

Prepared the Way for Gordon.

Trained in that stern school of filibusterism under Gen. Walker, who, with his immortal Fifty-six, landed in Nicaragua, put down a rebellion and within a year had himself declared President, there was a young man destined to die as ingloriously in the eyes of his contemporaries as his famous master, who died facing the fuel-lade at Tuxillo, at the youthful age of 36. It required the effort of both the British and the United States governments to remove Gen. Walker from the scene of his conquests, and after his followers were dispersed over the face of the globe one destined to carry out the lessons learned in that school wandered over to China. He was Frederick Townsend Ward, a descendant of the straightest Puritan ancestry, and so well did he practise the lessons learned in Central America that he attained the highest place a foreigner could secure in China. It was left however to a British Army officer to wear the laurels in the work he started. Charles George Gordon, more popularly known as 'Chinese' Gordon, took up the work of suppressing the Taiping rebellion where the filibuster, Ward, left off, though previously Ward was stigmatized by the English who appeared friendly to the Taiping cause, with the title of 'filibuster.'

The Taiping rebellion is an illustration of might making right. The last emperor of the Chinese Ming dynasty was driven to commit suicide through the success of an insurrection about two and a half centuries ago. The insurgent chief proclaimed himself emperor, but the Chinese general who was at the head of the army, not being satisfied with the usurper, made peace with the ancient enemies of the Chinese, the Tartars, and invited them to assist in de-throning the self-proclaimed emperor. The Tartar king, finding himself with his veteran troops in Peking and the insurgent emperor deposed, seized upon the opportunity, and thus with his Tartar hordes sweeping over China established the Manchu Chinese race with the most cruel persecutions and misrule, imposing upon them that most humiliating badge of serfdom ever imposed upon a conquered people, the shaven head and pigtail.

The Taiping rebellion was the uprising of the Chinese two centuries after their degradation, under successful leaders called Wangs, with the avowed purpose of overthrowing the Manchu dynasty and of driving out their Tartar conquerors. The most astonishing feature of this movement in view of subsequent events, was that it embraced the Christian religion, and not only addressed all Christian foreigners, as brothers in the religion of Jesus Christ, but was decidedly in favor of embracing Western civilization. The Taiping patriots in their acceptance of Christianity abandoned idolatry and ordered the destruction of all Buddhist temples and idols. The revolution was organized from Chinese contact with Christian civilization which in turn was brought to bear upon it in putting it down.

In the early part of the century there was born at the village of Hwa, not far from Canton, a Chinaman, descendant of an old Chinese family said to have been related to the Mings. He had a fine education and aspired to literary honors, which at one time were the standard of Chinese greatness, but failing in his examinations, owing to the corrupt methods of his Manchu examiners, he retired to the occupation of a village schoolmaster. The name of this Chinaman was Hung-sui-tahuen. One day he observed a stranger in his village and approaching him, secured some small volumes of tracts, which proved to be the production of one Liang A-lah, a convert of Dr. Ming, a Christian missionary. These tracts were at first laid aside by Hung, but being picked up by his cousin who was so impressed with their teachings, the two began a study which resulted in grasping in a measure the truths of Christianity without coming into direct contact with the Europeans. They began by adopting baptism, baptizing each other, and then started forth, preaching the new doctrine, and to their converts was applied the name of God worshippers. In 1846 a Chinaman named Moo arrived at Hung's village from Canton and informed him that missionaries were preaching the true doctrine there, and upon Moo's return to Canton, he mentioned to the Chinese assistant of one of the foreign missionaries there the existence of the God worshippers, whereupon Hung and his cousin were invited to that city to study the true religion. They embraced the opportunity offered them, and thence went forth into the interior

preaching and gaining converts.

About the end of 1850 a civil war broke out between the Punti men and the Hakkas. Although Hakkas were at first victorious, the others soon prevailed and in dire distress the Hakkas sought refuge among the God worshippers and willingly embraced their religious teachings. Until then it appears that Hung had refrained from adopting politics in his new religion but with his warlike allies he was soon accused of disturbing the worship of the old religion and destroying the idols, and also of helping outlaws and fostering rebellion against the Manchu dynasty. Fear for the safety of themselves and families quickly brought the congregations of God worshippers together and the Manchu officials sending troops against them, a bold and energetic course was imperative. Hung-sui-tahuen, the village schoolmaster and missionary preacher, rose to the occasion, outgeneraled the imperialist commander, defeating part of his troops, and evading a decisive contest with the others, whereupon the Manchus applied their usual methods of venting their rage by burning and pillaging indiscriminately and massacring all the friends and relatives of the God worshippers. This had the counter effect of uniting the God worshippers more strongly, and they being joined by the secret societies of the Friar organizations opposed to the Manchu rule, the standard of a national revolt was raised and a Chinese dynasty proclaimed with Hung-sui-tahuen elected emperor by the enthusiastic acclamation of his followers. The title of God worshippers was relinquished for that of Taiping-tian kwoh, the army of Heavenly Peace, and Hung-sui-tahuen received the title of Heavenly King.

A system of clanship prevails in China by which all persons of the same surname are considered near kindred. Hung's clan is said to have numbered 20,000 at the outbreak of the rebellion, all of whom who were unable to join the Taipings, being mercilessly slaughtered by the Manchus. Hung finding himself proclaimed founder of a Chinese dynasty asserted that he had received the command from God and Jesus and ruling with an iron hand prohibited the use of tobacco, spirits and opium and ordered the general observance of the Sabbath day. One of his teachers found guilty of peculation by having withheld from the public treasurer his share of the contributions was beheaded, which led to seven others departing from his standard charging him with great tyranny and cruelty, "for," said they, "if one of our number loses his head for so trivial an offence how are we to make sure that we do not lose our own?"

So well did the "Heavenly King" establish his authority, however, that at the beginning of 1860 the Taipings had a well-defined territory, a stable government and an industrious people engaged in the production of silk, tea and porcelain. It is worthy of note that whereas the Imperialists were opposed to the "foreign devils" and the English and French soldiers were thundering at the gates of Peking in that year, the Taipings or Wangs as their chiefs were called, were inviting the foreigners to pursue the peaceful pursuits of trade and commerce with them.

Under the Wangs the Chinese were no longer permitted to shave their heads or the female children required to bind their feet, inflicting upon the women the barbarous deformity which is the wonder of all nations. The nefarious traffic of opium and its use was prohibited under pain of death. It is evident that the Taipings waged a war with more than Puritanical sternness against the most deeply sensual habits of their countrymen. Plunder, murder and rape, the attendant curses of Asiatic warfare, were denounced and punishable by death. One of their proclamations issued against the Tartars calling upon the Chinese to defend their own, said:

"If all the bamboos of the southern hills were to be used as pens, there would not be enough to detail the terrible deeds of the Tartars, and if all the waves of the eastern sea were to be employed, they would not be enough to wash away their sins which reach to heaven."

The Manchu Commissioner Lin, before dying, sent a memorial to his Emperor informing him that the rebels professed Christianity and derived their origin from the hated 'barbarians.' Cutting off heads could not stop the revolution, though the Viceroy of Canton admitted taking them off at the rate of forty, sixty and even 300 in one day.

In 1860, the soldier of fortune, Fred-

rick T. Ward, landed in Shanghai having worked his passage on a steamer, after gaining considerable experience off the coast of China, where he had worked from sailor to first officer on a number of ships in the Chinese coasting trade. Nanking, the ancient capital of China, had long since fallen into the hands of the Taipings, where the Heavenly King had firmly established the seat of his government, and they were closely pressing down upon the Manchu possessions toward the sea, taking Ningpo and many other important towns and cities, while the English and French allies were pressing on their way against the Imperial troops to Peking. Shanghai was the next important place to fall, and the Manchu dynasty was tottering on its throne.

Ward saw his opportunity of commanding an army, as did his master, Gen. Walker. The Imperialists were impotent to protect Shanghai, and the native bankers and merchants were trembling at its pending downfall. Ward soon convinced these that with a small foreign force properly armed, with the addition of native troops under capable leadership, he could not only defend Shanghai from the threatened attack of the Taipings, but could make such a force efficient and capable of driving back overwhelming numbers of the enemy. They accordingly supplied him with money and he began the work for which he proved himself so well fitted. There are many foreign vessels in port with discharged men officers and deserters eager for adventure and employment. He organized a company of about one hundred of these dare-devils, representatives from many nations, and with a Chinese contingent undertook to take the walled city of Sungkiang, but his army fell into the most which had been represented not to exist, and he was easily repulsed by the enemy with heavy loss.

Up to this time all foreigners appear to have been despised and hated by the Imperialists whereas the sympathies of the English merchants at least were with the Taiping rebels. Ward and his men were called 'filibusters and a band of rowdies' by them, and it was said that he had entered into a secret alliance with the Imperialists to capture the towns in possession of the Taipings at so much a town. However, undaunted by his first failure in the attack on Sungkiang he made a second attempt with additional forces and succeeded in taking the city. Encouraged by this success he proceeded to gain further victories against the Taipings, but the 'Heavenly King' drove him back to Sungkiang and held him there while his forces marched on to Shanghai. There the French and British troops joined the Imperialists and drove the Taipings back with heavy loss.

The "Heavenly King" at once organized at Nanking four great armies and sent them forth under four Wangs to drive the Imperialists from the cities immediately north and south of the Yangtze River. The English and French allies had now entered Peking and plundering and burning the summer palace in retaliation for the horrible cruelties inflicted upon the foreign prisoners by the Manchus, exacted from them a treaty which opened up several ports to foreign trade. The British hitherto had refused to take sides with either party in the great Taiping movement, but no sooner had the four armies of the "Heavenly King" been sent in motion than the British naval commander Admiral Sir James Hope thought it necessary to visit the treaty ports. Early in the year 1861 he sailed up the river, anchored at Nanking and entered into communication with the "Heavenly King". The result was arrangements by which the Yangtze trade was not to be interfered with, nor Shanghai molested within a radius of thirty miles for one year. The Taipings faithful kept their word, pushing their conquests north and up the Yangtze Valley. This left the filibuster Ward now fully launched upon his Oriental military career, with headquarters at Sungkiang and Shanghai for a base, at liberty to pursue his operations against the Taipings who by their treaty were restrained from attacking him within thirty miles of his base. Just outside of the radius the Taipings held the city of Teingsu, a strong hold for the capture of which a large reward was offered. Ward determined to take the city, marched against it with his following of foreigners, some 250 Manila men and 5,000 Tartars. An enthusiastic English pilot sympathizing with the Taipings jumped in to help them, and whether his enthusiasm had anything to do with it or not, Ward was repulsed by a murderous fire poured into his ranks. He received five wounds himself, one in the jaw, and retreating to Shanghai, remained some time nursing his wounds under surveillance of the British for infraction of neutrality, his forces disbanded.

During this period of inaction, however Ward contrived to purchase a twelve gun battery, and secretly enlisted more men, a murderous lot thirsting for excitement and war. He again tried to capture Teingsu

and after bombarding the place for some days the Faithful Prince, a noted Taiping warrior swooped down upon him with a large army, captured all his guns and ammunition, and again Ward made good his escape to Shanghai where he was seized and sent on board an English man-of-war a prisoner. His second in command, an American from North Carolina named Burgevine, led another attack upon Teingsu hoping to take it by surprise, but failing almost lost his entire command.

Ward being set free on the condition that he would enlist no more foreigners entered the Imperial service, giving his attention entirely to disciplining native troops commanded by foreign officers. This was the turning point in his career. He showed the Manchu authorities the advisability of paying their troops regular instead of allowing them to depend upon rapine and plunder for subsistence. He soon had under him a fine disciplined force of natives commanded by some ten foreign officers, and he was made a Mandarin by the Imperial Government. With this force he attacked first Kikang where the Taipings, armed with a few gingalls, were unable to keep him off, and this victory he followed up closely with one at Heianteng, which earned his troops the somewhat pompous title of the Ever Victorious Army.

In the meantime that wily old diplomat and famous Manchu statesman, Li Hung Chang, had been sent to Shanghai to take command there. He knew that the Tartar element of the Empire was pronounced in its attitude against the "foreign devils," and he must change all this, or the Army of Heavenly Peace, as the Taiping Army termed itself, would be victorious and the Manchu dynasty would be driven from the throne. On his arrival at Shanghai he was notified by the commanders of the English and French allies that, though they would continue to guard the frontier up to the thirty mile radius around Shanghai, the actual treatment of the rebellion was a matter resting with the Chinese. Placards now appeared in Chinese characters counselling the anti-foreign element to abide their time, for the assistance of the foreigners was needed in putting down their enemies, the Taipings, the destroyers of their idols and temples.

What the wily Li could not gain by the force of arms he might gain by diplomacy. He showed upon the Yankee commander of the Ever Victorious Army wealth and honors the former having been estimated all the way from \$2,000,000, to \$6,000,000 and the latter all sorts of yellow decorations and peacock feather orders. But Ward, the filibuster, now a Mandarin of the highest order, was not destined to enjoy his success long. The close of the year 1861 found the Taiping Army of Heavenly Peace in almost entire possession of the two richest and most densely populated provinces of China, Chikiang and Kiangsu, the small part of Kiangsu still held by the Manchus being comprised within the treaty radius of thirty miles around Shanghai. Faithfully observing their part of their agreement with Admiral Hope, the Taipings refrained from any advance upon this territory till the expiration of the year when they notified the English and French commanders of their intention of driving the Manchus from this last foothold in their province. It was a fatal move for the hitherto successful cause of the Taipings, who were the avowed friends of the foreigners, and who might by the turning of a straw obtain their open assistance. But late decreed otherwise.

Sir James Hope warned the Taiping Army not to advance upon Shanghai, and personally went forth to Sungkiang to confer with the former Yankee filibuster who was now able to draw up an army of 1,000 well drilled Imperial troops. The conference resulted in the Britisher's recognition of Gen. Ward, and from it dates British interference in the remarkable revolution in the Orient founded upon Chinese contact with Western civilization. Ward was now supplied with English muskets and Enfield rifles for his troops, they were well clad and fed and, what is more, paid, and an attempt of the Taipings to buy half a million dollars' worth of arms and ammunition through their friends the foreigners was frustrated by the diplomatic service.

The year of 1862 was one of successes for Ward. From February to June the allied forces assisted Ward, and the rebels were driven back. In May they lost their important port of Ningpo, and by the indomitable courage of the foreign leaders ever pressing on against them they were forced from town to town. In June the allies withdrew their active support from the Imperial troops, but Ward, now having earned the title of Ever Victorious Army for his troops, was in a fair way of putting down the rebellion. The Ever Victorious Army, marching on to success, attacked Teakie, some ten miles from Ningpo, a place which they had previously failed to

take, and in the assault their redoubtable leader, who had already been wounded many times, fell with a musket ball in his abdomen. He lived till the next day, dying Sept. 22, 1862, at the age of 37, and thus ended the career of the first foreigner to take military service under the Manchu dynasty or in the Imperial service of the Chinese Empire. He died as he had lived, brave and undaunted, even his enemies who were fighting with the Taipings declaring him to be "with all his faults a brave and determined man, who served his Manchu employers only too well." He was buried with great pomp in the city of Sungkiang, the city of his most glorious achievements, and a temple was erected in his honor and a perennially blooming lily kept over his tomb.

Burgevine accepted the command of the Ever Victorious Army which fell to him, but he had a violent temper and was ill fitted to the place. With a bodyguard of 100 picked men he undertook to collect his arrears of pay by entering the premises of a Mandarin who was local Treasurer of the government funds, and his demand for money not being complied with he struck the treasurer with his fist knocking him over and leading his man within, carried away \$40,000. For this act he was degraded under the seal of Li Hung Chang who at once, looking around for another commander, knowing that without a competent foreign leader the success of his Ever Victorious Army would no longer be assured, solicited Gen. Staveley to assign an officer from the British Army. Gen. Staveley complied the choice falling on a young Captain of Engineers, Charles George Gordon, who in taking command of Ward's Tartar troops at Sungkiang on March 25, 1863, succeeded to the command of the Yankee sailor and adventurer upon whom terms of opprobrium had previously been heaped by his contemporaries. Gordon built upon the foundation laid by his predecessor and carried the campaign to a successful close, reaping the glory of his success. There is overwhelming evidence from missionaries and others that the Taipings were pro-foreign and struggling hard not only to adopt Christianity but to assimilate Western civilization. Yet Li Hung Chang in a curing British aid wiped them out of existence. Gordon no doubt was a great and good man, but there appears a strain of apology throughout his correspondence relating to his Chinese services. He speaks of the Manchu cruelties and actually gave up his command at one time on account of them, and upon the fall of Nankin he said: "As long as it held out my officers were ready to join the rebels if there was a chance of success; now they will see the futility of such a course and disperse over the globe."

In the Sudan Gordon met a hero's death defending himself against overwhelming odds. But the filibuster Ward, who laid the foundation of his glory in China, lies beneath a pagan temple unremembered in history, though it is said the grateful pagans keep to this day the lily blooming upon his tomb.

The Siege of Mafeking.

From the Recorder, Brockville, Ont.

There is scarcely a point touched in Africa by the boys of the Canadian contingents in which they have not found the only Canadian medicine with a world wide reputation—Dr. Williams' Pink Pills for Pale People. Several of the Brockville boys with the contingents have mentioned in their letters that they have found the Pink Pill advertising everywhere. One of them, Mr. Thos. Price, of C Battery, R. C. A., who took part in the relief of Mafeking, in an interesting letter to a friend here says: "While strolling through Mafeking, after the relief, I saw an enamelled iron Pink Pill sign that had gone through the siege. It was actually filled with bullet holes, but still hung up in front of the drug store. The familiar name recalled home and I tried to secure the sign for Mr. Fulford as a memento of the siege. I offered to buy it, but the druggist said he would not part with it for any consideration, not even when I told him I came from the original home of Pink Pills. I even went back and tried to 'commander' it, but was not successful, and I suppose that in the years to come it will still hang in front of that drug store, a reminder of the terrible siege the little town so bravely withstood."

Mrs. Nixdore—I notice you've got new paper in your hall.

Mrs. Pepprey—Yes. How do you like he design?

Mrs. Nixdore—It seems to me it's rather loud.

Mrs. Pepprey—Yes, that's why we selected it. We thought it might drown the sound of your daughter's piano-playing.

Yellow or brown cottons or silks, can be dyed black. Try Magneto Dyes, black costs ten cents only.