

WHAT OTHERS THINK OF US

CHINESE VIEW OF THE WHITE MAN AND HIS WAYS.

Think Indian, Negro, and White Man All Came From the Same Stock.

We have been reading a great deal lately about the Chinese and what Europeans think of them, so perhaps, says Chambers's Journal, it may interest our readers to tell them what the Chinese think of Europeans.

A missionary travelling in a boat was amazed at overhearing a conversation of two simple countrymen. "How much whiter his skin is than ours!" said one of them, looking at the missionary. "Yes," replied the other, "foreign devils are very singular. They are born entirely white or entirely black. The man's impression was that color was as uncertain as in a litter of puppies, and that Sikh, negro, and Englishman all came from the same stock.

The Chinese call themselves the black-haired race, and all foreigners are red-headed devils. A Chinaman, who had not the smallest idea of being deficient in politeness, confided to the writer that when he first saw foreigners he thought it extraordinary that they should have heads all around their faces, just like monkeys. "But," he added reassuringly, "I am quite used to it now." This reminds us of what the people in another place said of a missionary: "He speaks our language; if his whiskers were shaved off he would be nearly as good-looking as we are."

Chinese children often scream with fright when they see a European for the first time, especially if he has a red beard like the bogeyman depicted in their picture books. The children thought that these were mythical personages—but not there is one of them in the flesh. In the new territory opposite Hong Kong I heard a boy, when asked whose was a certain house, reply: "That's

THE DEVIL'S HOUSE."

He meant nothing more than that the only European in the neighborhood lived there.

In the interior of China a foreigner is always respected. He is supposed to be able to see into the earth and discover precious metals. If he is a missionary he is a political agent come to get himself killed, so that his death may be an excuse for land grabbing on the part of some European power. Should he offer any food or drink to visitors they think it is poisoned. Many Chinese women are afraid to enter a foreigner's house lest they should be bewitched.

Chinese ladies dress, and do not undress, for evening parties, so they are shocked when they hear that western women do the reverse—that when they go to court they regard "a bare skin as a mark of respect." Chinese ladies are also concerned because their European sisters do not wear visible trousers and have tight-fitting clothes that show their shape. Even upon a man tight clothes can only be explained if the poor fellow has not enough cloth to cover himself properly.

A Chinaman will feel the board-like shirtfront of a European with wonder and ask if his collar does not cut his throat. "What," he asks, "can be worse for the health than to have the waistcoat of evening dress open in front, thus exposing the chest, a most vulnerable part?"

A friend told the writer that the first time he gave a swallow-tail coat to a new Chinese servant to brush, he saw the boy round the corner holding the garment up to the light and shaking with mirth. "Why was it cut so in front and at the tail? What were the buttons behind for? How did the thing go on?" The Chinese think it strange that we should wear hats out of doors in summer when it is warm, and take them off indoors, however cold.

What Celestials call our European odor is quite as nauseous to them as their smell is to us. Think of that, ye well-tubed Brits! A missionary friend, who is a very clean man, told me that he has often been pained by seeing Chinese hold their noses when talking to him. They say we smell

BECAUSE WE EAT BEEF.

The Chinese think that Europeans have neither religion nor morals nor manners, and worship only force as represented by big armies and navies. They say that, while we profess Christianity, its spirit influences our actions far less than do economic considerations; that Christianity is even less to us than is Confucianism to them; and that it is like our impertinence to send missionaries to China.

The Chinese think that we ignore and neglect the five great relationships which they learn in their classics—the relationship of sovereign to subject, of father to son, of husband to wife, of younger brother to elder and of friend to friend. Celestials observe that in western countries when a son comes of age he goes where he likes, does what

he chooses and has no necessary connection with his parents nor with him, and they think this the behavior of a grown calf or colt to a cow or mare—proper for brutes, but not for human beings.

The platonic intermingling of sexes in western society the Chinese do not understand; they think that our treatment of women is a mixture of imbecility, ill-breeding and buffoonery.

A Chinese opponent of railways lately wrote that they would be useless in China as far as women are concerned. "The wives and daughters of Europeans take no pleasure in staying at home; but in the case of our womankind, gadding about is held in great disrepute."

The author of a native work called The Sights of Shanghai, complains that foreigners and their wives stroll about in the public gardens arm in arm and shoulder to shoulder without any bashfulness whatever. For men and women to talk together in public is, in the opinion of the Chinese, bad; but for them to shake hands or take each other's arm is

BAREFACED IMMORALITY.

Etiquette in the Flowery Land requires that men and women passing things to one another should lay them upon a table instead of handing them directly.

When the Chinese hear of the Christian precept that a man should leave his mother and cleave to his wife, they are, if good Confucianists, horror-stricken; for Confucianism requires a man to cleave to his father and mother, and to compel his wife to serve and honor his parents also. We say that the Chinese worship their ancestors and they retort that Western nations worship their wives. They hear of men among us adoring and being devoted to their wives.

The Chinese think that our manners are those of barbarians, and that we are always acting contrary to their saying, "Politeness is better than force." Certainly, the foreigner who does not take the trouble to learn even the alphabet of Chinese politeness cannot avoid giving frequent offense unconscious-

ly upon crime. They admire, however, the school system by which we try to keep children from coming to prison.

The Chinese say that Europeans do not know how to make tea. To put milk and sugar into tea is as horrible, in their opinion, as it would be in ours to put them into champagne or into port wine.

In China all the common acts of life are done not merely differently from our European way, but in an exactly opposite way. A man shakes his own hands and not those of his friends, and this he considers more sanitary than our method. Should he dine with his friend he will be placed on the left, for that is the place of honor, and not on the right, as with us. The dinner will begin, contrary to ours, with dessert, and

END WITH SOUP AND RICE.

A European takes off his hat to show respect to a friend; should you go into the office of a Chinese man, if his cap is off his head he will put it on. The mourning color in China is white, and not black. A Chinaman wears a waistcoat over his coat, and not under, as we do. He mounts a horse from the offside instead of the near, and holds the reins in his right hand and not in his left. The beginning of a Chinese book is where a Western one ends, and it is read from top to bottom in a series of horizontal lines arranged from right to left. The notes, if any, are placed, on the top of the page. If a British boy is puzzled, say, in doing a sum, he scratches his head; but a Chinaman kicks off a shoe and scratches a lower toe.

The fact that these are done in most all other things are done in China in an opposite way from that in which we do them causes Chinese visitors to Europe to think that everything is upside down. We seem to their eyes to be very absurd and little to be imitated. A good cure for self-complacency is to go to China and find out what the people really think of us.

Tobacco-growing was forbidden in England in the reign of Charles II.

PARCEL POST IN GERMANY

ANYTHING CAN BE SHIPPED BY IT IN GERMANY.

Thousands of City Families Have Supplies Shipped Direct From Farm.

For over 100 years Germany has had a parcels post of some description, and since 1873 the present very effective and successful system.

Virtually anything can be shipped by parcels post in Germany except explosives. Butter, eggs, poultry, fruits, vegetables, meats and all kinds of food products are regularly shipped in large quantities.

Thousands of families in large cities get their supply of butter, eggs, and poultry shipped to them each week by parcels post direct from the farms on which they are produced. This insures their freshness and permits the producer to deal directly with the consumer, thus saving a large part of the cost of distribution.

ACCORDING TO ZONES.

At first charges were made for sending packages according to their weight and the distance they were to go. This resulted in an endless amount of figuring for the postal clerks, and a disproportionate charge for small packages that were only sent short distances. Then the charges were fixed according to zones, that is, a uniform price was charged for each additional five miles, until the distance reached 30 miles; then it was raised every 10 miles until 100 miles was reached, and for distances more than 100 miles the rate charged for every additional 30 miles.

THEIR UNIFORM RATE.

While this was a decided improvement it still involved a great deal of calculation, and in 1873 a flat rate of 25 pfennigs (6 cents) per package up to the weight of five kilograms

of high prices which must present itself to the consumer to treatment." He asks, "Why do not consumers buy directly from the farmer?" Simply because there is no satisfactory way for them to do so, and it is this lack that the parcel post system of Germany supplies.

A PERSIAN WEDDING.

A smart Persian wedding is quite a serious affair. It may extend over a week. On the last day of the wedding the bride, who has been treated as a sort of outcast, is conducted by a near relative to a room, where she undergoes further and more elaborate decoration. She then returns to the guest-room, and he-dowry is laid before her in trays. The dowry often comprises such queer things as cheap and highly-colored oleographs, gaudy vases, birdcages, and other useful household articles. Having kissed the hearthstone of her old home, she is given bread, salt, and a piece of gold, and thus equipped, and closely veiled, she is hoisted on to a gaily-adorned donkey, and accompanied by a circus-like procession of friends, goes to her future home, where her husband awaits her.

ON THE SIDE OF GOOD.

There is no doubt that what we desire to find in humanity, that we shall find. If we look for faults and errors, we shall soon discover them. If we watch for noble motives, kindly impulses, and pure motives, they too will answer to our call. But let us bear in mind that on whichever side we lay the emphasis, that is the side we are aiding and encouraging. Wherever our thoughts dwell, there will our influence be directed.

Nothing seems more thoroughly to foster evil than to linger lovingly upon its details; nothing so quickly dissipates it as total neglect. Let us throw ourselves on the side of the good by welcoming it with gladness wherever it may exist, and cultivating a warm sympathy which alone can give such a knowledge of human nature as may enable us to attain to anything like justice either in judging or in suspending judgment.

QUICK FLIGHT OF THE MIND

STRANGE CHARACTERISTIC OF DREAMS.

The Interesting Experiment of An English Student of Psychology.

That a thing is to be remarkable need not be of rare occurrence, and ample confirmation in dreams, than which nothing incident to human existence is more common or more wonderful. Some years ago a New Yorker dreamed that he had written a poem, and, waking, he wrote it down. It was pronounced excellent by competent judges. Afterward he was unable to make two lines rhyme. "Kubla Khan," one of the finest specimens of imaginative poetry in the English language, was composed by Coleridge during sleep.

A strange characteristic of dreams is the rapidity with which thoughts flash through the mind of the dreamer. Lord Holland, while listening to the reading of a friend, dropped asleep and had a dream whose details it took him 20 minutes to write out. Yet he distinctly remembered the first part of one and the conclusion of the following sentence that his friend had read, so he could have been asleep but a few seconds. The poet Willis, having returned from Europe, dreamed of repeating the trip almost exactly as he made it; only on his imaginary voyage homeward

HE FELL INTO THE OCEAN.

This usually waked him, to find that he had slept not more than three minutes.

The most perplexing feature of dreams is the capriciousness of the mind as shown therein. It may have been busy during the day with thoughts of importance, but when it dreams it will seize on some trivial incident and allow it to shape its fancies. An English student of psychology once made an interesting experiment to ascertain whether an idea that absorbed the mind during the day would influence his dreams at night.

He fixed his thoughts intently during the day upon the subject of polar bears. He shut himself in his room and read all the books of natural history he had which described the appearance and habits of these animals. He carefully excluded from his mind every other idea, and the last thing he remembered before he fell asleep at night was an immense bear crawling out of the water upon a cake of ice. But, instead of dreaming of bears, he dreamed that he was on board a sailing vessel.

ON A WHALING VOYAGE.

A whale was seen to blow. He entered the whale boat with the crew and the duty of harpooning the monster fell to his lot. He grasped the harpoon and, just as the boat was gliding over the back of the whale, he threw the implement with all his might. But at the same time he lost his balance and fell into the whale's mouth, and with a cry of horror he awoke.

For some time he was exceedingly puzzled to account for his dream, which seemed to have had no material part in his past consciousness from which it could have been fashioned. But after much thought he recollected that in one of his books he had read the day before there was a large picture of a group of polar bears disputing themselves on the ice, while at the four corners of the engraving were similar sketches representing scenes in the Northern seas. One of these scenes was the picture of a whaling vessel with a whaleboat just being lowered from the davits. His eye must have been attracted to this picture, if only for a second, and in some mysterious way the dream was fashioned from these meagre details.

PEARLS OF TRUTH.

It is always safe to learn, even from our enemies—seldom safe to instruct, even our friends. If anger is not restrained, it is frequently more hurtful to us than the injury that provokes it.

There is no folly equal to that of throwing away friendship in a world where friendship is so rare. Give not reins to your inflamed passions; take time and a little delay; impetuosity manages all things badly.

Those with whom we can apparently become well acquainted in a few moments are generally the most difficult to rightly know and understand.

A man's time, when well husbanded, is like a cultivated field, of which a few acres produces more of what is useful to life than extensive provinces, even of the richest soil, when overrun with weeds and brambles.

If you want knowledge, you must toil for it; if food, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work his life is a happy one.—Ruskin.

Salt-mines near Cracow, in Poland, have been worked continuously for over six hundred years.

PEACE MEMORIAL BRIDGE TO BE ERECTED AT NIAGARA FALLS



The suggestion that a bridge be erected at Niagara Falls, spanning the border line, as a memorial of a hundred years of peace between Canada and the United States, has received wide endorsement. The bridge appearing above was designed by T. Kinard Thompson, a Canadian engineer, resident in New York.

WILD CAT OF BRITISH ISLES.

Domestic Animal Soon Reverts to Primitive Type.

The true wild cat is now almost extinct as a species in the British Isles, although one is understood that there are a few left in some parts of the Highlands—monstrous feline, with three times the skill of the common cat in seeking their prey and of twice its size. Keepers have seen to it that these lesser lynxes are destroyed, for their depredations among game of all the smaller kinds are such as to render their presence and a good bag at the same time quite impossible. It sometimes happens that a country cat which has been badly treated, or has occasionally posessed, "goes bush," altogether, and then it is remarkable to see how quickly it reverts to the primitive state and how its progeny soon resumes the gray color of the true wild species.

A cat that has gone bush is a terror, for having known the haunts and ways of men, it dares what the real wild cat would not venture to do, and if reliance is to be placed on keepers, often kills merely for the pleasure of so doing. A female of this kind which in some hollow tree has hidden her kittens is positively dangerous to approach, and the kittens themselves are furious small creatures, which spit and scratch like little fiends at the sight of an invader.

A PUZZLE EXPLAINED.

The teacher was giving a lesson in mathematics and English combined. "Fathom," she said, "is a nautical word used in defining distance. It means six feet. Now I want some little girl to give me a sentence using the word fathom."

Instantly a hand shot up in the rear of the room.

"Well, Mary, you may give your sentence."

Mary stood up proudly. "The reason flies can walk on the ceiling," said the observant child, "is because they have a fathom."

(11 pounds), for a distance not more than 10 miles was fixed. For all distances more than 10 miles a uniform rate of 50 pfennigs (12 cents), was charged for packages up to the weight of 11 pounds. So that today the cost of sending packages under 11 pounds in weight is as uniform in Germany as letter postage, except that for distances of less than 10 miles it is only one half as much as for longer distances, and one can send an eleven-pound package across the German empire for a little more than 1 cent per pound, and it will be delivered just as a letter.

For packages of more than 11 pounds the charge is fixed according to the weight of the package and the distance it is to go. The rate is uniform up to 10 miles, and increases for distances between 10 and 20, 20 and 30, 30 and 40, 40 and 50, 50 and 60, 60 and 70, 70 and 80, 80 and 90, 90 and 100, 100 and 150, and is uniform for distances more than 150 miles.

IN AMERICA.

All of the investigations of the cost of living in America have shown that the high prices of food products were due to the cost of production, the consumer in the city frequently paying 100 per cent. more for the product than the farmer who produced it received.

The inquiries of the United States Department of Agriculture in 1910 showed that "as a general average for the 75 cities (in all parts of the country), the creamery receives 86.3 per cent. of the consumers' price for creamery prints." Of poultry it was found "the farmer received only 55.1 per cent. of the consumer's price," and "of the price paid per dozen by the consumer the producer received 89 per cent. in the case of eggs."

CONSUMERS SHOULD REMEDY.

Secretary Wilson, from whose report the above quotations have been made, says it is "a problem for consumers and not farmers to remedy," and that "it is plain that the farmer is not getting an exorbitant price for his products, and that the cost of distribution from the time of delivery at destination by the railroad to delivery to the consumer is the feature of the prob-

SMALL WORRIES.

Worry is a habit, like biting the finger nails, turning in the toes, or talking slang. It comes in time to be not only a habit, but a sinful indulgence, almost as hurtful to peace of mind as over-eating, or a violent temper, or scandal and tale-bearing. The mind readily falls a victim to bad mental habits. To make much of small things is to belittle life. To magnify and give importance to little evils is to distort our view of all reality, the actual things worth living for. When the peace of the whole family is upset because the breakfast coffee is cold or someone has mislaid the morning paper, things have lost due proportion. To be happy one should look at the evils and worries of life as if from the large end of an opera-glass; while for pleasant things the small end of the glass should be held to the eyes. This mental adjustment is possible. It is practised constantly by people who "look upon the bright side."

WONDERS OF THE BODY.

The skin contains more than 2,000,000 openings, which are the outlet of an equal number of sweat glands. The human skeleton consists of more than 200 distinct bones. An amount of blood equal to the whole quantity in the body passes through the heart once every minute. The full capacity of the lungs is about 320 cubic inches. About two-thirds of a pint of air are inhaled and exhaled at each breath in ordinary respiration. There are said to be more than 500 separate muscles in the body, with an equal number of nerves and blood vessels. The weight of the heart is from eight to twelve ounces. It beats 100,000 times in 24 hours. Each perspiratory duct is one-fourth of an inch in length, the aggregate of the whole being thus about nine miles. The average man takes five and a half pounds of food and drink each day, which amounts to nearly one ton of solid and liquid nourishment annually. A man breathes eighteen times in a minute, or from 350 to 400 cubic feet of air every day of his existence.