

CROSSING THE BORDER

Wealth Tempts Chinese to Assume Disguises.

NOVEL SHIFTS USED

Bold Schemes Concocted to Get the Objectionable People on Our Shores—After Gaining Money Mongolians Return to China—Hunting for Contrabands.

It is the lure of wages so high that five years' savings make a fortune that is drawing venturesome Chinese these days into the country by novel shifts and in strange disguises, says the New York Herald.

Officially the smuggling of Celestials across the border is dead. Experts in immigration and some inspectors will say when questioned that there is no such thing. As a matter of fact, however, although the Chinese population of the United States is not increasing, and timidity and the severity of the enforcement of the exclusion act deter many who might otherwise attempt to gain this promised land, plans for getting the contraband race into the United States are bolder and more skillfully concocted than ever.

Express companies which have branches in Chinatowns in the larger cities are busy transferring accounts of thrifty Celestials to Peking, Hong Kong and Canton. Hundreds of the returning Chinamen are buying large establishments in the trade centers of their native country, while others are investing in farms and plantations. They return with stories of how they are ill treated in the United States, but they also think the American gold which they have garnered.

Chinese are in demand not only for work as laundrymen but as highly paid servants. The prevailing rate for laundrymen is from \$15 to \$20 or more a week, with board.

Chinese laundrymen who save \$30 a month of their wages are common. It costs only four a month to maintain one person in China. A laundryman in this city, for instance, may send money home to maintain wife and children, also his parents and the parents of his wife, if need be, to say nothing of contributing to the support of a needy member of the clan, and yet be able to have a substantial emergency fund.

To get a chance to avail himself of present conditions in the labor market Chinese who have initiative or are under the direction of some American adventurer who is bold and resourceful frequently make their way here by methods underground and over sea.

Although smuggling them across the Canadian border is now almost stopped, some of the most ingenious schemes are employed with success. It is a popular fallacy that all Chinese look alike and that no matter how they are arrayed they will betray at a glance their Oriental origin. There are white men in Vancouver, B. C., who do not accept that theory, for by shrewd manipulation they are able to convert the most thoroughgoing Chinese into an American or Canadian farmer.

A coarse shirt, a pair of blue overalls and a straw hat will work wonders in the hands of an expert. Parties of Chinese going across the Dominion in bond and infrequently leave the trains forty or fifty miles before reaching the boundaries of the United States. Here they are taken in hand by one who understands something of theatrical make-up and converted into farmers. Whatever he thinks would be best suited to their talents. After that it is a walk to the border, and in many cases it is possible for the expert to gain their destination. Once within the borders of this country they are all proud facts or they are better before they are taken to a train and travel in a more conventional manner.

Some of the Chinese under the direction of shrewd agents have even passed over both the Canadian and Rio Grande borders, garbed as men. Most of them are born imitators and once they have seen their instructors in familiar poses they follow his directions to the letter.

There are now said to be hundreds of Chinese in Newfoundland who for months have been waiting their chance to attain their ultimate goal, the United States.

Chinese of intelligence who can give any evidence that they are not laborers, but actually merchants, are able to get into the United States with little trouble. One of the familiar schemes—and it is one which is often successful—is employed by merchants for the benefit of friends and relatives who may wish to establish themselves here. The merchant will practically close out his business, leaving, however, a few outstanding accounts. Sometimes, if his customers are good pay, two or three obliging friends may consent to be debtors. The merchant, after comfortably establishing himself in China, sends his friend or kinsman over to the United States to close out his business, looking after his bad debts and generally adjusting things. Duly certified accounts are shown to the inspectors to demonstrate the necessity for admitting the "merchant" without delay. Frequently such a one is found ironing shirts in a laundry, but his legal status is that of a dealer.

THE SULTAN'S SUCCESSOR.

Mohammed Rasheed Effendi, His Brother, May Be Set Aside.

Much has been published regarding the successor to the Sultan of Turkey in the event of the death of Abdul Hamid, but the matter has not been made quite clear. The Wali Abd or heir to the throne at the present time is the Sultan's brother, Mohammed Rasheed Effendi, who is two years younger than the Sultan. This position of heir presumptive he has received on the nomination of Sultan, according to Moslem law, which allows a chieftain or ruler to nominate his successor, subject to the approval of the elders.

The Moslem law and custom regarding succession are very important elements in the future of Turkey, at the present time, because if the Sultan's brother is paralyzed it would be contrary to Moslem law to place him on the throne. In the long line of Caliphs many have been set aside on account of physical and mental infirmities. It would seem to be quite within the law and custom of Islam for the present Sultan to consult the great Powers of Europe and the United States as to his successor, and then set his brother aside.



Sultan Abdul Hamid II.

and elect one of his sons. This has frequently been done in Asia and Northern Africa in times past. The custom still prevails among all the tribes of Central Asia.

It may be of interest to state that the present Sultan is thirty-seventh in succession from Osman or Othman, the founder of the Turkish dynasty, and he is ninety-third in direct succession from the prophet of Arabia.

History must concede to Abdul Hamid II a place in the front rank of modern sovereigns, so far as concerns astuteness, sheer craft and skill in manipulating diplomatic affairs. He has, says the Indianapolis News, played one European Power against another time and time again, ever retaining that which he played for. It is true that he has been compelled to institute some reform, but at no time has Europe been able to force his hand so that he has lost any material ground or been obliged to sacrifice anything which has shorn him of real power. He has fought a Greco-Turkish war and massacred his Armenian subjects at will without European intervention, and made the Sultan the real head of his people by almost utter suppression of the old system of Pashas.

In the years that have gone by—in fact, for about four centuries—the Turkish Pasha, who rose to the rank of Vizier and became a member of the Cabinet which surrounded the ruler, was a type of able man. The Pashas may have been cruel and perfidious, devoid of principle and given to every vice of the East, but they were neither fools or cowards, and they constituted a group that dominated the empire. Since the advent of Abdul Hamid, by exile, assassination and mysterious disappearance, the Pasha of the old days has been swept out of the councils of the empire, and only those left who are subservient to the Sultan.

As to the future of Turkey, no man can predict. For a century the end of Mohammedanism as a power in Europe has been predicted; yet Turkey to-day apparently is as strong as ever, with no sign of its extinction or a partition of its European territory. Possibly the great success of Abdul Hamid may be as successful as he in preserving the empire; but it seems more probable that some one European Power may gain a predominant interest, and in that case there will again arise for Europe the old question which a few years ago became lost in the acute struggle in the Far East.

Follow Queer Customs.

Many queer customs and usages are prevalent among Cossacks of the Don. No man changes his clothing on a Monday. If he did it is believed that he would suffer from a severe skin disease. On Thursday no fat or flesh must be pickled or corned. If anyone neglected this the meat would be full of worms in a fortnight. Wool is not spun on a holiday, else the cattle will sicken and die. A hen is always given an uneven number of eggs to hatch, never an even number. Bones left at a dinner at a funeral are thrown into the river, else the dead will appear to the living in frightful shape and at the same meal no one dare cut bread—it must always be broken.

Insulting a King.

The Supreme Court in Berlin has decided that an editor can be sent to jail for publishing an article speaking disrespectfully of the ancestors of a King.

DRIFTERS IN THE FAR EAST

Americans Who Wander All Over the Pacific.

MANY AMASS WEALTH

The Highest Grade Tramps in the World—Many of Them Clerks and Shorthand Men and All Well Behaved—They Rove Till They Find Just What They Want.

"I came across several scores of the highest grade tramps in the world on this last trip," said an agent of the Department of Commerce and Labor, who recently returned from a tour of Japan and China, where he investigated market conditions in the interest of American manufacturers. "They're not tramps in the true sense of that word, but just drifters.

"They all settle down sooner or later somewhere in the Orient or among the Pacific islands, but not until they've found just about the thing they want. Some of them keep up their drifting for as much as twenty years.

"These men are clerks and shorthand men for the most part, and a great many of them are from New York city. San Francisco was the starting point of most of them, and Honolulu generally the first jump off the mainland.

"One of them whom I met in Yokohama got sick of his job in New York in 1890. He was then twenty-three, and he was a stenographer in a New York steamship office, earning \$15 or \$18 a week. He had a couple of hundred dollars saved and he decided to throw up his place and travel as far West as he could without swimming.

"That brought him up in San Francisco, where within twenty-four hours he got a stenographer's job in the office of a Pacific steamship company. Pretty soon he tossed his job in San Francisco and rode down to Honolulu without anything in sight. Two hours after landing in Honolulu he had a job with the Interisland steamship company as shipping clerk at \$150 a month.

"The work wasn't easy, and after a few months he went up on the Island of Hawaii and took a job as timekeeper of a big sugar plantation at the same salary. Visiting Honolulu one day the purser of one of the Australian steamers just in tipped him off that a big English shipping firm in Apia, Samoa, wanted a shipping clerk and shorthand man in the worst way, and he went down to Samoa on the next Australian steamer headed south.

"He got the job and stuck there for a year, picking up, in addition to \$150 a month, quite a sizeable lot of change on the side, writing typewritten letters for other firms in Apia after his regular office hours, which weren't long. From Apia he moved down to Manila by way of Hong Kong, where he went to work for another big shipping firm at \$150 a month gold.

"He stuck there for three years, and then tiring of the climate he went back to Honolulu, where he got his old job back as timekeeper. After a year or so of that he went to Papeete, Tahiti, with a firm of cochineal and copra shippers. But Tahiti didn't suit him, and he went to Ceylon on a ship that had put in at Papeete.

"At Ceylon he got work as book-keeper with the main firm engaged in the pearl fishing industry. He stuck on to that job until he'd seen all he could see of the Cingalese, when he went to Java and got another book-keeper's job, this time on a coffee plantation. Thence he moved up to Japan, where he went to work as shipping clerk for one of the big Japanese art goods firms.

"That's where he stuck. He was clean and chipperish, knew American ways and methods, and he became so useful to the Japanese firm after he'd picked up the ability to converse in the Japanese language that they couldn't do without him.

"They took him into the firm, and now he's one of the rich Americans of Yokohama. He returned to New York years ago and married the girl he had had his eye on when he was working as a shorthand youngster around New York, and their home in Yokohama is worth seeing.

"Another of the ex-drifters I met in Shanghai. This one had been a clerk in a Philadelphia insurance office at \$10 a week, when he made the break for San Francisco. From there he went to the City of Mexico as clerk in a Mexican railroad office. "From the City of Mexico he made the Mexican coast, and that settled him for many years—he became a drifter. He drifted from Manzanillo to Mazatlan, thence to Panama, from there down to Valparaiso, to Callao, thence the jump by ship to Honolulu, from Honolulu to Kobe in Japan, then to Shanghai, where he got in so well with a firm of Chinese general shippers that they found they couldn't dispense with him when he told them he'd be on his way.

"The only way they could hold him was to give him an interest in the establishment, and they did that. He's one of the prominent English speaking citizens of Shanghai now, and I smoked many a cigar with him of nights in his sumptuous library."

DANGER FROM GREAT WEALTH.

Not Apt to Prove a Menace to This Country's Welfare.

"Money is not the only thing in this country," says Secretary of War Taft. "There is also the engaging and interesting occupation of politics. The one offers quite as much excitement as the other.

"Very few people go into the money making habit simply to make money. They go into it—that is, Americans do—simply as an occupation, and if they do make money it is an achievement. That is what all Americans are looking after. We all want to achieve something, whether it is to be the best blacksmith in the town or the best lawyer in the city. Achievement is our keynote of progress.

"In this country wealth will not require any special legislation. A man might make a great fortune, but he could only enjoy it during his life. It is quite possible for the State to step in and regulate the distribution of his fortune after his death.

"This regulation of immense fortunes has found its real control in the legislation of France and England. The distribution of inherited wealth is the money power that has kept the English government on such a solid financial basis. Very much the same thing obtains in France. There is no reason that I can see why it should not act in the same way in the United States.

"What one had the full right to enjoy he had the right to give to another to enjoy, and so it happened that when a man was about to die he assumed and was accorded the right to give to those whom he wished to enjoy it that which was his. As the natural parental instinct dictated provision for those whom he had brought into the world, it first became custom, and then law, that if he made no express disposition of what he had the right to enjoy it should become the property of those for whose existence he was responsible.

"In this way the capital saved in one generation was received by succeeding generations, and its accumulation for producing purposes was made much more probable. The certainty that a man could enjoy as his own that which he produced or saved, and that it could be enjoyed after his death by those to whom he was bound by ties of natural affection, furnished the strongest motive for industry beyond what merely adequate to obtain the bare necessities of life, and was the chief inducement to economy and self-control.

"The institution of private property with all its incidents is what has led to the accumulation of capital in the world. Capital represents and measures the difference between the present condition of society and that which prevailed when men lived by what their hands would produce without implements or other means of increasing the result of their labor, that is, between the utter barbarism of prehistoric ages and modern civilization. Without it the whole world would still be groping in the darkness of the tribe or commune stage of civilization, with alternating periods of starvation and plenty, and to happiness but that of gorging unrestrained appetite.

"Capital increased the amount of production. The cheaper the cost of production the less the one had to work to earn the absolute necessities of life, and the more time he had to use as he pleased. As the material comforts increased the more possible became happiness, and the greater opportunity for the cultivation of the higher instincts of the human mind and soul.



Secretary of War Taft.

"This material progress in the human race, covering centuries and cycles of time in the slow process of evolving, as an essential principle in the development of the human race, the right of private property, was attended by violence and fraud and cruelty and oppression, but in the end it had a profound educational effect upon the human race and established in the human heart and soul the virtues that have made man the superior being that he is.

"We do not need to fear wealth, because its menace will be its own safeguard, and at the same time be a national protection. Personally I doubt very much if it will ever reach to a stronger influence than at present."

"Of the 8,840,789 negroes in the United States, according to the last census, only 2,577 were of African birth.

Three-fourths of the area of Japan is mountainous, and less than 16 per cent. is under cultivation.

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