

informing them of what had occurred, and calling on them to furnish men for a punitive expeditionary force. All these readily responded to the summons, sending a band of 1,300 armed men (Aboriginal and Chinese), to join the commander's standard and act under him. As the commander advanced along the plain to the abode of the Ta-so-ku, the various Aborigines occupying this plain gave in their allegiance to him, and the Ta-so-ku fled towards the forests and tall grass lands. The commander, Major Inouye, thereupon took with him all his Japanese garrison, 600 Aborigines, and proceeded towards Shinjio, first capturing a strong outpost at a place called San-san kio. The Ta-so-ku occupied Shinjio in force, and seemed determined to make a stand there.

On arrival, however, at Shinjio, the Japanese forces met with comparatively little resistance from the defenders, who soon deserted the place, after setting it on fire. Here were found the headless bodies of Lieutenant Juti and the 13 soldiers who died with him. The Taipeh Government now sent Colonel Jujishi to the front, with orders to report on the state of affairs and the best way to cope with them.

Their officer reported that the Ta-so-ku were lodged in a forest so dense that by the interlocking of the branches those walking below were always in darkness "as dense as midnight." That on the grass-land the blades were 3 metres high, and that all the pathways were armed with hidden pointed bamboos which made progress very difficult, and sometimes impossible. He estimated that those of the Ta-so-ku furnished with fire-arms amounted to about 1,000 men, but that the number of the whole tribe cannot be even approximately discovered at present. Reinforcements of about 500 Japanese soldiers were sent to Colonel Jujishi, and he was ordered to try and subjugate the recalcitrant Ta-so-ku.

Col. Jujishi devoted his primary operations to engaging coolies for cutting down trees, and vegetation so as to make paths. As these men worked, they were protected by soldiers, but as the savages were able to shoot from almost inaccessible, and generally hidden points of vantage the loss among both coolies and soldiers soon began to be felt.

After doing what he could, Col. Jujishi reported that even more reinforcements should be sent, if active operations were to be instituted right through the forests and the enemy completely defeated. The policy of the Japanese Government has always been, in dealing with the Aborigines, to abstain, as far as possible, from violent-measures, so long as there seems hope of eventually, through Aboriginal intervention, bringing about a peaceful settlement with those who may, for the time, be inclined to be hostile; and thus Colonel Jujishi has been ordered by the Commander-in-Chief to limit his operations just now to confining the Ta-so-ku to their present locality, and thus effectually prevent them from doing further harm. In the meantime, no doubt, it will be sought to bring influences to bear on them which, it is hoped, may tend to show how much they have been duped and led away by the scoundrel Lia-liao, and perhaps, in time, they may be persuaded to return to an association and connection which will have a minimum of unpleasant antecedents to interfere with future amicable progress. In various parts of the Island this policy has succeeded well with the Aborigines, and as the story just told seems a forcible way of illustrating the methods and intentions of the Japanese in their dealings with the so-called savages, I have thought it might be worth while to narrate the same for your readers' information. The Aborigines, though quite ready to meet treachery and atrocity with as much as they get, are said invariably to be willing to try the effect of keeping faith at first; once deceived, however, or led to suppose that they will be, it is very hard to get them to think otherwise of those who have thus misled them.

MISSION FIELD.

IF THE WATERS COULD SPEAK AS THEY FLOW

BY JANE EYRE.

"If the waters could speak as they flow along
To the depths of the mighty sea,
What sorrow and tears, and laughter and song
Would its pent-up bosom free;
Tales of many a shattered life
And once golden hopes laid low,
Would mingle with those of careers more bright,
If the waters could speak as they flow."

Thus I heard the song, and then I slept and I dreamed.

I thought I was sitting on the banks of the Ganges river listening to the sound of the waters, when suddenly I seemed to understand what they were saying. They told me: "We carry with

us the body of a babe. As we flowed down through the country it grew very dark, and night came down, and in the darkness we heard a moan, and a cry as of a breaking heart, and then a mother throw her babe to us, thinking to appease her God, and after we caught the child she again cried out in anguish, and then she turned away and fled to her home, and we have brought the babe with us."

Again the waters spoke to me and they said: "As we came down we saw a great number of people bowing before a large piece of gold, carved in the form of a man, but with a face which we thought was hideous, and this they worshipped, knowing nothing about the Great God who made them and us, and they were singing, and shouting, and dancing, and we hurried past, not wishing to see more."

Then a voice, but not of the waters, said to me, "Tell them the story of Jesus, for they know it not. They know nothing of the Saviour of mankind," but I answered, "Nay, for I have not time to stop here; I must away."

Then I awakened, but I slept again, and I dreamed.

I thought I was sitting on the banks of the Thames, and the waters spoke to me, and they said: "We have just come from London, and dreadful things are happening there. We saw a man send a knife into the heart of a fellow man, the streets were not well lighted, and the man who had murdered his brother walked away, and God and we alone saw him, and thus no man can bring the murderer to justice." Then they told me of some children they had seen. Said they. "Four little boys, not one of them more than six years old, as men count years old in vice, were cursing and swearing and fighting as we came down. They must have heard God's name, for they used it, but used it only to take it in vain."

"We also saw a little crippled child, with a pale, sad face, begging on the streets. She was jostled by passers-by and we wondered that her little life was not crushed out by passing horses, under whose very feet she seemed to be. Very few in all the passing throng even glanced at her; occasionally a penny was thrown at her, but no one spoke to her kindly. Ah! it was sad. They evidently forgot 'As ye did it not to the least of one of these, my brethren, ye did it not to me.'"

Then a voice, but not of the waters, said to me, "There is work for thee! help the sinful ones here." But I answered, "Nay, for they are not of my people. I have mine own to care for and work for. Charity begins at home." And the voice said, "Watch and pray lest thou keepest thy charity at home after thou dost begin it there."

Then I awakened, and looked about me, but I saw naught, and I slept, and dreamed again.

I thought I was on the banks of the Mississippi, and the waters wailed, and cried out, and they said to me: "We have seen only disaster and death and misery as we came down. We have been pushed down, down, by the waters back of us, and we could not stay within our borders, and were pushed out of our course, and many homes have been destroyed and many persons have been carried down with us. Back, all along our course for miles upon miles, are sufferers. Oh! what misery have we seen!" And they wailed and passed on.

Then a voice, but not of the waters, said to me, "Give help to the suffering here, and do thou comfort the mourners, and feed the hungry, and care for the homeless," but I answered, "Nay, for the government has made an appropriation for their relief and that will be sufficient."

Then I awakened, but only for an instant, and I immediately slept again, and I dreamed.

I thought I sat on the banks of the Ohio River, and the waters spoke to me, and they said: "As we came down along the South Side of Pittsburgh a man stood on the bridge above us and he cried out: 'I cannot live and see my wife and children starve; there is no work until the mills resume, and I cannot see my loved ones without bread for days. I have been placed on the earth to earn my bread by the sweat of my brow, but when no one will permit me to work, and no one will give me work, what shall I do? I am utterly sick at heart? Has God forgotten? Then, forgetting that the loved ones would starve without him, while with him there was always a chance to obtain bread, he threw himself into our midst, and now we carry his body in our bosom.'" These waters had been they which formed the Monongahela River before they met the waters of the Allegheny.

Again the waters spoke, and it was waters which had been the Allegheny River united with the waters which had been the Monongahela River, and in their sorrow for what they had seen together, they said: "Just as we met each other and were joined into one we saw such crime as made us wish to rush onward and not look and not listen, but we could not go faster than we did, and the sights we saw were past description. Crime of every