

POOR DOCUMENT

THE WEEKLY HERALD

CHARLES H. LEWIS, EDITOR AND PROPRIETOR.
FREDERICTON, N. B., AUGUST 17, 1882.

THE FUTURE OF FREDERICTON.

SIXTH ARTICLE.

As an instance of what can be done in the way of developing a wholesale trade in Fredericton we may refer to the hardware business of Mr. James S. Neill. Here we have an instance where from small beginnings a large trade has been developed. The progress which has been made by Mr. Neill is somewhat remarkable, and if we felt at liberty to give the actual figures representing his trade most of our readers would be as much surprised as we were. While we cannot do this, we can say that his success furnishes evidence that the chief requisite for the extension of the business of the city in every line is the well directed energy of the people. The wholesale establishments of Mr. Randolph, Mr. Hodge and Whittier & Hooper furnish further evidence that a large wholesale trade can be done here if our people only set to work the right way to do it. If our merchants would buy less through middlemen, they can, by reason of the comparative cheapness with which business can be done here, secure a very large amount of trade which now goes elsewhere. The city has very many advantages as a distributing centre and they ought not to remain unemployed.

In the matter of manufacturers we suggest to those interested in the tanning business whether it would not pay to manufacture glue, instead of shipping their waste to factories elsewhere. We are promised some carefully made estimates of the expense of starting and managing a glue factory and will publish them shortly.

A SHOEFACORY.

We are informed that a gentleman interested in an extensive Shoe Factory in Montreal recently expressed an opinion highly favorable to the establishment of a similar business in this city, although he said it was not for the firm in which he was interested to further such an enterprise, as it was their view to consolidate all the business they could in Montreal. The subject is worth practical consideration. The first thing to do is to get some persons, experienced in such business, who will put some money into it. If this can be done the rest we think would be easy. A stock list could readily be raised if the manager was a practical man with some stake in the enterprise, that such a person could be found we have little reason to doubt. The chief newspapers in the United States contain many advertisements from skilled mechanics with capital who desire partners, and although we do not remember to have seen any recently, of any such person desiring to invest in the shoe trade, a few dollars spent in advertising would probably find one.

A Shoe Factory would be of very great advantage here. It would give employment to many young people, girls especially, who now are forced to live with their parents in comparative idleness. It requires no argument to show that a benefit, this would be to the city. It would supply a number of skilled workmen, and would attract trade to the city. It would lead to the extension of the tanning industry, which can be carried on here so advantageously by reason of the comparative cheapness of hemlock bark, as it is the bark which is cut for the most part exported. The leather which is made finds its chief market elsewhere, and our merchants go a thousand miles away to buy their boots and shoes. This is different only in degree from what Dean tells, in his "Two years before the Mast," of the Southern Californians, these people raise cattle and sold the hides, which was taken around the Horn to Massachusetts, there made up into boots and shoes and a part of them carried back around the Horn again and traded off with the Californians for more hides. It may be objected that a Shoe Factory here would have to compete with the Montreal establishments. This is true; but it would have the advantage of freight in its favor, while the rapid growth of the West would afford a market for the products of Montreal and so draw them out of this field. The comparative cheapness of production of boots and shoes here, where leather can be made as cheaply as any place in the world, ought indeed to enable a shoe factory here to compete for the trade of the West; but there is a large local market in the Maritime Provinces, and Newfoundland which could be supplied from this point more cheaply than from any other, and it is quite possible that a market could be found, if the productions were larger than the home demand would consume, in the West Indies and South America with which points there is no regular steam communication.

NEW RAILWAY SCHEME.—A meeting was recently held in Bouchette for the purpose of agitating the building of a railway from that town to Moncton. A very fair beginning was made, and judging from the energy displayed by the promoters we anticipate that they will be able to carry out their project successfully.

METEORIC SHOWERS recently occurred at Wheeling, West Virginia. During several days stones, varying from an inch to a foot in diameter and red-hot, fell at short intervals from the atmosphere.

A Shark, ten feet long was captured at Five Islands, Colchester Co. Monday last.

The British Fleet.

Campbell sang:
"Britannia needs no bulwarks,
No towers along the steep;
Her home is on the mountain wave,
Her march is on the deep."
The full significance of the title "the mistress of the sea," is beginning to be understood. A few years ago Turkey was prostrate before Russia, and the armies of the Czar were within a short march of Constantinople. The conqueror dictated the terms of the treaty of peace, and then Great Britain cried, "Halt!" In reply to the demand of Russia, as to what was meant, the reply of the British Government was that the treaty of San Stefano must be submitted to the Powers. Russia declined and the British fleet was ordered to rendezvous near the sea of Maroua. Once more the demand was made and once more refused and the fleet was moved nearer the Golden Horn. Again the demand was made and again refused, and the fleet, with loaded guns, passed the Dardanelles and dropped anchor before Constantinople, while the Indian troops were posted on the adjacent ground. Then, when Russia saw that to refuse was to lose all for which she had fought, and that it would be madness to contend against the great maritime power of England, she yielded and the treaty of Berlin was the result.

A few years pass and a uprising occurs in Egypt which requires the intervention of Europe. A conference meets; and while the diplomatic jealousy of England endeavors to frustrate her plans, events transpire so rapidly in Egypt that the fleet is again called into action and Alexandria is bombarded. The Conference is astounded, but does not protest. The British Government firmly lays down its programme. The Sultan must declare Arabi a rebel and send troops to repress him. The Sultan, backed by Russia, and encouraged by the attitude of Italy and France, declines. He will send an army, but will not declare Arabi a rebel. Lord Dufferin courteously answers: "It will be the duty of the fleet to escort the army back again." Then a delay ensues; but it is useless to contend against a nation that can sweep the seas and call on the millions of India to support her demands. The powers, with no very good grace, concede that Great Britain is in the right and proper, and the Sultan yields. It is the fleet, always, with which Great Britain maintains her supremacy among the nations.

An Extraordinary Piece of Business.

At the last session of the Assembly an act was passed making the Counties of Kings and Albert a County District. This act was brought into force by proclamation in June. Then by operation of law Judge Botsford ceased to be Judge of Kings and Judge Waters of Kings. At least that would seem to be the plain English and common sense meaning of the Statute. This idea seems to have prevailed at Ottawa, for on July 8th an official announcement of Judge Wedderburn's appointment as Judge of Kings and Albert appeared. On August 5th the following appeared in the Gazette:

ERRATUM.—In the Canada Gazette of the 8th July last, for the words "William Wedderburn, Esquire, one of Her Majesty's Justices of the Peace, in the Province of New Brunswick," read "William Wedderburn, Esquire, one of Her Majesty's Justices of the Peace, in the Province of New Brunswick, vice Charles Waters, Esquire, resigned."

27th July, 1882.
William Wedderburn, Esquire, one of Her Majesty's Justices of the Peace, for the County of Kings and Albert, in the Province of New Brunswick, vice Charles Waters, Esquire, resigned.
A question arises as to what Charles Waters and Bliss Botsford have resigned. These gentlemen were appointed Judges for the Counties of Kings and Albert, and came to step in and take away a part of the district over which the Judge has jurisdiction, and the moment it does so, he ceases to have jurisdiction in that portion. Therefore a resignation of these gentlemen was unnecessary and of no effect whatever. The remarkable part of the performance is that we find Judge Botsford claiming to be Judge for Kings and Albert on the 4th of July and counting Mr. Rogers out of the House of Commons. If the law is rightly interpreted by the Minister of Justice, and Judge Botsford continued to be Judge of Kings and Albert, he should no longer be so, then he might have remained Judge of Kings during the remainder of his natural life, unless he saw fit to resign. It is difficult not to connect this extraordinary manipulation with the Albert election; but fortunately neither the Minister of Justice, nor even his Deputy, can make that law, which is not law.

TRANSATLANTIC TRADE.—The Toronto Globe remarks that the statistics of casualties in the transportation of live stock by sea, as returned to the Privy Council by inspectors placed at the landing ports for American and Canadian cattle, should elicit our sympathy for these dumb travellers. Last year alone 8,721 were hoisted overboard, 40 were landed dead, and 472 reached their destination so much exhausted that they had to be killed at the place of landing. That is, 9,242 animals during a space of twelve months were either thrown overboard or died from injuries received in the passage across the Atlantic.

Supernatural Powers.

To most people Mr. Isaac Burpee is known as the principal proprietor of a wholesale hardware business, a managing director of the N. B. Railway and as interested in various enterprises. He is also known as a gentleman who goes into political conflicts with a great deal of energy and comes out with more than an average share of success. The St. John Sun has succeeded in discovering that Mr. Burpee is in possession of powers, compared with which his shrewdness and energy as a business man fall into insignificance. According to that venacious sheet he dictates, if he does not actually write, every political article in the Telegraph and inspires all the others; he is the source from which the Globe draws all its ideas, and as for the Herald, every opinion it utters from those on the N. B. to mild jokes on Fenianism, are the offspring of Mr. Burpee's mind. In the exercise of these stupendous powers, time and space are as nothing.

He may be a thousand or more miles away when an article appears in the Sun in the morning, yet he contrives in some mysterious way to learn its purport, and before noon has filled the editor of the Globe full of the necessary inspiration to enable him to write a reply. If the editor of the Herald sits down to write a little historical reminiscence, or other set-piece upon him, and though unconscious of it, his pen puts upon paper the thoughts and intentions of Mr. Burpee, no matter where that gentleman may be, or what at that particular time he may be doing. We think the Sun is not doing the cause of science justice in omitting to explain these astonishing phenomena; and we have also to express our regret that our Tory friend cannot himself get a little inspiration from some source, so as to be enabled to fill his columns with something besides low abuse and drivelling nonsense. The truth of the matter is that Mr. Burpee has no more idea of how the Telegraph, Globe and Herald will treat any given subject than any other person has, who regularly reads those papers. The Sun, the Montreal Times and the Capital constantly offend against journalistic decency by representing their Liberal contemporaries as controlled by one or two political hacks; forgetting that the public will recognize in these allusions to other people's masters, the unmistakable badge of their own servitude.

Lease of the N. B. & C. Railroad.

It is understood that the New Brunswick and Canada Railroad is to be leased in perpetuity to the New Brunswick Railway. Various rumors which have appeared in the press in the different newspapers in connection with the proposed lease, are being set at rest by the fact that the lease has not yet been executed, but a memorandum of agreement has been made that a lease will be signed by the Directors of the N. B. & C. R. when called for, which will probably be in a few days. The lease to take effect from the 1st of July last.

The N. B. & C. R. had concluded arrangements with the Maine Central, the Directors of which were anxious to obtain control of the road between point Levis and St. John, and the New Brunswick Company which road Syndicate found this out they renewed their efforts to obtain possession of it and with the consent of the Maine Central Road have succeeded. The New Company also have control of the English Head, St. Andrew and will no doubt improve it by further extensions.

The E. & N. A. Road has passed into the hands of the Maine Central; by lease; the latter and the New Brunswick Company will have the control of the road under a mutual agreement. The Syndicate is to be congratulated on the arrangement.

It gives them access to the sea at St. Andrews or St. Stephen, and shows the distance between point Levis and St. John, as compared with the Intercolonial Railway, by about 125 miles. This means a shortening of the distance on the Canada Pacific Railway of which this line will no doubt form a part.

We understand that it is the intention of the Syndicate to improve the road by the laying of new steel rails, &c. Great improvements have been made upon it in the last two years, but more are called for. It is understood that the present officials and employees of the N. B. & C. R. will be retained under the new management. The general public will be pleased to learn that such is the case, as the leading officers of the road have had a long experience and are deservedly popular. Some of them have been in the service over twenty years, and through their abilities and perseverance the road has been worked up until it is now one of the best paying roads in the Dominion.

THE CHINESE PROBLEM.

The Chinese in British Columbia show a disposition to go farming. This may mean nothing and it may mean much. We have been accustomed to regard the celestials as a class of emigrants whose chief object seemed, after they once got here, to earn enough money to go home again and live at their ease. They worked cheaply and lived economically and were really formidable rivals, wherever they went, to white laborers. If they take to farming, it will be a new departure indeed, and will signify that when they do come, they come to stay. It is not pleasant to contemplate the possibility of having to look forward to a large resident Mongolian population filling the soil and cloaked with the rights of citizenship. We are far from setting up the average Caucasian as a being who is immeasurably superior to his yellow brethren; but it must be evident to any one that harmony cannot be expected between two races so antagonistic in their ideas of religion, civil polity and social duties. Look at it whichever way we will, the Chinese problem is destined to be all-absorbing sooner or later from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or banish three hundred millions of these people exist, and are daily being brought close into contact with European civilization, to be convinced that sooner or later a struggle will be perceptible. We do not mean a struggle of armies and navies, but a conflict between ideas and systems. The true Chinese problem is not whether Ling Tong or Ling Foo shall dethrone Jonathan from the west-bench or ban