

The Klondike Nugget

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From Wednesday and Thursday's Daily.
BY COMPARISON.

Three years ago the vanguard of the immense army of stampedeurs who crossed the White and Chilcot passes in the spring of 1898 had just begun to arrive in Dawson. Some few of the tens of thousands who headed in this direction during that exciting period succeeded in reaching the foot of Lake Lebarge before the ice broke up and consequently were enabled to arrive at Dawson, the Mecca of all their hopes, some few weeks in advance of the main body.

The belief which possessed nine out of every ten of the gold-crazed multitude, that arrival in this city ahead of the great rush would be a guarantee of wealth, urged some to extraordinary endeavor, the result being that a few succeeded in landing ahead of the many. No pen will ever be able to portray with justice the toil and hardship which were endured during those memorable days.

The very few who were able to pay the fabulous prices demanded for packing outfits across the summit, enjoyed a comparatively easy journey, but to the great majority of those who finally succeeded in reaching Dawson the trip meant months of uninterrupted labor of the severest kind attended at all times by danger of outfit if not of life.

Even when the hardy stampeder had successfully surmounted the difficulties presented by the trail over the pass, his troubles had only begun. The long river voyage with the dangers of Whitehorse rapids and Thirtymile river were still before him and to meet these dangers he was compelled to entrust himself and his goods to a boat of his own construction. To estimate the actual cost of landing an outfit in Dawson during the days of the early stampede is an utter impossibility. It would be safe to say, however, that if the time and labor involved should be taken into consideration, one dollar for every pound of goods brought in at that time would be if anything an under figure.

That such remarkable changes have occurred in less than three years could possibly take place in so short a time is almost beyond comprehension.

The travelers to Dawson at the present time enjoys all the comforts if not the luxuries which are ordinarily within the reach of the tourist on the outside. Instead of climbing over the pass with a pack on his back, he rides in a comfortable train and in place of camping a few weeks on the bank of the Yukon while engaged in the construction of a boat, he may ride in state in a steamer equipped in every respect for his comfort and convenience. The prevailing freight tariffs, while they remain higher than the majority of people have hoped would be the case, are insignificant when compared with the enormous expenditure required in 1897-98 to land any kind of goods in Dawson.

It is by such comparisons as these that the actual changes which have taken place are appreciated. There are still some objectionable features to life in this northern country but one after another they are disappearing. Obstacles which in the beginning seemed almost to place insurmountable bars against the progress and development of the Yukon valley have been gradually overcome. When prevailing conditions are considered in comparison with affairs as they existed three years ago, the conclusion must be reached that the lot of the Klondiker of the twentieth century has fallen in very pleasant lines.

If everything is booming in the trade centers of the United States as we are told, why is it that the telegrams are pregnant with news of strikes, riots and bloodshed? Strikes result from dissatisfied labor, but when everything is booming, when an era of the full dinner pail is being enjoyed, why is labor dissatisfied? Also, why are trusts and combines of nearly all industries being formed? General prosperity and strikes are incompatible and a general epidemic of trusts and combines does not as a rule serve to better the condition of labor. These are questions for philosophers to solve.

Tomorrow will be celebrated with as much gusto and fervor as though Queen Victoria still lived in fact as well as

in the memory not only of Britain but of the civilized world. To an extent her recent death will serve to throw a certain halo of sacredness about the day, but living as she does in the memory of all, her name honored and revered by all, the anniversary of her birth will ever be a fitting time for pleasure and celebration. The anniversary of her death will be the time for memorial exercises.

For once in the history of the Klondike the laboring man is practically the boss of the situation, the demand for his services at the present time being greater than the can supply. What he most wants is steady work at good wages twelve months in the year instead of for only three or four months.

The ban which for more than seven long months has rested upon Dawson was banished by the arrival of steamers from up the river today and for the coming four and a half months the vale of the Yukon will resound with the verberations incident to the busy hum of trade and commerce.

Dawsonites who from seven months close association have become somewhat tired of looking at each other, will now have an opportunity for gazing on new faces.

In happy contrast with previous sports days in Dawson, horse racers will not be chased tomorrow by a pack of dogs.

A Wise Suggestion.

Editor Nugget: Although it may be rather late in the day to mention the matter, it seems to me that the grandstand erected for use on Victoria day should be officially inspected before it is allowed to be occupied by 2000 people. To all appearances it is a very strong and substantial structure and the suggestion that it be inspected is not intended in any way as an aspersion upon the contractor who erected it; but there have been so many accidents from over-crowding weak structures on public days that too much care can not be exercised in seeing that there is no danger.

MERCHANT.

It Is "Victoria Day."

Editor Nugget: I see a number of large posters in town on which appear the words "Victorian" day. In your paper I notice you speak of it as "Victoria" day, leaving the "n" off the first word. Please state which is correct and oblige.

CANADIAN.

(There is no more reason for saying "Victorian" day than there would be for speaking of Washington's birthday as "Washingtonian" day. The outside papers of both Canada and the United States refer to "Victoria" day and any localism in which an "n" is appended to the word is wrong.)

DESTRUCTION ON BONANZA

Last night Bonanza creek raised to the highest mark which has ever been experienced in the history of the camp, causing damages the extent of which cannot at the present time be estimated. The water has continued high today and this afternoon is said to be rising still higher. The flood starts in the 40's below and continues down for a couple of miles. That portion of the creek is very low and flat and the water is rushing over it in torrents filling the cabins and washing away parts of the dumps. The full particulars have not yet been ascertained but it was learned by telephone this afternoon that on 46 part of Reid's grocery store had been washed away and a number of cabins flooded.

On 52 and 53 a part of the big dumps on the claims are washed away and on 60 below all the rustic seats in the park are washed away and Ryan's roadhouse is filled with water. Several cabins are reported also as being entirely washed away and the shafts all along the creek are said to be filled with water.

Messrs. Mat Ryan and Mark Welch, of 60 below, were in town last night but upon hearing of the flood left early this morning for their place.

An Extra Race.

A race which is not mentioned in the list of sports, but which promises to be one of the leading events of the day is being arranged by several people outside of the committee. This will be a race for ponies under 15 hands high. The committee has generously offered to make room for this race in its program and it will be called for sometime in the afternoon. An entry fee of \$10 will be charged, the money received to be divided into prizes for the first and second winners. Entries will be received by the secretary of the sports committee up to 3 o'clock in the afternoon and any having ponies who come within the limits of the rules may enter for the race.

Joe Boyle and Emil Stauff arrived from up river about 9 o'clock this morning, making the trip in a canoe.

Woman Mail Carrier.

Alone through a desolate region in Arizona a plucky girl carries Uncle Sam's mail. With no one to protect her from attack by Apaches, or save her from other dread dangers of the desert, this brave young employe of the United States government performs a duty that many a man would hesitate to undertake.

The girl mail carrier of Arizona is Miss Sarah M. Burks. Twice a week she makes her way over the star route from St. John's to Jintown, a distance of more than fifty miles. Twice a week she risks her life, for the Arizona desert is a most fearsome place—a perilous place, indeed—for a woman to travel in with no means of defense other than a pistol in a holster and a belted supply of cartridges. But Miss Burks has little time in which to let her thoughts dwell nervously upon the peculiar possibilities of her strange environment—she is so very seriously intent upon earning a livelihood for herself, her invalid father and her little brothers and sisters.

It was not through love of adventure or a desire to do sensational things that Miss Burks became an Arizona mail carrier. Her father had the contract for the route. He was taken suddenly and seriously ill. For a while his life was despaired of. The contract to carry the mail had to be fulfilled. His daughter Sarah was daring enough to face the situation. She has been performing her father's duties ever since—and that was two years and a half ago.

Fifteen years ago Joseph Burks and his family came from Brooklyn to Flagstaff, Arizona, where he invested \$200 in the wool growing industry and lost it. He then went to St. John's in Apache county and opened a small livery stable, while the family lived in a tent. Later he took the mail contracts to the copper and silver camp of Jintown, and on to Showlow, in Navajo county.

White men rarely go into the section of country traversed by Miss Burks. Nothing in the way of vegetation can grow there. It is merely a region of rich minerals deposited by titanic volcanic action ages ago. A jagged, barren surface of volcanic ashes, broad rivers of solidified lava, so rough of surface as to be impassable by man or beast, tell of the forces that once were exerted there. Along the western border of this desolate, uncanny wilderness Miss Burks rides twice a week. She is always armed with shooting irons, and when a child she was the crack shot of the mining camp at Harqua Hala. But she will not admit that she has ever been frightened on her route. She confesses only to having been "anxious." Of course she has had strange adventures while on duty.

The girl mail carrier wears garments adapted to her work. Her hat is a wide straw. She wears short skirts of blue serge, a corduroy or canvas jacket, leather leggings and heavy shoes. A belt and holster, in which a fine pistol rests, is always about her waist when she is on her horse. Then she has an other revolver and a lot of cartridges in her saddle bags. The mail pouch, a small one, is fastened on the rear of the saddle. When chaffed by her visitor about the probable uselessness of their material display, she drew a gun as quickly and deftly as a professional shooting man could do it, held out with a firm and a steady arm, and put all six bullets into a playing card posted 30 paces away.

"I never had any occasion to use it in earnest," she said, as she carefully wiped out the barrel and refilled the chambers, "but I always feel safer with it. I'd as soon think of starting out without my mail bags as without my revolver."

"Have you ever been frightened by anything on one of these trips?"

"No, not really frightened, although I've been rather anxious sometimes."

"Have I ever seen any bears on my mail route? Yes, often in the spring and fall months. I hear and see coyotes every week, but I have never seen a mountain lion, and that's what I should really like to watch some day. The mountain lion, so old-time hunters and trappers say, is the most wonderful acrobat in the world."

"No, I have no fear of bandits. The mail I carry never has anything valuable in it, and I let that fact be known everywhere. Besides, the country through which I travel is so utterly good-for-nothing that a jack-rabbit would have a hard rustle for a living in it, and bandits would have a hard time picking off the poor, tattered prospectors who go that way. If I should, however, be held up, I'd be sensible. As I have just said, I never carry valuables, and any bandit can look through the mail pouch to his heart's content before I'm going to be shot. I would put my long practice at firearms into good use rather than let any one intentionally run over me on the route."

A Side Issue.

John Connors the scavenger transfer man, and Lew Craden have each deposited \$50 with Andy McKenzie, the pursa to be run for by their respective naga. Buck and Nell, after the other horse races tomorrow. Connors says: "My horse is but a common work plug, but sure I'll ate him if he don't bate that plug of Craden's."

DID A JAP FIND AMERICA?

There Are Strong Evidences That He Did.

Ancient Relics Unearthed in City of Mexico Lend Plausibility to the Theory—An Inglorious Columbus.

What if Columbus did not discover America?

What if it was already discovered?

What if the little yellow men of China and Japan, who now serve us below stairs and are here on sufferance, were aware of the existence of this land, had visited it, had records of it, had exercised their influence on its religion and civilization, had engrafted their characteristics on its people, ten long centuries before the white man heard of it?

This is just what the Buddhists of Japan are now trying to prove.

While over the length and breadth of our land millions of little children are daily piping in concert or individually "Columbus discovered America October 12, 1492," that important and august body, the Buddhist Council of Japan, is busily engaged in trying scientifically and systematically to ferret out proofs that will convincingly demonstrate to the world—at large what they believe to be true—that America was discovered by a Buddhist monk 1000 years before Columbus made known to Europe the existence of the Western continent, 1000 years before Queen Isabella so generously pawned her jewels to help him discover it.

The Buddhist Council of Japan stands in about the same relation to Buddhism and the 40,000,000 of Japanese as the pope and the Sacred Congregation of the Propaganda to the Catholic civilized world. It is composed of the representatives of the 12 great sects to which the Japanese belong, and it has ample means to carry on the most extensive research to establish a fact that would so redound to the honor of the Buddhists as the discovery of America by one of their followers at such early date.

The Rev. Shuue Sonoda, Ph. D., is making and directing Buddhistic investigations and researches to that end in this country.

The Rev. Shuue Sonoda, Ph. D., is the head priest of Buddhism in America, sent here by the Buddhist Council of Japan to establish missions, spread the light of the great Buddha and make converts, and he has but recently returned from a visit to Mexico, where he went to sift out from the dust heaps of time some trace of the Buddhist visitors who were there over fourteen hundred years ago.

In his efforts there he has had the assistance of Senor Batres, the archaeologist of the Mexican government, and Senor Walheim, the former Mexican minister to Japan. The Rev. Shuue Sonoda is very enthusiastic over the results of his visit. He has but lately sent his report of this visit to Count Koni Otani, high priest of the Shin-Shiu sect at Kyoto, with which the Rev. Mr. Sonoda is directly connected, and he in turn will submit it to the Buddhist council.

The Rev. Mr. Sonoda is delighted with the progress he has made towards proving that the Buddhists were the original discoverers of America, and believes that before very long the Buddhists will have proof enough so logically arranged as to convince the enlightened world that their claims are well founded.

The belief and claim of the Japanese Buddhists are based on the story of Fu-Sang.

The story of Fu Sang trickled down through the ages in China and Japan until it came to be regarded more as a legend or tradition than a relation of fact. It has been the inspiration of the poets and fable builders of both countries.

Briefly, it is the narrative of one Hoi Shin, a Buddhist monk of the fifth century, who adventured far upon the trackless waters to obey the command of Buddha to carry his word to all men, and who returned and wrote down what he saw and did.

The gist of Hoi Shin's story, gathered from his many disagreeing translators, is that he ventured forth presumably with a small company of monks, and made his way along the coasts, northeast, then east, then southeast, from a point on the Chinese coast opposite Formosa, around Korea, Japan, the Kurile Islands, Kamchatka, the Aleutina islands that hang like a string of beads between Asia and America, along Alaska, and down the Pacific coast of America to Mexico. He tells how, on his way, he found a land of "marked bodies," presumably the people of the Aleutian islands, who still tattoo themselves, and still, as he describes them, mark their women with three lines on the chin. He tells how he came to a land, where the people were not warlike, had no walled cities and no weapons, and where there were ditches in which the water ran on "water silver"—presumably Alaska. He tells of Fu-Sang, that it is situated east

of the middle kingdom; that it contains many Fu-Sang trees, from which trees the country derives its name; that these trees are of great use to the natives; that they put out shoots like the bamboo, which are eaten; that they have a fruit that resembles a pear but is red; that a cloth is made from the bark, and also other stuffs with which the people clothe themselves; that they make a paper from the fibres of the tree; and that the people have a method of writing. The people, he wrote, have no weapons and do not make war. They have two prisons, one to the north and one to the south. They do not have iron, but use copper instead, and gold and silver is not esteemed of great value by them. Formerly the religion of Buddha did not exist in their country, but now they have been instructed.

These things and many more did Hoi Shin write down. He drew the long bow right royally, as travelers to strange lands have ever done since the world began; but through his story ran the thread of truth, and this thread has led back to Mexico and Central America, where it is believed Hoi Shin and his companions spread their faith.

The Fu-Sang tree that figures so strongly in the narrative is by some believed to be the maguey plant; and as for the other points of resemblance it is believed that the people who were superseded by the Aztecs were an unwarlike race who placed little value on gold and silver. The distance Hoi Shin said he traveled, as nearly as can be computed now, would carry him to Mexico over the route he describes.

It is because of this chronicle of his, which was entered in the Chinese Year Book on his return to that country in the year 499 A. D., that the Rev. Shuue Sonoda has prosecuted his researches in Mexico.

"There are many things in the gathered lore of Mexico as well as in its wealth of relics," says the Rev. Shuue Sonoda, "to support the belief that Buddhism once had a strong footing in Mexico, so that the inference that Hoi Shin meant that land when he wrote of Fu-Sang is not a wild one."

"While I was in the City of Mexico Senor Batres, the archaeologist for the Mexican government, unearthed from some ruins of the old capital of the Aztec empire, Teotihuacan, in the excavations he is carrying on along Bascaerillas street, an altar and about two hundred small stone beads as well as five-pointed stone balls and other relics of interest. I know of only two religions in which the rosary is used—the Buddhist and the Roman Catholic—and the inference from the Batres find is that the beads constituted a religious symbol long in use by priests of a people before the expedition of Cortez of Mexico.

"I also visited the pyramids of San Juan Teotihuacan and Cholulas, the ruins of Mitla and other places, and am satisfied with results of my trip. I am very much encouraged by both archaeological evidence and philological resemblances.

"There are many widely scattered indications of Buddhistic influence on the peoples of Mexico, which when gathered together may prove a convincing argument in favor of our belief that the visits of the Orientals—of Chinese or Japanese—antedated by many hundreds of years the discovery of America by Europeans.

"It is an established fact that the voyage could be made in a small boat, or it would not be necessary to be out of sight of land, excepting one portion of the passage, and then only for a few hours.

"My zeal in this matter was aroused by reading a book by Prof. Arthur Lillie, M. A., on 'Buddha and Buddhism in America' he goes into the details of the Fu-Sang story, and calls attention to the fact that among the Chinese the name Fu-Sang has become synonymous with 'Extreme East.' He also points out that in an ancient Japanese encyclopedia, first brought to the attention of the occidental world by M. de Risny, it is stated that Buddhist missions had been sent to a distant land called by the Japanese Fuso. He also recalls the fact that Paz Soldan in his Geografía del Peru asserted that Chinese taken to the province of Lambayeque were able to converse with the natives.

"There are also puzzling points of similarity between the Mexican and Asiatic astronomies. The Mexicans had the twenty-eight mansions of the lunar zodiac which is far more ancient than the twelve houses of the solar zodiac. Humboldt observed the striking resemblance between the symbols of the Mexican zodiac and those of the Buddhist Tartars—the nine lords of the night, for instance, corresponding to the nine astrological signs of several nations of Asia (the seven planets and two serpents). Also in the Mexican zodiacs are the signs of the ass and the tiger, animals not indigenous to America; and the serpent, the rose and the Makara (cipactli) of Buddhism.

"The Mexicans had the Buddhist rites of bloodless oblation and baptism, little images of maize dough being used in the oblations.

"The best proof of Buddhist proselytism—the Buddhists were the first who ever sought to carry their religion to other peoples—is found in the pic-

tures and statues of the Mexican Buddha. This Prof. Lillie calls attention to in his work. He is called 'Xaca,' which word can without an impossible flight of the imagination be identified with 'Sakya,' the name of the Hindu tribes of which the father of the sage, Gautama Siddhartha, founder of Buddhism, was king.

"At Uxmal in Yucatan there has been found sculptured the Buddha of Java, seated under the head of a Hindu deity, Siva—a circumstance, in the light of what we know, that can hardly be attributed to coincidence.

"In Mexico there are ancient ruins with pillars and columns decidedly Oriental, being without base, pedestal or cap.

"Many names, apparently corruptions of Sanscrit words, are to be encountered. The high priest of Mitla had the title 'Tayacca,' and the word 'sacca,' evidently from the Sanscrit 'sakya,' would naturally be applied to a monk. Then there are Oa-xaca, Xaca teca, Xacatepec, Xaca-tlan, the word being remarkably common. Guatemala is thought to be a corruption of Gautama-tua, or Guatemala-land.

"In my own observation I found that the old palace ruins invariably faced toward the south, which is distinctively Oriental. Again, in the mosaics at Mitla I saw numerous forms of the cross, the vertical and horizontal lines crossing at the middle, like the common cross of Tibet, which is the abbreviated form of the Buddhist symbol.

"There are, in fact, evidences innumerable in the ruins, the monuments, the stone images, the shards, in what these things tell of the customs and religious beliefs, in the now corrupted names, in the language of the native Indians—even in their present customs—that go to show to one who seeks with open mind and such knowledge of the distant past as is recorded, that the stamp of the Oriental and of Buddhism was on the ancient people of Mexico and its vicinity. On how much more of this country, who shall say?"

The Rev. Shuue Sonoda is not only the one who has been so impressed. Eminent scholars have considered the story of Fu-Sang seriously, and distinguished travelers have found in Mexico traces of what they believed was an Oriental civilization.

It is not generally known that Mr. Edward P. Vining, the superintendent of the Market Street Railway Company, is the author of a book on this subject. But he was so impressed by the narrative of the Buddhist mariner-monk Hoi Shin, and by his own observations in Mexico, that he wrote a book of nearly 800 pages, setting forth the claims of the Orientals to the discovery of America, and gave it the significant title, 'An Inglorious Columbus.' In this he brought together everything bearing upon the subject that had up to that time been printed, and quotes such authorities as Prescott, Humboldt, Neumann, D'Hervey, D'Eichtal and De Guignes (who was perhaps the most enthusiastic of them all), all of whom found something worth serious consideration in the story of Fu-Sang.

Mr. Vining writes: "There exists in Mexico a tradition of Hoi Shin's visit. This gives his name and title of Hui Shin, bhikshu, as Wi-Shi-peo-sha; tells the district of the Pacific coast upon which he landed; describes his complexion, his beard and his dress; relates the doctrines that he preached; mentions the success that he met in his mission, and states the reason for his return to Asia. The religious customs and beliefs of the nations of Mexico, Yucatan and Central America, their pyramids, their architecture, their arts, their calendars and almost innumerable practices of their daily life, as they existed at the time of the Spanish conquest, show such surprising coincidences with the details of Asiatic beliefs and Asiatic civilization that many independent observers who have either known nothing of the history of Hoi Shin, or who have paid no attention to it, have become convinced from these coincidences alone that there must have been communication of some nature between the two regions of the world, and that this communication had probably taken place since the beginning of the Christian era."

Rev. W. Lobschiet, whom Mr. Vining quotes, gives it as his opinion that the American Indians are apparently one race with the Japanese and Eastern Asiatics. It is his belief that many Chinese and Japanese were swept in their junks to where the trade winds and currents carried them toward Mexico or Lower California, where they laid the foundation of that kind of civilization which resembles so closely that of the Chinese and Japanese.

Decisions Rendered.

Justice Dugas rendered a decision in the case of Belcher vs. McDonald this morning allowing the motion for a non-suit by the defendants on the note for \$50,000, with a reference to Clerk McDonald for a statement of the unsettled accounts upon which judgment will be rendered later.

The case of Murray vs. Smith and Hobbs in which plaintiff is suing for wages said to be due while in the employ of defendants was being heard by Justice Dugas this morning.

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