsior Laundry Machinery Company, located at Hastings-on-the-Hudson. Mr. Law has studied dentistry for one year.
Address—Hastings-on-the-Hudson.

LEE YAN PHON—was born April 11, 1861, in Heang Cha, Kwang Tung province. He came to the United States in 1873 as one of the second detachment of students sent over for education by the Chinese government, under the auspices of the late Marquis Tseng and Li Hung Chang. After spending three years in the Elm Street Grammar School, Springfield, Mass., he entered the High School in 1876. In 1878 he went to the Hopkins School in New Haven, Conn., to prepare for Yale. Entering Yale with the class of 1884, Mr. Lee had just finished his freshman year when he and the other one hundred and nineteen students were ordered back to China. There he was placed in the Tientsin Naval Academy. Not relishing Naval Service, Mr. Lee resigned to engage in teaching in Hong Kong and after two years had saved enough money to return to America and resume his studies at Yale. During the last three years of his course, Mr. Lee earned his way by tutoring and lecturing on

Chinese manners and customs. At the same time he managed to stand well in his classes, took prizes in declamation and English composition and was one of the Junior Exhibition speakers. He was made a member of the Phi Beta Kappa Society, being the first Chinese to enjoy that distinction. He was one of the commencement speakers and his oration on "The Other Side of the Chinese Question," elicited nation-wide and favorable comment. Since his graduation, Mr. Lee has been active in various lines. He has worked in a bank in San Francisco, lectured through the South and West, written for magazines and newspapers, studied medicine in Nashville, Tenn., and had charge of the Chinese exhibits at the Tennessee Centennial and the Philadelphia Exposition and ran a farm in Delaware. At present he is engaged in the poultry business and devotes his spare hours to literary work.
Address—229 Park Row.

Lou Bow Lem

LOU BOW LEM—was born in the district of Hoy San, in the province of Kwang Tung in the year 1874. Mr. Lou engaged in commercial pursuits while yet a boy. He sought to enlarge his endeavors by coming to San Francisco at the age of twenty-three. For many years he successfully conducted a shop in that city, and but recently came to New York and accepted a position with the Sam Kee Company.
Address—36 Mott Street.

Mak Tsang Wan

MAK TSANG WAN—was born in the year 1875 in the district of Hoy San, in the province of Kwang Tung. Upon finishing the elementary studies in his native district he went to Canton to study the Classics. In 1897 he became a merchant in Hong Kong and continued as such until 1914 when he came to New York. Wing Wo Chong offered Mr. Mak the position of business manager which he accepted.
Address—34 Pell Street.

MOK PAAK SAN—was born in the district of Tung Goon, Kwang Tung province. After being graduated from Canton Christian College he sought to further his education abroad. He came to New York in 1912, and became a teacher in the Chinese School. This fall he enrolled in New York University as a student in banking.
Address—3120 Broadway.

LI KUO CHING—was born in Changsha in the province of Hunan, twenty-six years ago. He is the third son of Li Quan Tang, well known for his strenuous efforts to raise the educational system of China. Upon being graduated from the Technical College of Changsha, Mr. Li went to London, where he entered the Royal School of Mines at South Kensington, and was graduated with the title of Mining Engineer in 1915. In 1909, prior to his leaving for London, he was appointed secretary of the Hunan Government Mining Board, and the following year received a further appointment, manager of Kiang Wah Government Tin Mines.

Upon distinguishing himself in these appointments, he obtained the General Mangership of the Sui Kou Shan Lead and Zinc Government Mines, and for sometime occupied the President's chair of this concern. During the period of his management of the Sui Kou Lead and Zinc Government Mines, Mr. Li undertook to build a railway and two ore dressing plants which were completed in a highly successful and commendable manner. At the beginning of 1916 Mr. Li returned to Changsha after a visit to New York. His return voyage to the United States found him appointed Vice-President and New York Manager of the Wah Chang Mining and Smelting Company, Ltd., with the head office in Changsha, China. Mr. Li is a shareholder in this company and a partner in the Yuhau Tungsten Mining Company, a subsidiary of the Wah Chang Mining and Smelting Company, Ltd. He is also interested in the Shui Chen Tin Mining Company, located in Hunan and Kwangse, China. Mr. Li is a registered stockholder in the China Mail Steamship Company of San Francisco. During the Second Liberty Loan drive Mr. Li subscribed for $100,000 worth of Liberty Bonds.
Address—Woolworth Building.

Moy Ging Chang

MOY GING CHANG—comes from the district of Hoy San in the province of Kwang Tung. He received his education in China and taught for many years in the elementary schools there. Being graduated from a medical school, Mr. Moy practised medicine until he came to the United States in 1909. He was engaged by the Chinese School of Boston as a teacher and maintained this position from 1909 until 1913. The Chinese Consolidated Benevolent Association of that city elected him President

for two successive terms. He visited China in 1914 and upon his return to New York became an associate-merchant of Kwong Tai Chong.
Address—30 Pell Street.

LUM SOY—was born in the district of Hock San, in the province of Kwang Tung. He was sent, at the age of twenty, to study in Canton. Later he became a partner in a tobacco business. When thirty years old he went to the district of Sun Fock and opened a tea and tobacco store. He arrived in Philadelphia six years later and established himself in business with the Wing On Tai Company, and then with Kwong Sung Wing Company of the same city. In 1907 he came to New York. For three years he has been associated with the Wing Fat Company, venders of groceries.
Address—37 Mott Street.

Moe Ho Nie

MOY HO NIE—was born in the district of Hoy San, in the province of Kwang Tung, twenty-five years ago. He arrived in the United States in 1911, and remained in Seattle for one year. He then came to New York and became affiliated with the Ching Chong Company, a jewelry concern. Mr. Moy is at present one of the firm.
Address—37 Mott Street.

LY HOI SANG—was born in the district of Nam Huie, Kwang Tung province in the year 1870. At the age of twelve he came to the United States and attended the public school in San Francisco. While thus pursuing his studies he secured employment as a helper in the store of the King Lee Company. Through his energy and perseverance Mr. Ly made a success of his undertakings. Five years ago he came to New York and formed the Long Sang Tai Company, the operation of which he actively supervises.

Address—323 Fifth Avenue.

Moy Kwon Kie

MOY KWON KIE—is a son of Moy S. Tighe, and was born in the year 1891 in the district of Hoy San, Kwang Tung province. He came to the United States in 1907 and studied for several years in the public schools of this city. The Hong Kong and Shanghai Bank has capitalized Mr. Moy's services for several years. He is married and has three children.

Address—36 Wall Street.

MA SOO—was born of Cantonese parents in Shanghai in the year 1882. After teaching school for many years in Canton he returned to Shanghai where he was appointed professor of history in the Nan Yang College. When the Revolution broke out in 1910 he took an active part in the capture of the Shanghai Arsenal; for which he was decorated by the Chinese Government. Upon the establishment of the Republic, Mr. Ma was made private secretary to Dr. Sun Yat-sen, the first President of China. While serving in this capacity he also served as Commissioner to Hangshow to investigate the opium question. After the resignation of Dr. Sun from the Presidency, Mr. Ma withdrew from Shanghai, where he had started the "China Republican," an organ of the National Party. This paper is remembered chiefly for its crusade against the opium traffic in China. In 1913 the "China Republican" was suppressed by order of Yuan Shi-kai, and Mr. Ma was forced to flee the country. After spending some time in Europe he came to the United States to look after the interests of the Chinese art firm of Ton-ying & Co., in New York. Mr. Ma is also the President of the Chinese Nationalist League in the Eastern Section of the United States.
Address—615 Fifth Avenue.

Moy S. Tighe

MOY S. TIGHE—Before coming to the United States in 1879, Mr. Moy was a teacher in a school for boys in Canton. For more than twenty years he has been a merchant with Sun Kwong On. He was chairman of

the Chinese Hospital Committee which lasted for a very short time and disbanded owing to the lack of patients. He is the business manager of the Chinese Cemetery Association which looks after the affairs of the Chinese sections in Evergreen and Cypress Hills cemeteries. Mr. Moy is also treasurer of the Chinese Consolidated Benevolent Association—treasurer of the Ning Young Society—Secretary to the Moy Society. Mr. Moy has one son and one daughter.

Address—28 Mott Street.

Ng Chang

NG CHANG—was born in San Francisco in the year 1879. For ten years he kept a grocery store in San Francisco and came to New York at the age of twenty-eight. He was associated with the Wah On Company for four years. For the past six years, Mr. Ng has been affiliated with Hee Jan.

Address—39 Mott Street.

WOO H. K.—was born in the district of Huie Ping, in the province of Kwang Tung. He came to the United States in 1883 and spent many years in the dry goods business in Massachusetts. Twenty-two years ago he came to New York and for the past seventeen he has been associated with Wing Sing.

Address—3 Doyers Street.

Quan Yat

QUAN YAT—was born in the district of Huie Ping, in the province of Kwang Tung, fifty-three years ago. For many years he was a merchant in the city of Chok Han, in the district of Huie Ping. He came to the United States early in 1891. He spent four years in San Francisco and then came to New York. For thirteen years he has been the manager for Sam Wo.

Address—12 Pell Street.

MOY GUM—was born in San Francisco, in the year 1885, and received two years schooling in that city. His parents brought him to New York at the age of eight. Three years ago he entered Packard Commercial School in order to add to his efficiency in commercial pursuits. For nine years he was associated with Long Sang Tai Company, but left this year in order to accept the position of secretary and manager of the Kwong Yuen Company. Mr. Moy is actively connected with Church work in the East Side Parish of the Methodist Episcopal Church of all Nations.

Address—287 Fifth Avenue.

Ng Chew

NG CHEW—was born in the district of Hoy San, in the province of Kwang Tung, in the year 1866. A liberal education was given him in his native district. For six years he managed a store in the city of Chung Lau in the district of Hoy San. In 1894 he came to the United States and went to Portland, Oregon, where he conducted a store. Fifteen years ago Mr. Ng became assistant manager for Wing On Wah and at present is the manager of the same concern. Mr. Ng has two sons—both were born in China. The older is attending school in Rochester, N. Y.

Address—13 Mott Street.

Ng Chiu Gun

NG CHIU GUN—is known to the Chinese as a scholar-doctor. The famous village of Dou Tung in the district of Hoy San, Kwang Tung province, was his birthplace. He was born in the year 1874, and attended school until he was twenty-five years old. After teaching for five years he desired to do a work which would be helpful to more people and enrolled as a medical student for four years. Upon graduation he set up practise in the city of Canton. In 1912 he was court secretary to the Supreme Court of Canton. Longing to see the world on the other side of the globe, he departed the East and journeyed to the West. While in San Francisco he was engaged as an editor by the Chung Sai Yat Po, a Chinese daily paper. During his editorial career his writings were highly appreciated by every reader of the paper. He came to New York in 1916 and assumed his present position with Wing On Wah.

Address—13 Mott Street.

QUAN SHU MING—was born in the district of Nam Huie, in the province of Kwang Tung in the year 1884. When twelve years old, he arrived in New York. Two years were spent in a Preparatory School and three years were devoted to a course in the New York Electrical School. Mr. Quan has been treasurer for four years of the He Chong Yum Company.

Address—18 West 30th Street.

Ng Fong

NG FONG—is an American citizen, having been born in San Francisco in 1876. He came to New York in 1888 and received his education for the most part in the public and high schools of this city. For a number of years he was engaged in mercantile pursuits, but his present occupation is interpreter for the Chinese people in the courts.

Address—13 Mott Street.

WONG YUEN SHI—was born in the district of Hoy San, Kwang Tung province, in the year 1883. He was very studious, and an extremely apt pupil. As a result, he was graduated from China's schools at an early age and then re-entered them as a teacher. In 1908 he crossed the Pacific and took up his abode in San Francisco. An organization of the city called "Young China," unanimously elected Mr. Wong President, and he also became editor of its publication. He went to China in 1911 on a visit and became secretary to the provisional president, Dr. Sun Yat-sen. A year later he was sent by the Government as a Special Commissioner to Kwang Tung in an endeavor to promote a healthier feeling toward the existing government. Mr. Wong came back to the United States in 1913 and entered George Washington University at Washington, D. C. He was graduated in June, 1917, and is at present enrolled as a student of Political Economy at Columbia University. Mr. Wong is editor of the Mun Hey Weekly.
Address—16 Pell Street.

Ng Lan Shu

NG LAN SHU—was born in the district of Hoy San in the province of Kwang Tung. His education was received in China and in 1906 he came to New York. Upon his arrival he was employed by the Wing On Wah Company and at present is a member of the firm.
Address—13 Mott Street.

Tom Hing Ming

TOM HING MING—was born in the district of Hoy San in the province of Kwang Tung in the year 1868. At the age of sixteen he came to San Francisco and secured employment as a general assistant in a store. When twenty-two he came to New York and entered the firm of Ye Hing. In 1914, with several other Chinese merchants he organized the firm and opened the store of Quong Mee Yuen. Mr. Tom is a stockholder in a syndicate owning and operating numerous out-of-town restaurants. He is also a member of a firm conducting a poultry business on Chrystie Street.
Address—16 Mott Street.

YANG YU YING—was born in the year 1886 in Anhui and received his education in Pai Yang University. He came to the United States as secretary to Special Envoy Tang Shao Yi in July, 1908. The following year Mr. Yang accepted the post of Consul, stationed at New York. During the Chinese Revolution he was a member of the Peace Conference appointed by Yuan Shi-kai to bring about amicable relations between North and South China. It was at the suggestion of Mr. Yang that Tang Shao Yi—Yuan Shih-kai's special delegate—asked the Chinese representatives to the different governments, then abroad, to cable the Chiang dynasty on behalf of the establishment of a Republican form of government for China. During the disturbance, commonly called Tong War

in the New York Colony of Chinese, Mr. Yang undertook to bring order out of chaos and force peace between the quarrelsome factions—the Four Brothers Society and the On Leong Tong. The matter had been fought out in the courts with but little accomplishment of good. Mr. Yang invited the factions to send representatives in an endeavor to adjust the difficulties. For several months the matter was mooted and only through strenuous labor and pugnacity on the part of Mr. Yang were the malcontents finally made to realize the importance of subjecting their antagonism toward one another and the imperativeness of abiding by American rulings and regulations. For the exemplary work done by Mr. Yang at this time, he is held in great esteem by the Chinese merchants of Greater New York. For services rendered the Chinese government at various times, Mr. Yang has twice been decorated. His father, Yang Shih Chi was a member of the Cabinet of Yuan Shih-kai and has officially served in the province of Yunnan.
Address—Chinese Consulate, New York.

Tom Koy Man

TOM KOY MAN—was born in the district of Huie Ping, Kwang Tung province, in the year 1870. After leaving school he went to the city of Dick Hoy in the district of Hoy San and opened a department store, which he operated until 1903. That year he came to New York and became an associate merchant of Quong Yuen Sing. He made a visit to China in 1908 and remained two years. Mr. Tom resumed his former position upon his return to New York in 1910.
Address—32 Mott Street.

Tom Mon Kip

TOM MON KIP—was born in the district of Hoy San, Kwang Tung province, fifty-five years ago. When twenty years old he left the home of his forefathers and came to New York to make his fortune. He operated a grocery store for many years, but is now the New York representative of an importing and exporting firm having headquarters in Shanghai.

Address—201 West 105th Street.

Tom Yuen Fay

TOM YUEN FAY—is the son of Tom Mon Kip and was born in the district of Hoy San, Kwang Tung province, in the year 1891. At the age of six he was brought to New York. He attended the grammar school and was graduated from Erasmus Hall in 1911. Entering Columbia University the autumn of the same year, he was graduated in 1915. Banking and finance held supreme sway in Mr. Tom's mind and he entered New York University as a special student in those subjects. Practical experience was afforded him by association with Redmond & Company and the Chartered Bank of India, Australia, and China. Mr. Tom is the New York manager of the Chinese Trading Company.

Address—201 West 105th Street.

Wong Guey

WONG GUEY—was born in the district of Hoy San in the province of Kwang Tung. He left his birthplace in 1881 in order to go to San Francisco. After five years residence in that city, he came to New York and entered commercial activities. In 1909 he returned to China for a brief visit and upon his return to New York became an associate-merchant with Wing On Wah.

Address—13 Mott Street.

Wong I. Gong

WONG I. GONG—was born in the village of Chee Woo, in the district of Hoy San, Kwang Tung province, on April 6, 1859. He entered the business circle very early in life, going to Hong Kong at the age of fourteen to enter the quilt factory owned and operated by his father. This did not satisfy him, but the name of "Golden Mountain," a name which the Chinese had applied to America because of the gold mines of California, attracted him. As all the Chinese from Kwang Tung province pass through Hong Kong on their way to America, some intimate friends of his parents took him along as they passed through. There were many things to be learned and Gong was quick to learn. In 1876, at the age of seventeen, he became foreman of laborers employed on the construction of the Western railroads and a short time later became a contractor of labor. Many of the Chinese in California migrated east at that time and in 1879, Mr. Wong followed the crowd, landing in New York. For six years he acted as an expressman for the public of New York City and then went to Massachusetts where he opened a tea store. He remained there for two years and returned to take a position with a laundry supply concern. Following two years of such employment, he opened a laundry supply concern for himself. This he has successfully operated for almost thirty years.
Address—9 Doyers Street.

Yee Wing Yan

YEE WING YAN—The village of Tai Ling, in the district of Hoy San, Kwang Tung province, was the birthplace of Mr. Yee in the year 1861. At the age of twenty-one he entered the school of Yee Chin Hon at Hoy San and remained until his twenty-fourth year. The following three years were spent in study under the tutelage of Yee Wai Har in the same district. Then followed a year under the guidance of Tom Yok Quon in the city of Sun Woi. For five years he studied with Loi Bot Wou in Kwang Chou. Loi Bot Wou—a celebrated teacher of the Chinese Classics—was the best and most famous teacher of his time in the province of Kwang Tung. At the age of thirty-three, Mr. Yee passed the State Examinations of Kwang Tung province and received the degree of A. B. He passed with such high standing that he was honored with five additional degrees, thereby becoming a candidate for appointment as a district teacher. San Francisco claimed him as a resident in 1904. He became President of the Chinese Consolidated Benevolent Association of that city and also President of the Hop Wo Society, an association formed of members coming from three districts in Kwang Tung province—Hoy San, Hoy Ping and Yun Ping. Mr. Yee returned to China in 1905 and founded the College of Chung Ying Hock Hou in the city of Dig Huie, in the district of Hoy San, with funds he had collected in the United States for that purpose. For three years he was President of the College. During 1912-3 he was a representative in the District Assembly of Hoy San as well as a member of the Advisory Council of

the same district. In 1915 he came to New York. He served the 1916 term as President of the Chinese Consolidated Benevolent Association and at the same time was President of the Confucionist Society. Address—16 Mott Street.

Young Ching Chong

YOUNG CHING CHONG—was born in the village of Tai Ou, in the district of Hock San, Kwang Tung province, in the year 1859. At the age of eighteen he left school and went to Fort San, a large city in the neighborhood of Canton. He engaged in commercial pursuits and remained there until 1887. The same year he came to New York and for the past three years has been connected with Sun Chung Yuen. Address—4 Mott Street.

YOUNG LOOK—was born in the district of Hock San, Kwang Tung province, and came to New York via San Francisco in 1881. For about ten years he was connected with the Quong Chang Chung Company, now dissolved. In 1894 he visited China and returned the following year to open a store at 19½ Mott Street. He assumed a position in the Foreign Department of the Chino-Russo Banking Company in 1905, where he remained for five years, leaving to accept a similar one with Redmond & Company. He was married in 1895 and has one son who is also married. The son is an American citizen—at present a Sergeant at Yaphank. Address—33 Pine Street.

Activities of the Chinese in New York

BAKERS

Canton Rice Cake Company,
11 Doyers Street.
Hee Jan,
39 Mott Street.
Hone Kee,
12 Chatham Square.

CARPENTERS

Lee Hork,
11 Doyers Street.
Lee Loy,
17 Mott Street.
Lee Young,
49 Mott Street.

CIGAR MAKERS

Chung Bing,
22 Mott Street.
Fong Yuen,
Cor. Mott and Park Streets.
Kay Fong Company,
7 Pell Street
Li Moon,
2 Howard Street.
Mow Lan & Company,
8 Pell Street.
Pong Fong,
Brooklyn, N. Y.

COURT INTERPRETERS

Chin Can,
Union Street,
Brooklyn, N. Y.
Chung J. K.,
215 Montague Street,
Brooklyn, N. Y.
Chung Sam Lok,
12 Pell Street.
Fook Louie,
14 Mott Street
Lee Y. P.,
229 Park Row.
Quen Yick Nam,
12 Pell Street.
Singleton, J. M.
292 Village Avenue,
Rockville Centre, L. I.
Yee Gai Ming,
42 Mott Street.

DOCTORS

Bong Joe Burt,
17 Doyers Street.
Jung Lai Sang,
23 Pell Street.
Lau Shu Chun,
11 Doyers Street.
Lee J. Ping,
31 Mott Street.
Ling San Ten,
34 Mott Street.
Moy Ging Chang,
30 Pell Street.
Ng Chew Goon,
13 Mott Street.
Than J.,
Brooklyn, N. Y.
Wong You Sang,
17 Doyers Street.

DRUG STORES

Kwong Kee Chong,
48 Mott Street.
Kwong Tai Chong,
30 Pell Street.
Mun Yick Lung,
28 Pell Street.
Quong Mee Yuen,
16 Pell Street.
Quong Wo Chong,
25 Pell Street.
Quong Yee Wo,
38 Mott Street.
Quong Yuen Sing,
32 Mott Street.
Sun Kwong On,
28 Mott Street.
Tsue Chong Wo,
19½ Mott Street.
Tuck High Company,
19 Mott Street.
Wing On Wah,
13 Mott Street.
Wing Wo Chong,
34 Pell Street.
Yee Sang Lung,
24 Pell Street.
Ying Chong,
34 Mott Street.
Hang Lum Chun,
4 Doyers Street.

EDITORS

Hamlet Harry,
176 Park Row.
Jung Monfoon,
108 Park Row.
King Y. S.,
176 Park Row.
Tom Mon Chom,
108 Park Row.
Wong Y. S.,
16 Pearl Street.

ELECTRICIANS

Gin Bing,
49 Mott Street.
Lum Duck Lem,
44 Mott Street.

FRUIT STANDS

Chin Sang,
Pell & Mott Streets.
Hop Wo Lung,
Pell & Doyers Streets.
Sang Yick,
18 Mott Street.
Wing Q. C.
11 Doyers Street.
Ying Yee,
14 Doyers Street.

GROCERY STORES

Lim Kee,
9 Doyers Street.
Mon Hing,
31½ Pell Street.
Mun Yick Lung,
28 Pell Street.
Quong Fook Yuen,
28 Pell Street.
Quong Mee Yuen,
16 Pell Street.
Quong On Sing,
15 Mott Street.
Quong Tai,
3 Doyers Street.
Quong Tuck Wing,
59 Mott Street.
Quong Wo Chong,
25 Pell Street.
Quong Yee Wo,
38 Mott Street.
Quong Yuen Sing,
32 Mott Street.
Shing Q. W.,
8 Doyers Street.
Suey Hing,
12 Pell Street.
Sun Chung Yuen,
4 Mott Street.
Sun Kwong Chong,
30 Mott Street.
Sun Kwong On,
38 Mott Street.
Sun Lee Chong,
25 Pell Street.
Sun Yuen Hing,
35 Pell Street.
Tai Jan Company,
45 Mott Street.
Tsee Chong Wo,
19 Mott Street.
Tuck High Company,
19 Mott Street.
Wah Sun,
14 Pell Street.
Wing Fat Company,
37 Mott Street.
Wing On Wah Company,
13 Mott Street.
Wing Wo Chong,
34 Pell Street.
Wo On Company,
9 Doyers Street.
Ye Hing,
20 Pell Street.
Yee Sang Lung,
24 Pell Street.
Ying Chong,
34 Mott Street.

JEWELRY STORES

Bow Fung,
31 Pell Street.
Ching Chong Company,
37 Mott Street.
Sai Shing Company,
22 Pell Street.

LAUNDRY SUPPLIES

Chin J. Hay,
4 James Street.
Law Harry C.,
Hastings-on-the-Hudson, N. Y.
Pond Y. T.,
5 James Street.
Quong King Lung,
44 Mott Street.
Quong On Lung,
49 Mott Street.
Wong I. Gong,
9 Doyers Street.

MACHINE SHOPS

Hill F. T.,
16 Pell Street.
Hop Wo,
9 Pell Street.
Quong King Lung,
44 Mott Street.
Wong I. Gong,
9 Doyers Street.
Quong On Lung,
49 Mott Street.
Wong L. T.,
16 Pell Street.

MEAT STORES

Chung Lung Company,
33 Pell Street.
Lin Kee,
Doyers Street.
Mon Hing,
31½ Pell Street.
Quong On Sing,
15 Mott Street.
Quong Wo Chong,
25 Pell Street.
Quong Yee Wo,
38 Mott Street.
Sun Lee Chong,
25 Pell Street.
Sun Yuen Hing,
35 Pell Street.
Tai Lung,
31 Pell Street.
Wing Fat Company,
37 Mott Street.
Ying Chong,
34 Mott Street.

NOODLE MAKERS

Asia Noodle Company,
10 Pell Street.
Hone Kee,
12 Chatham Square.
Long Life Noodle Company,
10 Bowery.
Yat Gaw Min Company,
192 Park Row.

NOVELTY STORES

Fong Lee,
10 Doyers Street.
Kwong Sun Chong,
30 Mott Street.
Kwong Yick Yuen,
10 Pell Street.
Lee Eng,
42 Mott Street.
Sam Wo,
12 Pell Street.
Soy Kee Company,
7 Mott Street.
Tai Lung,
31 Pell Street.
Wing On Wah Company,
13 Mott Street.
Tom Toy G.,
2 Mott Street.
Wing Tong Fook,
5 Mott Street.
Wing Wo Chong,
34 Pell Street.

POULTRY STORES

Lee Sang,
229 Park Row.
Wing Sang,
9 Chrystie Street.

RESTAURANTS

Manhattan

Chas. S. Low,
514 Sixth Avenue.
Beem Nom Low,
480 Sixth Avenue.
Beem Nom Low,
472 Sixth Avenue.
Tom King,
139 E. 23rd Street.
Jay Yen Kow,
162 E. 22nd Street.
Mee Wah,
134 Third Avenue.
Duey Gaon Ying,
152 E. 29th Street.
Bun Hurn,
274 W. 34th Street.
Han Kow,
124 W. 34th Street.
Leo Fong,
525 Sixth Avenue.
Suey Pan,
459 Sixth Avenue.
Modern Chop Suey,
203 W. 23rd Street.
Quong Suig,
242 Eighth Avenue.
Chong Lee,
405 Eighth Avenue.

Chas. Loeung,
957 Third Avenue.
Over Cono Bros.,
203 E. 54th Street.
Chas. Lue Juin,
677 Third Avenue.
Chas. Wong,
242 E. 59th Street.
Charleys,
514 Third Avenue.
Nui Chau,
610 Eighth Avenue.
Chin-Gett,
107 W. 42nd Street.
Tong L.,
1485 Broadway.
Lee Wah J.
765 Sixth Avenue.
Yet Wah Low,
103 W. 44th Street.
Hurn Bun,
484 Eighth Avenue.
Say Wah Lou,
490 Eighth Avenue.
Far East Tea Garden,
10 Columbus Circle.
Chin Kee,
216 W. 42nd Street.
Wah-Jin,
259 W. 42nd Street.
Quong-Luing Lou,
520 Ninth Avenue,
Youn Tong Lou
549 Eighth Avenue.
Ing Leu,
674 Eighth Avenue.
Tom Low,
734 Eighth Avenue.
Rising Sun,
783 Eighth Avenue.
Far East Garden,
1628-30 Broadway.
Lee Tuck,
1565 Broadway.
Oriental Restaurant Co.,
1560 Broadway.
Pekin Restaurant Co.,
708 Seventh Avenue.
Tokio Restaurant Co.,
141-43 W. 45th Street.
Frank Tom,
198 E. 76th Street.
Sun Haung,
999 Third Avenue.
Sin Long Lou,
201 E. 59th Street.
Charley Wong,
242 E. 59th Street.
C. Nam,
1841 Broadway.
Quong Gin Low,
1931 Broadway.
Huig Joy Co.,
2182 Broadway.
Hip & Joi,
2328 Broadway.
Haug & Wang,
463 Columbus Avenue.
Chinese Delmonicas,
24 Pell Street.
Pekin,
26 Pell Street.
Oriental,
4 Pell Street.
We Ye Keau,
36 Pell Street.
Suey Tong,
16 Watt Street.
Suey San Low,
14 Watt Street.
Wung Hong Low,
16 Watt Street.
Billy Goon,
10 Watt Street.
Port Arthur,
7 Watt Street. (MOTT)
Tuxedo,
2 Doyer Street.
Wing Suig,
3 Doyer Street.

Brooklyn

Cheu Loon,
592 Atlantic Avenue.
King Joy Low,
598 Atlantic Avenue.
Oriental Co.,
324 Ninth St.

RESTAURANT SUPPLIES

Chung Lung Company,
33 Pell Street.
Hip Chung Wing,
11 Mott Street.
Mon Hing,
31 Pell Street.
Quong Tuck Wing,
59 Mott Street.
Tai Jan Company,
45 Mott Street.

TAILORS

Chang Kee,
22 Mott Street.
Hing Lee,
9 Pell Street.
Lee Yuet,
41 Mott Street.
Sam Kee,
36 Mott Street.
Sam Wo,
12 Pell Street.
Wah Jung Company,
20 Mott Street.

TYPESETTERS

Chin Hin Leong,
176 Park Row.
Lew Soy Nin,
108 Park Row.
Chung Tem,
176 Park Row.
Harry Lem,
176 Park Row.
So Man,
16 Pearl Street.
Tom Silk Tin,
108 Park Row.
Wang Dick,
16 Pearl Street.

WAGON PEDDLERS

Hang Lum Chun,
4 Doyers Street.
Chip Kee Co., Inc.,
11 Mott Street.
Quong Mee Yuen,
16 Pell Street.
Quong Wo Chong,
25 Pell Street.
Sun Chung Yuen,
4 Mott Street.
Sun Kwong On,
28 Mott Street.
Sun Quong Lung,
23 Pell Street.
Tsue Chong Wo,
19½ Mott Street.
Tuck High Company,
19 Mott Street.
Ying Chong,
34 Mott Street.

Chinese Societies in New York

There is no doubt but that the Chinese are a people with a deep regard for the ties of kinship as well as good-fellowship. This is most emphatically spoken through the numerous societies and organizations existent among them. Generally speaking, the fundamental purpose common to all Chinese social and welfare societies is one and the same—to serve and assist one another in each and every way possible. This is expressed financially and morally as well as spiritually. Membership is sometimes regulated as to creed, family name, or territory. Petty disputes or disagreements arising among various members are adjusted by the President of the local societies. However, should they reach such dimensions as to be incapable of arbitration by the executive of the smaller organization they are presented before the tribunal of the Chinese Consolidated Benevolent Association, which is the last word in authority. Before the commands of this Association the Chinese bow, for its decrees are just and wise. The dues attached to the various societies are extremely nominal, designed to meet the finances of all.

Clan or family societies are quite prevalent among the Chinese. Their membership is made up of those having a common family name. The most prominent ones in New York are CHIN, MOY, NG. LEE, and WONG, and of course, the FOUR BROTHERS. The purpose of these societies is to protect the interest of one another, relieving suffering in times of distress, by providing material resources when necessary. They have one ceremony which is strictly observed. Each society celebrates the birthday of its first ancestor. The day is spent with great rejoicing, music, and feasting.

Address:

CHIN SOCIETY—10 Pell Street.
LEE SOCIETY—18 Mott Street.
MOY SOCIETY—4 Doyers Street.
NG SOCIETY—5 Mott Street.
WONG SOCIETY—8 Mott Street.

The fraternal societies most commonly known to Americans are the HIP SING TONG, KIM LEN KUNG SOR, and the ON LEONG TONG.

The literal meaning of HIP SING TONG is "Combine for Success Society." In the selection of this name the Chinese recognize the value of concentrated effort in the production of efficiency. Hip Sing Tong has a welfare and social purpose for the benefit of its two hundred members.

KIM LEN KUNG SOR, translated literally, is "Gold, epidendrum, friendship, public hall"—figuratively, "Two with the same heart and sympathies possess a combined force that is equal to gold and the good influence arising from such friendship is like the odor of the epidendrum, an extremely fragrant flower." The moral purpose of this organization is "to urge good and admonish wrong." In New York the society has about two hundred members.

The literal meaning of ON LEONG TONG is "Protective of Good People Society," and these words adequately express the purpose of the organization. Its chief aim is to protect the good who are weak from the exploitation of the unscrupulous. The society has approximately four hundred members in this city.

Another fraternal society, coming also under the heading of family societies, and one quite popularly known, is the Four Brothers Society. This society has been in existence since the days of the Hun dynasty.

In the year 186 B. C., China was sorely oppressed by the Hun emperor. Three men—Lau Yuan Duck, Kwan Wen Chong, and Chang Fay met by mere accident one day. They were very much surprised to discover upon discourse that they were united by a common bond—a shared experience provocative of the desire to overthrow the ruling Hun tyrant and remove the yoke of oppression from the shoulders of their countrymen. Each had secretly cherished the plan of recruiting men from his native district and leading them against the oppressor. Upon learning of their kindred feeling they decided to combine their efforts in this respect. The work they were about to undertake was a serious one—so serious that they thought it wise to seal the compact by an oath of friendship that would make them sworn brothers to a common cause. For that purpose they met the following day in a beautiful garden in the rear of the home of Chang Fay and took this oath:

"We, Lau, Kwan, and Chang, although we are not of the same name, we have sworn to be brothers, and will be one in strength and one in heart to save the weak and relieve the danger; to render beneficial services to the country and bring peace to the people. We have not been born on the same day, nor in the same month, nor yet in the same year, but we desire to die on the same day of the same month and the same year. Heaven and earth will see and understand the motive of our heart. If righteousness is violated and gratitude forgotten, we will be killed by heaven and the people together."

About thirty years later, during one of the petty uprisings with which the country was surcharged, one of Lau's worthy generals and a dear friend—Chu Tze Lung—saved the life of Lau's only son. As a reward for the bravery of his act and as a distinction of his loyalty to the cause, Lau, Kwan, and Chang made him one of their sworn alliance—thus it became four brothers instead of three. The sons of the four men for generations have recognized each other as brothers and form the society as we know it. In New York they meet socially once a month and their President is J. M. Singleton—CHU MON SING.

Address:

HIP SING TONG—13 Pell Street.
KIM LEN KUNG SOR—18 Pell Street.
ON LEONG TONG—14 Mott Street.
FOUR BROTHERS SOCIETY—20 Pell Street.

Territorial societies are composed of members hailing from the same districts in China. The principal ones in New York are Hock San, Lin Sing, and Ning Young. They meet regularly, discuss affairs of their native districts and look after the well-being of each other. Hock San seems to have the largest representation in this city. The President of this society is Lew Shew Ming. The members of the Ning Young Society come from the district of Hoy San, and its President is Moy Cheak Sang. Lin Sing Society is composed of members coming from all the other districts of China. Its membership is not very large and for that reason its presidency is usually given to the President of the Hock San Society.

Address:

HOCK SAN SOCIETY—36 Pell Street.
LIN SING SOCIETY—34 Pell Street.
NING YOUNG SOCIETY—5 Mott Street.

Perhaps the most widely known Chinese organization is the CHINESE CONSOLIDATED BENEVOLENT ASSOCIATION. In the Chinese language it is known as Chung Wah Kung Sor—which literally means "middle, flowery, public hall or place"—"middle, flowery," of course, interpreted China. Every Chinese belongs to this organization. He pays a registration fee of two dollars, which totals the only exaction of the organization. A president is elected for a term of one year and he is chosen by territorial distinction, each district of China being in due time represented. The honor of the presidency is of such importance that oftentimes the members of a certain district here about to be represented do not feel that they have a member sufficiently fitted by education and association to assume the duties of this dignified position. In this event they send to China for a representative. There is also an executive committee and the association meets regularly, once a week, on Saturday.

The Chung Wah Kung Sor is the Chinese tribunal of justice. It plays much the same role with respect to the other Chinese societies and organizations as does our Supreme Court to our smaller courts. All matters that have not been susceptible to amicable adjustment by the various societies are finally brought before the Chung Wah Kung Sor. Should a momentous question arise that needed adjudication before the regular meeting day, the person vitally concerned consults with the Executive Committee and a special meeting is arranged. For this service a fee of two dollars is charged, to cover the petty expenses incurred.

A large amount of charity work is also done by the association. Should a man die destitute of funds, relatives, or friends, the Chung Wah Kung Sor provides a fitting burial. One great obsession with the Chinese is that they will not be properly buried. This function on the part of the Chung Wah Kung Sor relieves their minds of a very weighty problem.

Should one of its members be in need of representation in our courts, and not have the means of securing suitable assistance, such will be procured for him.

In national crises the Chung Wah Kung Sor has ever been ready to play its part. Appreciating the benefits of a Republican form of government, it has been whole-hearted and generous in its support of the Chinese Revolutionists. In times of undue distress, such as floods, etc., it has raised funds to relieve the suffering occasioned by the situation.

Their President is Yee Wing Yan, from the district of Hoy San.

Address: 16 Mott Street.

The CHINESE FREE MASONS was organized in the year 1674, immediately following the Manchu invasion of China and its ascendency to the throne. None escaped the tyrannical rule of the Manchus, even the monks of the monasteries were suspected. Finally, the ruling power sent military forces to kill the monks and burn the monastery of Shew Lum Chew in the district of Lang Feng, in the province of Hunan. This was a very old monastery, dating from the fifth century. Those who were fortunate enough to escape death secretly formed a society called the Society of Heaven and Earth for the purpose of avenging their wrongs. It grew rapidly, and its fundamental purpose gradually became the overthrowing of the Manchu yoke. The Revolutionists gave expression to its desire and the Nationalist Party owes its birth to the same source. The Free Masons to-day are the conservatives of the Nationalist Party and its members are mostly the older men of the Republic; while the Liberals are of the younger generation with more modern ideas. The President of the New York Chinese Free Masons is Chin Num from the district of Hoy San.

The Chinese-American Citizens Alliance assumed the duties and obligations of an organization two years ago. For many years an organization with a similar purpose, but with another name, had been in existence in the State of California. Visitors had much to tell of the good work done by the "Native Sons of the Golden State" until the stories reached the proportionate size as to incite the formation of the Chinese-American Citizens Alliance of New York. The membership of approximately five hundred is composed entirely of American-born Chinese. The purpose of the Alliance is to assist the members intelligently to exercise their franchise. Lectures on politics, international law and social economy are given. Those who are familiar with our methods of government, civil and federal, impart their knowledge both to their fellow citizens of the Alliance and their Chinese associates. An open forum is maintained and it is an interesting event to be one of the audience, especially when presidential election is approaching and the relative good qualities of the candidates are brought forward for debate. Governmental legislation relative to the Chinese is always carefully scrutinized and digested, minutely and intelligently explained. The regular meeting day of the Alliance is Sunday, although the doors are always open and the general atmosphere of the place is more of a social club room. About three hundred of its members volunteered for duty with the Home Defense League and were accepted. They have served in various capacities—mostly guard duty. Twelve members are doing duty in cantonments of the United States Army, some as volunteers and others as the result of the selective draft. The Alliance has an advisory committee and a president. The presidency has been accorded Lee Du since its formation, which was directly due to the leadership and guidance of Mr. Lee.

Address: 6 Mott Street.

Within the past year there has been organized in Chinatown the Jan Tuck Society. In our language, Jan Tuck means "advance education" and this is the concrete purpose of the society. The membership is made up of the younger generation of Chinese, many of whom were born in the United States. It is their desire to avail themselves of every educational opportunity. To that end, their main club room is, in fact, a growing library—current literature on the topics of the day as well as the best authorities are to be found upon the shelves. Once a week a lecture is given by a prominent person, on timely topics. The society has approximately fifty members, who, for the most part, are students in this city. The original promoters were Tom Shu, Lee Daut Chu, Ng Chip Shu, Ng Yi Yuen, Lee Tin Sak, Ng Tong Shang, Loi Tin Yu, Lau Kwang, and Chung Gum Ping. Its newly elected officers are: President, Lee Yook Chow; Honorary President, Ong Yiu Nen; Secretaries, Tom Jack Sam and Chung Har Hing; Treasurer, Loy Ten Yee.

Address: 26 Mott Street.

The Trust God Society is made up of Chinese who have accepted Christianity. Creed is not a bar to membership and the various denominations are represented. The one exaction is attendance at every meeting and the strict observance of Sunday as a day of rest. The purpose of the society is to study the words of the Bible and expound their meaning to the less enlightened Chinese. The Chinese language is used exclusively. There are about seventy members and the organization is supported entirely by voluntary contributions.

Address: 5 Mott Street.

In 1907, Dr. Sun Yat-sen, with the combined assistance of Chu Su Gunn, Ng Jang, Ng John, Wang Kai, Mrs. Wang Kai, Chin Wing Fay, and Jung Sing Ho, all able men, formed a society in New York called "YOUNG CHINA." The Chinese vocabulary called it Tung Ming Hwei, defined as "sworn brothers society." "Young China" had five fundamental principles: (1) to maintain the unity of politics; (2) to expand local self-government; (3) to attempt the assimilation of the race; (4) to adopt the best policies of socialism; (5) to maintain national peace. Capable orators as well as organizers toured the States, explaining the purpose of the society, organizing branches and soliciting contributions for its support. To-day "Young China" is known as the NATIONALIST PARTY with a membership in the United States of approximately 17,000 and with 172 branches scattered over the states. An organ for the Eastern division was commenced in 1914 and called the Mun Hey Weekly. Chu Su Gunn, one of the original organizers and treasurer of the society for five years, was elected editor of the paper. Mr. Chu is also corresponding editor for the official mouthpiece of the party published daily in San Francisco and Shanghai under the name of "Young China." The party meets the first Sunday of each month and the President of the Eastern division is Ma Soo.

Address: 16 Pearl Street.

Chinese youngsters are no different than the youngsters of any other race. Hidden within their breasts are the same instincts, the same love of sports and games and clubs as are fostered by our own youths. The CHINESE BOY SCOUTS is the outgrowth of an athletic club. Samuel Fung could see no reason why the boys of his club should not learn to do the same things the American Boy Scouts were taught to do, since they went to the same school, played the same games. Samuel talked it over with the boys and they finally decided to ask their Sunday School teacher how to go about it—with the result that they were registered as full-fledged Boy Scouts with the Manhattan Council in May, 1916. The troop has seventeen members, ranging in ages from twelve to eighteen. With two exceptions, they have all been born in the United States, and the majority were born in New York. Each and every one attends American schools and many of them also attend the Chinese school. Being "for really" Boy Scouts, they assume the rights and duties of their organization. In May of this year they formed a fife, drum and bugle corps which receives instruction on regular meeting days. The troop meets every Friday and receives instruction in the various subjects pertaining to scout life, such as scout craft, wood craft, first aid, etc. The troop makes hikes and has camped on Staten Island. It does guard duty and the various other duties undertaken by the Boy Scouts—escorting officials, foreign missions, etc. During the Second Liberty Loan Subscription the Chinese Boy Scouts did their bit among their own people. Ho Chin Chen has recently been appointed Scout Master for the troop. Mr. Ho is a graduate of Peking University, Johns Hopkins and Teachers' College of Columbia, and at present is doing post-graduate work at Columbia. Alfred Lee—Lee Sy Hung—who has acted as the temporary leader of the troop since June, 1917, has been appointed Assistant Scout Master. The other officers are: Senior Patrol Leader, Samuel Fung; Scout Scribe, Young Lee; Treasurer, Harry Lee.

A FEW THOUGHTS

REGARDING

CHINA and the CHINESE

PERSONALITY OF THE CHINESE

BY

WARNER M. VAN NORDEN

A Few Thoughts Regarding China and the Chinese

PERSONALITY OF THE CHINESE

There has been such dire inadequacy in our conception of the Chinese that I cannot refrain from inserting a few words on the subject.

Our word *person* is from *persona,* the Latin for a mask for actors; hence, a personage or character is a part represented by an actor; or a part played by an actor; again, a part which one sustains in the world. *Century Dictionary.*

The word *persona* is derived from joining *per,* which means *through* with *sonus,* which is Latin for *sound.* The literal meaning, therefore, of *persona,* or our word *person,* is *through sound;* and the verb *personare,* or our *impersonated,* is to resound, make a noise on a musical instrument, play, call out; especially to act a part by talking through a mask.

Personality is an assumed character, a role which one appears in. The broader, and weaker, sense frequently given this word—as synonymous with individuality—is but a complimentary appellation given to men and women of varying intellect, chiefly because so few have the vision, the mentality, the versatility to play a part. We call all clergymen reverend; and in China each foreigner is hailed as teacher.

The Chinese are the greatest race of actors in existence. Everyone acts; there is hardly a man who does not love to strike an attitude or alter his personality. This love of acting is frequently misunderstood by Westerners, who look upon it as deception. It is, in truth, the height of mental achievement. To all possessed of more than average ability, play acting is life, whether it be in business, love, religion or in state relations.

In the ordinary every-day affairs of life, this personality becomes a second nature—one repeats the play acting until it reaches the involuntary. When one forbears assuming new personalities, he becomes stupid and a bore.

SENSATIONS

Personality is the reflection of sensations. The true study of a people is an attempt to understand their ultimate response to the various sensations. In what manner does the Mongolioid react to the application of pain, pleasure, success and failure; to objects of love and hate; to causes of ambition and despair; to the atmosphere of religious fervor and pride of unbelief; to indulgence in smell, taste, sight, hearing and touch? These sensations—the children of nerves plus environment—all primarily cause the swelling of the diaphragm. We well know that the unintentional physical response is the same under the occurrence of any of the sensations. Further expression depends upon the pattern or cultivation of the nervous system, tempered by the effects of environment. The first physical response to a sensation is in the region of the vital organs. Dr. William James, in his "Varieties of Religious Experience," gives many instances of men and women falling prostrate under the influence of sudden religious emotion, their strength fails them, their hearts actually stop beating

Dr. James, in his lecture, "The Reality of the Unseen," speaks of an intimate friend of his—"one of the keenest intellects I know"—who wrote: *"There was a horribly unpleasant sensation connected with it. It stirred something more at the roots of my being. The feeling had something of the quality of a very large tearing vital pain, spreading chiefly over the chest, but within the organism."*

The secondary effect of sensation is reflected upon the imagination which very often leads to disturbance in the nerve extremities. Witness the Jerusalem Jump amongst the negroes of the South and the Methodists. Professor Starbuck of California writes, quoting a woman convert to Christianity: *"I know not how I got back into the encampment, but I found myself staggering up to ————'s holiness tent. It was full of speakers and a terrible noise inside, some groaning, some laughing, some shouting. . . . I fell on my face. . . ." Another tells of dancing until she dropped.*

THE ENVIRONMENT OF THE CHINESE AT HOME

The usual picture of the Chinese and their homeland is quite at variance with mine. I think I may illustrate without giving offense to those who differ with me.

An American college professor writes:

"Higher and higher the tree destruction extends and farther and farther does the axeman work his way from the waterways. Chaff and straw, twigs and leaves and litter are burned in the big brick bedsteads that warm the sleepers on Winter nights and under the big shallow copper vessels set in the low brick or mud stoves."

It is true that there are no trees upon the great rich alluvial deposits found in several provinces. These sections have been occupied by farmers from the very hour they were formed by the deposits of the Yellow and West rivers. There have never been any trees and it would be most stupid to plant them—the ground being vastly more productive, used as it is, for garden truck.

Regarding the burning of the roots of the Kao-liang, the reason is certainly not a lack of fuel. It is a biennial plant, yielding the first year a glorious head of millet, but the second produces only a smutty stalk. In order to prevent the Kao-liang coming up the second season the Chinese dig out the roots and burn them.

Again from the same author:

"In the South, population is forced from the land onto the water and myriads pass their lives in sampans and house boats."

I have found that the reason the Chinese live along the river banks and in house boats is due to the fact that they are naturally fond of fish food, and afraid of the bandits, tigers and wolves inhabiting the uplands.

The author speaks of *"living in a supersaturated, man-stifled land,"* and says: *"Pasture and meadow there is none, for land is too precious to be used for growing food for animals. Even on the boulder-strewn steeps there is no grazing save for the goats; for where a cow can crop herbiage a man can grow a hill of corn. The cows and water buffaloes never taste grass except when they are taken out on a tether."*

This method of feeding cattle is followed the world over, outside of the Americas. In the Island of Jersey and in France cattle are not allowed to roam over fields at will, but are led forth to crop the roadsides.

"The traveller will find no roadside, no commons, no waste land, no pasture, no groves, nor orchards, not even a door yard, or a cow pen. Save

the threshing floor, on every outdoor spot fit to spread a blanket on, is growing something. But, if he will pay, he may pitch his tent in a submerged rice field, in the midst of a bean patch or among the hills of sweet potatoes."

I should like to ask this author where he thinks breed the tens of thousands of duck found on the lakes of China? What he would say in regard to the pheasant, Bengal tigers and wolves that are found in every province of China?

The two subjects of deforestation and over-population of China have been so harped upon, and are so utterly untrue, and the impression given relative to the environment in which the Chinese live is so harmful to a proper conception of their nerve incentive, that I must dwell upon the facts.

The wisest students estimate the population of China at three hundred and twenty millions, which gives an average density per square mile for the various provinces as follows:

Chihli	has 200	comparable	with	that	of	New York
Shansi	" 115	"	"	"	"	Ohio
Shensi	" 90	"	"	"	"	Maryland
Kansu	" 29	"	"	"	"	Maine
Szechuen	" 250	"	"	"	"	Connecticut
Yunnan	" 54	"	"	"	"	New Hampshire
Kwangsi	" 70	"	"	"	"	Indiana
Kwantung	" 237	"	"	"	"	Switzerland
Fukien	" 180	"	"	"	"	Austria
Chekiang	" 370	"	"	"	"	Massachusetts
Kiangsu	" 400	"	"	"	"	Great Britain and Ireland
Shantung	" 444	"	"	"	"	Rhode Island
Honan	" 330	"	"	"	"	Italy
Hupeh	" 297	"	"	"	"	Germany
Kweichou	" 134	"	"	"	"	Pennsylvania
Hunan	" 247	"	"	"	"	Japan
Kiangsi	" 237	"	"	"	"	Roumania
Anhwei	" 257	"	"	"	"	Portugal

In China proper the average population per square mile is 208, about the same as in New York State, and including her dependencies, Manchuria, Tibet, Mongolia and Sin Kiang, the average population is 78, which compares with that of Delaware.

France has an average density of population to the square mile of 191, Belgium of 656, England and Wales of 684. In England and Wales the people live three times as thickly packed together as in China proper and almost ten times as congested as the population of Greater China.

In Kwangsi I have traveled for three weeks without having come upon a single human habitation. Across Northern Chihli, a portion of the Mongolian plain and stretching into Manchuria, is the Imperial Forest, covering thousands of square miles, containing superb trees, charming natural openings and teeming with deer, roebuck, pheasants and wild flowers. The country commanding the Yangtze and Min gorges is as wild and fearful as any portion of North America. Wild tribes in China's west take the place which the Indians did in America a century ago. In China there are upland valleys capable of supporting five hundred million people, through some of which we marched with an armed escort, for there no human being save bandits and Miaotze had ever before set foot.

This is the China I love to think of, peopled by families of mountaineers —the Chinese hunter, the forester, the herdsman—with all their cordiality and freedom from restraint.

I know of no area I should call congested—that is, ill-balanced. Of course, there are crowded sections, small in area compared with the total, but even in these parts of China one who has cultivated sufficient oriental viewpoint will find characters rare and beautiful, minds trained, senses fine.

With possibly Africa excepted, there exists no such shooting the world over as in China to-day. Flocks of ducks swarm by the tens of thousands —wild geese in large number—pheasants of several varieties—rabbits, wolves, deer, everywhere—and as for fish, the streams and ponds teem with them. These surroundings develop characters such as we find in Western Canada and in our own mountain wilds.

Works on Chinese history are, for the most part, unusually dry. I admit the subject is difficult to make into a chatty tale, yet it is of the utmost importance, in judging the sensational reaction of a people, to grasp their early surroundings.

Dr. Friedrich Hirth, one of our greatest Chinese scholars, writes in the preface of his "Ancient History of China":

"Students wishing to know something about China often believe they have done enough if they have read a book of modern travel or one on recent politics. They resemble the amateur traveler in Italy who thinks he may learn to know the country without troubling himself about the history of Rome. Having started wrong, as it were, they will never realize that many of the oddities and puzzles encountered in the attempt to understand the modern Chinese disappear if we can trace their historical origin and development. In this respect the Chinese of to-day is unique as compared with all other countries. No other people in the world is so closely connected with its ancient history as the Chinese, that has created standards which have become dominant in all development down to our own times, not only in China, herself, but to a certain extent throughout the Far East, especially in Korea and Japan. The ancient history of China in this respect holds a position in the extreme East similar to that of Greece and Rome in the West."

The impressions created upon the mind of the average reader of Chinese subjects have strewn mischief that will take years of labor to purge. This condition is evident on all sides. To the average person in America a Chinese is a heathen, to be treated as an object of scorn and distrust. This attitude prevails entirely because of misleading statements in our reading matter, and misrepresentation on the stage.

PHYSICAL AND NERVOUS CONDITION OF CHINESE

In studying the physical and nervous condition of the Chinese one must remember that the Chinese is the only race that has remained strong, simple and pure, in those ideals which make for manhood and the fulness and enjoyment of life. In Europe, while our ancestors were benumbing their senses with drink and debauchery of the lowest kind, and, in their numerous wars, were sending the flower of the race to be killed, the Chinese, in their simple and hardy environment, were cultivating their primal senses, permitting the fighting to be done by the lowest class of their men.

To-day we examine our young men and pick out the most fit to be slaughtered, whilst we refuse to compel examination and selection of those who propose to marry and the most unfit are sent to our farms.

Thus, we are doing all we can to weaken our race. Our men of learning eke out a pitiful living as college professors, inventors. Many starve on $500 a year. In China the literati are given weekly portions of rice and they have servants to carry their books. They marry several wives and father plenty children.

We should send to the front men from our prisons; we should round up all of weak will power and all degenerates, all who are unsuccessful, all who are loafing, and send them to the trenches.

Each year the Chinese becomes more confirmed in his belief of his mental superiority over the people of the rest of the world. This is but a natural deduction on their part, when they take into consideration that for centuries the scholars of Japan, Korea, Tonkin and Annam, and even some from India, flocked to China to acquire wisdom. When the British, Portuguese, and lastly the Americans arrived, these strangers treated the Chinese with high contempt. As we learn from early works on China, the French alone considered the Chinese worthy of serious study. For a long, long time the opinions of these strangers made little impression, but gradually the constant hammering of the five thousand Protestant missionaries, and the twenty-five thousand "Community" people raised doubts in the minds of the Chinese as to whether these foreigners might not, after all, be superior, especially when this hammering was backed up by the introduction of such marvels as modern guns, motors, phonographs, etc. It followed, therefore, after the Boxer days, that the Chinese, at the invitation of America, sent hither numbers of young men who entered our colleges. Upon returning home, these boys uniformly told the same story, namely: that in those things which Westerners term civilization we are greatly superior, but in sheer mentality and in the keen development of primal senses we cannot compete for a moment with the Chinese. From the latest reports, I infer that the trend in some of the provinces of China is back to their own ideals, and their interest in ours is less keen than it was five years ago.

Why should the Chinese cling to his belief in his mental superiority over the peoples of the world? He hardly knows that Dr. Müller of Vienna has stated that, by actual measurement, the Chinese have greater brain capacity than any other people. It is in actual mental achievement that they see their superiority. Dr. Faunce of Providence, Rhode Island, has stated that Shakespeare carried in his mind all his great plays, with their host of characters and situations, but I have never heard it suggested that Shakespeare knew his plays verbatim. Certainly there is no living man who does. Yet there are thousands of Chinese who can recite an equal volume of "Classics" without a single mistake. Can our mathematicians work through intricate problems, without the aid of pencil, paper and tables?

This mental superiority, combined with the experience of centuries in teaching others, has developed a race of men who are poor advertisers. The Chinese students attending our colleges are proverbially reticent regarding Things Chinese. This makes it difficult for the Western student to acquire accurate data upon the things which are the most important in the lives of the Chinese.

From time immemorial the Chinese have fostered and esteemed knowledge in every form. The scholar outranked all other classes of men. Members of this group were guarded and protected. The family of a literatus would work its fingers off rather than allow him to do the least manual labor. He must be the father of a large family, by several wives, so as to improve the race.

Contrast this with the method practised by the Jews, who persecuted and put to death everyone of unusual mentality. The story of Adam and Eve being driven from the Garden of Eden because they ate from the "tree of knowledge" and lest they should eat of "that other tree" is but an illustration of the Hebrew fanatical antagonism to ultra mentality.

This antagonism to mind development is further shown in the following quotations:

Ex. 22:18: "Thou shalt not suffer a witch to live." A witch being a man or woman of unusual psychic power.

Deut. 18:10: "There shalt not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch."

Lev. 20:27: "Man or woman of a familiar spirit put to death."

Lev. 19:31: "Regard not them that have familiar spirits."

Lev. 19:31: "Nor seek after wizards to be defiled by them."

Lev. 20:27: "A wizard shall surely be put to death."

Lev. 20:6: "The soul that turns after wizards I will cut off."

1 Samuel 28:3: "Samuel put away those that had familiar spirits, and the wizards out of the land."

1 Samuel 28:7: "Then said Saul unto his servants, seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman with a familiar spirit."

1 Samuel 28:9: "And the woman said unto him (Saul) thou knowest what Samuel hath done, how he hath cut off those that have familiar spirits, and the wizards out of the land. Wherefore then layest thou a snare for my life, to cause me to die." The witch brought up Samuel.

Isa. 19:3: "And they shall seek to idols and wizards."

Gen. 11:22: "Behold, the man is become as one of us, to know good and evil and now lest he put forth his hand and take also of the tree of life and eat and live forever . . ."

The early Christian church in incorporating much of the Jewish thought into Christianity, continued this extinction of all men and women with marked ability.

Joan of Arc, who at the head of the French Army, in less than five months accomplished her mission to drive the English from France, after much brutality, May 30, 1431, was burned at the stake. Why? Because of her marked psychic power.

Galileo Galilei (A. D. 1569-1642) on account of the great advancement in his theories on astronomy was accused of heresy, and under menace of torture had to recant his teachings.

His famous countryman, Giardano Bruno (A. D. 1548-1600) the philosopher of the Renaissance, for enlightening humanity, was hounded by the Inquisition, kept seven years in confinement, and burned at the stake February 7, 1600.

Because the witches believed in psychical phenomena, the total number of witch persecutions is estimated at from one hundred thousand to several millions. Benedict Carpgo (A. D. 1595-1666) passed sentence on more than twenty thousand victims. Cotton Mather certainly told the truth when he said the witch of Salem caused cats to run up chimneys "and on this account she was burned to death."

For having learned palmistry and various "magic tricks" nineteen witches were hanged at Salem and one pressed to death, in 1692. Less than five years ago, here in New York City, a very fair mind-reader was arrested and forbidden again to practise his "tricks" on the less acute public.

As I have said, the Chinese have not only encouraged and protected the learned, and furthered the increase in the number of his offspring, but they have aided the enlargement of mental capacity by training and preserving, to an extreme degree, the primal senses. We cultivate only the senses of sight and hearing, such cultivation consisting of a refining process of the most complex kind. The Chinese cultivate their senses equally and along primal lines. This cultivation is a part of their education, as much so as their studying of the Classics.

A Chinese sitting in his home with no view of the street can tell merely by his intensive sense of smell whether a passerby is a native of his town, whether he hails from the next province, or whether he is perchance a stranger. The Chinese have developed the sense of smell to a degree almost approaching that of a bloodhound. Furthermore, the sense of smell affords the Chinese great pleasure. We read statements relative to the dreadful odors in Chinese cities. These odors are the greatest delight to them. They enjoy the smell of heaps of excrement or an old egg, much the same as a hound enjoys the smell of an old bone.

The majority of Americans have an extremely limited sense of smell. The range of our perceptions of odors is restricted to a very few pronounced odors such as issue from the onion or the common odors such as emanate from the rose. But the classification, discrimination and enjoyment of the delicate and subtle odors are not part of our intelligence. Many of the most entrancing odors are positively tabooed from our "refined" thought and conversation. The few "Westerners" who have developed the sense of smell, even in their weak and limited way, find it the most satisfying of all sense indulgence.

Helen Keller, deaf, dumb and blind, who communicates with the outside world only through her sense of touch and smell, writes in her book, "The World I Live In":

"In my experience, smell is most important. I know by smell the kind of house we enter. I have recognized an old-fashioned country house because it had several layers of odors, left by a succession of families, of plants, perfumes and draperies.

"From exhalations I learn much about people. I often know the work they are engaged in. I can distinguish the carpenter from the iron-worker, the artist from the mason or the chemist. I gain pleasurable ideas of freshness and good taste from the odors of soap, toilet water, clean garments, woolen and silken stuffs, and gloves.

"The dear odors of those I love are so definite that nothing can obliterate them.

"Some people have a vague unsubstantial odor that floats about, mocking every effort to identify it. Sometimes I meet one who lacks a distinctive person-scent, and I seldom find such a one lively or entertaining. On the other hand, one who has a pungent odor often possesses great vitality and vigor of mind.

"In the odor of young men there is something elemental, as of fire, storm, and salt sea. It pulsates with buoyancy and desire. It suggests all things strong and beautiful and joyous, and gives me a sense of physical happiness. It is not until the age of six or seven that children begin to have perceptible individual odors. These develop and mature along with their mental and bodily powers.

"Without a sense of smell, the objects dear to my hands would become formless, dead things, and I should walk among them as among invisible ghosts."

The sense of touch is also acutely developed by the Chinese. For instance, they affect silks and cottons, and when a stranger comes into their midst wearing woolen garments, it gives them a pleasurable sensation to be permitted, not for a moment but for hours, to stroke and touch the material. This contact produces in them a sensation which can be compared similarly to the swelling sensations of one who hits the "sawdust trail." Not only the diaphragm, but the neck becomes swollen, the eyes dilate, and the entire nervous system is indulged.

The Chinese will spend an hour over a small cup of rice wine, smelling, tasting, sipping, and smacking their lips with intense pleasure. The taste of the average New Yorker requires a cocktail of an admixture of bitters to give him a thrill.

An illustration of the acute susceptibility of the Chinese is found in the chicken hatcheries. Here the heat is supplied by decomposing matter and is regulated not by a thermometer but by the sense of heat pressure which the man in charge feels. It is said he can detect a change of one-half a degree.

Recently it has been remarked that, until Hoover advocated it, the American public refused to eat corn and that less than one per cent. of the year's yield was eaten in its natural state. When it is eaten it must be disguised by white flour, sugar, cream and eggs. The corn hone represents but a small amount of the total raised in this country. Why? Because our primal taste has lost its simplicity and we demand jumbles and salmagundi.

Where nerves have been benumbed as ours have been here in the West, by over stimulation or refinement, they are incapable of responding except with a mere flutter to some hectic production, whereas the strong, virile, primal nerves of the Chinese sensate to the simplest cause.

CHINESE IN OTHER COUNTRIES

Americans hardly realize what the Chinese are doing in other countries. We are so accustomed to think of them merely as laundry men or petty merchants. The Chinese outside of China are established in thirty-one countries. We often think of the British as represented in every quarter of the globe, and yet there are only one-fourth as many English, Scotch and Irish outside the United Kingdom as there are Chinese outside the borders of their eighteen provinces. The Chinese are distributed as follows:

China proper	320,000 000	Borneo	40,000
Manchuria	11,000,000	Australia	30,000
Java	3,256,000	Mexico	28,000
Formosa	2,250.000	Canada	24,000
Mongolia	2,000,000	Tibet	22,000
Hong Kong	344,000	Hawaii	18,000
Siberia	300,000	Korea	11,000
Straits Settlements	281,000	Celebes	8,100
Sin Kiang	220.000	New Zealand	6,000
West Indies	110,000	Three Guianas	2,200
Sumatra	93,000	Brazil	1,800
Indo-China	88,000	Chili	1,100
Peru	77,000	Europe	1,100
United States	75,000	Canal Zone	516
South Africa	48,000	Ecuador	300
Philippines	42,000		

RELATIONS BETWEEN CHINA AND PERU

The treaty between China and Peru is interesting, and portions are worthy of reprint.

TREATY OF FRIENDSHIP, COMMERCE, and NAVIGATION BETWEEN CHINA AND PERU SIGNED AT TIENTSIN—26 JUNE 1874

ARTICLE V.

"Chinese subjects shall have the liberty to travel at their pleasure throughout the territory of Peru as long as they behave peaceably and commit no offense against the laws and regulations of the country."

ARTICLE VI.

"The Republic of Peru and the Empire of China cordially recognize the inherent and inalienable right of man to change his home. Their citizens and subjects respectively, may consequently go freely from the one country to the other for purposes of curiosity, trade, labor, or as permanent residents. . . ."

ARTICLE VII.

"It is further agreed, that for the better understanding and more efficient protection of the Chinese subjects in Peru, the Peruvian government will appoint official interpreters of the Chinese language in the Prefectures of the Departments of Peru where the great centers of Chinese immigraton exist."

PRICES IN CHINA AND AMERICA

It has never been denied that the Chinese farmers are superior to the farmers of any other country in the quantity of produce they demand from each acre they cultivate.

In no country is the demand for food greater than in China and yet we find under their intensive cultivation of China the following comparison in prices for the leading food stuffs:

	HANKOW	NEW YORK
Beefsteak	$ .04 per lb.	$ .30 to $ .42 per lb.
Veal	.07 per lb.	.20 to .45 per lb.
Mutton	.08 per lb.	.28 per lb.
Spring Chicken	.08 per lb.	.45 per lb.
Liver	.04 per lb.	.35 per lb.
Fowl	.07 per lb.	.30 per lb.
Fish—alive	.10 per lb.	.20 to .40 per lb.
Onions	.03 per lb.	.20 per lb.
Eggs from	$ .02 to $ .05 per doz.	Strictly fresh, $ .52; storage, $ .45
Potatoes	$ .05 per bushel	$3.00 a bushel.
Cauliflower	$ .12 per head	.20 to .30 per head

COST OF LIVING IN CHINA

The prices charged for merchandise and service in China are analagous to those which prevailed in England several hundred years ago, when, during the time of the Plantagenets, we read that a man could support his family for a week upon the equivalent of a quarter in our money.

A sheep sold for twenty-four cents; a cow for a dollar and a half; a fat hog for eighty cents; a pair of chickens for two cents; a fat goose, five cents; and for forty-eight glasses of beer (three gallons) the price fixed by law was three cents; wheat was four cents a bushel, and farm land rented at eight cents an acre per year.

In Queen Elizabeth's day, beef was two and a half cents a pound; cheese, four cents; and wheat, thirty-eight cents a bushel. The Lord Mayor of London paid a rental of four dollars and eighty-nine cents a year for his house. Laborers were paid three cents a day, while an under-clerk of Parliament received twenty-four dollars a year.

In all central villages in China markets are held every ten days, at which one may bargain for every conceivable thing. When one considers the extravagant prices which prevailed in Rome; that Julius Caesar, when but twenty-one years of age, was five million dollars in debt, and how centuries of war and retrogression reduced living to such prices as have been quoted in comparison with those of New York markets, we must stop to ponder whether the present suicide in Europe, with the possible submission of all the continent to the Slav and Mongol, will ever bring back like conditions. A few days ago, in the small town of New Paltz, I saw the motorman who took the first morning trolley out of the barn arrive in his own automobile. How amusing some of the wisdom of a few years ago sounds today!

In the ports where foreigners live and where bachelors predominate, it is largely the custom of men to board with their number one boy. This boy is paid a stipulated sum and furnished with seven bills of fare, one for each day of the week. The boy goes forth each day and buys his goods, bargaining in the markets or trading with the boys connected with other establishments.

Many stories are told about the manner in which these boys make up different fancy dishes from scraps which they purchase from other boys. If chicken croquettes are on the bill for Saturday, the boy will get in touch with some other boy whose employer is having roast chicken on Friday. This economy is inborn in the Chinese; undoubtedly bred from early necessity.

All foreign hotels in the ports are conducted on the American plan, that is meals and service included in the price of the room, the tariff varying from two to five dollars a day. For those who prefer apartments elsewhere, a special rate of thirty dollars a month for board is made. (All prices in this article have been converted into American equivalents.) Bachelor apartments rent for from twenty-five to fifty dollars a month, and a "boy" can be had for from seven to ten dollars a month. The prices for supplies vary according to one's status in life, and meats and vegetables cost the head bookkeeper as much more again as the clerk, and the manager must pay in proportion. Again, frequently during business depressions or reductions of salaries, if the facts are ascertained by the servants and communicated to the market men, one finds his bills materially reduced.

If "no man can serve two masters," how can he serve a score? The Western hotel "servant" is no servant; he knows so many masters that he neither "loves" nor "hates"—he does not "hold to" nor does he "despise." His heart contains naught but avarice and fear; greed for tips and dread of losing his sphere of brigandage. Service, to be acceptable, must be prompted by devotion. Why do we of America and Europe persist in a system which is, by the law of human nature, impossible? I

believe that our system of promiscuous service in hotels is responsible for half of the indigestion, rheumatism and loss of geniality of the race. The whole scheme of our hotel management is vulgar and unsanitary. We demand our individual room, bed and perhaps bath, yet we eat food handled behind closed doors, by no one knows whom, served on plates, sometimes wiped with the vilest of cloths, and put into our mouths, spoons and forks almost direct from the mouths of others. What do we know of the last person who slept in our bed, used our sheets and napkins or drank from our glasses?

Chinese inns may be divided into two general classes. At the poorer ones, all sleep in one large room, ranged about upon board benches against the walls. The proprietor cooks the food in a large pot over the brush fire, which fills the room with smoke but not with warmth. In Shanghai, where baths are known to the Chinese, the same water and tub is used for half a dozen guests. In the country inns, pigs and chickens often spend the night within the same four walls as the hotel guests. The whole establishment is one of the utmost promiscuity.

These hotels are, with few exceptions, the dirtiest places in China. A rake and a broom are used at intervals, soap and water never; the courtyard is almost impassable, with mud and litter ankle deep, while the rooms are dingy, full of cobwebs and alive with vermin. The accommodations are invariably crowded and one has difficulty in keeping out intruders who want to share one's apartment. At these inns no one but the lower classes stop.

At the better class inns, the plan is ideal and far more exclusive than any observed by our hotels. The proprietor receives his guests at the outer gate, ushers them into the courtyard and shows them to their apartments; he then retires, leaving them to their own devices. The traveler is attended by his own servants; his cook buys and prepares his food, which is of the same quality and cookery that he would enjoy at his home table; the boy unpacks his master's bed, the iron frame, mattresses and all, even to the mosquito netting, and arranges folding chairs and tables, and everything else that one may wish, all without a word. At a tenth of the cost at home, one lives like a lord, sleeps like a child and is a thousand miles away from the tipping zone.

The Chinese inn of this class stands like a great box, without a window or a door in the outer walls, except the main entrance gate, which leads directly into the courtyard, on to which the three buildings of the inn open. In this way, when the great doors of the courtyard are closed, the buildings are practically impregnable, a state of things rendered necessary in a region where highwaymen and organized bands of robbers still persist.

Each of the three buildings contains one or more apartments, consisting of a room and an anteroom, which are absolutely bare, not a stick of furniture in them; only the four walls with perhaps a brick kang across one end. The courtyard is occupied by the caravan animals and the live stock of the proprietor.

Those planning trips to the interior of China would do well to put up at the native inns only as a last resort. With a complete outfit, all that one needs for the night is a place which is sheltered, dry and clean and large enough to allow of everything being spread about within sight. Owing to the prevalence of many easily contracted diseases, such as cholera and dysentery, it is wiser never to eat anything which has not been cooked; more than that, unless the dishes can be securely covered, things must be eaten as soon as cooked before the flies have a chance

to touch the food. Small portable brassiers are everywhere obtainable, and I always insisted upon having a couple of these filled with live coals and placed within a few feet of me, in order that I might actually see the water boil and the food cook.

It is impossible for the Chinese to understand our extreme precautions in these matters, for the reason that they are partially immune to the diseases mentioned; at least, their cases are rarely, if ever, so severe as those of foreigners, who, being exotic, are a peculiarly easy prey to the microbes. In his heart the most devoted "boy" thinks us finical.

The variety of dishes which may be cooked over a small brassier is surprising. Rice, in the south, and millet in the north, is always the backbone of one of the daily meals; this, however, is more a custom than a necessity, for everywhere one may obtain a great variety of fresh vegetables, especially tubers, cabbages, peppers, etc. Peas, beans and asparagus one must carry in tins and fruit is unsafe, although abundant and delicious. Fish may be purchased and as it is invariably sold alive may be trusted, but meat is often from animals that have died a natural death.

In Kiu-kiang, one of the ports of the Yang-tze, lives a Yankee who has proved a blessing to many a party; he puts up almost every kind of tinned goods, selling them at a price less than that asked for the same things imported from America or England. Duff's wild duck, beef, peas, beans and peaches are invariably delicious. Tins of Bear Brand milk and Carnation cream, Australian and French butter were always in our outfit, and Cross & Blackwell's preserves should not be forgotten.

ENTRANCE TO TEMPLE OF GOD OF MEDICINE

Throughout the afternoon we were climbing and by nightfall, we found ourselves at a most charming Buddhist Temple. Chian Ling Miao is 1,200 feet above a wild gorge, on an overhanging rock, backed by a dense grove of cedars. The temple is five hundred years old and looks across to the great wall. What bloody scenes the priests of old must have witnessed from their watch tower as the rapacious invaders slaughtered their flocks below.

Mr. Thwing and I were armed with two letters from Peking which worked like magic. One was addressed to the General in charge of the forces which guard the Tung Ling or Eastern Tombs, where the late Empress Dowager, Tsu Hsi, is buried; the other to the Tartar General at Jehol. When, therefore, we were within ten li of General Su's camp, we sent forward our large Chinese cards with the first letter, we ourselves following along slowly on our donkeys.

Everything had been prepared for our arrival, word having been sent by special courier from Peking. So we remained in our saddles until we had passed the imposing gateway and entered the large outer court. This yard was lined with sheds for the accommodation of scores of horses and had, down the center, a stone feeding trough over twenty feet long, hewn from a single block.

Leaving the yard, we passed through the kitchen and living apartments of the manciple, thence into a most lovely garden containing several weird dwarf trees, a rookery and a miniature lake, running water and glittering goldfish. This tiny paradise is the inner court from which there are several exits, one leading to the temple proper with the priest quarters; another to the hall of documents and a third to a cloistral inclosure with buildings on three sides. These buildings are for the reception

and entertainment of high officials when passing through this part of the country.

The one apportioned for our use was the most important of the three, comprising a commodious reception and dining hall in one and a small bedroom at each end. In the main room a window ran the entire length, commanding a charming view of the surrounding country; green wheat fields, scattered over with white farmhouses and single fir trees; a muddy stream slinking under tasseled willows, a flock of sheep stirring up a cloud of dust as they were being driven home from pasture on the neighboring hills. Who says that China is not a beautiful country?

Under the long window was a polished beam of ebony, forty feet long, twenty-six inches wide and six inches thick. This massive parallelopipedon was supported by four heavy, uncarved stools. The only other furniture in the apartment was a large round table and four ponderous armchairs. On the walls hung two scroll paintings of one of dynasties, very precious, representing hunting scenes in the royal forest.

After the usual conventionalities, vulgarly called, "chin-chining," performed by the commander and his aide, we were informed that a feast had been prepared in our honor. When we returned to the large room we found it crowded with officials, priests, favorites, servants and messengers.

The keeper of the temple acted as factotum for the General, standing near the doorway. He directed the service and started the laughing whenever his master made a joke. I counted forty-five dishes on the big table when we four sat down, the General, his aide, Mr. Thwing and I. Every moment more things were brought in, until there was barely a square inch not covered by a small bowl. The General served us with choice bits, using his own chop sticks to carry the dripping dainties from the central dishes to the ones in our zone. Of course, we each had our own bowl, but as this was always full to overflowing, it was soon necessary to press a few of the common dishes in our immediate vicinity into service as temporary depots. Thus bits of fish fried in oil would have to rest for a few moments on top of a cup of sweets, awaiting their turn. The table top soon became a greasy sea of confusion from which we rescued sharks' fins and sugared almonds, ancient doves' eggs and watermelon seeds, with utter disregard of order and consequence.

At last the major domo, taking pity on our helpless state, ordered the deck cleared. I was considerably relieved by this command but my rest proved of short duration, for other lackeys appeared bearing heaping vessels of hot macaroni.

The manners of our host were exquisite from the Chinese standpoint, but in the Western world, might be considered rather out of date. This reminded me of Douglas Campbell's description of Queen Elizabeth's code of table deportment. Our host would bite off half a small fish, then forcibly, yes, and noisily, blow the bones from his mouth to the floor, much to the delight of a prowling, mewing cat that pounced on each osseous shower.

A servant wearing a uniform and red tasseled hat, stood behind the high official for no other purpose than to keep him supplied with small squares of brown paper, with which he dried his fingers, lips and brow, throwing the crumpled bits after the bones.

In addition to the feast, our host consumed six bowls of macaroni, pouring over each an amount of strong peppery condiments. He would lift the dish to his mouth, push the long slippery strings over the edge with his chop sticks, then suck them down in one continuous, gulping stream.

The last bowlful having safely glided down, he repeatedly filled his mouth with water for cleansing and sprayed it out over the floor. We took this as a signal that the banquet was over.

CHINESE LANGUAGE

The difficulties of the Chinese language are, first, that it is monosyllabic. The human voice is capable of expressing only 206 monosyllabic sounds—in order to form a vocabulary of over 40,000 words, which the Chinese language contains, they have recourse to what they call "tones." In the northern territory there are four tones; thus the same word—"chow," with a rising inflexion has one meaning, with a falling inflexion has a different meaning, with an even inflexion has a third meaning, and with both a falling and rising inflexion has a fourth meaning.

About Canton there are nine different tones. In addition to these, there are twenty-seven different qualifiers. Thus, a word with the same tone and a different qualifier has an entirely different meaning. In pidgin English we have to interpret—"piecee" man—one one piecee table, but in these two cases "piecee" is a different word. In other words, there are twenty-seven different words meaning "piecee." In addition to this, the Chinese never use a verb if they can possibly avoid it. The verb has to be guessed at.

LANDLORDS

The only place where I found absentee landlords was in the upper reaches of the Yang-tze; here some of the landlords who live in I-chang own stretches of the river bank above the gorges, which run, in some cases, for over a mile. I was told of one man who received a yearly income of as much as five thousand dollars in gold for the rent of his land.

CHINA'S HOLD ON HER TRIBUTARIES

China's rule over her tributaries has been psychic rather than by force, and they are wont to say of those who fail to appear with the yearly tribute at the gates of Peking—"What do we lose by it if they still remain barbarous? Since they are so averse to wisdom, they need to blame nobody but themselves as often as they shall fail in their duty through passion or blindness."

PAWN SHOPS

The most conspicuous buildings in China are the pagodas, Catholic, churches, and pawn shops. For that matter, with the exception of the mission buildings, and a few Chinese dwellings to be found throughout Shansi and Shensi, and the lama temples of the Mongolian plain, I can remember no structures of over one story in height.

When traveling through a wild and sparsely settled province, such as Kwang-si, where one may go for days without seeing a house, it is rather surprising to come upon a viliage of a hundred one-storied houses, and behold in their midst a skyscraper. I have seen pawn shops which tower up to ten and twelve stories, studded with narrow slit windows and barred as a prison. A high wall surrounds this treasure house.

To all intents and purposes, pawn shops are operated on the same principle as those at home; they are, however, frequented by the most respected people and no one feels the slightest hesitancy about patronizing them. Many persons, in fact, who do not need the money, are glad to use the pawn shops as safe depositaries for their valuables, especially furs, of which the Chinese gentry are very fond. When one considers that a young Chinese, who traveled with us for a short voyage, possessed one hundred and six suits of clothes, most of them gorgeous brocades, one may understand how he would not care to risk not only fire, but marauding expeditions of the countless mountain bandits.

A military official of Kwei-lin told me that in the provinces of Kwang Tung and Kwang Si he estimated a pawn shop for each ten thousand inhabitants.

WINDOWS

In the better class of houses, the windows are divided into latticed partitions about four inches square, and the whole covered with thin transparent paper. When air is wanted, a few of these sections are punched out, it being an easy matter to paste on another sheet of paper. In the South, we frequently found the sections set with a thin transparent shell. The poorer houses have solid wooden blinds.

KWANG-SI BITS AND LUMBER TOWN

Upon entering the province of Kwang-si, the appearance of the mountains changes completely. We crossed the border at a considerable elevation and looked down upon the mountains all about us as from an airship. The surface of the earth appeared crumpled. There seemed no system to the ranges. No spur was too small to have in turn its own spurs. We could see no streams; in fact, there was no room for any, for there were no distinct valleys.

Aside from the stone arbors called "rest houses," there were no buildings or other signs of human life for miles and miles. No foreigner had ever before crossed this part of the country. In the evening, we reached a very small village of lumbermen; the official received us cordially, giving us the best part of the *yamun* for the night. After dinner, he cautiously asked us if we would like to see the town; what he really wanted to do was to show us to the town.

We felt quite like the elephants and zebras of a circus, being paraded about the little streets. Half a dozen men preceded us with big square paper lanterns, bearing the official's name in large letters on each side. The mandarin walked between us and we were followed by the *yamun* hangers-on and then by the multitude.

LI TSUNG

For over Sunday, we stopped at a little temple school beside a mountain brook, on the outskirts of Li Tsung, surrounded on two sides and a half by a charming grove of horsetail pines. I found the military official an interesting character; a man of but thirty-five, he was the head of the leading family in the valley. He owned six hundred acres of rice land and lived in a fortified enclosure approximately one hundred and fifty yards square. He very kindly asked us to call at his home. Inside of the high wall was a row of dwellings for about fifty families, all relatives, who worked the land on the profit-sharing principle, paying their chief a percentage of the produce. Above these houses was stored vast

quantities of firewood and grain, for use in case of a siege. An open space, about forty feet wide, separated these dwellings from an inner block, which comprised the residence of the chief, the assembly hall, etc.; inside this square was yet another open space and, in the very centre, the ancestral temple. Over two hundred and fifty persons lived within this great beehive. Li himself was a fine fellow, tall and wiry, in complexion more red than yellow.

On leaving Pan Lu Hsii, we passed through a small district of hills, composed of a low grade of white marble, shining brightly where the water had washed off the weather-beaten black face of the cliffs, the stone path here descends one thousand marble steps.

Beyond, we entered the land of the limestone buttes, which seemed to extend over a large section of northeastern Kwang-si. Rising directly from the plain, these splendid spires reach a height of from 800 to 1,000 feet. This is the most striking scenery that I have ever beheld, not excepting even "The Dolomites" of Austria.

Many of these giant hills are entirely hollow, like huge decayed teeth, with cavities running from one side; these caverns are frequently fortified and used, as we saw them, as cities of refuge, when attacked by robber bands.

In the vicinity of Hsiwan, we saw carts with large solid wheels that were five feet high and six inches thick; they were made of three boards held together with inserted cleats, the axles turning with the wheels. These were the only solid wheeled carts which I saw in China and the only carts of any kind in the South; they are used with bullocks.

FAUNA

The distribution of the world's fauna is a subject filled with unending surprises and in no other country, perhaps, are these more frequently met with than in the extreme Orient.

Bengal tigers and Reeves' pheasants are found north of Peking and monkeys in the islands of Japan, both at a parallel of 43° north.

Among the domestic animals, we are amazed to learn of elephants having been employed by the Mongol Khans, and even today camels are used throughout a large portion of Northern China and on the Mongolian plain.

Again, we have been brought to believe that camels require a sandy footing and that stones and hard paths and roads soon lame them. Northwest of Pao-ting-fu, however, a thousand camels are employed in carrying persimmons from the western hills, and they travel over stone paths and rough trails with apparently no difficulty or harm. At one time, twelve hundred thousand camels were engaged in the transportation of tea on the long routes from Hankow to Kiakhta.

MONGOLIOIDS

It must be remembered that the "Mongolioids" are entirely different from any other Orientals. Although they have great dignity of bearing, there is nothing like the aloofness and stiffness among them that is met with in the near East. When they ask, "Che fan mei yo?" literally meaning, "Eat rice? Yes? No?" they mean it. They like to entertain strangers and really make them feel at home in their houses.

They are full of fun and enjoy a joke. Among the lower classes, the men are just as fond of horse-play as they are in England and they are

constantly perpetrating practical jokes on one another. But they are not as rough as the ordinary London crowd and have an innate dislike of being touched.

TRAITS

The Chinese love towards Americans is charming, based upon the few little acts of kindness which we have shown them. They frequently recall our aid in fighting the enforced importation of opium into China; our return of the Boxer indemnity money, which was applied to the tuition fees of the Chinese youths sent to our own Universities, and our stand for the "Open Door."

The Chinese are good losers. One day we were going down a rapid stream in one of the large river junks, when we saw a man on shore pulling in a fish which weighed maybe six pounds. We called to him, asking whether or not he would sell it. Running along the shore to keep up with the boat he called back that he would part with the fish for an equivalent of four cents of our money. One of our boatmen threw him a line to one end of which the fish was tied and then cast into the water. Our men began to haul it toward the boat, but the fish had not been securely fastened to the line and got away. The poor man stopped running and tears came into his eyes, but never a word of complaint; we, of course, called to him and threw him the money.

The Chinese always take persons condemned to death and those to be executed out of the western gate, and, for this reason, many Chinese will never go through the western gate of a city. When the late Empress Dowager visited Pao-ting-fu, after her determination to kill her nephew, the Emperor, she took him down to the western Manchu tombs, to select the site for his tomb, he being perfectly well aware of her intention; she imagined that some evil spirits were following her and, in order to elude them, she divided the journey and spent several days in one of her palaces along the route. When ready to leave the palace, so as to avoid passing through the western gate, she would not go directly to the station which was immediately outside the gate; she insisted on being carried out through the northern gate and then all around the outside of the city to the railroad station.

Of all men under the sun, the Chinese gentleman makes the most delightful, the most plausible, the most elegant liar. In differing with him one feels positively uncivil. With a charming frankness and winning logic, he will affirm what he knows to be directly contrary to the fact, and then, without the slightest compunction, but always with some adroit, face-saving pretext, he will swing around and declare the opposite to be true.

Our western world has reached a stage of development where we look for causes; we refuse to judge one for the result of his act until we have carefully examined into the setting. One man kills another; shall he be hanged for premeditated murder, sentenced to life imprisonment for manslaughter, given ten years, or lauded as a hero of self-defense?

Many foreigners have made failures in China, good and earnest men though they be, because they have not had the acumen to acquire the Chinese viewpoint. They have condemned all alike by their acts, whereas courage and cowardice, truth and falsehood, virtue and vice, are as much the result of distinct and various causes in China as elsewhere.

Most Chinese do lie, but why? Ask the man in the field which road to take to such and such a village. He will usually tell you that he does not know, or else that he is a stranger, both of which answers are untruths and, seemingly very silly, senseless ones. The man has probably been

brought up in a worthy family; from his childhood he has been taught the beauty of truth; does he lie because he is inherently bad? Not a bit of it. He hates his lie as much as you would; it is merely self-defense.

Let us investigate such a case. You will find that last year a prize was offered from Peking for the apprehension and arrest of a certain man in this farmer's locality. The man escaped, but the reward was large and tempting, so the local officials sent a stranger to a neighbor of the same family, who entrapped him in conversation, accused him of being the criminal, had him arrested and, subsequently, the prisoner was decapitated. Do you wonder that our friend is a bit shy about talking with strangers? Even governors and viceroys never know whom to trust, nor when they may lose their heads.

During one of our boat trips, my teacher, a man of position and possessing a medium degree of "learning" would frequently express surprise at the fact that we were always busy with something: studying, writing, reading or taking short excursions to investigate this or that; while he would sit with great dignity doing nothing, except when we made him teach us the language. One day he said; "Some day I shall go to America and absorb energy; then I shall do things." This recalled excuses that I had heard at home from school-boys. The literati are the only lazy men in China.

The Chinese are very punctilious and make much of matters of etiquette. To illustrate: When at Lien-chow, we took part in the dedication exercises of a new church. Several high officials were on the rostrum and the church crowded, on one side were the men and on the other the women, a high wooden screen separating the two sexes. One old man, who had probably never been in a church before, sat quietly with his hat on. An official noticing this sent him word, merely the word for hat. The old man listened to the message, took off his hat, looked it all over with great care and, finding nothing wrong with it, gave the messenger a look of scorn and returned the hat to his head. The official at once ordered the servant to have the old man put out of the building.

One of the surprises to the visitor to the Far East is the continual hustle. We are wont to think of the leisurely East. So far as I could learn, the lazy men in China are the foreigners and the literati. The bridges and streets swarm with a hurrying, shouting anxious throng; every one is on a running walk. They are all good natured and should there be a short altercation over the right of way the contentious ones usually part with a joke. There are no fixed traffic rules in China and that is why it is so fascinating. Each one goes as he pleases and pushes along as best he may. Barbers shave men on the side of the street, while traveling doctors, without licenses, address the throng on the value of their medicines.

It takes but little to delight the Chinese of the interior and simple gifts are greatly appreciated and made much over. One day, aboard a small river boat, I gave to the *lauban* a tin can. It was toward evening, just about sunset, and he sat down cross-legged on the deck with the can in his hands. After a few moments, he got up, came over and stood before me, and commenced singing a little song which he had improvised and which sounded like the sawing of the fiddler at an old-fashioned country dance. The words were:

"See my pretty present here,
For my children three;
I shall take it home with me
For my children three."

His gratitude seemed endless, for he sang this refrain over and over again.

EXCERPTS

Dr. L. H. Bailey says:

"We have not yet gathered up the experience of mankind in the tilling of the earth; yet the tilling of the earth is the bottom condition of civilization."

"We have had a few great agricultural travelers and few books that describe the real and significant rural conditions. Of natural history, travel we have had very much; and of accounts of sight and events perhaps we have had too many . . . The spirit of scientific inquiry must now be taken into this field, and all earth-conquest must be compared and the results be given to the people that work."

"We in North America are wont to think that we may instruct all the world in agriculture, because our agricultural wealth is great and our exports to less favored peoples have been heavy; but this wealth is great because our soil is fertile and new, and in large acreage for every person. We have really only begun to farm well. The first condition of farming is to maintain fertility. This condition the oriental peoples have met, and they have solved it in their way. We may never adopt their particular methods, but we can profit vastly by their experience."

Prof. F. H. King says:

"The main three islands of Japan in 1907 *had a population of* 49,977,003 *maintained on* 20,000 *square miles of cultivated field. This at the rate of more than three people to each acre, and of* 2,349 *to each square mile; and yet the total agricultural imports into Japan in* 1907 *exceeded the agricultural exports by less than one dollar per capita. . . At the same time Japan is feeding* 69 *horses and* 56 *cattle, nearly all laboring animals, to each square mile of cultivated fields, while we were feeding in* 1900 *but* 30 *horses and mules per same area, these being our laboring animals."*

"Correspondingly accurate statistics are not accessible for China, but in the Shantung province we talked with a farmer having 12 *in his family and who kept one donkey, one cow, both exclusively laboring animals, and two pigs on* 2.5 *acres of cultivated land where he grew wheat, millet, sweet potatoes and beans. Here is a density of population equal to* 3,072 *people,* 256 *donkeys,* 256 *cattle and* 512 *swine per square mile. In another instance where the holding was one and two-thirds acres the farmer had* 10 *in his family and was maintaining one donkey and one pig, giving to this farm land a maintenance capacity of* 3,840 *people,* 384 *donkeys and* 384 *pigs to the square mile, or* 240 *people,* 24 *donkeys and* 24 *pigs to one of our forty-acre farms which our farmers regard as too small for a single family."*

"It could not be other than a matter of the highest industrial, educational and social importance to all nations if there might be brought to them a full and accurate account of all those conditions which have made it possible for such dense populations to be maintained so largely upon the products of Chinese, Korean and Japanese soils."

"At Tientsin, 39° *north, in the latitude of Cincinnati, Indianapolis, and Springfield, Illinois, we talked with a farmer who followed his crop of wheat on his small holding with one of onions and the onions with cabbage, realizing from three crops at the rate of* $163, *gold, per acre; and with another who planted Irish potatoes at the earliest opportunity in the spring, marketing them when small, and following these with radishes, the radishes with cabbage, realizing from the three crops at the rate of* $203 *per acre."*

"The selection of rice and of the millets as the great staple food crops of these three nations, and the systems of agriculture they have evolved to realize the most from them, are to us remarkable and indicate a grasp of essentials and principles which may well cause western nations to pause and reflect."

'China alone has as many acres in rice each year as the United States has in wheat, and her annual product is more than double and probably threefold our annual crop, and yet the whole of the rice area produces at least one and sometimes two other crops each year."

"Just before, or immediately after the rice crop is harvested, fields are often sowed to 'clover' (astragalus sinicus), which is allowed to grow until near the next transplanting time, when it is either turned under directly or more often stacked along the canals and saturated while doing so with soft mud dipped from the bottom of the canal. After fermenting twenty or thirty days it is applied to the field. And so it is literally true that these old-world farmers, whom we regard as ignorant, perhaps because they do not ride sulky plows as we do, have long included legumes in their crop rotation, regarding them as indispensable."

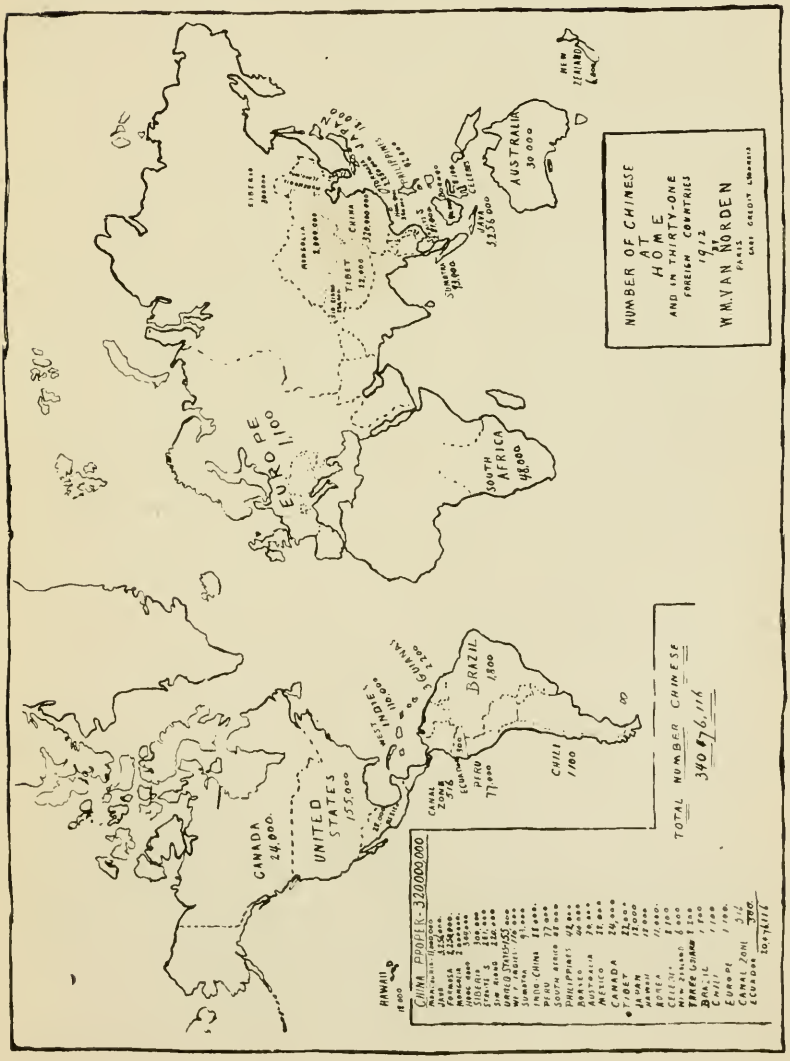
"By planting in hills and rows with intertillage it is very common to see three crops growing upon the same field at one time, but in different stages of maturity—one nearly ready to harvest; one just coming up and the other at the stage when it is drawing most heavily upon the soil. By such practice, with heavy fertilization, and by supplemental irrigation when needful, the soil is made to do full duty throughout the growing season."

"By thoroughly preparing the seed bed, fertilizing highly and giving the most careful attention, they are able to grow on one acre, during 30 *to* 50 *days enough plants to occupy ten acres and in the meantime on the other nine acres crops are maturing, being harvested and the fields being fitted to receive the rice when it is ready for transplanting, and in effect this interval of time is added to their growing season."*

Glimpses of China

Photographed by

Warner M. Van Norden



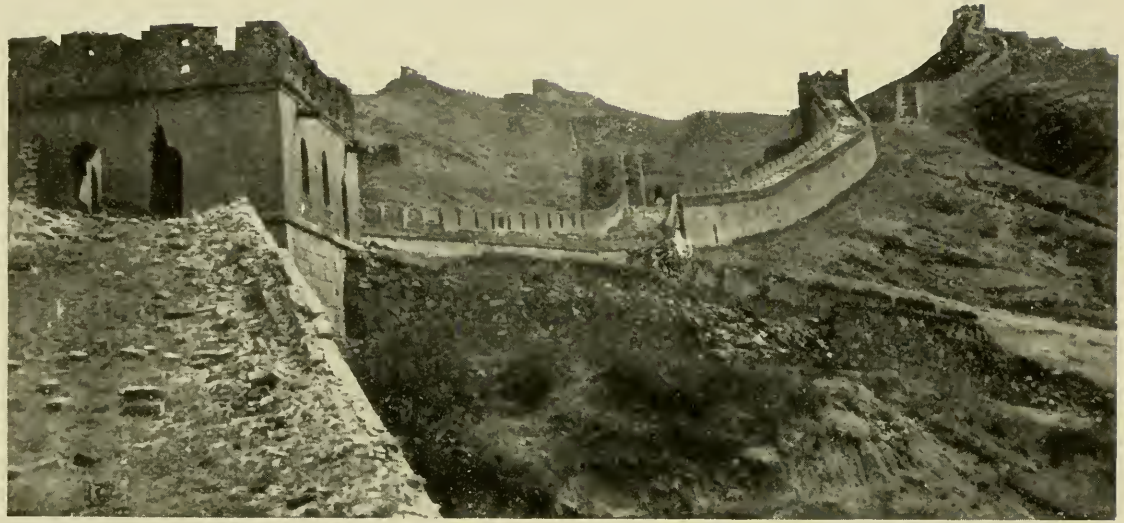
Map of World Showing Distribution of Chinese

River Boats Under Full Sail

Open Boat on Lahn River, Chihli

Island in Yangtze

Ruins d'Anchor, Cambodia, China



Great Wall of China

Mule Litter, China

Woman on Donkey

On Elephant Back in Indo-China

Pekin Cart at Pao-ting Fu

Crossing Ferry with Horses

Two Men Planting Rice

Man Fishing in Pool

Fishing with Cormorants

Men Drawing in Net, Pei-Tai-Ho

Twisting Silk

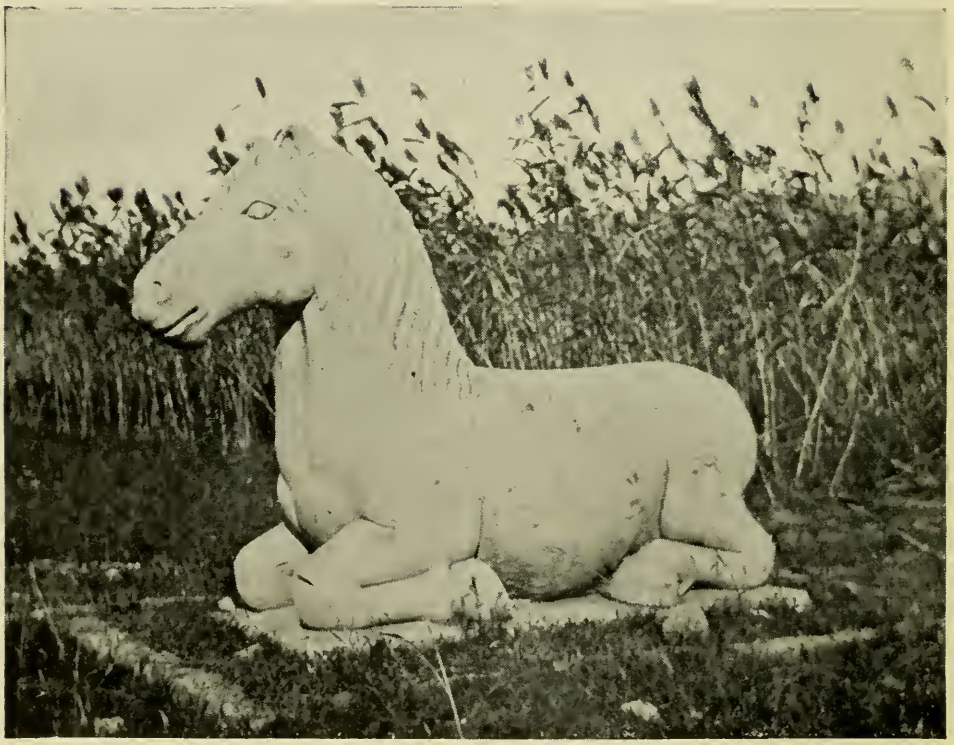
Plowing with a Buffalo

Stone Sitting Elephant and Official Jehol Entrance to Lam Rmph

Ancient Stone Servant Beside the Approach to the Western Tombs of Manchu Emperors of China

Ancient Stone Camel Beside the Approach to the Western Tombs of Manchu Emperors of China

Ancient Stone Priest Beside the Approach to the Western Tombs of Manchu Emperors of China



Ancient Stone Horse Beside the Approach to the Western Tombs of Manchu Emperors of China

Ancient Stone Griffin Beside the Approach to the Western Tombs of Manchu Emperors of China

Ancient Stone Griffin Beside the Approach to the Western Tombs of Manchu Emperors of China

Shoeing a Mule

Manchu Woman and Girl

Outside of Chinese Inn

Carrying Paper Servant to Funeral

Chinese Crowd at City Gate

Beggar in China