

What Happened to Young Mr. Kang, Who Tried to Americanize Ancient China.

KANG YU WEI has arrived in British Columbia and will be in New York in a week. He is the Chinese reformer who gained the ear of the Emperor and induced him to issue a series of edicts revolutionizing the Celestial Empire. Then Kang was overthrown by the Dowager-Empress and forced to fly for his life. He only escaped with the aid of British war ships. Kang seeks to interest the British and American Governments in his plans.

VICTORIA, B. C., April 11.—Kang Yu Wei, the great Chinese reformer, who arrived here a week ago from Hong Kong, left to-night for New York. He is on his way to London to lay his case before the British Government.

Kang's story is one of the great romances of the age. It is a romance in which the fate of the Chinese Empire and the high politics of the great-powers of the world are involved.

Kang gained the confidence of China's Emperor and almost brought about a reform of the Celestial Empire on modern lines. Then he was checkmated by the Dowager Empress and condemned to death. Only with the aid of British war ships did he escape. There is now a reward for his assassination.

Kang thus described to the Journal correspondent his escape from Peking, the last act in the drama of his career:

"I had scarcely got out of the gates of Peking when they were closed to prevent my escape. I made my way disguised as a coolie to Tien-Tsin and took passage to Woo-Sung. There faithful brothers of a secret order told me that assassins awaited my coming on the starboard side of the British steamer Ballarat, to which I was to be transferred. I simply boarded the steamer on the port side, thus escaping them, and by invitation of the captain was locked in his cabin. When the Empress's assassins saw how they had been tricked they signalled two Chinese war ships, which at once put after the Ballarat. Then two British war ships also pulled out in the stream, and from the stern of the Ballarat I watched the two British war ships cross the bows of the Chinese war ships twice; then saw the ships lying the dragon fall in the rear and slowly disappear from view. The British war ships conveyed me to Hong Kong.

"On the wharf at Hong Kong just as I stepped from the steamer a coolie made a lunge at me with a knife. After that a close body guard of twenty hemmed me in. At the hotel a Chinese cook poisoned my food, but a faithful follower tasted it and suffered in my place. I went from Hong Kong to Tokio. Here the hitherto in the Empress's pay tried seven times to kill me, but my close body guard received the wounds often in my stead—fortunately slight ones."

Kang then put on a false beard, donned European clothing and boarded the steamship *Uzumi*, where he locked himself and eight followers in a room, from which he did not appear for three days. In this ship he reached British Columbia.

Mr. Kang is very much like an American in his methods, his enterprise and his quickness. He is what they would call in Chicago "a hustler." When one remembers the conservatism of the Chinese character, it will at once be understood what a disturbance he has been able to create in that honary realm. In some respects he is not unlike an American political reformer. A child of the common people, whose father was a small shopkeeper, and whose grandfather was a coolie, Kang rose from obscurity by force of brains and determination alone.

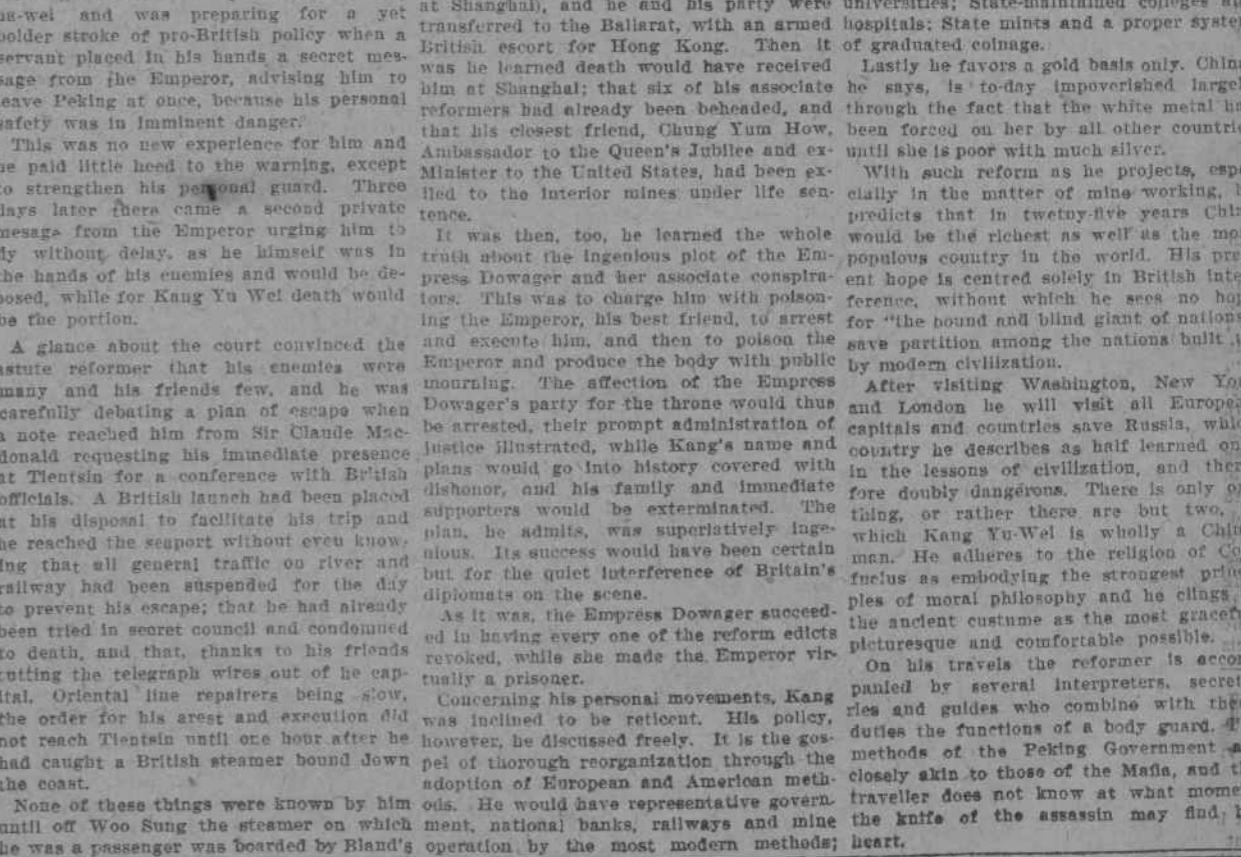


Stabbed by the Empress Dowager's Emissaries.

Reading to the Emperor.



A Secret Message for the Emperor.



Kang Escapes on a British Launch.

Under Kang's influence the Emperor Kwang Su issued a series of extraordinary edicts. One of them granted the right of petition to the throne for everybody, and said that "The Board of Censors will hereafter be delighted with the special duty of receiving and presenting to His Majesty all petitions that may be presented by scholars not in office or men of the people, persons hitherto not allowed to address the throne, except through their respective Viceroys or Governors. The Board of Censors is warned not to put obstacles in the way of people who wish to communicate with His Majesty, for only through such sources can the Emperor learn the exact state of affairs throughout the empire."

This proceeding was regarded as equal to a revolution by the Conservatives. Mr. Kang was in great danger, but nevertheless, he went ahead. He persuaded the Emperor to sign another edict recognizing the freedom of the press, which was issued on August 9, 1898. By it the editors of newspapers were granted "the special privilege of writing on political subjects in order to enlighten those in authority, and to tear off the veil which hides in security the misgovernment of officials. This is the primary reason for the institution of newspapers in all countries."

His Majesty also called upon newspaper editors and contributors "not to hold back just criticism," nor to avoid topics which had heretofore been forbidden, even as giving offence to officials. It is difficult to convey an idea of the sensation this edict created. Hitherto there were no unofficial newspapers outside of the treaty ports, and any one who had the audacity to criticize an official had his head cut off, while a mere attempt to communicate with the Emperor was punished by a horrible death.

Mr. Kang is also credited with having secured an edict for the establishment of a free school system and a number of universities at the capitals of the several provinces for instruction in modern sciences. Another edict required candidates for office to be examined as to their knowledge of modern history.

He further brought about the abolition of slings and bows and arrows as weapons in the army, and also the use of fireworks and bad odors.

Wang Ti Ho, for a quarter of a century the most powerful man at court except Prince Kung, had been the Emperor's tutor, and had great influence with him. He was the leader of the conservative party, and undertook to oppose Reformer Kang, but he met with disaster. He was stripped of his offices and honors, banished from Peking and forbidden to ever enter the gates of the city again. Several others who attempted to oppose the young Emperor met with a similar fate, and it is believed that he, with the assistance of Kang Yu Wei, brought about one of the numerous degradations of Li Hung Chang.

One of the great objects of Kang's policy was to bring about honesty in the financial affairs of the empire. The Empress Dowager was the greatest thief of public moneys, and it was Kang's boldness in this direction that led to his final downfall.

In 1887 the sum of \$2,000,000 was set aside for the creation of a navy. After five battle ships had been partly paid for, the Empress Dowager appropriated the rest, spending a large sum on the repairs of the Eho Garden. Later another \$2,000,000 was set aside for the construction of railroads, which she also largely misappropriated.

The Empress Dowager's right hand man was a sham eunuch named Li Luen Yen. This remarkable person was a bitter enemy of Mr. Kang. No one could get anything out of the Dowager Empress without greasing Li's palm very liberally, and when she regained supreme power he became practically the Prime Minister of the Empire.

THE BLOODTHIRSTY HEAD HUNTERS OF SAMOA.

WHEN the party of American and British sailors was attacked by Samoans in a lagoon on April 1 the natives cut off the heads of those they killed.

It was the intention of the Samoans to prepare these heads to a peculiar manner

of the heads of the dead British and American officers, but they were recovered by priests of the French mission and brought back to Apia. But for this they would have suffered the hideous fate to which Samoan custom condemns the heads of conquered enemies. It is even now by no

means certain that the heads of some of our countrymen are not decorating the huts or the camps of Samoan rebels.



the streets of Samoa. Captain Stuart, of the British ship *Tauranga*, dispersed the procession and announced—that he would shoot any man found with a head in his possession. The King then issued a proclamation forbidding the practice.

The German Consul wrote to Admiral Kautz, of the United States Navy, asking bloodshed, and said the custom was an old Samoan one, but first made known to the world ten years ago, when the "heads of honest German soldiers were cut off by the barbarous Chief Mataafa, whom the representative of the great Christian nation Germany is now supporting."

Thus we have it on the authority of Ad-

miral Kautz that the head-hunting custom is an old one.

The Samoan first cuts off the head of his dead or captured enemy. Then he carries it around in triumph, dances round it and holds a feast in honor of it. After this he prepares it with skill and care at his leisure in order to preserve it permanently as an article of domestic decoration and an heirloom in his family.

Head hunting among the Dyaks, although it originally proceeded from religious and political motives, soon extended the circle of its victims, and the desire of possessing skulls became a passion. Every neighboring village was looked upon as hostile, and the heads of sleeping men were cut off.

The Dyaks prepare for head hunting by religious consecration. They build themselves a hut with a roof of four posts, and the floor raised a yard high. The entrance is barred with coils of rattan, which are hung with red flowers, young palm leaves and a quantity of little wooden images of swords, shields, spears flying, horn-bills and the like.

He stuffs the neck with hot stones, and repeats the process several times a day for three days. The stones are not hot enough to roast the flesh. The process has the effect of drying the head very effectively and of preserving it. The flesh assumes a leathery appearance. After the process is complete, the head will last for an indefinite period—almost as long as a piece of old leather.

The Samoan takes the preserved head and puts it in a network bag with very large meshes. Through this the dried and grinning features may be observed, and it need hardly be said that they present a very awful appearance. The netting is red, which heightens the effect. The Samoan hangs this trophy in his principal living room in order to remind his children how valorous and fearful a man he is.

Head hunting flourishes in many of the Pacific Islands, and to a fearful extent in those islands which fringe the eastern coast of Asia. The Philippine Islanders are generally addicted to it, and the Dyaks of Borneo excel all other races in the persistence and frequency with which they collect their greswome trophies.

To the credit of the Dyaks it is said that they prefer Dyak heads. Among the Hottentots, on the other hand, an intending bridegroom has to bring his bride a certain number of human heads, preferably Christians.

Among the Dyaks heads are in demand to place under the posts at the foundation of a house as a gift to a dead man, or to a nephew the hall of a chief's house. None

Party of Samoan Head Hunters, Who Ambushed British and American Sailors.

of their victory. Their chief aim in fighting is to secure the heads of their enemies. The killed included Lieutenant Philip V. Landolf, Ensign John R. McLaughlin, Coxswain James Butler, Ordinary Seaman Norman E. Edsall, all of the United States sloop *Philo*; Lieutenant Freeman and two seamen of the British cruiser *Tauranga*.

Romance of Siam's Great Peaks.

Siam's greatest mountain range is the Sam Roi Yawt, on the three hundred peaks. A quaint legend which explains their origin is set forth by the Siamese geologists as follows:

"It appears that one Mong Lal and his wife once inhabited the neighborhood where were giants, and each promised their daughter in marriage, unknown to each other, to a different suitor. At last, the day of the nuptials arrived, and Chao Lal and the Lord of Mienang Chin (China) both arrived to claim the bride. When the horrified father found how matters stood, he cut his daughter in half, so that neither suitor should be disappointed. Chao Lal in the meantime, on finding that he had a rival, committed suicide, and the peak of Ohnolai is the remains of his body. The unfortunate bride is to be found in the islands of Sam Roi Yawt, the peaks of which are the remains of the gifts which were to be made to the holy man who was to solemnize the wedding, while Kaw Chang and Kaw King, on the east side of the gulf, are the elephant and buffalo cart in which the presents were

equal in number to themselves, in order to appease the evil spirits.

No man who does not belong to the band is allowed to approach the bale but under pain of death.

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