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Bloody War. According to a recently published statement, the British losses in the present war in South Africa have been as follows: Killed, 254 officers and 2,403 non-commissioned officers and men; missing and prisoners, 65 officers and 2,624 non-commissioned officers and men; died of disease, 133 officers and 4,204 non-commissioned officers and men, making a total loss from death by wounds and sickness, with those taken prisoners and missing, of 9,683. Besides this there have been invalidated home 844 officers and 18,438 non-commissioned officers and men, making a total of 28,121. This statement does not take any account of the sick and wounded who remain in South Africa. It is stated indeed that the total number of casualties up to date does not fall far short of 50,000. The loss is a heavy one considered in itself, it means the cutting off of many brave and valuable lives and sorrow in many British and Colonial homes. But compared with many wars of the past the loss of life is small. Some single battles in the American civil war involved more bloodshed than there has been in the nine months of fighting between Briton and Boer in South Africa. At Gettysburg, for instance, the Federal loss was 2,843 killed, 13,709 wounded, and 6,643 missing,—a total of 23,186, while the Confederate loss in the same battle in killed, wounded and missing was 31,621. At Spotsylvania the Federal loss in killed and wounded was more than 20,000, and at the battle of the Wilderness the losses of the Union army reached the appalling total of 37,737. The losses of the Confederates at Antietam are put down at 25,899. Of the more than two millions of soldiers whom the Northern States sent to the war, one out of eight died on the field or in the hospital. This is a considerably greater sacrifice of life in proportion to the numbers engaged than has taken place in the war in South Africa. The Boers, taking advantage of the character of the country, fought for the most part under cover or in entrenched positions, and also manifested remarkable capacity for successful retreat. Their casualties were therefore far fewer than would have been the case had they fought on open ground, but making all necessary allowance on this score, the facts of the present war cannot be said to indicate that the result of the recent improvements in arms and explosive materials has been to increase their destructiveness so largely as had been generally supposed.

Chinese Geography. The disturbances now prevailing in China, and the consequent frequent references in newspaper articles and despatches to the scenes of important events taking place there, will cause many persons to study the geography of the country with a new interest. Like almost everything else connected with the 'Celestial Empire,' its geography is perplexing to foreigners. In this connection the following from the Montreal Witness may be of some value:

What renders Chinese geography exasperating is the fact that hardly any name is found on any two maps alike and they are often nothing near alike. To take a simple and familiar case we have Chifu spelt also Che-Poo, the latter representing the pronunciation in English. Probably few would fail to understand that these two spellings represent the same place or that Pauting and Pao-ting-fu are the same, but there are many differences of spelling far more difficult to co-ordinate. Then again the affix fu, or foo, signifying metropolis of a province or prefecture, or chow, chew, chu, chaw, tchao, different spellings of the same ending, signifying what might be the equivalent of country town and other like affixes can sometimes be dropped, as in the case of Pao-ting, and sometimes cannot be dropped, as in the case of Chifu. Moreover, it is quite common for a place to have several entirely

different names. If one was to judge from maps and travellers' accounts of different eras towns in Corea, for instance, would seem to adopt entirely new names every ten or twenty years. Then there are places like Canton, which have English names, the Chinese name being spelt Kwang-tung-fu. It is to be remembered also that there are many sounds in Chinese which cannot be spelt in English at all. The meanings of some of the Chinese terms are worth knowing, as they constantly recur, such as shan, mountain; ling, mountain ridge or pass; kiang, ho, shui, ki, river; hu, lake; ch'eng, town; chen, market; pei, north; nan, south; lung, east, and si, west. Thus Peiho is north river, and Shantung is western mountain.

China and the Missionaries. An interesting article on the outbreak in China, written by Mr. R. M. Hobson, ex Deputy Commissioner in the Chinese Customs Service, recently appeared in the Toronto Globe. Mr. Hobson writes in reference to the relations of Christian missionaries to China and to correct the idea that the missionary is in some sense—though it may be unintentionally and unconsciously—a mischief-maker in China. Mr. Hobson's testimony on this point is all the more valuable because he writes not as a missionary but as a Government official whose residence of many years in various parts up and down the coast of China has qualified him to speak with a good knowledge of facts respecting the missionaries and the character of their work. Mr. Hobson protests against the notion that missionaries as a class are unwise, if not mischievous. He admits that occasionally a missionary without much experience and likely ignoring the instructions of the Board which sent him out, may do harm by impulsively and too actively interesting himself on behalf of some church member who has got into trouble with the magistrate, but such action would certainly be in opposition to the views of his older and wiser brethren. In this Mr. Hobson is evidently speaking for Protestant missionaries, for he says that "again serious difficulties arise where it is the settled policy of a church, as I believe is the case with French and Italian missionaries, to support its own church members, as though the church were equivalent to a Chinese secret society." It is also the testimony of Protestant missionaries that the policy pursued by Roman Catholic ecclesiastics in China holding the threat of foreign interference over the native magistrates in order to secure from them what is demanded in the interests of the mission is one well adapted to excite and promote anti-foreign feeling among the Chinese. "I have no doubt," says Mr. Hobson, "that the great majority of Protestant missionaries find it to be one of the hardest trials of a trying and difficult position to feel compelled to withhold from a native brother the intervention on his behalf with the authorities which, to a Chinaman, seems so obviously the right thing to do. But the missionary well knows that if the impression gains that he exerts political pressure on behalf of his church it will not be long before his spiritual power and influence will surely perish. The general policy, then, of Protestant missionaries is one of non-intervention in matters judicial and political." Mr. Hobson points out that the present outbreak is not a war of religion. The Chinese are opposed to the missionaries not as Christians but as foreigners. "The average Chinaman is not religious, and it is this absence of conviction that makes him the most tolerant man upon earth. But, though not religious, he is superstitious, and credulous of what his superiors tell him. His superiors are the Literati, or the class of scholars than whom no more bitterly conservative people can be found anywhere. It is not that they are patriotic, as the Japanese are patriotic, but their

pride is intense, and any departure from that which now prevails is a reflection on their own wisdom and the wisdom of their ancestors. Hence the white man is abomination, and everything about him is anathema. To the Chinese scholar the missionary is the representative foreign devil, and round his head, therefore, gather the contempt and hatred of the one race against the other; of the missionary horrible lies are invented and repeated till probably the inventors themselves get to believe them. They are greedily swallowed by the ignorant people, until a blind but honest detestation of these wicked foreign devils becomes established in the hearts of the multitude. The flame is fanned by the unscrupulous wire-pulling behind the scenes, the rowdies and rascals to be found in every city all the world over, to whom a row and what it may bring them is the breath of their nostrils, are given the cue. One day a spark falls into this explosive mass, and a riot ensues. Religion is perhaps spoken of, that is, the blasphemous distortions that are represented as constituting the Christian religion. But the hatred is not for the Christian teacher, as such, but for the foreign devil in general, and the immoral monster that scheming scholars have painted the missionary in particular. Let us be just to John Chinaman. As a rule he is a quiet, hard-working, kindly man. "Live and let live" is his motto. Sometimes the mob gets carried off its feet, but the average neighbor will usually befriend the missionary when he knows him, and hatred and murder are not in his heart."

In China. There is every indication that the worst has already occurred, and that the acts of barbarity and fiendish cruelty reported in recent despatches have reached not only the ambassadors of Russia and Germany, but all of the Europeans besieged within Peking. Hordes of native soldiers and Boxers infest Tien Tsin and the capital, displaying military prowess and equipment which surprise the best military critics. The allied forces numbering 7,000, suffered defeat in an attack upon Tien Tsin on the 13th inst., losing some hundreds in killed and wounded. Each nation represented lost heavily, perhaps the greatest loss coming to the Americans. These describe the struggle as more fierce than that before Santiago. Such a result is to be deplored for the loss already occasioned and for the effect of the victory upon districts hitherto peaceful. Many of these need but little encouragement to urge them to active alliance with the fiercest and most fanatical of their countrymen. Cruelty will have a new and more awful meaning if the dispatches now filtering through are proved authentic. Since Japan conquered China the defeated nation has made giant strides in learning the art of war. That she has likewise learned the elements of civilization is not apparent. For all the horror of suffering and torture which her people are inflicting upon their supposed enemies—the foreigners—punishment, if not revenge, must come upon her in measure almost without limit. For the native Christians, now at the mercy of the overwhelming numbers of their persecutors, the present conditions of torture and murder are particularly sad. There is slight hope of escape for any of them.

In this Chinese embroglio there can be no uncertainty about the need of cultivating a pacific spirit. We know what the war fever is, and if it is raging among the civilized nations when the time arrives for a settlement of the Chinese affair the European situation will be like a shower of sparks in a powder magazine.